

Abhidhamma in Daily life

by Nina Van Gorkom

Preface

The Buddha's teachings, contained in the 'Tipitaka' (Three Baskets) are: the Vinaya (Book of Discipline for the monks) , the Suttanta (Discourse) , the Abhidhamma.

All three parts of the Tipitaka can be an inexhaustible source of inspiration and encouragement to the practice, leading to the eradication of wrong view and eventually of the other defilements.

In all three parts of the Tipitaka we are taught about 'dhamma' , about everything which is real. Seeing is a dhamma, it is real. Colour is a dhamma, it is real. Feeling is a dhamma, it is real. Our defilements are dhammas, they are realities.

When the Buddha attained enlightenment he clearly knew all dhammas as they really are. He taught Dhamma to us in order that we also may know realities as they are.

Without the Buddha's teaching we would be ignorant of reality. We are inclined to take for permanent what is impermanent, for pleasant what is sorrowful, for self what is not self. The aim of all three parts of the Tipitaka is to teach people the development of the way leading to the end of defilements.

The Vinaya contains the rules for the monks for the living to perfection of the 'brahman life'. The goal of the 'brahman life' is the eradication of all defilements.

Not only the monks, but also laypeople should study the Vinaya. We read about the instances that monks deviated from their purity of life; when there was such a case, a rule was laid down in order to help them to be watchful. When we read the Vinaya we are reminded of our own lobha (attachment), dosa (aversion) and moha (ignorance), they are realities. As long as they are not eradicated they can arise any time. We are reminded how deeply rooted defilements are and what they can lead to. When one considers this, one is urged to

develop the Eightfold Path which leads to the eradication of wrong view, jealousy, stinginess, conceit and all other defilements.

In the Suttanta, Dhamma is explained to different people at different places. The Buddha taught about all realities appearing through the six doors, about cause and effect, about the practice leading to the end of all sorrow.

As regards the Abhidhamma, this is an exposition of all realities in detail. 'Abhi' literally means 'higher', thus 'Abhidhamma' means 'higher dhamma'. The form of this part of the Tipitaka is different, but the aim is the same: the eradication of wrong view and eventually of all defilements. Thus, when we study the many enumerations of realities, we should not forget the real purpose of the study. The theory (pariyatti) should encourage us to the practice (patipatti) which is necessary for the realization of the truth (pativedha). While we are studying the different namas and rupas and while we are pondering over them, we can be reminded to be aware of nama and rupa appearing at that moment. In this way we will discover more and more that the Abhidhamma is about everything which is real, that is, the worlds appearing through the six doors.

This book is meant as an introduction to the study of the Abhidhamma. I hope that the reader, instead of being discouraged by the many enumerations and by the Pali terms which are used, will develop a growing interest in the realities to be experienced in and around himself.

Miss Sujin Boriharnwanaket has been of immense assistance and inspiration to me in my study of the Abhidhamma. She encouraged me to discover for myself that the Abhidhamma is about realities to be experienced through eyes, ears, nose, tongue, body-sense and mind-door. Thus I learnt that the study of the Abhidhamma is a process which continues all through life. I hope that the reader will have a similar experience and that he will be full of enthusiasm and gladness every time he studies realities which can be experienced!

I have quoted many times from the suttas in order to show that the teaching contained in the Abhidhamma is no different from the teaching in the other parts of the Tipitaka. For the quotations I have mostly used the English translation of the 'Pali Text Society' (Translation Series). For the quotations from the 'Visuddhimagga' (Path of

Purity) I have used the translation by Bhikkhu Nanamoli (Colombo, Sri Lanka,1964).

I have added some questions after the chapters which may help the reader to ponder over what he has read.

The venerable Phra Dhammadharo Bhikkhu gave me most helpful corrections and suggestions for the text of this book. Due to his effort the editing and printing of this book has been made possible.

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The Hague
Netherlands

1975

Chapter 1

THE FOUR PARAMATTHA DHAMMAS

There are two kinds of reality: mental phenomena (nama) and physical phenomena (rupa). Nama experiences something; rupa does not experience anything. Seeing is, for example, a type of nama; it experiences visible object. Visible object itself is rupa; it does not experience anything. What we take for self are only nama and rupa which arise and fall away. The 'Visuddhimagga' ('Path of Purity', a commentary) explains (Ch. XVIII, 25):

For this has been said: .

'As with the assembly of parts

The word "chariot" is countenanced,

So, when the khandhas are present,

'A being' is said in common usage'

(Kindred Sayings I, 135. The five khandhas (aggregates) are nothing else but nama and rupa. See Ch.2.)

...So in many hundred suttas there is only mentality-materiality which is illustrated, not a being, not a person. Therefore, just as when the component parts (of a chariot) such as axles, wheels, frame, poles... are arranged in a certain way, there comes to be the mere conventional term 'chariot', yet in the ultimate sense, when each part is examined, there is no chariot, ...so too,... there comes to be the mere conventional term 'a being', 'a person', yet in the ultimate sense, when each component is examined, there is no being as a basis for the assumption 'I am' or 'I'; in the ultimate sense there is only mentality-materiality. The vision of one who sees in this way is called correct vision.

All phenomena in and around ourselves are only nama and rupa which arise and fall away; they are impermanent. Nama and rupa are absolute realities, in Pali: paramattha dhammas. We can experience their characteristics when they appear, no matter how we name them. Those who have developed 'insight' can experience them as they really are: impermanent and not self. The more we know different namas and rupas by experiencing their characteristics, the more we will see that 'self' is only a concept; it is not a paramattha dhamma.

Nama and rupa are different types of realities. If we do not distinguish them from each other and learn the characteristic of each we will continue to take them for self. For example, hearing is nama; it has no form or shape. Hearing is different from ear-sense, but it has ear-sense as a necessary condition. The nama which hears experiences sound. Ear-sense and sound are rupas, which do not experience anything; they are entirely different from the nama which hears. If we do not learn that hearing, ear-sense and sound are realities which are altogether different from each other, we will continue to think that it is self which hears.

The 'Visuddhimagga' (XVIII, 34) explains:

Furthermore, nama has no efficient power, it cannot occur by its own efficient power... It does not eat, it does not drink, it does not speak, it does not adopt postures. And rupa is without efficient power; it cannot occur by its own efficient power. For it has no desire to eat, it has no desire to drink, it has no desire to speak, it has no desire to adopt postures. But rather it is when supported by rupa that nama occurs; and it is when supported by nama that rupa occurs. When nama has the desire to eat, the desire to drink, the desire to speak, the desire to adopt a posture, it is rupa that eats, drinks, speaks and adopts a posture....

Furthermore (XVIII, 36) we read:

And just as men depend upon
A boat for traversing the sea,
So does the mental body need
The matter-body for occurrence.
And as the boat depends upon
The men for traversing the sea,
So does the matter-body need
The mental body for occurrence.
Depending each upon the other
The boat and men go on the sea.
And so do mind and matter both
Depend the one upon the other.

There are two kinds of conditioned nama: citta (consciousness) and cetasika (mental factors arising together with consciousness). They are namas which arise because of conditions and fall away again.

As regards citta, citta knows or experiences an object. Each citta must have its object of knowing, in Pali: arammana. The citta which sees has what is visible as its object. The citta which hears (hearing-consciousness) has sound as its object. There isn't any citta without an object (arammana). Even when we are sound asleep, citta experiences an object. There are many different types of citta which can be classified in different ways.

Some cittas are akusala (unwholesome), some are kusala (wholesome). Akusala cittas and kusala cittas are cittas which are causes. They can motivate unwholesome or wholesome deeds through body, speech or mind. Some cittas are vipakacittas, the result of unwholesome or wholesome deeds. Some cittas are kiryacittas, neither cause nor result.

Cittas can be classified by way of 'jati' (literally means 'birth' or 'nature'). There are four jatis: akusala, kusala, vipaka, kiriya.

It is important to know which jati a citta is. We cannot develop wholesomeness in our life if we take akusala for kusala or if we take akusala for vipaka. For instance, when we hear unpleasant words, the moment of experiencing the sound (hearing-consciousness) is akusala vipaka, the result of an unwholesome deed we performed ourselves. But the aversion which may arise very shortly afterwards is not vipaka, but it arises with akusala citta.

Another way of classifying citta is by plane of consciousness (bhumi). There are four different planes of consciousness: kamavacara citta, rupavacara citta, arupavacara citta, lokuttara citta.

The sensuous plane of consciousness (kamavacara cittas) is the plane of sense-impressions, for examples: seeing, hearing, smelling, tasting and receiving impressions through the body-sense. There are other planes of citta which do not experience sense-impressions. Those who cultivate samatha (tranquil meditation) and attain absorption (jhana), have jhanacittas. The jhanacitta is another plane of citta; it does not experience sense-impressions. The lokuttara citta ('supramundane' consciousness) is the highest plane of consciousness because it is the citta which directly experiences nibbana.

There are still other ways of classifying citta and if we consider the

different intensities of citta there are many more differences between cittas. For instance, akusala cittas, which are rooted in lobha (attachment), dosa (aversion) and moha (ignorance), can be of many different intensities. Sometimes they may motivate deeds, sometimes they may not, depending on the degree of akusala. Kusala cittas too are of many different intensities.

There are altogether eighty-nine or one hundred and twenty-one types of citta. The classification by way of a hundred and twenty-one types includes the cittas of the ariyans who cultivated both jhana (absorption) and vipassana and who could experience nibbana with absorption.

The second paramattha dhamma is cetasika, which is nama. As we have seen, citta experiences an object: seeing has what is visible as its object, hearing has sound as its object, thinking has what is thought about as its object. However, there is not only citta, there are also mental factors, cetasikas, which accompany a citta. One can think of something with aversion, with a pleasant feeling, with wisdom. Aversion, feeling and wisdom are mental phenomena which are not citta; they are cetasikas which accompany different cittas. There is only one citta at a time, but there are several cetasikas (at least seven) arising together with the citta and falling away together with the citta, citta never arises alone. For example, feeling, in Pali: vedana, is a cetasika which arises with every citta. Citta only knows or experiences its object; it does not feel. Vedana, however, has the function of feeling. Feeling is sometimes pleasant, sometimes unpleasant. When we do not have a pleasant or an unpleasant feeling, there is still feeling: at that moment the feeling is neutral or indifferent. There is always feeling; there isn't any moment of citta without feeling. For example, when seeing-consciousness arises, feeling (vedana) arises together with the citta. The citta which sees perceives only visible object; there is not yet like or dislike. The feeling which accompanies this type of citta is indifferent feeling. After seeing-consciousness has fallen away, other cittas arise and there may be cittas which dislike the object. The feeling which accompanies this type of citta is unpleasant feeling.

The function of citta is to cognize an object; citta is the 'chief in knowing'. Cetasikas share the same object with the citta, but they each have their own specific quality and function. There are altogether fifty-two kinds of cetasika. There are seven kinds of cetasika

which arise with every citta; the other kinds do not arise with every citta.

Perception, in Pali: *sanna*, is a *cetasika* which arises with every citta. In the '*Visuddhimagga*' (XIV,130) we read about *sanna* that it has the characteristic of perceiving:

...Its function is to make a sign as a condition for perceiving again that 'this is the same', as carpenters, etc., do in the case of timber...

Citta only experiences an object; it does not 'mark' its object. It is *sanna* (perception) which marks the object which is experienced so that it can be recognized later on. Whenever we remember things it is *sanna* and not self which remembers. It is *sanna* which, for example, remembers that this colour is red, that this is a house, or that this is the sound of a bird

Cetana, (intention), is another kind of *cetasika* which arises with every citta. There are types of *cetasika* which do not arise with every citta. *Akusala* (unwholesome) *cetasikas* arise only with *akusala cittas*. *Sobhana* (beautiful) *cetasikas* arise with wholesome *cittas*. (See Ch.19)

Lobha (attachment), *dosa* (aversion) and *moha* (ignorance) are *akusala cetasikas* which arise only with *akusala cittas*. For example, when we see something beautiful, *cittas* with attachment to what we have seen may arise. The *cetasika* which is *lobha* arises with the citta at that moment. *Lobha* has the function of attachment or clinging. There are several other *akusala cetasikas* which arise with *akusala cittas*, such as conceit (*mana*), wrong view (*ditthi*) and envy (*issa*).

Sobhana (beautiful) *cetasikas* accompanying wholesome *cittas* are, for example *alobha* (generosity), *adosa* (lovingkindness), *panna* (or *amoha*). When we are generous, *alobha* and *adosa* arise with the *kusala citta*, *sanna* may arise too with the *kusala citta*; and there are other kinds of *sobhana cetasikas* arising with the wholesome citta as well.

Although citta and *cetasika* are both *nama*, they each have different qualities. One may wonder how *cetasikas* can be experienced. When we notice a change in citta, a characteristic of *cetasika* can be experienced. For instance, when *akusala cittas* with stinginess arise after

kusala cittas with generosity have fallen away, we can notice a change. Stinginess and generosity are cetasikas which can be experienced; they have different characteristics. We may notice as well the change from attachment to aversion, from pleasant feeling to unpleasant feeling. Feeling is a cetasika we can experience, because feeling is sometimes predominant and there are different kinds of feeling. We can experience that unpleasant feeling is different from pleasant and neutral feeling. These different cetasikas arise with different cittas and they fall away immediately, together with the citta they accompany. If we know more about the variety of citta and cetasika, it will help us to see the truth.

There are not only mental phenomena, there are also physical phenomena. Physical phenomena (rupa) are the third paramattha dhamma. There are altogether twenty-eight classes of rupa. There are four principal rupas or 'Great Elements', in Pali: maha-bhutarupa. They are:

1. 'Element of Earth' or solidity (to be experienced as hardness or softness)
2. 'Element of Water' or cohesion
3. 'Element of Fire' or temperature (to be experienced as heat or cold)
4. 'Element of Wind' or motion (to be experienced as motion or pressure)

These 'Great Elements' arise together with all the other kinds of rupa, in Pali: upada-rupa. Rupas never arise alone. They arise in 'groups' or 'units'. There have to be at least eight kinds of rupa arising together. For example, whenever the rupa which is temperature arises, solidity, cohesion, motion and other rupas arise as well. Upada-rupas are, for examples, the physical sense-organs of eye-sense, ear-sense, smelling-sense, tasting-sense and body-sense, and the sense-objects of visible object, sound, odour and flavour.

Different characteristics of rupa can be experienced through eyes, ears, nose, tongue, body-sense and mind. These characteristics are real since they can be experienced. We use conventional terms such as 'body' and 'table'; both have the characteristic of hardness which can be experienced through touch. In this way we can prove that the characteristic of hardness is the same, no matter whether it is in the body or in the table. Hardness is a paramattha dhamma; 'body' and

'table' are not paramattha dhammas but only concepts. We take it for granted that the body stays and we take it for self, but what we call 'body' are only different rupas arising and falling away. The conventional term 'body' may delude us about reality. We will know the truth if we learn to experience different characteristics of rupa when they appear.

Citta, cetasika and rupa only arise when there are the right conditions, they are conditioned dhammas (in Pali: sankhara dhamma). Seeing cannot arise when there is no eye-sense and when there is no visible object. Sound can only arise when there are the right conditions for its arising. When it has arisen it falls away again. Everything which arises because of conditions has to fall away again when the conditions have ceased. One may think that sound stays, but what we take for a long, lasting moment of sound is actually many different rupas succeeding one another.

The fourth paramattha dhamma is nibbana. Nibbana is the end of defilements. Nibbana can be experienced through the mind-door if one follows the right Path leading towards it: the development of the wisdom which sees things as they are. Nibbana is nama. However, it is not citta or cetasika. Nibbana is the nama which does not arise and fall away; it is the nama which is an unconditioned reality (in Pali: visankhara dhamma). It does not arise, because it is unconditioned and therefore it does not fall away. Citta and cetasika are namas which experience an object; nibbana is the nama which does not experience an object, but nibbana itself can be the object of citta and cetasika which experience it, Nibbana is not a person, it is not-self; it is anatta.

Summarizing the four paramattha dhammas, they are:

citta

cetasika } conditioned dhammas (sankhara dhamma)

rupa

nibbana unconditioned dhamma (visankhara dhamma)

When we study Dhamma it is essential to know which paramattha dhamma such or such reality is. If we do not know this we may be misled by conventional terms. We should, for example know that what we call 'body' are actually different rupa-paramattha dhammas,

not citta or cetasika. We should know that nibbana is not citta or cetasika, but the fourth paramattha dhamma. Nibbana is the end of all conditioned realities. When an arahat passes away, there is no more rebirth for him.

All conditioned dhammas: citta, cetasika and rupa, are impermanent (anicca). All conditioned dhammas are 'dukkha' since they are impermanent.

All dhammas are anatta, not-self (in Pali: sabbe dhamma anatta). Thus, the conditioned dhammas are impermanent and dukkha. But all dhammas, that is, the four paramattha dhammas, nibbana included, have the characteristic of anatta, not-self.

Questions

1. What is the difference between nama and rupa?
2. What is the difference between citta and cetasika?
3. Do cetasikas experience an object?
4. Is there more than one cetasika arising together with the citta?
5. Can nibbana experience an object?
6. Is nibbana a 'self'?

November 11, 2003

Chapter 2

THE FOUR PARAMATTHA DHAMMAS

The Buddha discovered the truth of all phenomena. He knew the characteristic of each phenomenon by his own experience. Out of compassion he taught other people to see reality in many different ways, so that they would have a deeper understanding of the phenomena in and around themselves. When realities are classified by way of paramattha dhammas (absolute realities), they are classified as: citta, cetasika, rupa, nibbana.

Citta, cetasika and rupa are conditioned realities (sankhara dhammas). They arise because of conditions and fall away again; they are impermanent. One paramattha dhamma, nibbana, is an unconditioned reality (visankhara dhamma); it does not arise and fall away. All four paramattha dhammas are anatta, not self.

Citta, cetasika and rupa which are conditioned realities, can be classified by way of the five khandhas. Khandha means 'group' or 'aggregate'. They are:

1. Rupakkhandha, which are all physical phenomena.
2. Vedanakkhandha, which is feeling (vedana).
3. Sannakkhandha, which is perception (sanna).
4. Sankharakkhandha, comprising fifty cetasikas.
5. Vinnanakkhandha, comprising all cittas.

The fifty-two kinds of cetasika are classified as three khandhas: a cetasika which is feeling (vedana) is classified as one khandha, the vedanakkhandha; a cetasika which is perception (sanna) is classified as one khandha, the sannakkhandha; as regards the other tiny cetasikas, they are classified all together as one khandha, the sankharakkhandha. For example, in sankharakkhandha are included the following cetasikas: 'intention' (cetana), attachment (lobha), aversion (dosa), ignorance (moha), lovingkindness (metta), generosity (alobha) and wisdom (panna). Sankharakkhandha is sometimes translated as 'activities' or 'mental formations'.

As regards citta, all cittas are one khandha: vinnanakkhandha. The

Pali terms vinnana, mano and citta are three terms for the same reality: that which has the characteristic of knowing or experiencing something. When citta is classified as khandha the word vinnana is used. Thus, the five khandhas are grouped as one rupakkhandha, and four namakkhandha. Three namakkhandhas are fifty-two cetasikas; the other namakkhandha is eighty-nine or one hundred and twenty-one cittas.

Nibbana is not a khandha; it is void of khandha (in Pali: khandha-vimutti).

The 'visuddhimagga' (XX,96) explains about the arising and falling away of nama and rupa:

There is no heap or store of unarisen nama-rupa (existing) prior to its arising. When it arises it does not come from any heap or store; and when it ceases, it does not go in any direction. There is nowhere any depositor in the way of a heap or store or hoard of what has ceased. But just as there is no store, prior to its arising, of the sound that arises when a lute is played, nor does it come from any store when it arises, nor does it go in any direction when it ceases, nor does it persist as a store when it has ceased, but on the contrary, not having been, it is brought into being owing to the lute, the lute's neck, and the man's appropriate effort, and having been, it vanishes - - so too all material and immaterial states (rupa and nama), not having been, are brought into being, having been, they vanish.

The khandhas are real; we can experience them. We experience Rupakkhandha when, for example, we feel hardness. It does not stay; it arises and falls away. Not only rupas of the body, but the other physical phenomena are rupakkhandha as well. For example, sound is rupakkhandha; it arises and falls away, it is impermanent.

Vedanakkhandha (feeling) is real; we can experience feelings. Vedanakkhandha comprises all kinds of feeling. Feeling can be classified in different ways. Sometimes feelings are classified as threefold: pleasant feeling, unpleasant feeling, neutral feeling.

Sometimes they are classified as fivefold: pleasant feeling, unpleasant feeling and indifferent feeling, bodily pleasant feeling, bodily painful feeling.

Bodily feeling is feeling which has body-sense, the rupa which has the capacity to receive bodily impressions, as condition. The feeling itself is nama, but it has rupa (body-sense) as condition. When an object contacts the body-sense, the feeling is either painful or pleasant; there is no indifferent bodily feeling. When the bodily feeling is unpleasant it is akusala vipaka (the result of an unwholesome deed), and when the bodily feeling is pleasant it is kusala vipaka (the result of a wholesome deed).

Since there are many different moments of feeling arising and falling away it is difficult to distinguish them from each other. For instance, we are inclined to confuse bodily pleasant feeling which is vipaka and the pleasant feeling which may arise shortly afterwards together with attachment to that pleasant bodily feeling. Or we may confuse bodily pain and unpleasant feeling which may arise afterwards together with aversion.

When there is bodily pain, the painful feeling is vipaka, it accompanies the vipakacitta which experiences the object impinging on the body-sense. Unpleasant (mental) feeling may arise afterwards; it is not vipaka, but accompanies the akusala citta. It arises because of our accumulated dosa (aversion). Though 'bodily' feeling and 'mental' feeling are both nama, they are entirely different kinds of feelings, arising because of different conditions. When there are no more conditions for dosa there can still be bodily painful feeling, but there is no longer (mental) unpleasant feeling. The arahat may still have akusala vipaka as long as his life is not terminated yet, but he has no aversion.

We read in the 'Kindred Sayings' (I, Sagatha-vagga, the Marasuttas, Ch. II, par. 3, The Splinter):

Thus have I heard: The Exalted One was once staying at Rajagaha, in the Maddakucchi, at the Deer-preserve. Now at that time his foot was injured by a splinter. Sorely indeed did the Exalted One feel it, grievous the pains he suffered in the body, keen and sharp, acute, distressing and unwelcome. He truly

bore them, mindful and deliberate, nor was he cast down....

Feelings are sixfold when they are classified by way of the six doors: there is feeling which arises through the eyes, the ears, the nose, the tongue, the body-sense and the mind. All these feelings are different; they arise because of different conditions. Feeling arises and falls away together with the citta it accompanies and thus at each moment feeling is different.

We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Part II, Kindred Sayings about Feeling, par. 8, Sickness II) that the Buddha said to the monks:

...Monks, a monk should meet his end collected and composed. This is our instruction to you.

...Now, monks, as that monk dwells collected, composed, earnest, ardent, strenuous, there arises in him feeling that is pleasant, and he thus understands: 'There is arisen in me this pleasant feeling. Now that is owing to something, not without cause. It is owing to this contact. Now this contact is impermanent, compounded, arisen owing to something. Owing to this impermanent contact which has so arisen, this pleasant feeling has arisen : How can that be permanent?'

Thus he dwells contemplating the impermanence in contact and pleasant feeling, contemplating their transience, their waning, their ceasing, the giving of them up. Thus as he dwells contemplating their impermanence.. the lurking tendency to lust for contact and pleasant feeling is abandoned in him.

So also as regards contact and painful feeling...contact and neutral feeling....

There are still many more ways of classifying feelings. If we know about different ways of classifying feelings it will help us to realize that feeling is only a mental phenomenon which arises because of

conditions. We are inclined to cling to the feeling which has fallen away instead of being aware of the reality of the present moment as it appears through eyes, ears, nose, tongue, body-sense or mind. In the passage of the 'Visuddhimagga' which was quoted above (XX, 96) nama and rupa are compared to the sound of a lute which does not come from any 'store' when it arises, nor goes in any direction when it ceases, nor persists as a 'store' when it has ceased. However, we cling so much to feelings that we do not realize that the feeling which has fallen away does not exist any more, that it has ceased completely. Vedanakkhandha (feeling) is impermanent.

Sannakkhandha (perception) is real; it can be experienced whenever we remember something. There is sanna with every moment of citta. Each citta which arises experiences an object and sanna which arises with the citta remembers and 'marks' that object so that it can be recognized. Even when there is a moment that one does not recognize something citta still experiences an object at that moment and sanna which arises with the citta 'marks' that object.

Sanna arises and falls away with the citta; sanna is impermanent. As long as we do not see sanna as it really is: only a mental phenomenon which falls away as soon as it has arisen, we will take sanna for self.

Sankharakkhandha (the fifty cetasikas which are not vedana or sanna) is real; it can be experienced. When there are beautiful mental factors (sobhana cetasikas) such as generosity and compassion, or when there are unwholesome mental factors such as anger and stinginess, we can experience sankharakkhandha. All these phenomena arise and fall away: sankharakkhandha is impermanent.

Vinnanakkhandha (citta) is real; we can experience it when there is seeing, hearing, smelling, tasting, receiving impressions through the body-sense or thinking. Vinnanakkhandha arises and falls away; it is impermanent. All sankhara dhammas (conditioned phenomenal), that is, the five khandhas, are impermanent.

Sometimes the khandhas are called the 'groups of grasping' (in Pali: upadanakkhandha). The upadanakkhandhas are the khandhas which are the objects of clinging. Those who are not arahats still cling to the khandhas. We take the body for self; thus we cling to ru-

pakkhandha. We take mentality for self; thus we cling to vedanakkhandha, to sannakkhandha, to sankharakkhandha and to vinnanakkhandha. If we cling to the khandhas and if we do not see them as they are, we will have sorrow. As long as the khandhas are still 'objects of clinging' (upadanakkhandha) for us, we are like people afflicted by sickness.

We read in the 'Kindred Sayings' (III, Khandha-vagga, the First Fifty, par. I, Nakulapita) that the housefather Nakulapita, who was an old, sick man, came to see the Buddha at Crocodile Haunt in the Deerpark. The Buddha said to him that he should train himself thus: 'Though my body is sick, my mind shall not be sick.' Later on Sariputta gave him a further explanation of the Buddha's words:

Herein, housefather, the untaught many-folk... who are unskilled in the worthy doctrine, untrained in the worthy doctrine - - these regard body as the self, they regard the self as having body, body as being in the self, the self as being in the body. 'I am the body', they say, 'body is mine', and are possessed by this idea; and so, possessed by this idea, when body alters and changes, owing to the unstable and changeful nature of the body, then sorrow and grief, woe, lamentation and despair arise in them. They regard feeling (vedana) as the self... They regard perception (sanna) as the self... They regard the activities (sankharakkhandha) as the self... They regard consciousness (vinnana) as the self... That, housefather, is how body is sick and mind is sick too.

And how is body sick, but mind not sick? Herein, housefather, the well taught ariyan disciple... regards not body as the self... He regards not feeling (vedana) as the self... He regards not perception (sanna) as the self... He regards not the activities (sankharakkhandha) as the self... He regards not consciousness (vinnana) as the self... As he is not so possessed, when consciousness alters and changes owing to the unstable and changeful nature of consciousness, sorrow and grief, woe, lamentation and despair do not arise in him. Thus, housefather, body is sick, but mind is not sick.

As long as we are still clinging to the khandhas we are like sick people, but we can be cured of our sickness if we see the khandhas as they are. The khandhas are impermanent and thus they are dukkha (unsatisfactory). We read in the 'Kindred Sayings' (III, Khandhavagga, Last Fifty, par. 104, Suffering) that the Buddha taught the 'Four Noble Truths' to the monks. He said:

Monks, I will teach You dukkha, the arising of dukkha, the ceasing of dukkha, the way leading to the ceasing of dukkha. Do you listen to it.
(In the English translation 'dukkha' is sometimes translated as 'suffering', sometimes as 'ill'.
Here the English text has the word 'suffering'.)

And what, monks, is dukkha? It is to be called the five khandhas of grasping. What five? The rupakkhandha of grasping, the vedanakkhandha of grasping, the sannakkhandha of grasping, the sankharakkhandha of grasping, the vinnanakkhandha of grasping. This, monks, is called dukkha.

And what, monks, is the arising of dukkha? It is that craving... that leads downward to rebirth... the craving for feeling, for rebirth, for no rebirth... This, monks, is called the arising of dukkha.

And what, monks, is the ceasing of dukkha? It is the utter passionless ceasing, the giving up, the abandonment of, the release from, the freedom from attachment to that craving...

This, monks, is called the ceasing of dukkha.
And what, monks, is the way going to the ceasing of dukkha?

It is this Ariyan Eightfold Path... This, monks, is the way going to the ceasing of dukkha.

As long as there is still clinging to the khandhas there will be the arising of the khandhas in rebirth, and this means sorrow. If we develop the Eightfold Path we will learn to see what the khandhas really are. Then we are on the way leading to

the ceasing of dukkha, which means: no more birth, old age, sickness and death. Those who have attained the last stage of enlightenment, the stage of the arahat, will be, after their life-span is over, free from the khandhas.

Questions

1. Which paramattha dhammas are nama?
2. Which paramattha dhammas are sankhara dhammas (conditioned realities)?
3. Which paramattha dhamma is visankhara dhamma (unconditioned reality)?
4. Which sankhara dhammas (conditioned realities) are nama?
5. Are all cetasikas sankharakkhandha?
6. Is vedana cetasika (feeling) a khandha?
7. Is sanna cetasika (perception) a khandha?
8. Is bodily painful feeling vipaka?
9. Is mental unpleasant feeling vipaka?
10. Which khandhas are nama?
11. Is seeing-consciousness a khandha?
12. Is the concept 'human being' a khandha?
13. Is sound a khandha?
14. Which paramattha dhammas are khandhas?

December 19, 2000

Chapter 3

DIFFERENT ASPECTS OF CITTA

The Buddha spoke about everything which is real. What he taught can be proved by our own experience. However, we do not really know the most common realities of daily life: the mental phenomena and physical phenomena which appear through eyes, ears, nose, tongue, bodysense and mind. It seems that we are mostly interested in the past or the future. However, we will find out what life really is if we know more about the realities of the present moment, and if we are aware of them when they appear.

The Buddha explained that citta (consciousness) is a reality. We may doubt whether cittas are real. How can we prove that there are cittas? Could it be that there are only physical phenomena and not mental phenomena? There are many things in our life we take for granted such as our homes, meals, clothes, or the tools we use every day. These things do not arise by themselves. They are brought about by a thinking mind, by citta. Citta is a mental phenomenon; it knows or experiences something. Citta is not like a physical phenomenon which does not experience anything. We listen to music which was written by a composer. It was citta which had the idea for the music; it was citta which made the composer's hand move in order to write down the notes. His hand could not have moved without citta.

Citta can achieve many different effects. We read in the 'Atthasalini' (a commentary to the Dhammasangani, which is the first book of the Abhidhamma) Book I, Part II, Analysis of Terms, 64:

How is consciousness (i.e. mind) capable of producing a variety or diversity of effects in action? There is no art in the world more variegated than the art of painting. In painting, the painter's masterpiece is more artistic than the rest of his pictures. An artistic design occurs to the painters of masterpieces that such and such pictures should be drawn in such and such

a way. Through this artistic design there arise operations of the mind (or artistic operations) accomplishing such things as sketching the outline, putting on the paint, touching up, and embellishing... Thus all classes of arts in the world, specific or generic, are achieved by the mind. And owing to its capacity thus to produce a variety or diversity of effects in action, the mind, which achieves all these arts, is itself artistic like the arts themselves. Nay, it is even more artistic than the art itself, because the latter cannot execute every design perfectly. For that reason the Blessed One has said, 'Monks, have you seen a masterpiece of painting?' 'Yes, Lord.' 'Monks, that masterpiece of art is designed by the mind. Indeed, monks, the mind is even more artistic than that masterpiece.'

We then read about the many different things which are accomplished by citta: good deeds such as deeds of generosity and bad deeds such as deeds of cruelty and deceit are accomplished by citta and these deeds produce different results. There is not just one type of citta, but many different types of cittas.

Different people react differently to what they experience, thus, different types of citta arise. What one person likes, another dislikes. We can also notice how different people are when they make or produce something. Even when two people plan to make the same thing the result is quite different. For example, when two people make a painting of the same tree, the paintings are not at all the same. People have different talents and capacities; some people have no difficulty with their studies, whereas others are incapable of study. Cittas are beyond control; they have each their own conditions for their arising.

Why are people so different from one another? The reason is that they have different experiences in life and thus they accumulate different inclinations. When a child has been taught from his youth to be generous he accumulates generosity. People who are angry very often accumulate a great deal of anger. We all have accumulated different inclinations, tastes and skills.

Each citta which arises falls away completely and is succeeded by

the next citta. How then can there be accumulations of experiences in life, accumulations of good and bad inclinations? The reason is that each citta which falls away is succeeded by the next citta. Our life is an uninterrupted series of cittas and each citta conditions the next citta and this again the next, and thus the past can condition the present. It is a fact that our good cittas and bad cittas in the past condition our inclinations today. Thus, good and bad inclinations are accumulated.

We all have accumulated many impure inclinations and defilements (in Pali:kilesa). Kilesa is for instance greed (lobha), anger (dosa) and ignorance (moha). There are different degrees of defilements: there are subtle defilements or latent tendencies, medium defilements and gross defilements. Subtle defilements do not appear with the citta, but they are latent tendencies which are accumulated in the citta. At the time we are asleep and not dreaming there are no akusala cittas but there are unwholesome latent tendencies. When we wake up akusala cittas arise again. How could they appear if there were not in each citta accumulated unwholesome latent tendencies? Even when the citta is not akusala there are unwholesome latent tendencies so long as they have not been eradicated by wisdom. Medium defilement is different from subtle defilement since it arises with the citta. Medium defilement arises with cittas rooted in lobha, dosa and moha. Medium defilement is, for example, attachment to what one sees, or ears or experiences through the body-sense, or aversion towards the objects one experiences. Medium defilement does not condition ill deeds. Gross defilement conditions unwholesome actions (akusala kamma) through body, speech and mind, such as killing, slandering or the desire to take away other people's possessions. Kamma (intention) is a mental phenomenon and thus it can be accumulated. People accumulate different defilements and different kammas.

Different accumulations of kamma are the condition for different results in life. This is the law of kamma and vipaka, of cause and result. We see that people are born into different circumstances. Some people live in agreeable surroundings and they have many pleasant experiences in their lives. Other people may often have disagreeable experiences; they are poor or they suffer from ill health. When we hear about children who suffer from malnutrition, we wonder why they have to suffer while other children re-

ceive everything they need. The Buddha taught that everyone receives the result of his own deeds. A deed or kamma of the past can bring its result later on, because akusala kamma and kusala kamma are accumulated. When there are the right conditions the result can be brought about in the form of vipaka. When the word 'result' is used, people may think of the consequences of their deeds for other people, but 'result' in the sense of vipaka has a different meaning. Vipakacitta is a citta which experiences something unpleasant or something pleasant and this citta is the result of a deed we did ourselves. We are used to thinking of a self which experiences unpleasant and pleasant things. However, there is no self; there are only cittas which experience different objects. Some cittas are cause; they can motivate good deeds or bad deeds which are capable of bringing about their appropriate results. Some cittas are result or vipaka. When we see something unpleasant, it is not self which sees; it is a citta, seeing-consciousness, which is the result of an unwholesome deed (akusala kamma) we performed either in this life or in a past life. This kind of citta is akusala vipaka. When we see something pleasant, it is a citta which is kusala vipaka the result of a wholesome deed we performed. Every time we experience an unpleasant object through one of the five senses, there is akusala vipaka. Every time we experience a pleasant object through one of the five senses there is kusala vipaka.

If one is being hit by someone else, the pain one feels is not the vipaka (result) of the deed performed by the other person. The person who is being hit receives the result of a bad deed he performed himself; for him there is akusala vipaka through the body-sense. The other person's action is only the proximate cause of his pain. As regards the other person who performs the bad deed, it is his akusala citta which motivates that deed. Sooner or later he will receive the result of his own bad deed. When we have more understanding of kamma and vipaka we will see many events of our life more clearly.

The 'Atthasalini' (Book I, Analysis of Terms, Part II, 65) explains that kamma of different people causes different results at birth and all through life. Even bodily features are the result of kamma. We read:

...In dependence on the difference in kamma appears the difference in the destiny of beings without legs with two legs, four legs, many legs, vegetative, spiritual. with perception, without perception, with neither perception nor without perception. Depending on the difference in kamma appears the difference in the births of beings, high and low, base and exalted, happy and miserable. Depending on the difference in kamma appears the difference in the individual features of beings as beautiful or ugly, high-born or low-born, well-built or deformed. Depending on the difference in kamma appears the difference in the worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery.

Further on we read:

By kamma the world moves, by kamma men
Live, and by kamma are all beings bound
As by its pin the rolling chariot wheel,

The Buddha taught that everything arises because of conditions; it is not by chance that people are so different in bodily features and characters, and that they live in such different circumstances. Even the difference in bodily features of animals is due to different kamma. Animals have cittas too; they may behave badly or they may behave well. Thus they accumulate different kammās which produce different results. If we understand that each kamma brings about its own result, we will know that there is no reason to be proud if we are born into a rich family or if we receive praise, honour or other pleasant things. When we have to suffer we will understand that suffering is due to our own deeds. Thus we will be less inclined to blame other people for our unhappiness or to be jealous when others receive pleasant things. When we understand reality we know that it is not self who receives something pleasant or who has to suffer; it is only vipākā a citta which arises because of conditions and which falls away immediately.

We see that people who are born into the same circumstances still behave differently. For example, among people who are born into rich families, some are stingy, others are not. The fact that one is born into a rich family is the result of kamma. Stinginess is conditioned by one's accumulated defilements. There are many different types of conditions which play their parts in the life of each person. Kamma causes one to be born into certain circumstances and one's accumulated tendencies condition one's character.

One may have doubts about past lives and future lives, since one only experiences the present life. However, in the present life we notice that different people experience different results. These results must have their causes in the past. The past conditions the present and the deeds we perform now will bring about their results in the future. In understanding the present we will be able to know more about the past and the future.

Past, present and future lives are an unbroken series of cittas. Each citta which arises falls away immediately to be succeeded by the next citta. Cittas do not last, but there isn't any moment without citta. If there were moments without citta the body would be a dead body. Even when we are sound asleep there is citta. Each citta which arises falls away but it conditions the next citta and even so the last citta of this life conditions the first citta of the next life, the rebirth-consciousness. Thus we see that life goes on and on. We are moving in a cycle, the cycle of birth and death.

The next citta cannot arise until the previous citta has passed away. There can be only one citta at a time, but cittas arise and fall away so rapidly that one has the impression that there can be more than one citta at a time. We may think that we can see and hear at the same time, but in reality each of these cittas arises at a different moment. We can verify through our own experience that seeing is a type of citta which is different from hearing; these cittas arise because of different conditions and experience different objects.

A citta is that which experiences something; it experiences an object. Each citta must experience an object, there cannot be any citta without an object. Cittas experience different objects through the six doors of eyes, ears, nose, tongue, body-sense and mind. Seeing is a citta experiencing that which appears through the eyes.

We can use the word 'visible object' for the object which is seen but it is not necessary to name it 'visible object'. When visible object contacts the eye-sense there are conditions for seeing. Seeing is different from thinking about what we see ; the latter is a type of citta which experiences something through the mind-door. Hearing is a citta which is different from seeing; it has different conditions and it experiences a different object. When sound contacts the ear-sense, there are conditions for a citta which experiences sound. There have to be the right conditions for the arising of each citta. We cannot smell through the ears and taste with the eyes. A citta which smells experiences odour through the nose. A citta which tastes experiences flavour through the tongue. A citta which experiences a bodily impression experiences this through the body-sense. Through the mind-door citta can experience all kinds of objects. There can be only one citta at a time and citta can experience only one object at a time.

We may understand in theory that a citta which sees has a characteristic which is different from a citta which hears, and that citta is different from a physical phenomenon which does not experience anything. Knowing this may seem quite simple to us, but theoretical knowledge is different from knowing the truth by one's own experience. Theoretical knowledge is not very deep; it cannot eradicate the concept of self. Only in being aware of phenomena as they appear through the six doors, will we know the truth by our own experience. This kind of understanding can eradicate the concept of self.

The objects which we experience are the world in which we live. At the moment we see, the world is visible object. The world of visible object does not last, it falls away immediately. When we hear, the world is sound, but it falls away again. We are absorbed in and infatuated by the objects we experience through eyes, ears, nose, tongue, body-sense and mind-door, but not one of these objects lasts. What is impermanent should not be taken for self.

In the 'Gradual Savings' (Book of the Fours, Ch.V,par. 5, Rohitassa) we read that Rohitassa, a deva, asked the Buddha about reaching the world's end. He said to the Buddha:

'Pray, lord, is it possible for us, by going, to know, to see, to reach world's end, where there is no more being born or growing old, no more dying, no more falling (from one existence) and rising up (in another)?'

'Your reverence, where there is no more being born or growing old, no more dying, no more falling from one existence and rising up in another, I declare that that end of the world is not by going to be known, seen or reached.'

'It is wonderful, lord! It is marvellous, lord, how well it is said by the Exalted One: "Where there is no more being born... that end of the world is not by going to be known, seen or reached!" '

'Formerly, lord, I was the hermit called Rohitassa, Bhoja's son, one of psychic power, a sky-walker... The extent of my stride was as the distance between the eastern and the western oceans. To me, lord, possessed of such speed and of such a stride, there came a longing thus: I will reach world's end by going.'

'But, lord, not to speak of (the time spent over) food and drink, eating, tasting and calls of nature, not to speak of struggles to banish sleep and weariness, though my life-span was a hundred years, though I lived a hundred years, though I travelled a hundred years, yet I reached not world's end but died ere that. Wonderful indeed, lord! Marvellous it is, lord, how well it has been said by the Exalted One: "Your reverence, where there is no more being born... that end of the world is not by going to be known, seen or reached." '

'But, your reverence, I declare not that there is any making an end of ill without reaching world's end. Nay, your reverence, in this very fathom-long body, along with its perceptions and thoughts, I proclaim the world to be, likewise the origin of the world and the making of the world to end, likewise the practice going to the ending of the world.'

Not to be reached by going is world's end.
Yet there is no release for man from ill.
Unless he reach world's end -Then let a man
Become world-knower, wise, world-ender,
Let him be one who lives the holy life.
Knowing the world's end by becoming calmed.
He longs not for this world or another'.
(In Pali: brahmacariya.)

The Buddha taught people about the 'world' and the way to reach the end of the world, that is, the end of suffering. The way to realize this is knowing the world, that is, knowing 'this very fathom-long body, along with its perceptions and thoughts', knowing oneself.

Questions

1. People are born in different circumstances: some are born rich, others are born poor. What is the cause of this?
2. People behave differently: some are stingy, others are generous. By what is this conditioned?
3. Each citta which arises falls away completely. How is it possible that defilements (kilesa) can be accumulated?

December 21, 2000

Chapter 4

THE CHARACTERISTIC OF LOBHA

Cittas are of different kinds. They can be classified as akusala cittas (unwholesome cittas), kusala cittas (wholesome cittas), vipakacittas (cittas which are result) and kiriyacittas (cittas which are neither cause nor result). These kinds of cittas arise in a day, yet we know so little about them. Most of the time we do not know whether the citta is akusala, kusala, vipaka or kiriya. If we learn to classify our mind we will have more understanding of ourselves and of others. We will have more compassion and lovingkindness towards others, even when they behave in a disagreeable way. We do not like the akusala cittas of others; we find it unpleasant when they are stingy or speak harsh words. However, do we realize at which moments we ourselves have akusala cittas? When we dislike other people's harsh words, we ourselves have akusala cittas with aversion at that moment. Instead of paying attention to the akusala cittas of others we should be aware of our own akusala cittas. If one has not studied the Abhidhamma which explains realities in detail, one may not know what is akusala. People may take what is unwholesome for wholesome and thus accumulate unwholesomeness without knowing it. If we know more about different types of citta we can see for ourselves which types arise more often and thus we will know ourselves better.

We should know the difference between kusala and akusala. The 'Atthasalini (Book I, Part I, Ch.1, 38) speaks about the meaning of the word 'kusala'. The word 'kusala' has many meanings; it can mean 'of good health', 'faultless', 'skillful', 'productive of happy results'.

When we perform dana (generosity), sila (morality) and bhavana (mental development), the citta is kusala. All different kinds of wholesomeness such as the appreciation of other people's good deeds, helping others, politeness, paying respect, observing the precepts, studying and teaching Dhamma, samatha (tranquil

meditation) and vipassana (development of 'insight'), are included in dana, sila or bhavana. Kusala is 'productive of happy results'; each good deed will bring a pleasant result.

The 'Atthasalini' (Book I, Part I, Ch.I, 39) states about akusala:

'Akusala' means 'not kusala'. Just as the opposite to friendship is enmity, or the opposite to greed, etc., is disinterestedness, etc., so 'akusala' is opposed to 'kusala'...

Unwholesome deeds will bring unhappy results. Nobody wishes to experience an unhappy result, but many people are ignorant about the cause which brings an unhappy result, about akusala. They do not realize when the citta is unwholesome and they do not always know when they perform unwholesome deeds.

When we study the Abhidhamma we learn that there are three groups of akusala cittas. They are:

1. Lobha-mula-cittas, or cittas rooted in attachment (lobha)
2. Dosa-mula-cittas, or cittas rooted in aversion (dosa)
3. Moha-mula-cittas, or cittas rooted in ignorance (moha)

Moha (ignorance) arises with every akusala citta. Akusala cittas rooted in lobha (attachment) actually have two roots: moha and lobha. They are named 'lobha-mula-cittas', since there is not only moha, which arises with every akusala citta, but lobha as well. Lobha-mula-cittas are thus named after the root which is lobha. Akusala cittas rooted in dosa (aversion) have two roots as well: moha and dosa. They are named 'dosa-mula-cittas' after the root which is 'dosa'. There is more than one type of citta in each of the three classes of akusala cittas because there is such a great variety of cittas.

As regards lobha-mula-cittas, there are eight different types. When we know more about the characteristic of lobha and realize when it arises we may notice that we have different types of lobha-mula-cittas. Lobha is the paramattha dhamma (absolute reality) which is cetanika (mental factor arising with the citta); it is a reality and thus it can be experienced.

Lobha is 'clinging' or 'attachment'. The 'Visuddhimagga' (XIV, 162) states:

....lobha has the characteristic of grasping an object, like birdlime (lit. 'monkey lime'). Its function is sticking, like meat put in a hot pan. It is manifested as not giving up, like the dye of lampblack. Its proximate cause is seeing enjoyment in things that lead to bondage. Swelling with the current of craving, it should be regarded as taking (beings) with it to states of loss, as a swift-flowing river does to the great ocean.

Lobha is sometimes translated as 'greed' or 'craving'; it can be translated by different words, since there are many degrees of lobha. Lobha can be coarse, medium or subtle. Most people can recognize lobha when it is very obvious, but not when it is of a lesser degree. For example, we can recognize lobha when we are inclined to eat too much of a delicious meal, or when we are attached to alcoholic drinks and cigarettes. We are attached to people and we suffer when we lose those who are dear to us through death. Then we can see that attachment brings sorrow. Sometimes attachment is very obvious, but there are many degrees of lobha and often we may not know that we have lobha. Cittas arise and fall away very rapidly and we may not realize it when lobha arises on account of what we experience in daily life through the six doors, especially if the degree of lobha is not as intense as greed or lust. Every time there is a pleasant sight, sound, odour, taste or impression through the body-sense, lobha is likely to arise. It arises countless times a day.

Lobha arises when there are conditions for its arising; It is beyond control. In many suttas the Buddha speaks about lobha points out the dangers of it and the way to overcome lobha. The pleasant objects which can be experienced through the five senses are in several suttas called the 'five strands of sense-pleasures'. We read in the 'Maha-dukkhakkhandha -sutta' ('Greater Discourse on the Stems of Anguish', Middle Length Saying I, No. 13) that the Buddha, when he was staying near Savatthi, in the Jeta Grove, said to the monks:

And what, monks, is the satisfaction in pleasures of these senses? These five, monks, are the strands of sense-pleasures. What five? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds, cognisable by the ear... Smells, cognisable by the

nose.... Tastes, cognisable by the tongue... Touches, cognisable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. These, monks, are the five strands of sense pleasures. Whatever pleasure, whatever happiness arises in consequence of these five strands of sense-pleasures, this is the satisfaction in sense-pleasures.

The satisfaction in sense-pleasures is not true happiness. Those who do not know the Buddha's teachings may think that attachment is wholesome, especially when it arises with a pleasant feeling. They may not know the difference between attachment and lovingkindness (metta), phenomena which may both arise with a pleasant feeling. However, a citta accompanied by pleasant feeling is not necessarily kusala citta. When we learn more about akusala cittas and kusala cittas and when we are mindful of their characteristics, we will notice that the pleasant feeling which may arise with lobha-mula-citta (a citta rooted in attachment) is different from the pleasant feeling which may arise with kusala citta. Feeling (vedana) is a cetasika which arises with every citta. When the citta is akusala, the feeling is also akusala, and when the citta is kusala, the feeling is also kusala. We may be able to know the difference between the characteristic of the pleasant feeling arising when we are attached to an agreeable sight or sound, and the characteristic of the pleasant feeling arising when we are generous.

The Buddha pointed out that lobha brings sorrow. When we have to part from people who are dear to us or when we lose the things we enjoy, we have sorrow. If we are attached to a comfortable life we may have aversion when we have to endure hardship or when things do not turn out the way we want them to be. We read in the 'Greater Discourse on the Stems of Anguish' which was quoted above, that the Buddha spoke to the monks about the sorrow due to pleasures of the senses:

And what, monks, is the peril in sense-pleasures?
In this case, monks, a young man of family earns his living by some craft... He is afflicted by the cold, he is afflicted by the heat, suffering from the touch of gadflies, mosquitos, wind, sun, creeping things, dying of hunger and thirst. This, monks, is a peril in pleasures of the senses that is present, a stem of ill....

If, monks, this young man of family rouses himself, exerts himself, strives thus, but if these possessions do not come to his hand, he grieves, mourns, laments, beating his breast and wailing, he falls into disillusionment, and thinks: 'Indeed my exertion is vain, indeed my striving is fruitless.' This too, monks, is a peril in the pleasures of the senses that is present....

And again, monks, when sense-pleasures are the cause... kings dispute with kings, nobles dispute with nobles, brahmans dispute with brahmans, householders dispute with householders, a mother disputes with her son, a son disputes with his mother, a father disputes with his son, a son disputes with his father, a brother disputes with a brother, a brother disputes with a sister, a sister disputes with a brother, a friend disputes with a friend. Those who enter into quarrel, contention, dispute and attack one another with their hands and with stones and with sticks and with weapons, these suffer dying then and pain like unto dying. This too, monks, is a peril in the pleasures of the senses that is present. . . .

We then read about many more perils in pleasures of the senses, and about the bad results they will cause in the future. The Buddha also explained about the satisfaction and peril in 'material shapes'. We read:

'And what, monks, is the satisfaction in material shapes? Monks, it is like a girl in a noble's family or a brahman's family or a householder's family who at the age of fifteen or sixteen is not too tall, not too short, not too thin, not too fat, not too dark, not too fair - - is she, monks, at the height of her beauty and loveliness at that time?'

'Yes, Lord.'

'Monks, whatever happiness and pleasure arise because of beauty and loveliness, this is satisfaction in material shapes.'

And what, monks is peril in material shapes? As to this, monks, one might see that same lady after a time, eighty or ninety or a hundred years old, aged, crooked as a rafter, bent, leaning on a stick, going along palsied, miserable, youth gone, teeth broken, hair thinned, skin wrinkled, stumbling along, the limbs discoloured...

....And again, monks, one might see that same lady, her body thrown aside in a cemetery - dead for one, two or three days, swollen, discoloured, decomposing. What would you think, monks? That that which was former beauty and loveliness has vanished, a peril has appeared?'

'Yes, Lord.'

'This too, monks, is a peril in material shapes....'

What the Buddha told the monks may sound crude to us, but it is reality. We find it difficult to accept life as it really is: birth, old age, sickness and death. We cannot bear to think of our own body or the body of someone who is dear to us as being a corpse. We accept being born, but we find it difficult to accept the consequences of birth, which are old age, sickness and death. We wish to ignore the impermanence of all conditioned things. When we look into the looking-glass and when we take care of our body we are inclined to take it for something which stays and which belongs to ourselves. However, the body is only rupa, elements which fall away as soon as they have arisen. There is no particle of the body which lasts.

Taking the body for self is a form of wrong view, in Pali: ditthi. Ditthi is a cetasika which can arise with lobha-mula-cittas (cittas rooted in attachment). There are eight types of lobha-mula-citta and of these types four are accompanied by ditthi. When lobha-mula-citta with ditthi arises there is wrong view at that moment.

There are different kinds of ditthi. The belief in a 'self' is one kind of ditthi. When we take mental phenomena or physical phenomena for 'self' there is ditthi. Some people believe that there is a self which exists in this life and which will continue to exist after this lifespan is over. This is the 'eternity-belief'. Others believe in a self

which, existing only in this life, will be annihilated after this lifespan is over. This is the 'annihilation- belief'. Another form of ditthi is the belief that there is no kamma which produces vipaka, that deeds do not bring their results. There have always been people in different countries who think that they can be purified of their imperfections merely by ablution in water or by prayers. It is their belief that the results of ill deeds they committed can thus be warded off. They do not know that each deed can bring about its own result. We can only purify ourselves of imperfections if the wisdom is cultivated. If one thinks that deeds do not bring about their appropriate results one may easily be inclined to believe that the cultivation of wholesomeness is useless. This kind of belief may lead to ill deeds and to the corruption of society.

Of the eight types of lobha-mula-citta four types arise with wrong view (ditthi); they are called in Pali: ditthigata-sampavutta (sampavutta means: associated with). Four types of lobha-mula-dtta arise without wrong view; they are ditthigata-vippayutta (vippayutta means: dissociated from).

As regards the feeling which accompanies the lobha mula-citta, lobha-mula-cittas can arise either with pleasant feeling or with indifferent feeling, never with unpleasant feeling. The lobha is more intense when it arises with pleasant feeling. Of the four types of lobha-mula-citta which are accompanied by ditthi, two types arise with pleasant feeling (somanassa), they are somanassa-sahagata (accompanied by pleasant feeling) ; two types arise with indifferent feeling (upekkha, they are upekkha-sahagata. For example, when one clings to the view that there is a self which will continue to exist, the citta can be accompanied by pleasant feeling or by indifferent feeling. Of the four lobha-mula-cittas arising without ditthi, two types are accompanied by pleasant feeling (somanassa-sahagata) and two types are accompanied by indifferent feeling (upekkha-sahagata). Thus, of the eight types of lobha-mula-citta, four types arise with pleasant feeling and four types arise with indifferent feeling.

In classifying lobha-mula-cittas there is yet another distinction to be made. Lobha-mula-cittas can be 'asankharika' (unprompted) or 'sasankharika' (prompted). Asankharika is sometimes translated as 'not induced', 'unprompted' or 'spontaneous'; sasankharika is translated as 'induced' or 'prompted'. The 'visuddhimagga'

states about lobha-mula-citta that it is sasankharika 'when it is with consciousness which is sluggish and urged on'. The lobha-mula-cittas which are sasankharika can be prompted by the advice or request of someone else, or they arise induced by one's own previous consideration. Even when they are 'prompted' by one's own consideration, they are sasankharika; the cittas are 'sluggish and urged on'. Thus, when lobha is asankharika it is more intense than when it is sasankharika.

Of the four lobha-mula-cittas arising with ditthi, two types are asankharika and two types are sasankharika. As regards the lobha-mula-cittas arising without ditthi, two types are asankharika and two types are sasankharika. Thus, of the eight lobha-mula-cittas, four types are asankharika and four types are sasankharika.

It is useful to learn the Pali terms and their meaning, because the English translation does not render the meaning of realities very clearly.

The eight types of lobha-mula-citta are:

1. Accompanied by pleasant feeling, with wrong view, unprompted. (Somanassa-sahagatam ditthagata-sampayuttam, asankharikam ekam)
2. Accompanied by pleasant feeling, with wrong view, prompted. (Somanassa-sahagatam, ditthagata-sampayuttam, sasankharikam ekam)
3. Accompanied by pleasant feeling, without wrong view, unprompted. (Somanassa-sahagatam, ditthagata-vippayuttam, asankharikam ekam)
4. Accompanied by pleasant feeling, without wrong view, prompted. (Somanassa-sahagatam, ditthagata-vippayuttam, sasankharikam ekam)
5. Accompanied by indifferent feeling, with wrong view, unprompted. (Upekkha-sahagatam, ditthagata-sampayuttam, asankharikam ekam)
6. Accompanied by indifferent feeling, with wrong

view, prompted. (Upekkha-sahagatam, ditthigata
-sampayuttam, sasankharikam ekam)

7. Accompanied by indifferent feeling, without wrong view, unprompted. (Upekkha-sahagatam, ditthigata
-vippayuttam, asankharikam ekam)
8. Accompanied by indifferent feeling, without wrong view, prompted. (Upekkha-sahagatam, ditthigata
-vippayuttam, sasankharikam ekam)

As we have seen, lobha-mula-cittas can be asankharika (unprompted) or sasankharika (prompted). The 'Atthasalini' 225 gives an example of lobha-mula-cittas, accompanied by ditthi, which are sasankharika (prompted). A son of a noble family marries a woman who has wrong views and thus he associates with people who have wrong views. Gradually he accepts those wrong views and then they are pleasing to him.

Lobha-mula-cittas without ditthi which are sasankharika arise, for example, when one, though at first not attached to alcoholic drink, takes pleasure in it after someone else persuades one to drink.

As we have seen, lobha-mula-cittas can be accompanied by pleasant feeling or by indifferent feeling. Lobha-mula-cittas without ditthi, accompanied by pleasant feeling, can arise for example, when we enjoy ourselves when seeing a beautiful colour or hearing an agreeable sound. At such moments we can be attached without taking what we see or hear for 'self'. When we enjoy beautiful clothes, go to the cinema, or laugh and talk with others about pleasurable things there can be many moments of enjoyment without the idea (of self) but there can also be moments with ditthi, moments of clinging to a 'self'.

Lobha-mula-cittas without ditthi, accompanied by indifferent feeling may arise, for example, when we like to stand up, or like to take hold of different objects. Since we generally do not have happy feeling with these actions, there may be lobha with indifferent feeling at such moments. Thus we see that lobha often motivates the most common actions of our daily life.

Questions

1. When there is lobha (attachment) is there always somanassa (pleasant feeling) as well?
2. Does ditthi (wrong view) arise only with lobha-mula-citta?
3. How many types of lobha-mula-citta are there? Why is it useful to know this?

December 21, 2000

Chapter 5

DIFFERENT DEGREES OF LOBHA

Lobha, attachment, leads to sorrow. When we really understand this, we would like to eradicate lobha. The eradication of lobha, however, cannot be done at once. We may be able to suppress lobha for a while, but it will appear again when there are the right conditions for its arising. Even though we know that lobha brings sorrow, it is bound to arise time and again. However, there is a way to eradicate it: it can be eradicated by the wisdom which sees things as they are.

When we study cittas more in detail it will help us to know ourselves. We should know not only the coarse lobha but also the degrees of lobha which are more subtle. The following sutta gives an example of lobha which is more subtle. We read in the 'Kindred Sayings' (I, Sagatha-vagga IX, Forest Suttas, par.14):

A certain monk was once staying among the Kosalese in a certain forest-tract. Now while there that monk, after he had returned from his alms-round and had broken his fast, plunged into the lotus-pool and sniffed up the perfume of a red lotus. Then the deva who haunted that forest-tract, moved with compassion for

that monk, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse:

'That blossom, water-born, thing not given,
You stand sniffing up the scent of it.
This is one class of things that may be stolen.
And you a smell-thief must I call, dear sir.'

The Monk :

'Nay, nought I bear away, I nothing break.
Standing apart I smell the water's child.
Now for what reason am I smell-thief called?
One who does dig up water-lilies, one
Who feeds on lotuses, in motley tasks
Engaged: Why have you no such name for him?'

The Deva :

'A man of ruthless, wicked character,
Foul-flecked as is a handmaid's dirty cloth:
With such the words I say have no concern.
But this it is meet that I should say (to you):
To him whose character is void of vice,
Who ever makes quest for what is pure:
What to the wicked but a hair-tip seems,
To him does great as a rain-cloud appear....'

We should also know the more subtle lobha which arises when we enjoy a fragrant smell or beautiful music. It seems that there are no akusala cittas when we do not harm others, but also the more subtle lobha is akusala; it is different from generosity which is kusala. We cannot force ourselves not to have lobha, but we can get to know the characteristic of lobha when it appears.

Not only the suttas, but the Vinaya (Book of Discipline for the monks) also gives examples of lobha which is more subtle. Each part of the teachings, the Vinaya, the Suttanta and the Abhidhamma can help us to know ourselves better. When we read the Vinaya we see that even the monks who lead a life of contentment with little, still have accumulated conditions for lobha. Every time there was a case where monks deviated from their purity of life, a rule was laid down in order to help them to be more watchful. Thus we can understand the usefulness of the rules, which go into even the smallest details of the monk's behaviour. The rules help

the monk to be watchful even when performing the most common actions of daily life such as eating, drinking, robing himself and walking. There are rules which forbid seemingly innocent actions like playing in the water or with water (Pacittiya 53), or teasing other monks. Such actions are not done with kusala cittas, but with akusala cittas.

We read in the Vinaya ('Suttavibhanga', Pacittiya 85) that the monks should not enter a village at the wrong time. The reason is that they would indulge more easily in worldly talk. We read:

Now at that time the group of six monks, having entered a village at the wrong time, having sat down in a hall, talked a variety of worldly talk, that is to say: talk of kings, of thieves, of great ministers, of armies, of fears, of battles, of food, of drink, of clothes, of beds, of garlands, of scents, of relations, of vehicles, of villages, of little towns, of towns, of the country, of women, of strong drink, of streets, of wells, of those departed before, of diversity, of speculation about the world, about the sea, on becoming and not becoming thus and thus....

This passage is useful for laypeople as well. We cannot help talking about worldly matters, but we should know that our talking, even if it seems innocent, often is motivated by lobha-mula-cittas or by dosa-mula-cittas (cittas rooted in aversion). In order to know ourselves we should find out by what kind of citta our talking is motivated.

Every time a lobha-mula-citta arises lobha is accumulated. When the conditions are there, lobha can motivate ill deeds through body, speech or mind. When we see to what kind of deeds lobha can lead we shall feel a stronger urge to eradicate it.

Ill deeds are called in Pali: akusala kamma. Kamma is the cetasika (mental factor arising with the citta) which is 'intention' or 'volition', in Pali: cetana. However, the word 'kamma' is also used in a more general sense for the deeds which are intended by cetana. The term 'kamma-patha' (literally 'course of action') is used as well in this sense. There are akusala kamma-pathas and kusala kamma-pathas, ill deeds and good deeds, accomplished through body, speech and mind. As regards akusala kamma-patha, there

are ten akusala kamma-pathas and these are conditioned by lobha, dosa and moha. Moha, ignorance, accompanies every akusala citta, it is the root of all evil. Thus, whenever there is akusala kamma-patha, there must be moha. Some akusala kamma-pathas can sometimes be performed with lobha-mula-citta and sometimes with dosa-mula-citta. Therefore, when we see someone else committing an ill deed we cannot always be sure which kind of citta motivates that deed.

The ten akusala kamma-pathas are the following:

1. Killing
2. Stealing
3. Sexual misbehaviour
4. Lying
5. Slandering
6. Rude speech
7. Frivolous talk
8. Covetousness
9. Ill-will
10. Wrong view (ditthi)

Killing, stealing and sexual misbehaviour are three akusala kamma-pathas accomplished through the body. Lying, slandering, rude speech and frivolous talk are four akusala kamma-pathas accomplished through speech. Covetousness, ill-will and wrong view are three akusala kamma-pathas accomplished through the mind. As regards akusala kamma-patha through the body, killing is done with dosa-mula-citta. Stealing can sometimes be performed with lobha-mula-citta and sometimes with dosa-mula-citta. It is done with lobha-mula-citta if one wishes to take what belongs to someone else in order to enjoy it oneself. It is done with dosa-mula-citta if one wishes someone else to suffer damage. Sexual misbehaviour is Performed with lobha-mula-citta.

Of the akusala kamma-pathas through speech, lying, slandering and frivolous talk are performed with lobha-mula-citta if one wishes to obtain something for oneself, or if one wishes to endear oneself to other people. As regards lying, we may think that there is no harm in a so-called 'white lie' or a lie said for fun. However, all kinds of lies are motivated by akusala cittas. We read in the 'Discourse on an exhortation to Rahula at Ambalattika' (Middle Length Sayings II, no. 61, Bhikkhu-vagga) that the Buddha spoke

to his son Rahula about lying. The Buddha said:

Even so, Rahula, of anyone for whom there is no shame at intentional lying, of him I say that there is no evil he cannot do. Wherefore, for you, Rahula, 'I will not speak a lie, even for fun' - - this is how you must train yourself, Rahula.

Lying can also be done with dosa-mula-citta and this is the case when one wants to harm someone else.

As regards slandering, we all are inclined to talk about other. When there is no intention to harm the reputation of others, there is no akusala kamma-patha. However, when talking about others becomes a habit, there can easily be an occasion for akusala kamma-patha. This kind of akusala kamma-patha is performed with lobha-mula-citta if one slanders in order to obtain something for oneself or to please others. It is performed with dosa-mula-citta if one wants to harm someone else. We will be less inclined to talk about others or to judge them when we see ourselves and others as phenomena which arise because of conditions and which do not stay. At the moment we talk about other people's actions, these phenomena have fallen away already; What they said or did exists no more.

Rude speech is performed with dosa-mula-citta.

Frivolous talk is talk about idle, senseless things. This kind of talk can be performed with lobha-mula-citta or by dosa-mula-citta. Frivolous talk is not always akusala kamma patha. It can be done with by akusala citta which does not have the intensity of akusala kamma-patha.

As regards akusala kamma-patha through the mind, ill-will, the intention to hurt or harm someone else is performed with dosa-mula-citta and covetousness and wrong view are performed with lobha-mula-citta. There is akusala kamma-patha which is covetousness when one intends to obtain what belongs to someone else by dishonest means. As regards ditthi (wrong view), there are many kinds of ditthi; however, three kinds of ditthi are akusala kamma-patha through the mind. One of them is ahetuka-ditthi, the belief that there is no cause for the existence of beings and no cause for their purity or corruption.

Another wrong view which is akusala kamma-patha through the mind is akiriya-ditthi, the belief that there are no good and bad deeds which produce their results.

The third wrong view which is akusala kamma-patha through the mind is natthika-ditthi or nihilism. Natthika-ditthi is the belief that there is no result of kamma and that there is no further life after death.

All degrees of lobha, be it coarse or more subtle, bring sorrow. We are like slaves as long as we are absorbed in and infatuated by the objects which present themselves through eyes, ears, nose, tongue, body-sense and mind. We are not free if our happiness depends on the situation we are in, and the way others behave towards us. One moment people may be kind to us, but the next moment they may be unpleasant. If we attach too much importance to the affection of other, we shall be easily disturbed in mind, and thus become slaves of our moods and emotions.

We can become more independent and free if we realize that both we ourselves and other people are only nama and rupa, phenomena arising because of conditions and falling away again. When others say unpleasant things to us there are conditions which cause them to speak in that way, and there are conditions which cause us to hear such words. Other people's behaviour and our reactions to it are conditioned phenomena which do not stay. At the moment we are thinking about these phenomena, they have already fallen away. The development of insight is the way to become less dependent on the vicissitudes of life. When there is mindfulness of the present moment, we attach less importance to the way people behave towards us.

Since lobha is rooted so deeply, it can only be eradicated in different stages. Ditthi has to be eradicated first and then the other kinds of attachment can be eradicated. The sotapanna (the person who has realized the first stage of enlightenment) has eradicated ditthi; he has developed the wisdom which realizes that all phenomena are nama and rupa, not self. Since he has eradicated ditthi, the lobha-mula-cittas with ditthi do not arise any more. As we have seen, four types of lobha-mula-citta arise with ditthi

(they are ditthigata-sampayutta) and four types arise without ditthi (they are ditthigata-vippayutta). As for the sotapanna, the four types of lobha-mula-citta without ditthi still arise; he has not yet eradicated all kinds of attachment. The sotapanna still has conceit. Conceit can arise with the four types of lobha-mula-citta which are without ditthi (ditthigata-vippayutta). There may be conceit when one compares oneself with others, when one, for example, thinks that one has more wisdom than others. When we consider ourselves better, equal or less in comparison with others we may find ourselves important and then there is conceit. When we think ourselves less than someone else it is not necessarily kusala; there may still be a kind of upholding of ourselves and then there is conceit. Conceit is rooted so deeply that it is eradicated only when one has become an arahat.

The person who has realized the second stage of enlightenment, the sakadagami (once-returner), has less lobha than the sotapanna. The person who realized the third stage of enlightenment, the anagami (never-returner), has no more clinging to the objects which present themselves through the five senses, but he still has conceit and he clings to rebirth. The arahat has eradicated lobha completely.

The arahat is completely free since he has eradicated all defilements. We read in the 'Kindred Sayings' (IV, Salayatanavagga, Kindred Sayings on Sense, Third Fifty, Ch. IV, par. 136, Not including), that the Buddha said to the monks, while he was staying among the Sakkas at Devadaha:

Devas and mankind, monks, delight in objects, they are excited by objects. It is owing to the instability, the coming to an end, the ceasing of objects, monks, that devas and mankind live woefully. They delight in sounds, scents, savours, in touch, they delight in mindstates and are excited by them. It is owing to the instability, the coming to an end, the ceasing of mindstates, monks, that devas and mankind live woefully.

But the Tathagata, monks, who is Arahata, a fully-enlightened one, seeing as they really are, both the arising and the destruction, the satisfaction, the misery and the way of escape from objects, - - he delights not in objects, takes not pleasure in them, is not excited by them. It is owing to the instability, the coming to

an end, the ceasing of objects that the Tathagata dwells
at ease.. .

Questions

1. When the objective is not dana (generosity), sila (morality) or bhavana (mental development), can talking be done with kusala citta?
2. Which cetasika is kamma?
3. Which are the ten akusala kamma-pathos?
4. Are all kinds of ditthi akusala kamma-patha?
5. Why does attachment always lead to sorrow?
6. Who has eradicated all kinds of lobha?

January 6, 2001

Chapter 6

THE CHARACTERISTIC OF DOSA

When we are angry with other people we harm ourselves by our anger. The Buddha pointed out the adverse effects of anger (dosa). We read in the 'Gradual Sayings' (Book of the Sevens, Ch.VI, par. 10, Anger) about the ills a rival wishes his rival to have and which are actually the ills coming upon an angry woman or man. The sutta states:

...Monks, there is the case of the rival, who wishes thus of a rival: 'Would that he were ugly!'. And why? A rival, monks, does not like a handsome rival. Monks, this sort of person, being angry, is overwhelmed by anger; he is subverted by anger: and however well he be bathed, anointed, trimmed as to the hair and beard, clad in spotless linen; yet for all that he is ugly, being overwhelmed by anger. Monks, this is the first condition, fostered by rivals, causing rivals, which comes upon an angry woman or man.

Again, there is the case of the rival, who wishes thus of a rival: 'Would that he might sleep badly!' And why? A rival, monks, does not like a rival to sleep well. Monks, this sort of person, being angry, is overwhelmed by anger... and in spite of his lying on a couch, spread with a fleecy cover, spread with a white blanket, spread with a woollen coverlet, flower embroidered, covered with rugs of antelope skins, with awnings above; or on a sofa, with crimson cushions at either end; yet for all that he lies in discomfort, being overwhelmed by anger. Monks, this is the second condition....

We then read about other ills a rival wishes for his rival, which come upon an angry woman or man. We read that a rival wishes his rival to be without prosperity, wealth and fame. Further we read that a rival wishes a rival to be without friends and this happens to someone who is an angry person.

The text states:

'Monks, this sort of person, being angry... whatever friends, intimates, relations and kinsmen he may have, they will avoid him and keep far away from him, because he is overwhelmed by anger...'

A rival wishes his rival to have an unhappy rebirth and this can happen to an angry person. We read:

'.....Monks, this sort of person, being angry... he misconducts himself in deed, in word and thought; so living, so speaking and so thinking, on the breaking up of the body after death he is reborn in the untoward way, the ill way, the abyss, hell....'

We would like to live in a world of harmony and unity among nations and we are disturbed when people commit acts of violence. We should consider what is the real cause of war and discord between people: it is the defilements which people have accumulated. When we have aversion we think that other people or unpleasant situations are the cause of our aversion. However, our accumulation of dosa is the real cause that aversion arises time and again. If we want to have less dosa we should know the characteristic of dosa and we should be aware of it when it arises.

Dosa has many degrees; it can be a slight aversion or it can be more coarse, such as anger. We can recognize dosa when it is coarse, but do we realize that we have dosa when it is more subtle? Through the study of the Abhidhamma we learn more about the characteristic of dosa. Dosa is an akusala cetasika (mental factor) arising with an akusala citta. A citta rooted in dosa is called in Pali: dosa-mula.citta. The characteristic of dosa is different from the characteristic of lobha. When there is lobha, the citta likes the object which it experiences at that moment, whereas when there is dosa, the citta has aversion towards the object it experiences. We can recognize dosa when we are angry with someone and when we speak disagreeable words to him. But when we are afraid of something it is dosa as well, because one has aversion towards the object one is afraid of. There are so many things in life we are

afraid of: one is afraid of the future, of diseases, of accidents, of death. One looks for many means in order to be cured of anguish, but the only way is the development of the wisdom which eradicates the latent tendency of dosa.

Dosa is conditioned by lobha: we do not want to lose what is dear to us and when this actually happens we are sad. Sadness is dosa, it is akusala. If we do not know things as they are, we believe that people and things last. However, people and things are only phenomena which arise and fall away immediately. The next moment they have changed already. If we can see things as they are we will be less overwhelmed by sadness. It makes no sense to be sad about what has happened already.

In the 'Psalms of the Sisters' (Therigatha, 33) we read that the king's wife Ubbiri mourned the loss of her daughter Jiva. Every day she went to the cemetery. She met the Buddha who told her that in that cemetery about eighty-four thousand of her daughters (in past lives) had been burnt.

The Buddha said to her:

'O, Ubbiri, who wails in the wood
Crying, O Jiva! O my daughter dear!
Come to yourself! See, in this burying-ground
Are burnt full many a thousand daughters dear,
And all of them were named like unto her.
Now which of all those Jivas do you mourn?'

After Ubbiri pondered over the Dhamma thus taught by the Buddha she developed insight and saw things as they really are; she even attained arahatship.

There are other akusala cetasikas which can arise with citta rooted in dosa. Regret or worry, in Pali: kukkuccha, is an akusala cetasika which arises with dosa-mula-citta at the moment we regret something bad we did or something good we did not do. When there is regret we are thinking of the past instead of knowing the present moment. When we have done something wrong it is of no use having aversion.

Envy (issa) is another cetasika which can arise with dosa-mula-citta. There is envy when we do not like someone else to enjoy

pleasant things. At that moment the citta does not like the object it experiences. We should find out how often envy arises, even when it is more subtle. This is a way to know whether we really care for someone else or whether we only think of ourselves when we associate with others.

Stinginess (*macchariya*) is another *akusala cetasika* which may arise with *dosa-mula-citta*. When we are stingy there is *dosa* as well. At that moment we do not like someone else to share in our good fortune.

Dosa always arises with an unpleasant feeling (*domanassa vedana*). Most people do not like to have *dosa* because they do not like to have an unpleasant feeling. As we develop more understanding of realities we want to eradicate *dosa* not so much because we dislike unpleasant feeling but rather because we realize the adverse effects of *akusala*.

The doorways through which *dosa* can arise are the five sense-doors and the mind-door. It can arise when we see ugly sights, hear harsh sounds, smell unpleasant odours, taste unappetizing food, receive painful bodily impressions and think of disagreeable things. Whenever there is a feeling of uneasiness, no matter how slight, it is a sign that there is *dosa*. *Dosa* may often arise when there are unpleasant impressions through the senses, for example, when the temperature is too hot or too cold. Whenever there is a slightly unpleasant bodily sensation *dosa* may arise, albeit only of a lesser degree.

Dosa arises when there are conditions for it. It arises so long as there is still attachment to the objects which can be experienced through the five senses. Everybody would like to experience only pleasant things and when we do not have them any more, *dosa* can arise.

Another condition for *dosa* is ignorance of Dhamma. If we are ignorant of *kamma* and *vipaka*, cause and result, *dosa* may arise very easily on account of an unpleasant experience through one of the senses and thus *dosa* is accumulated time and again. An unpleasant experience through one of the senses is *akusala vipaka* caused by an unwholesome deed we performed. When we, for example, hear unpleasant words from someone else we may be angry with that person. Those who have studied Dhamma know that

hearing something unpleasant is akusala vipaka which is not caused by someone else but by an unwholesome deed we performed ourselves. A moment of vipaka falls away immediately, it does not stay. Are we not inclined to keep on thinking about an unpleasant experience? If there is more awareness of the present moment one will be less inclined to think with aversion about one's akusala vipaka.

When we study the Abhidhamma we learn that there are two types of dosa-mula-citta; one is asarikharika (unprompted) and one is sasankharika (prompted). Dosa is sasankharika prompted when, for example, one becomes angry after having been reminded of the disagreeable actions of someone else. When dosa is sankharika (unprompted) it is more intense than when it is sasankharika. Dosa-mula-cittas are called patigha.sampayutta, or accompanied by patigha, which is another word for dosa.

Dosa.mula-cittas are always accompanied by domanassa (unpleasant feeling). The two type of dosa-mula-citta are:

1. Accompanied by unpleasant feeling, arising with anger, unprompted (Domanassa-sahagatam, patigha-sampayuttam, asankharikam ekam)
2. Accompanied by unpleasant feeling, arising with anger, prompted (Domanassa-sahagatam, patigha-sampayuttam, sasankharikam ekam)

As we have seen, there are many degrees of dosa; it may be coarse or more subtle. When dosa is coarse, it causes akusala kamma-patha (unwholesome deeds) through body, speech or mind. Two kinds of akusala kamma-patha through the body can be performed with dosa-mula-citta: killing and stealing. If we want less violence in the world we should try not to kill. When we kill we accumulate a great deal of dosa. The monk's life is a life of non-violence; he does not hurt any living being in the world. However, not everyone is able to live like the monks. Defilements are anatta (not self); they arise because of conditions. The purpose of the Buddha's teachings is not to lay down rules which forbid people to commit ill deeds, but to help people to develop the wisdom which eradicates defilements.

As regards stealing, this can either be performed with lobha-mula-citta or with dosa-mula-citta. It is done with dosa-mula-citta when there is the intention to harm someone else. Doing damage to someone else's possessions is included in this kamma-patha.

Four kinds of akusala kamma-patha through speech are performed with dosa-mula-citta: lying, slandering, rude speech and frivolous talk. Lying, slandering and frivolous talk can either be done with lobha-mula-citta or with dosa-mula-citta. Slandering, for example, is done with dosa-mula-citta when there is the intention to cause damage to someone else, such as doing harm to his good name and causing him to be looked down upon by others. Most people think that the use of weapons is to be avoided, but they forget that the tongue can be a weapon as well, which can badly wound. Evil speech does a great deal of harm in the world; it causes discord between people. When we speak evil we harm ourselves, because at such moments akusala kamma is accumulated and it is capable of producing akusala vipaka. We read in the 'Sutta Nipata' (the Great Chapter, 'Khuddaka Nikaya'):

Truly to every person born
An axe is born within his mouth
Wherewith the fool cuts himself
When he speaks evil.

As regards akusala kamma-patha through the mind performed with dosa-mula-citta, this is the intention to hurt or harm someone else.

People often speak about violence and the ways to cure it. Who of us can say that he is free from dosa and that he will never kill? We do not know how much dosa we have accumulated in the course of many lives. When the conditions are there we might commit an act of violence we did not realize we were capable of. When we understand how ugly dosa and to what deeds it can lead we want to eradicate it.

In doing kind deeds to others we cannot eradicate the latent tendency of dosa, but at least at those moments we do not accumulate more dosa. The Buddha exhorted people to cultivate loving-kindness (metta). We read in the 'Karaniya Metta-sutta' (Sutta Nipata, vs. 143-152 : I am using the translation by Nanamoli The-

ra, Buddhist Publication Society, Kandy, Sri Lanka.) what one should do in order to gain the 'state of peace'. One should have thought of love for all living beings:

. ...In safety and in bliss
May creatures all be of a blissful heart.
Whatever breathing beings there may be,
No matter whether they are frail or firm,
With none excepted, be they long or big
Or middle-sized, or be they short or small
Or thick, as well as those seen or unseen,
Or whether they are dwelling far or near,
Existing or yet seeking to exist,
May creatures all be of a blissful heart.
Let no one work another one's undoing
Or even slight him at all anywhere;
And never let them wish each other ill
Through provocation or resentful thought.

And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being,
And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all around in between,
Untroubled, with no enemy or foe....

The Buddha taught us not to be angry with those who are unpleasant to us. We read in the Vinaya (Mahavagga X, 349 : Translation by Nanamoli Thera.) that the Buddha said to the monks:

They who (in thought) belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in these wrath is not allayed.
They who do not belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in them wrath is allayed.
Nay, not by wrath are wrathful moods allayed here
(and) at any time,
but by not-wrath are they allayed: this is an (ageless)
endless rule....

At times it seems impossible for us to have metta instead of dosa. For example, when people treat us badly we may feel very unhappy and we keep on pondering over our misery. When dosa has not been eradicated there are still conditions for it to arise. In being mindful of all realities which appear the wisdom is developed which can eradicate dosa.

Dosa can only be eradicated stage by stage. The sotapanna (who has attained the first stage of enlightenment) has not yet eradicated dosa. At the subsequent stage of enlightenment, the stage of the sakadagami (once-returner), dosa is not yet eradicate completely. The anagami (non-returner, who has attained the third stage of enlightenment) has eradicated dosa completely; he has no more latent tendency of dosa.

We have not eradicated dosa, but when dosa appears, we can be mindful of its characteristic in order to know it as a type of nama, arising because of conditions. When there is no mindfulness of dosa when it appears, dosa seems to last and we take it for self; neither do we notice other namas and rupas presenting themselves. Through mindfulness of namas and rupas which present themselves one at a time, we will learn that there are different characteristics of nama and rupa, none of which stays; and we will also know the characteristic of dosa as only a type of nama, not self.

When a clearer understanding of realities is developed we will be less inclined to ponder for a long time over an unpleasant experience, since it is only a type of nama which does not last. We will attend more to the present moment instead of thinking about the past or the future. We will also be less inclined to tell other people about unpleasant things which have happened to us, since that may be a condition both for ourselves and for others to accumulate more dosa. When someone is angry with us we will have more understanding of his conditions; he may be tired or not feeling well. Those who treat us badly deserve compassion because they actually make themselves unhappy.

Right understanding of realities will help us most of all to have more lovingkindness and compassion towards others instead of dosa.

Questions

1. Why is lobha a condition for dosa?
2. Lying, slandering and frivolous talk are akusala kamma-patha through speech which can be performed either with lobha-mula-citta or with dosa-mula-citta. When are they performed with dosa-mula-citta?
3. Is there akusala kamma-patha through the mind performed with dosa-mula-citta?

January 6, 2001

Chapter 7

IGNORANCE

We may know when we have akusala cittas rooted in lobha (attachment) or akusala cittas rooted in dosa (aversion), but do we know when we have akusala cittas rooted in moha (ignorance) ? What is the characteristic of moha? We may think someone ignorant who does not have much education, who does not speak foreign languages, who does not know anything about history or politics. We call someone ignorant who does not know what is happening in the world. Is that the kind of ignorance which should be eradicated? If that were true it would mean that there is more wholesomeness in one's life if one speaks foreign languages or if one knows about history and politics. We can find out that this is not true.

In order to understand the characteristic of moha we should know what we are ignorant of when there is moha. There is the world of concepts which in our daily, ordinary language are denoted by conventional terms and there is the world of paramattha dhammas or ultimate realities. When we think of the concept which in conventional language is denoted by 'world', we may think of people, animals and things and we call them by their appropriate names. But do we know the phenomena in ourselves and around themselves as they really are: only nama and rupa which do not stay?

The world of paramattha dhammas is real. Nama and rupa are paramattha dhammas. The namas and rupas which appear in our daily life can be directly experienced through the five sense-doors and through the mind-door, no matter how we name them. This is the world which is real. When we see, there is the world of visible object. When we hear, there is the world of sound. When we experience an object through touch there is the world of tangible object. Visible object and seeing are real. Their characteristics can be directly experienced; it does not matter whether we call them 'visible object' and 'seeing', or whether we do not name them at all. But when we cling to concepts which are denoted by conventional terms such as 'tree' or 'chair', we do not experience any characteristic of reality. What is real when we look at a tree? What can be directly experienced? Visible object is a paramattha

dhamma, a reality; it is a kind of rupa which can be directly experienced through the eyes. Through touch hardness can be experienced; this is a kind of rupa which can be directly experienced through the body-sense, it is real. 'Tree' is a concept or idea of which we can think, but it is not a paramattha dhamma, not a reality which can be directly experienced. Visible object and hardness are paramattha dhammas and they can be directly experienced, no matter how one names them.

The world experienced through the six doors is real out it does not last; it is impermanent. When we see, there is the world of the visible, but it falls away immediately. When we hear, there is the world of sound, but it does not last either. It is the same with the world of smell, the world of flavour, the world of impressions through the body-sense and the world of objects experienced through the mind-door. However, we only seem to know the world of conventional terms, because ignorance and wrong view have been accumulated for so long. Ignorance of paramattha dhammas is the kind of ignorance which should be eradicated; it brings sorrow.

The world in the sense of paramattha dhammas is in the teachings called 'the world in the ariyan sense'. The ariyan has developed the wisdom which sees things as they are ; he truly knows 'the world'. We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings on Sense, Second Fifty, Ch. IV, par. 84, Transitory) that Ananda said to the Buddha:

' "The world! The world" is the saying, lord. Pray, how far, lord, does this saying go?'

' What is transitory by nature, Ananda, is called "the world" in the ariyan sense. And what, Ananda, is transitory by nature? The eye, Ananda, is transitory by nature. . . objects. . . tongue. . . mind is transitory by nature, mind-states, mind-consciousness, mind-contact, whatsoever pleasant feeling, unpleasant feeling or indifferent feeling which arises owing to mind-contact, that also is transitory by nature. What is thus transitory, Ananda, is called "the world" in the ariyan sense.'

Someone may think that he can truly know himself without knowing the world as it appears through the six doors. He may think

that he knows his anger and attachment, but, in fact, he has not experienced them as they are: only different types of nama and not self. As long as he takes realities for self he does not really know himself and he cannot eradicate defilements. He clings to an idea, to the concept of self; he has not directly experienced any characteristic of reality. It is difficult to know when there are lobha, dosa and moha and it is difficult to be aware also of the more subtle degrees of akusala. When one starts to develop 'insight' one realizes how little one knows oneself.

When there is moha we live in darkness. It was the Buddha's great compassion which moved him to teach people Dhamma. Dhamma is the light which can dispel darkness. If we do not know Dhamma we are ignorant about the world, about ourselves; we are ignorant about good and ill deeds and their results; we are ignorant about the eradication of defilements.

The study of the Abhidhamma will help us to know more about the characteristic of moha. The 'Atthasalini' (Book II, Part IX, Ch.1, 249) states about moha:

'Delusion' (moha) has the characteristic of blindness or opposition to knowledge; the essence of non-penetration or the function of covering the intrinsic nature of the object; the manifestation of being opposed to right conduct or causing blindness; the proximate cause of unwise attention; and it should be regarded as the root of all akusala....

There are many degrees of moha. When we study Dhamma we become less ignorant about realities; we understand more about paramattha Dhammas, about kamma and vipaka. However, this does not mean that we can already eradicate moha. Moha cannot be eradicated merely by thinking about the truth; it can only be eradicated by developing the wisdom which knows 'the world in the ariyan sense' : eye-sense, visible object, seeing-consciousness, ear-sense, sound, hearing-consciousness, and all realities appearing through the six doors.

When we study the Abhidhamma we learn that moha arises with

all akusala cittas. Lobha-mula-cittas have moha and lobha as roots; dosa-mula-cittas have moha and dosa as roots. There are two types of akusala citta which have moha as their only root, these are moha-mula-cittas. One type of moha-mula-citta is moha-mula-citta accompanied by doubt (in Pali: vicikiccha), and one type is moha-mula-citta accompanied by restlessness (in Pali: uddhacca). The feeling which accompanies moha-mula-cittas is always indifferent feeling (upekkha). When the citta is moha-mula-citta there is no like or dislike; one does not have pleasant or unpleasant feeling. Both types of moha-mula-citta are asankharika (unprompted).

The characteristic of moha should not be confused with the characteristic of ditthi (wrong view), which only arises with lobha-mula-citta. When ditthi arises one takes, for example, what is impermanent for permanent, or one clings to the concept of self. Moha is not wrong view, but it is ignorance of realities. Moha conditions ditthi, but the characteristic of moha is different from the characteristic of ditthi.

The two types of moha-mula-citta are:

1. Arising with indifferent feeling, accompanied by doubt (Upekkha-sahagatam., vicikiccha-sampayuttam)
2. Arising with indifferent feeling, accompanied by restlessness (Upekkha-sahagatam, uddhacca-sampayuttam)

When one has the type of moha-mula-citta which is accompanied by doubt, one doubts about the Buddha, the Dhamma and the Sangha. One doubts whether the Buddha really discovered the truth, whether he taught the Path leading to the end of defilements, whether there are other people who can become enlightened as well. One doubts about past and future lives, about kamma and vipaka. There are many degrees of doubt. When we start to develop insight we may have doubt about the reality of the present moment; we doubt whether it is nama or rupa. For example, when there is hearing, there is sound as well but there can be awareness of only one reality at a time, since only one object at a time can be experienced by a citta. We may doubt whether the reality which appears at the present moment is the nama which hears or the rupa which is sound. Nama and rupa arise and fall

away so rapidly and when a precise understanding of their different characteristics has not been developed one does not know which reality appears at the present moment. There will be doubt about the world of paramattha dhammas until panna (wisdom) clearly knows the characteristics of nama and rupa as they appear through the six doors.

The 'Atthasalini' (Book II, Part IX, Ch. III, 259) states about doubt:

Here doubt means exclusion from the cure (of knowledge). Or, one investigating the intrinsic nature by means of it suffers pain and fatigue (kicchati)- - thus it is doubt. It has shifting about as characteristic, mental wavering as function, indecision or uncertainty in grasp as manifestation, unsystematic thought as proximate cause, and it should be regarded as a danger to attainment.

Doubt is different from wrong view (ditthi). When there is ditthi one clings, for example, to the concept that phenomena are permanent or one takes them for self. When vicikiccha (doubt) arises, one wonders whether the mind is different from the body or not, whether phenomena are permanent or impermanent. There is no other way to eradicate doubt but by developing the panna (wisdom) which sees realities as they are. People who have doubts about the person and the teachings of the Buddha may think that doubt can be cured by studying historical events. They want to find out more details about the time the Buddha lived and about the places where he moved about; they want to know the exact time the texts were written down. They cannot be cured of their doubt by studying historical events; this does not lead to the goal of the Buddha's teachings which is the eradication of defilements.

People in the Buddha's time too were speculating about things which do not lead to the goal of the teachings. They were wondering whether the world is finite or infinite, whether the world is eternal or not eternal, whether the Tathagata (the Buddha) exists drier his parinibbana or not. We read in the 'Lesser Discourse to Malunkya (Middle Length Sayings II, no. 63) that Malunkyaputta was displeased that the Buddha did not give explanations with regard to speculative views. He wanted to question the Buddha on

these views and if the Buddha should not give him an explanation with regard to these views he would leave the order. He spoke to the Buddha about this matter and the Buddha asked him whether he had ever said to Malunkyaputta:

Come you, Malurikyaputta, fare the Brahma-faring under me and I will explain to you either that the world is eternal or that the world is not eternal... or that the Tathagata is... is not after dying... both is and is not after dying... neither is nor is not after dying?

We read that Malunkyaputta answered: 'No, revered Sir.' The Buddha also asked him whether he (Maunkyaputta) had said that he would 'fare the Brahma-faring' under the Lord if the Lord should give him an explanation with regard to these views and again Maunkyaputta answered: 'No, revered sir.' The Buddha then compared his situation with the case of a man who is pierced by a poisoned arrow and who will not draw out the arrow until he knows whether the man who pierced him is a noble, a brahman, a merchant or a worker; until he knows the name of the man and his clan; until he knows his outward appearance; until he knows about the bow, the bowstring, the material of the shaft, the kind of arrow. However, he will pass away before he knows all this. It is the same with the person who only wants to 'fare the Brahm-faring' under the Lord if explanations with regard to speculative views are given to him. We read that the Buddha said:

'The living of the Brahma-faring, Malunkyaputta, could not be said to depend on the view that the world is eternal. Nor could the living of the Brahma-faring, Malunkyaputta, be said to depend on the view that the world is not eternal. Whether there is the view that the world is eternal or whether there is the view that the world is not eternal, there is birth, there is aging, there is dying, there are grief, sorrow, suffering, lamentation and despair, the destruction of which I lay down here and now....

Wherefore, Malunkyaputta, understand as not explained what has not been explained by me, and understand as explained what has been explained by me. And what, Malunkyaputta, has not been explained

by me? That the world is eternal.. that the world is not eternal has not been explained by me.. And why, Malunkyaputta, has this not been explained by me? It is because it is not connected with the goal, it is not fundamental to the Brahma-faring, and does not conduce to turning away from, nor to dispassion, stopping, calming, super-knowledge, awakening, nor to nibbana. Therefore it has not been explained by me, Malunkyaputta. And what has been explained by me, Malunkyaputta? 'This is dukkha' has been explained by me, Malunkyaputta. 'This is the arising of dukkha' has been explained by me. 'This is the stopping of dukkha' has been explained by me. 'This is the course leading to the stopping of dukkha' has been explained by me. And why, Malunkyaputta, has this been explained by me? It is because it is connected with the goal, it is fundamental to the Brahma-faring, and conduces to turning away from, to dispassion, stopping, calming, super-knowledge, awakening and nibbana... '

Doubt cannot be cured by speculating about matters which do not lead to the goal; it can only be cured by being aware of the nama and rupa which present themselves now. Even when there is doubt it can be realized as only a type of nama arising because of conditions and not self. Thus the reality of the present moment will be known more clearly.

The second type of moha-mula-citta is accompanied by indifferent feeling, arising with restlessness (upekkha-sahagatam, uddhacca-sampayuttam) . Uddhacca is translated 'restlessness' or 'excitement'. Uddhacca arises with all akusala cittas. When there is uddhacca there is no sati (mindfulness) with the citta. Sati arises with each wholesome citta; it 'remembers' what is wholesome. There is sati not only in vipassana, but also when one performs dana (generosity) observes sila (morality), applies oneself to studying or teaching the Buddha's teachings or cultivates samatha. Sati in vipassana is aware of a characteristic of nama or rupa.

When there is uddhacca, the citta cannot be wholesome; one cannot at that moment apply oneself to dana, sila or bhavana. Uddhacca distracts the citta from kusala. Uddhacca is restlessness

with regard to kusala. Thus, uddhacca is different from what we in conventional language mean by restlessness.

Uddhacca arises also with the moha-mula-citta which is accompanied by doubt, since it arises with each akusala citta. The second type of moha-mula-citta, however, is called uddhacca-sampayutta; it is different from the first type of moha-mula-citta which is called vicikiccha-sampayutta.

The second type of moha-mula-citta, the moha-mula-citta which is uddhacca-sampayutta, arises countless times a day, but it is difficult to know its characteristic. If one has not cultivated vipassana one does not know this type of citta. When one is forgetful of realities and 'day-dreaming', there is not necessarily this type of citta. When we are 'day-dreaming' there is not only the second type of moha-mula-citta (uddhacca-sampayutta), but also lobha-mula-cittas (cittas rooted in attachment) or dosa-mula-cittas (cittas rooted in aversion). When one is forgetful of realities and the akusala citta is not rooted in lobha or dosa, and the citta is not accompanied by doubt, then there is the second type of moha-mula-citta accompanied by uddhacca.

Moha-mula-citta can arise on account of what we experience through the five sense-doors and through the mind-door. When, for example, we have heard sound, moha-mula-citta may arise. When the second type of moha-mula-citta which is uddhacca-sampayutta arises, there is ignorance and forgetfulness with regard to the object which is experienced at that moment. We may not see the danger of this type of citta, since it is accompanied by indifferent feeling. However, all kinds of akusala are dangerous.

Moha is dangerous, it is the root of all akusala. When we are ignorant of realities we accumulate a great deal of akusala. Moha conditions lobha; when we do not know realities as they are we become absorbed in the things we experience through the senses. Moha also conditions dosa; when we do not know realities we have aversion when we experience unpleasant things. Moha accompanies each akusala citta and it conditions all ten kinds of akusala kamma-patha which are accomplished through body, speech and mind. Only when there is mindfulness of the realities which appear through the six doors, the panna is developed which can eradicate moha.

The sotapanna ('streamwinner', who has attained the first stage of enlightenment) has eradicated the type of moha-mula-citta which is accompanied by vicikiccha (doubt); he has no more doubts about paramattha dhammas, he knows the 'world in the ariyan sense'. He has no doubts about the Buddha, the Dhamma and the Sangha. He has no doubts about the Path leading to the end of defilements. The sotapanna, the sakadagami ('once-returner', who has attained the second stage of enlightenment) and the anagami ('non-returner', who has attained the third stage of enlightenment) still have the type of moha-mula-citta accompanied by ud-dhacca (restlessness). Only the arahat has eradicated all akusala.

Ignorance is not seeing the true characteristic of realities, not knowing the 'four Noble Truths'. Out of ignorance one does not see the first Noble Truth, the Truth of dukkha : one does not realize nama and rupa as impermanent and dukkha. One does not know the second Noble Truth: the origin of dukkha which is craving. Because of clinging to nama and rupa there is no end to the cycle of birth and death and thus there is no end to dukkha. One does not know the Noble Truth of the 'ceasing of dukkha', which is nibbana. One does not know the Noble Truth of 'the way leading to the ceasing of dukkha' which is the Eightfold Path. The 'Eightfold Path' is developed through vipassana.

We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings about Jambukhadaka, par. 9) that the wanderer asked Sariputta:

' "Ignorance, ignorance!" is the saying, friend Sariputta. Pray, what is ignorance?'

'Not understanding about dukka, friend, not understanding about the arising of dukkha, the ceasing of dukkha, the way leading to the ceasing of dukkha- - this, friend, is called "ignorance" '

"But is there any way, friend, any approach to the abandoning of this ignorance?

'There is indeed away, friend, to such abandoning.'
'And what, friend, is that way, that approach to the abandoning of this ignorance?'

'It is this ariyan Eightfold Path, friend...'

The ariyan Eightfold Path leads to the eradication of moha.

Questions

1. What is ignorance? Why should it be eradicated?
2. How can it be eradicated?
3. When there is doubt (vicikiccha) about realities, is there moha as well?
4. On account of experiences through which doors can moha arise?

January 6, 2001

Chapter 8

AHETUKA CITTAS

If we want to know ourselves we should not merely know the moments we have akusala cittas or kusala cittas but other moments as well. When we see something ugly, we dislike what we see. At the moment of dislike there is akusala citta rooted in dosa (aversion). Before there is dislike, however, there must be moments of merely seeing the object. At these moments there are not yet akusala cittas, but cittas which are without 'root' (in Pali: hetu).

There are six cetasikas which are hetu or 'root'. Three of these hetus are akusala; they are : lobha (attachment), dosa (aversion) and moha (ignorance). Three hetus are sobhana (beautiful); they are: alobha (greedlessness or generosity), adosa (non-hate or lovingkindness) and amoha (panna or wisdom). The citta or cetasika which is accompanied by a hetu is sahetuka. For example, dosa-mula-citta is sahetuka; moha and dosa are the hetus which arise with dosa-mula-citta.

Cittas without hetu are ahetuka cittas. There are many ahetuka cittas arising in a day. Whenever we see, hear, smell, taste or receive impressions through the body-sense, there are ahetuka cittas before cittas with hetu (wholesome cittas or unwholesome cittas) arise. We are inclined to pay attention only to the moments of like and dislike, but we should know other moments as well; we should know ahetuka cittas.

There are altogether eighteen types of ahetuka citta. Fifteen types of ahetuka citta are vipakacittas and three types are kiriyacittas (cittas which are 'inoperative', neither cause nor result). Seven of the ahetuka vipakacittas are akusala vipakacittas (result of unwholesome deeds) and eight of them are kusala vipakacittas (result of wholesome deeds). When an unpleasant object impinges on the eye-sense, seeing-consciousness only experiences what appears through the eyes; there is no dislike yet of the unpleasant object. Seeing-consciousness is an ahetuka vipakacitta. Cittas which dislike the object arise later on; these are seen. The citta which pays attention to the shape and form of something and knows what it is, does not experience an object through the eye-door but

through the mind-door; it has a different characteristic. When one uses the word 'seeing' one usually means: paying attention to the shape and form of something and knowing what it is, but there must also be a kind of citta which merely sees visible object, and this citta does not know anything else. What we see we can call 'visible object' or 'colour' ; what is meant is: what appears through the eyes. When there is hearing, we can experience that hearing has a characteristic which is different from seeing; the citta which hears experiences sound through the ears. Only in experiencing the different characteristics of realities over and over again, will we come to know them as they are. People may think that there is a self which can see and hear at the same time, but through which door can the self be experienced? Taking realities for self is wrong view.

Seeing, hearing, smelling, tasting and receiving impressions through the body-sense do not arise without there being conditions for their arising; they are the result of kamma. Eye-sense, ear-sense, smelling-sense, tasting-sense and body-sense are rupas which are produced by kamma as well; they are the corporal result of kamma. Only the mental result of kamma is called vipaka, and thus only citta and cetasika (mental factors arising with the citta) can be vipaka. Rupa is not vipaka.

The Buddha taught that everything which arises must have conditions for its arising. When we see something unpleasant there must be a condition for it: it is the result of akusala kamma. Akusala vipaka cannot be the result of kusala kamma. Seeing something pleasant is kusala vipaka; this can only be the result of kusala kamma. The vipakacitta which arises when there is an unpleasant or pleasant impression through one of the five senses is ahetuka. At that moment there are no akusala hetus (unwholesome roots) or sobhana hetus (beautiful roots) arising with the citta.

The ahetuka vipakacitta which sees an unpleasant or a pleasant object through the eyes is seeing-consciousness, in Pali: cakkhu-vinnana (cakkhu means eye).

The ahetuka vipakacitta which hears an unpleasant or a pleasant object through the ears is hearing-consciousness, in Pali: sota-vinnana (sota means ear).

The ahetuka vipakacitta which smells an unpleasant or a pleasant object through

the nose is smelling-consciousness, in Pali: ghana-vinnana (ghana means nose).

The ahetuka vipakacitta which experiences an unpleasant or a pleasant taste through the tongue is tasting-consciousness, in Pali: jivha-vinnana (jivha means tongue).

The ahetuka vipakacitta which experiences an unpleasant or a pleasant object through the body-sense is body-consciousness, in Pali: kaya-vinnana (kaya means body) .

There are two kinds of ahetuka vipaka experiencing an object through each of the five doors: one is akusala vipaka and one is kusala vipaka. Thus there are five pairs of ahetuka vipakacittas which arise depending on the five sense-doors. There are also other kinds of ahetuka vipakacitta which will be dealt with later on. The ten ahetuka vipakacittas which are the 'five pairs' are called in Pali: dvi-panca-vinnana (two times five vinnana). They are:

1. Cakkhu-vinnana (seeing-consciousness):
akusala vipaka, accompanied by upekkha (indifferent feeling)
kusala vipaka, accompanied by upekkha
2. Sota-vinnana (hearing-consciousness):
akusala vipaka, accompanied by upekkha
kusala vipaka, accompanied by upekkha
3. Ghana-vinnana (smelling-consciousness):
akusala vipaka, accompanied by upekkha
kusala vipaka, accompanied by upekkha
4. Jivha-vinnana (tasting-consciousness):
akusala vipaka, accompanied by upekkha
kusala vipaka, accompanied by upekkha
5. Kaya-vinnana (body-consciousness):
akusala vipaka, accompanied by dukkha vedana
(bodily painful feeling)
kusala vipaka, accompanied by sukha vedana
(bodily pleasant feeling)

The ahetuka vipakacittas which see, hear, smell and taste are invariably accompanied by upekkha (indifferent feeling), no matter whether they are

akusala vipaka or kusala vipaka. The citta which dislikes the object may arise afterwards. This citta is sahetuka (with hetus or roots) and it is accompanied by unpleasant feeling. Or the citta which likes the object may arise; this citta which is also sahetuka may be accompanied by pleasant feeling or by indifferent feeling. We are inclined to think that the dvi-panca-vinnanas can occur at the same time as like or dislike of the object, but this is not so. Different cittas arise at different moments and the feelings which accompany the cittas are different too; none of these realities should be taken for self.

The feeling arising with the body-consciousness which experiences an impression through the body-sense cannot be indifferent; it arises either with bodily painful feeling or with bodily pleasant feeling. When an unpleasant bodily impression is experienced the feeling which accompanies the body-consciousness is dukkha-vedana (bodily painful feeling). When a pleasant bodily impression is experienced the feeling which accompanies the body-consciousness is sukha-vedana (bodily pleasant feeling). Bodily unpleasant feeling and bodily pleasant feeling are nama which can arise only with the body-consciousness which experiences an object through the body-sense. Both bodily feeling and mental feeling are nama, but they arise because of different conditions and at different moments. For example, we may have bodily pleasant feeling when we are in comfortable surroundings, but in spite of that, we may still be worried and also have moments of mental unpleasant feeling; these feelings arise at different moments. Bodily pleasant feeling is the result of kusala kamma. The mental unpleasant feeling which arises when we are unhappy is conditioned by our accumulation of dosa (aversion) ; it is akusala.

The whole day there are impressions received through the body-sense, which is a kind of rupa. Bodily impressions can be received all over the body and thus the door of the body-sense can be at any place of the body. Whenever we touch hard or soft objects, when cold or heat contacts the body, and when we move, bend or stretch, there are unpleasant or pleasant impressions received through the body-sense. One may wonder whether at each moment there is a bodily impression, bodily pleasant or bodily unpleasant feeling arises. One may notice the coarse bodily feelings, but not the subtle bodily feelings. For example, when something is a little too hard, too cold or too hot, there is dukkha-vedana (bodily painful feeling) arising with the body consciousness which experiences the object through the body-sense. One may not notice the subtle bodily feelings if one has not learned to be aware of realities.

The arahat, when he experiences an unpleasant impression or a pleasant impression through the body-sense, only has bodily unpleasant feeling or bodily pleasant feeling arising with the body-consciousness. He has no akusala cittas

or kusala cittas after the vipakacitta; he has kiriyacittas ('inoperative' cittas: The deeds which the arahat performs are neither kusala nor akusala. So he will not be born again.). We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings about Feeling, Book I, par.6) that the Buddha said to the monks:

'The untaught manyfolk, monks, feels feeling that is pleasant, feeling that is painful and feeling that is neutral. The well-taught Ariyan disciple, monks, feels the same three feelings. '

Now herein, monks, what is the distinction, what is the specific feature, what is the difference between the well-taught Ariyan disciple and the untaught manyfolk?'

'For us, lord, things are rooted in the Exalted One....'

'The untaught manyfolk, monks, being touched by feeling that is painful, weeps and wails, cries aloud, knocks the breast, falls into utter bewilderment. For he feels a twofold feeling, bodily and mental ... Touched by that painful feeling he feels repugnance for it. Feeling that repugnance for the painful feeling, the lurking tendency to repugnance fastens on him. Touched by the painful feeling, he delights in pleasant feeling. Why so? The untaught manyfolk, monks, knows of no refuge from painful feeling save sensual pleasure. Delighting in that sensual pleasure, the lurking tendency to sensual pleasure fastens on him....'

Is this not real life? Touched by painful feeling, we delight in pleasant feeling; we believe that pleasant feeling is real happiness. we do not see life as it really is: dukkha. We wish to close our eyes to sickness, old age and death, to 'lamentation and despair', to the impermanence of all conditioned realities. We expect happiness in life and when we have to suffer we think that pleasant feeling might cure us of suffering and we cling to it. In the Buddha's teaching of the 'Dependent Origination' it is said that feeling conditions craving. Not only pleasant feeling and indifferent feeling condition craving, also painful feeling conditions craving, since one wishes to be liberated from painful feeling. Furthermore we read in the sutta:

'...If he feels feeling that is pleasant, he feels it as one in bondage. If he feels feeling that is painful, he feels it as one in bondage. If he feels feeling that is neutral, he feels it as one in bondage. This untaught manyfolk, monks, is called 'in bondage to birth, death, sorrow and grief, woe, lamentation and despair. He is in bondage to dukkha. So I declare.

But, monks, the well-taught Ariyan disciple, when touched by painful feeling, weeps not, wails not, cries not aloud, knocks not the breast, falls not into utter bewilderment. He feels but one feeling, the bodily, not the mental... If he feels a feeling that is pleasant, he feels it as one freed from bondage. If he feels a feeling that is painful, he feels it as one that is freed from bondage. If he feels a neutral feeling, he feels it as one that is freed from bondage. This well-taught Ariyan disciple, monks, is called 'freed from the bondage of birth, old age, from sorrow and grief, from woe, lamentation and despair, freed from the bondage of dukkha.' So I declare....'

Feelings arise because of conditions and fall away again. They are impermanent and they should not be taken for self. We read in the 'Kindred Sayings' (IV Salayatana-vagga, Kindred Sayings on Sense, Third Fifty, par. 130, Haliddaka):

Once the venerable Kaccana the Great was staying among the folk of Avanti, at Osprey's Haunt, on a sheer mountain crag. Then the housefather Haliddakani came to the venerable Kaccana the Great. Seated at one side he said this:

'It has been said by the Exalted One, sir, "Owing to diversity in elements arises diversity of contact. Owing to diversity of contact arises diversity of feeling." Pray, sir, how far is this so?'

'Herein, housefather, seeing a pleasant object with the eye, a monk, at the thought "This is such and such," comes to know of eye-consciousness that

is pleasant to experience. Owing to contact that is pleasant to experience arises pleasant feeling.

When with the eye he sees an object that is displeasing, a monk, at the thought "This is such and such," comes to know of eye-consciousness that is unpleasant to experience. Owing to contact that is unpleasant to experience arises unpleasant feeling.

When with the eye he sees an object that is of indifferent effect, a monk, at the thought "This is such and such," comes to know of consciousness that is neutral. Owing to contact that is neutral to experience arises feeling that is neutral.

So also, housefather, hearing a sound with the ear, smelling a scent with the nose, tasting a savour with the tongue, contacting a tangible with the body, cognizing a pleasing mind-state with the mind... a mind-state that is displeasing... a mind-state that is indifferent in effect....

Thus, housefather, owing to diversity in elements arises diversity of contact. Owing to diversity of contact arises diversity of feeling.'

If we are mindful of realities which appear through the different doorways we will know from experience many different *namas* and *rupas*; we will know different types of *citta* and different kinds of feeling. We will know that all these realities are only conditioned elements and not self. We will know from experience that there are not only *cittas* accompanied by *lobha*, *dosa* and *moha*, and *cittas* accompanied by wholesome roots, but also *cittas* which are *ahetuka*, *cittas* without roots. One may not find it interesting to know more about seeing, hearing and the other realities appearing through the different doorways. However, in order to see things as they are, it is essential to know that the *citta* which, for example, experiences sound, has a characteristic which is different from the *citta* which likes or dislikes the sound and that these *cittas* arise because of different conditions. What the Buddha taught can be proved by being mindful of realities.

Questions

1. Which are the six hetus (roots)?
2. When there is seeing it may be kusala vipaka or akusala vipaka. Are there hetus accompanying seeing-consciousness?

Chapter 9

THE AHETUKA CITTAS WHICH ARE UNKNOWN IN DAILY LIFE

There are eighteen types of ahetuka citta, or cittas arising without hetu (root). Fifteen types of ahetuka citta are vipaka. As we have seen, ten of these fifteen cittas are dvi-panca vinnanas. They are:

- two seeing-consciousness
- two hearing-consciousness
- two smelling-consciousness
- two tasting-consciousness
- two body-consciousness

Seeing-consciousness is the result of kamma. When it is the result of an ill deed, seeing-consciousness is akusala vipakacitta which experiences an unpleasant object; when it is the result of a good deed, it is kusala vipakacitta which experiences a pleasant object. The function of seeing consciousness is to experience visible object.

Kamma which produces seeing-consciousness does not only produce the vipakacitta which is seeing-consciousness, it also produces two other kinds of vipakacitta, which succeed seeing-consciousness. Seeing-consciousness is suc-

ceeded by vipakacitta which receives the object. This citta, which is called sampaticchana-citta (receiving-consciousness). Visible object which is experienced by seeing-consciousness does not fall away when seeing-consciousness falls away, because it is rupa; rupa does not fall away as rapidly as nama. When an object is experienced through one of the six doors, there is not merely one citta experiencing that object, but there is a series of cittas succeeding one another, which share the same object.

If the seeing-consciousness is akusala vipaka, the sampaticchana-citta (receiving-consciousness) is also akusala vipaka; if the seeing-consciousness is kusala vipaka, the sampaticchana-citta is also kusala vipaka. Thus there are two types of sampaticchana-citta: one is akusala vipaka and one is kusala vipaka. Sampaticchana-citta: is ahetuka vipaka; there are no akusala hetus (unwholesome roots) or sobhana hetus (beautiful roots) arising with this type of citta. Sampaticchana-citta succeeds seeing-consciousness; seeing-consciousness is a condition for the arising of sampaticchana-citta. Likewise, when there is a process of cittas experiencing sound, sampaticchana-citta succeeds hearing-consciousness. It is the same with regard to nose, tongue, and body.

Sampaticchana-citta always arises with upekkha (indifferent feeling), no matter whether the sampaticchana-citta is akusala vipaka or kusala vipaka.

After the sampaticchana-citta has arisen and fallen away, the process of cittas is not yet over. The sampaticchana-citta is succeeded by another ahetuka vipakacitta which is still the result of kamma. This type of citta is called santirana-citta (investigating-consciousness). Santirana-citta investigates or considers the object which was 'received' by the sampaticchana-citta. Santirana-citta succeeds sampaticchana-citta through five sense-doors; sampaticchana-citta is a condition for the arising of santirana-citta. When seeing has arisen, sampaticchana-citta succeeds the seeing-consciousness, and santirana-citta succeeds the sampaticchana-citta in the process of cittas which experience visible object through eye-door. It is the same with the santirana-citta which arises in the process of cittas experiencing an object through ear-door, nose-door, tongue-door, body-door. It succeeds the sampaticchana-citta. We cannot choose whether santirana-citta should arise or not; cittas arise because of conditions, they are beyond control.

Santirana-citta is also an ahetuka vipakacitta. When the object is unpleasant (anittaharammana), the santirana-citta is akusala vipaka and it is accompanied by upekkha (indifferent feeling). As regards santirana-citta which is kusala vipa-

ka,
there are two kinds. When the object is pleasant (ittharammana), but not extraordinarily pleasant, santirana-citta is accompanied by upekkha. When the object is extraordinarily pleasant (atittharammana), the santirana-citta is accompanied by somanassa. Thus, there are three kinds of santirana-citta in all. It depends on conditions which kind of santirana-citta arises.

Thus, there are fifteen types of ahetuka citta which are vipaka. Summarizing them, they are:

- 10 cittas which are dvi-panca-vinnana (five pairs)
 - 1 sampaticchana-citta (receiving-consciousness) which is akusala vipaka
 - 1 sampaticchana-citta which is kusala vipaka
 - 1 santirana-citta (investigating-consciousness) which is akusala vipaka, accompanied by upekkha
 - 1 santirana-citta which is kusala vipaka, accompanied by upekkha
 - 1 santirana-citta which is kusala vipaka, accompanied by somanassa

Seven types of the ahetuka vipakacittas are akusala vipaka and eight types are kusala vipaka, since there are two types of santirana-citta which are kusala vipaka.

As we have seen, there are altogether eighteen ahetuka cittas. Of these eighteen ahetuka cittas fifteen are vipakacittas and three are kiriyacittas. Kiriyacittas are different from akusala cittas and kusala cittas and from vipakacittas. Akusala cittas and kusala cittas are cittas which are cause; they can motivate ill deeds and good deeds which are capable of producing their appropriate results. Vipakacittas are cittas which are the result of akusala kamma and kusala kamma. Kiriyacittas are cittas which are neither cause nor result.

One type of ahetuka kiriyacitta is the 'five-door-adverting-consciousness', in Pali: panca-dvaravajjana-citta. ('Panca' is five, 'dvara' is door, 'avajjana' is adverting or turning towards.) When an object impinges on one of the five senses, there has to be a citta which adverts or turns towards the object through that sense-door. When visible object impinges on the eye-sense, there has to

be the adverting-consciousness which adverts towards visible object through the eye-door, or cakkhu-dvaravajjana-citta (eye-door-adverting-consciousness), before there can be seeing-consciousness (cakkhu-vinnana). When sound impinges on the ear-sense, the ear-door-adverting-consciousness (sota-dvaravajjana-citta) has to advert to the sound through the ear-door before there can be hearing-consciousness (sota-vinnana). The panca-dvaravajjana-citta merely turns towards the object which impinges on one of the five sense-doors. But it does not see or hear. The panca-dvaravajjana-citta is an ahetuka kiriyacitta, it arises without hetu (root); there is not yet like or dislike. The panca-dvaravajjana-citta is succeeded by one of the dvi-panca-vinnanans (five pairs), which is vipakacitta.

Each citta which arises in the process of cittas experiencing an object has its own function.

The cittas which experience an object through one of the senses do not know anything else but that object. When one, for example, is reading, the citta which sees experience only visible object and it does not know the meaning of the letters. After the eye-door process has been completed visible object is experienced through the mind-door and then there can be other mind-door processes of cittas which know the meaning of what has been written and which think about it. Thus, there are processes of cittas which experience an object through one of the senses and processes of cittas which experience an object through the mind-door.

Another type of ahetuka kiriyacitta is the mano-dvaravajjana-citta (mind-door-adverting-consciousness), which arises both in the sense-door process and in the mind-door process but performs two different functions according as it arises in each of those two kinds of processes. When an object contacts one of the sense-doors, the panca-dvaravajjana-citta (five-door-adverting-consciousness) turns towards the object, one of the dvi-panca-vinnanans experiences it, sampaticchana-citta receives the object and santirana-citta investigates it. The santirana-citta is succeeded by an ahetuka kiriyacitta which experiences the object through that sense-door and 'determines' (votthapana) the object. It is actually the same type of citta as the mano-dvara vajjana-citta, (mind-door-adverting-consciousness, the first citta of the mind-door process), but when it arises in the sense-door process it can

be called votthapana-citta, since it performs the function of determining the object in the sense-door process. The votthapana-citta, after it has determined the object, is, on the case of non-arahats, followed by akusala cittas or by kusala cittas. It depends on one's accumulations of akusala and kusala whether the votthapana citta will be succeeded by akusala cittas or by kusala cittas.

After the cittas of the sense-door process have fallen away the object can be experienced through the mind-door. The mano-dvaravajjana-citta is the first citta of the mind-door process which experiences that object which has fallen away already. In the sense-door process the panca-dvara vajjana-citta adverts to the object which has not fallen away yet. For example, it adverts to visible object or sound which is still impinging on the appropriate sense-door. The mano-dvaravajjana-citta which arises in the mind-door process however, can experience an object which has fallen away already. After the mano-dvaravajjana-citta has adverted to the object it is succeeded by either kusala cittas or akusala cittas (in the case of non-arahats), which experience that same object. The mano-dvaravajjana-citta itself is neither akusala citta nor kusala citta; it is kiriyacitta.

Although the votthapana-citta in the sense-door process and the mano-dvaravajjana-citta in the mind-door process are the same type of citta, an ahetuka kiriyacitta, their functions are different. In the sense-door process this citta performs the function of votthapana (determining the object) and in the mind-door process it performs the function of avajjana (adverting). Thus, whenever we deal with the mano-dvaravajjana-citta we have to know what function it is performing.

When sound impinges on the earsense it can be experienced by cittas arising in the ear-door process and after that it is experienced by cittas arising in a mind-door process. Processes of cittas which experience in object through one of the five senses and through the mind-door succeed one another time and again.

How can there be akusala cittas or kusala cittas in the process of cittas which experience an object through one of the sense-doors, when one does not even know yet what it is that is experienced? There can be akusala cittas or kusala cittas before one knows what it is. One can compare this situation with the case of a child who likes a brightly coloured object such as a balloon before it

knows that the object is a balloon. We can have like or dislike of an object before we know what it is.

Another ahetuka kiriyacitta is the hasituppada-citta (smile-producing-consciousness). Only arahats have this kind of citta. Laughing and smiling can be motivated by different kinds of cittas. When people who are not arahats smile, it is usually motivated by lobha or by kusala citta. Arahats do not have any defilements; they do not have akusala cittas. Neither do they have kusala cittas; they do not accumulate any more kamma. Instead of kusala cittas they have kiriyacittas, accompanied by sobhana (beautiful) roots, sobhana kiriyacittas. Arahats do not laugh aloud, because they have no accumulations for laughing; they only smile. When they smile the smiling may be motivated by sobhana kiriyacitta or by the ahetuka kiriyacitta which is called hasituppada-citta.

Thus, of the eighteen ahetuka cittas, fifteen are vipakacittas and three are kiriyacittas. The ahetuka kiriyacittas are:

1. Panca-dvaravajjana-citta (five-door-adverting consciousness)
2. Mano-dvaravajjana-citta (mind-door-adverting-consciousness), which performs the function of adverting to the object through the mind-door when it arises in the mind-door process and which performs the function of votthapana (determining the object) when it arises in the sense-door process
3. Hasituppada-citta (smile-producing-consciousness)

Those who are not arahats can have only seventeen of the eighteen ahetuka cittas. These seventeen types of ahetuka citta arise in our daily life. When an object impinges on one of the five senses, panca-dvaravajjana-citta (five-door-adverting consciousness) turns towards the object through that sense-door. This citta is followed by panca-vinnana which experiences the object, by sampaticchana-citta which receives it, by santirana-citta which investigates it and by votthapana-citta which determines the object and then by akusala cittas or

kusala cittas. When the cittas of the sense-door process have fallen away the object is experienced through the mind-door. The mano-dvaravajjana-citta adverts to the object through the mind-door and is then followed by akusala cittas or kusala cittas. There is 'unwise attention' (ayoniso manasikara) to the object which is experienced if akusala cittas arise, and there is 'wise attention' (yoniso manasikara) to the object if kusala cittas arise. For example, when we see insects there may be dosa-mula-cittas (cittas rooted in aversion). Thus, there is ayoniso manasikara (unwise attention). The dosa may be so strong that one wants to kill the insects; then there is akusala kamma. If one realizes that killing is akusala and one abstains from killing, there are kusala cittas and thus there is yoniso manasikara (wise attention). If one studies Dhamma and develops vipassana (insight) it is a condition for yoniso manasikara. When we are mindful of the nama or rupa which appears through one of the six doors, there is yoniso manasikara at that moment.

When there are two people in the same situation, one person may have ayoniso manasikara and the other may have yoniso manasikara. This depends on their accumulations. We read in the 'Kindred Sayings' (IV, Salayatanavagga, Kindred Sayings on Sense, Fourth Fifty, Ch.V, par. 202, Lustful) about the monk who, after he has experienced an object through one of the six doors, has ayoniso manasikara, and about the monk who has yoniso manasikara. We read that Maha-Moggalla-na said to the monks:

Friends, I will teach you the way of lusting and also of not lusting....

And how, friends, is one lustful?

Herein, friends, a monk, seeing object with the eye, feels attachment for objects that charm, feels aversion from objects that displease, abides without mindfulness of the body, and his thoughts are mean. He realizes not, in its true nature, that emancipation of heart, that emancipation of wisdom, wherein those evil, unprofitable states that have arisen cease without remainder.

This monk, friends, is called 'lustful after objects cognizable by the eye, nose, tongue...objects cognizable by the mind' When a monk so abides, friends, if Mara

come upon him by way of the eye, Mara gets an opportunity. If Mara come upon him....by way of the mind, Mara gets access, gets opportunity....

So dwelling, friends, objects overcome a monk, a monk overcomes not objects. Sounds overcome a monk, a monk overcomes not sounds. Scents, savours, tangibles and mind-states overcome a monk, a monk overcomes not sounds, scents, savours, tangibles and mind-states. This monk, friends, is called 'conquered by objects, sounds, scents, savours, tangibles and mind-states, not conquerer of them.' Evil, unprofitable states, passion-fraught, leading to rebirth overcome him, states unhappy, whose fruit is pain, whose future is rebirth, decay and death. Thus, friends, one is lustful.

And how, friends, is one free from lust?

Herein, friends, a monk, seeing an object with the eye, is not attached to objects that charm, nor averse from objects that displease....

Tasting a savour with the tongue...with mind cognizing a mind-state, he is not attached to mind-states that charm, nor is he averse from mind-states that displease, but dwells with mindfulness of the body, his thought is boundless. So that he realizes in its true nature that emancipation of heart, that emancipation of wisdom, wherein those evil, unprofitable states that have arisen come to cease without remainder.

This monk, friends, is called 'not lustful after objects cognizable by the eye... not lustful after mind-states cognizable by mind.' Thus dwelling, friends, if Mara come upon him by way of the eye, of the tongue,... of the mind, Mara gets no access, gets no opportunity....

Moreover, friends, so dwelling a monk conquers objects, objects do not conquer him. He conquers sounds, scents, savours, tangibles, mind-states. They do not conquer him. Such a monk, friends, is called,

'conquerer of objects, sounds, scents, savours, tangibles and mind-states,' He is conquerer, not conquered. He conquers those evil, unprofitable states, passion-fraught, inciting to lust, leading to rebirth, states unhappy, whose fruit is pain, rebirth, decay and death. Thus, friends, is one free from lust.

Questions

1. What is kiriyacitta?
2. When we smile, is it always motivated by lobha?
3. Can akusala cittas and kusala cittas arise in a sense-door process?

Chapter 10

THE FIRST CITTA IN LIFE

Time and again there are cittas arising which experience different objects through the senses and through the mind-door. There are seeing or hearing, there are cittas with attachment to what is seen or heard. These cittas arise because of different conditions. We may wonder whether they also have different functions. Seeing and the citta with attachment to visible object do not arise at the same time, they are different and they perform different functions. We will understand more about cittas if we know in what order they arise and which function they perform. A citta cannot arise without performing a function. Each citta has its own function, in Pali : Kicca. There are fourteen functions of cittas in all.

The citta arising at the first moment of life must also have a function. What is birth, and what is it actually that is born? We speak about the birth of a child, but in fact, there are only nama and rupa which are born. The word 'birth' is a conventional term. We should consider what birth really is. Nama and rupa arise and fall away at every moment and thus there is birth and death of nama and rupa at every moment. In order to understand what causes birth we should know what conditions the nama and rupa which arise at the first moment of a new lifespan.

What arises first at the beginning of our life, nama or rupa? At any moment of our life there have to be both nama and rupa. In the planes of existence where there are five khandhas (four namas and one rupa), nama cannot arise without rupa; citta cannot arise without the body. What is true for any moment of our life, is also true for the first moment of our life. At the first moment of our life nama and rupa have to arise at the same time. The citta which arises at that moment is called the patisandhi-citta or rebirth-consciousness. Since no citta arises without conditions, the patisandhi-citta must also have conditions. The patisandhi-citta is the first citta of a new life and thus its cause can only be in the past. One may have doubts about past lives, but how can people be so different if there were not past lives? We can see that people are born with different accumulations. Can we explain the character of a child by looking at its parents? What we mean by 'character' is actually nama. Could parents transfer to another being nama which falls away as soon as it has arisen? There must be other factors which are the condition for a child's character. Cittas which arise and fall away succeed one another and thus each citta conditions the next

one. The last citta of the previous life (dying-consciousness) was succeeded by the first citta of this life. That is why tendencies one had in the past can continue by way of accumulation from one citta to the next one and from past lives to the present life. Since people accumulated different tendencies in past lives they are born with different tendencies and inclinations.

We do not only see that people are born with different characters, we also see that they are born in different surroundings; some people are born in pleasant surroundings and some people are born in miserable surroundings. In order to

understand this we should not cling to conventional terms such as 'person' or 'surroundings'. If we think in terms of paramattha dhammas we will see that being in pleasant or miserable surroundings is nothing else but the receiving of pleasant or unpleasant objects through eyes, ears, nose, tongue and body-sense.

It is kusala vipaka or akusala vipaka. Vipaka (result) does not arise without conditions; it is caused by good or bad deeds, by kamma. Different people perform different kamma and each deed brings its own result. The fact that people are born in different surroundings must have a condition: it is conditioned by kamma performed in a previous life. Kamma causes one to be born. The patisandhi-citta is the result of kamma; it is vipaka.

In this world we see different births of people and of animals. When we compare

the life of an animal with the life of a human being, we notice that being born an

animal is sorrowful; it is akusala vipaka. Being born a human being is kusala vipaka, even if one is born poor or if one has to experience many unpleasant things during one's life. The patisandhi-cittas of different people are of many different degrees of kusala vipaka because the kusala kammās which produced them were of different degrees.

At the first moment of our life kamma produces the patisandhi-citta and then rupa has to arise at the same time. One may wonder what the cause is of the rupa

arising at the first moment of life. We see that people are born with different bodily features: some are strong, some are weak, some are handicapped from birth. This must have a cause. It is kamma which causes both nama and rupa to be born.

Could the rupa which we call 'dead matter' and the rupa we call 'plant' be produced by kamma? A plant is not 'born' because a plant cannot perform good and bad deeds; it has no kamma that could cause its birth. Temperature is the condition for the life of a plant. As regards human beings, kamma produces rupa at the moment the patisandhi-citta arises. There couldn't be life if kamma did not produce nama and rupa from the first moment of life. Temperature too produces rupa; if there were not the right temperature the new life could not develop. As soon as the patisandhi-citta has fallen away, at the moment the next citta is arising, citta too starts to produce rupa. Furthermore, nutrition produces rupa so that the body can grow. Thus we see that there are other factors besides kamma which are condition for rupa, namely: citta, temperature and nutrition.

Kamma produces rupa not only at the first moment of life but throughout our lives. Kamma does not only produce the vipaka-cittas which experience pleasant and unpleasant objects through the sense-doors it also produces throughout our lives the rupas which can function as the sense-door through which these objects are received. Could someone for instance create his own eye-sense? It could not be created by temperature, only by kamma. Transplantation of the eye cannot be successful unless kamma produces eye-sense in the body of the receiver.

The mother's womb is not the only way of birth. We learn from the teachings that there can be birth in four different ways: by way of the womb, by way of eggs, by way of moisture and by way of spontaneous birth.

People would like to know when life starts in the mother's womb. Life starts at the moment the patisandhi-citta arises together with the rupa which is produced by kamma at the same time. A life-span ends when the last citta, the dying-consciousness (cuti-citta), falls away. As long as the cuti-citta has not fallen away there is still life. One cannot know the moment the cuti-citta of someone else arises and falls away unless one has cultivated the knowledge of the cittas of other people. A Buddha or someone else who has cultivated this kind of knowledge could know the exact moment of someone's death.

We may wonder which kamma in our life will produce the patisandhi-citta of the next life. Some people believe that by doing many good deeds in this life they can be assured of a happy rebirth. But the kamma which produces rebirth will not necessarily be from this life. We have in past lives as well as in this life performed both akusala kamma and kusala kamma and these kammās are of different degrees. Some kammās produce results in the same life they have been performed, some produce a result in the form of the rebirth-consciousness of a future life, or in the course of a future life. We have performed deeds in past jives which could produce rebirth but which have not yet come to fruition. We cannot know which kamma will produce our next rebirth.

If akusala kamma produces the rebirth of the next life there will be an unhappy rebirth. In that case the citta which will arise shortly before the dying-consciousness (cuti-citta) will be akusala citta and they will experience an unpleasant object which is conditioned by kamma. The patisandhi-citta of the next life which succeeds the cuti-citta experiences that same unpleasant object. If kusala kamma produces the rebirth there will be a happy rebirth. In that case kusala citta will arise shortly before the cuti-citta and they will experience a pleasant object which is conditioned by kamma. The patisandhi-citta of the next life experiences that same pleasant object.

People want to know whether they can ensure a happy rebirth for themselves by controlling the last citta before the dying-consciousness, by willing them to be kusala. Some people invite monks to chant in order to help a dying person to have kusala citta. However, nobody can be sure that his rebirth will be a happy one, unless he has attained one of the stages of enlightenment. One cannot have power over one's citta. Can we control our thoughts now, at this moment? Since we cannot do this, how could we control our thoughts at the time shortly before dying? There is no self which can decide about one's rebirth in the next life. Even if one has done many good deeds, there may be akusala kamma of a previous life which can produce an unhappy rebirth in the next life. After the last akusala citta or kusala citta in life have fallen away, the cuti-citta arises. The cuti-citta is succeeded by the patisandhi-citta of the next life. When the patisandhi-citta arises the new lifespan starts. As long as kamma there will be future lives.

Since the first citta of a lifespan performs the function of rebirth there is only one patisandhi-citta in a life. There is no self which transmigrates from one life to the next life; there are only nama and rupa arising and falling away.

The present life is different from the past life but there is continuity in so far as the present life is conditioned by the past. Since the patisandhi-citta succeeds the cuti-citta of the previous life the accumulated tendencies of past lives go on to the patisandhi-citta. Thus, inclinations one has in the present life are conditioned by the past.

One is glad to be born if one does not realize that birth is the result of kamma and that one will go forth in the cycle of birth and death as long as there is kamma. Not seeing the dangers of birth is ignorance. At this moment we are in the human plane of existence but as long as we have not attained any stage of enlightenment we cannot be sure that there will not be rebirth in one of the woeful planes. We all have performed both akusala kamma and kusala kamma in different lives. Who knows which of those deeds will produce the patisandhi-citta of the next life, even if we continue doing good deeds? Some people think that birth in a heavenly plane is desirable, but they do not realize that life in a heavenly plane does not last and after a lifespan in heaven is over an ill deed previously performed could produce a patisandhi-citta in a woeful plane.

We read in the 'Discourse on Fools and the Wise' (Middle Length Sayings III, 129) that the Buddha, when he was staying in the Jeta Grove, in Anathapindika's monastery, spoke to the monks about the sufferings in hell and about the anguishes of animal birth. The Buddha said:

'In many a disquisition could I, monks, talk a talk about animal birth, but it is not easy to describe in full, monks, so many are the anguishes of animal birth.

Monks, it is like a man who might throw a yoke with one hole into the sea. An easterly wind might take it westwards, a westerly wind might take it eastwards, a northerly wind might take it southwards, a southerly wind might take it northwards. There might be a blind turtle

there who came to the surface once in a hundred years. What do you think about this, monks? Could that blind turtle push his neck through that one hole in the yoke?'

'If at all, revered sir, then only once in a very long while.'

'Sooner or later, monks, could the blind turtle push his neck through the one hole in the yoke; more difficult than that, do I say, monks, is human status once again for the fool who has gone to the Downfall. What is the cause of that? Monks, there is no dhamma-faring there, no even-faring, no doing of what is skilled, no doing of what is good. Monks, there is devouring of one another there and feeding on the weak. Monks, if some time or other once in a very long while that fool came to human status (again), he would be born into those families that are low: a family of low caste or a family of hunters or a family of bamboo-plaiters or a family of cartwrights or a family of refuse-scavengers, in such a family as is needy, without enough to drink or to eat, where a covering for the back is with difficulty obtained. Moreover, he would be illfavoured, ugly, dwarfish, sickly, blind or deformed or lame or paralysed; he would be unable to get food, drink, clothes, vehicles, garlands, scents and perfumes, bed, dwelling and lights; he would fare wrongly in body, wrongly in speech, wrongly in thought. Because he had fared wrongly in body, speech and thought, at the breaking up of the body after dying he would arise in the sorrowful ways, a bad bourn, the Downfall, Niraya Hell....

...This, monks, is the fool's condition, completed in its entirety...'

The Buddha spoke about the dangers of birth in many different ways. He said that birth is dukkha (sorrow) ; it is followed by old age, sickness and death. He pointed out the foulness of the body and reminded people that also at this very moment the body is dukkha, impermanent and not-self. If we continue taking mind and body for self there will be no end to the cycle of birth and death.

We read in the 'Kindred Sayings' (II, Nidana-vagga, Ch. XV, par. 10, A person) that the Buddha, when he was in Rajagaha on Vulture's Peak, said to the monks:

Incalculable is the beginning, monks, of this faring on. The earliest point is not revealed of the running on, faring on of beings, cloaked in ignorance, tied by craving... The bones of one single person, monks, running on, faring on for an aeon would be a cairn, a pile, a heap as great

as Mount Vepulla, were there a collector of those bones and the collection were not destroyed.

How is this? Incalculable is the beginning, monks, of this faring on. The earliest point is not revealed of the running on, faring on of beings, cloaked in ignorance, tied by craving...

Thus spoke the Exalted One. After the Wellfarer had said this, he spoke further:

The pile of bones of (all the bodies of) one man
Who has alone one aeon lived,
Were heaped a mountain high - - so said the mighty seer - -
Yes, reckoned high as Vipula
To north of Vulture's Peak, crag-fort of Magadha.
When he with perfect insight sees
The Ariyan Truths: - - what dukkha is and how it comes.
And how it may be overpassed,
The Ariyan Eightfold Path, the way all ill to abate - -
Seven times at most reborn, a man
Yet running on, through breaking every fetter down,
Endmaker does become of dukkha.

It is fortunate to be born in the human plane where one can cultivate insight. When one has attained the first stage of enlightenment (the stage of the sotapanna), one has realized the Four Noble Truths. Then one will not be reborn more than seven times and one can be sure that there will eventually be an end to rebirth.

Questions

1. How many functions of citta are there in all? .
2. The four jatis of citta are: akusala, kusaIa, vipaka and kiriya. Which jati is the patisandhi-citta?
3. Is birth as a human being always the result of kusaIa kamma?
4. When does human life start?
5. Why is birth sorrow (dukkha)?

Chapter 11

DIFFERENT TYPES OF PATISANDHI-CITTA

We see many different beings in this world, men and animals, all with different appearances and different characters. They must have been different from the first moment of their lives, from the moment of the patisandhi-citta or rebirth-consciousness. One may wonder how many different types of patisandhi-citta there are. On the other hand, beings who are born in this world also have things in common. We share the same world and we receive impressions through the senses, no matter whether we are rich or poor. On account of the objects which we experience through the six doors, kusala cittas and akusala cittas arise. All these cittas, arising in our daily life, are kamavacara cittas or cittas of the 'sense-sphere'.

One could divide human beings as regards their birth into two classes:

1. Those who are born with a patisandhi-citta which is ahetuka kusala vipaka (which means that the kusala vipakacitta is not accompanied by beautiful roots: by alobha or generosity, by adosa or kindness, or by panna or wisdom)
2. Those who are born with a patisandhi-citta which is sahetuka kusala vipaka (kusala vipaka accompanied by beautiful roots)

When a human being is born with a patisandhi-citta which is ahetuka, his birth is the result of kamavacara kusala kamma, but the degree of the kusala kamma is less than the kusala kamma which produces a sahetuka patisandhi-citta. People who are born with an ahetuka patisandhi-citta are handicapped from the first moment of life. Eye-sense or ear-sense does not develop or they have other defects. However, when we see someone who is handicapped we cannot tell whether there was at the first moment of his life an ahetuka patisandhi-citta or a sahetuka patisandhi-citta. We cannot tell whether someone was handicapped

from the first moment of his life or whether he became handicapped later on, even while he was still in his mother's womb and thus we do not know which type of patisandhi-citta he was born with. The fact that a person is handicapped has not happened by chance; it is due to one's kamma.

There is only one type of patisandhi-citta which is ahetuka kusala vipaka, but there are many degrees of this vipaka. The kamma which produces this vipakacitta can cause birth in different kinds of surroundings: in unpleasant surroundings, though not in woeful planes, and in pleasant surroundings. It can even cause birth in the lowest heavenly plane.

There is also an ahetuka patisandhi-citta which is akusala vipaka. This type of citta does not arise in the human plane, but in a woeful plane. Only one type of patisandhi-citta is akusala vipaka, but it is of many degrees. There are many varieties of akusala kamma and thus there must be many varieties of unhappy rebirth. The unhappy rebirth we can see in this world is birth as an animal. There are three more classes of woeful planes, which we cannot see; they are the world of the 'petas' (ghosts), the world of 'asuras' (demons), and the hell planes.

The function of patisandhi can be performed by different types of vipakacittas produced by different kammas. It depends on kamma as to which type of vipakacitta performs the function of patisandhi-citta in the case of such and such a being. Two ahetuka vipakacittas which perform the function of patisandhi are santirana akusala vipakacitta and santirana kusala vipakacitta.

When santirana-citta arises in a process of citta experiencing an object through one of the five senses, the santirana-citta performs the function of investigating (santirana) the object. As we have seen, santirana-citta is an ahetuka vipakacitta.

The same type of citta can perform more than one function, but at different moments. Santirana-citta can also perform the function of patisandhi. When the santirana-citta performs the function of patisandhi it does not arise in a sense-door process and it does not investigate an object.

As we have seen (Ch.9), there are three kinds of santirana-citta:

1. Santirana-citta which is akusala vipaka, accompanied by upekkha (indifferent feeling)
2. Santirana-citta which is kusala vipaka, accompanied by upekkha
3. Santirana-citta which is kusala vipaka, accompanied by somanassa (pleasant feeling)

The santirana-citta which is akusala vipaka, accompanied by upekkha, can perform the function of patisandhi in woeful planes. This means that the type of patisandhi-citta arising in woeful planes is of the same type as the akusala vipakacitta which is santirana-citta performing the function of investigating in a sense-door process of cittas.

The santirana-citta which is kusala vipaka accompanied by upekkha, can, apart from the function of investigating in a sense-door process, also perform the function of patisandhi in human and heavenly planes.

The Santirana-citta which is kusala vipaka accompanied by somanassa does not perform the function of patisandhi.

Akusala kamma and kusala kamma of different beings can produce nineteen different types of patisandhi-citta in all, arising in different planes of existence.

One of these types is akusala vipaka and eighteen types are kusala vipaka. Of the types of citta which are kusala vipaka, one type is ahetuka kusala vipaka and seventeen types are sahetuka kusala vipaka (accompanied by beautiful roots). There are many degrees of each of these nineteen types of patisandhi-citta because kamma can be of many degrees. It is due to kamma that people are born ugly or beautiful and that they are born in unpleasant or in pleasant surroundings. The fact that one is born into miserable circumstances does not mean that one's next birth will also be in miserable circumstances. It all depends on the kamma one has accumulated. As regards people who are born into

happy

circumstances, if akusala kamma produce results, their next birth may be an unhappy one.

We read in the 'Gradual Sayings' (Book of the Fours, Ch. IX, pal. 5, Darkness):

'Monks, these four persons are found existing in the world. What four?

He who is in darkness and bound for darkness; he who is in darkness but bound for light; he who is in light but bound for darkness; he who is in light and bound for light.

And how, monks, is a person in darkness bound for darkness?

In this case a certain person is born in a low family, the family of a scavenger or a hunter or a basket-weaver or wheel-wright or sweeper, or in the family of some wretched man hard put to it to find a meal or earn a living, where food and clothes are hard to get. Moreover, he is ill-favoured, ugly, dwarfish, sickly, purblind, crooked, lame or paralysed, with never a bite or sup, without clothes, vehicle, without perfumes or flower-garlands, bed, dwelling or lights. He lives in the practice of evil with body, speech and thought; and so doing, when body breaks up, after death, he is reborn in the waste, the way of woe, the downfall, in hell. Thus, monks, is the person who is in darkness and bound for darkness.

And how, monks, is a person in darkness but bound for light?

In this case a certain person is born in a low family... without bed, dwelling or lights. He lives in the practice of good with body, speech and thought...and so doing, when body breaks up, after death he is reborn in the happy bourn, in the heaven-world.

And how, monks, is a person in light but bound for darkness?

In this case a certain person is born in a high family... And that man is well-built, comely and charming, possessed of supreme beauty of form. He is one able to get clothes, vehicle, perfumes and flower-garlands, bed, dwelling and lights. But he lives in the practice of evil with body, speech and thought. So doing, when body breaks up, after death he is reborn in the waste, the way of woe, the downfall, in hell. Thus, monks, is the person who is in light but bound for darkness.

And how, monks, is a person who is in light and bound for light?

In this case a person is born in a high family...able to get clothes...bed, dwelling and lights. He lives in the . practice of good with body, speech and thought. So doing, when body breaks up after death, he is reborn in the happy bourn, in the heaven-world. Thus, monks, is one who is in light and bound for light.

These, monks, are the four persons found existing in the world.'

The patisandhi-citta which is sahetuka vipaka (with beautiful roots) is the result of kusala kamma which is of a higher degree than the kusala kamma producing an ahetuka patisandhi-citta. There are eight different types of sahetuka vipakacittas which can perform the function of patisandhi.

People are born with characters which are different; they are born with different degrees of wisdom or without wisdom. The patisandhi-cittas of people are different. When the patisandhi-citta is sahetuka, it is always accompanied by alobha (non-greed or generosity) and adosa (non-aversion or kindness), but not always by wisdom. It can be accompanied by wisdom or it can be without wisdom, depending on the kamma which produces it.

Apart from the difference in the number of roots (two hetus or three hetus) which accompany the sahetuka patisandhi-citta there are other differences. Kusala kamma which produces the patisandhi-citta can be kamma performed by kusala citta with somanassa or with upekkha, by kusala citta which is

asankharika (unprompted) or sasankharika (prompted). Thus we see that several factors determine the degree of kusala kamma which produces its result accordingly.

Thus the sahetuka patisandhi-cittas which are the results of kamavacara kusala kammass (kusala kammass of the 'sense-sphere') can be classified as eight different types in all. Summing them up, they are:

1. Accompanied by pleasant feeling, with wisdom, unprompted (Somanassa-sahagatam, nana-sampayuttam, asankharikam ekam)
[Nana is wisdom (panna)]
2. Accompanied by pleasant feeling, with wisdom, prompted (Somanassa-sahagatam, nana-sampayuttam, sasankharikam ekam)
3. Accompanied by pleasant feeling, without wisdom, unprompted (Somanassa-sahagatam-nana-vippayuttam, asankharikam ekam)
4. Accompanied by pleasant feeling, without wisdom, prompted (Somanassa-sahagatam, nana-vippayuttam, sasankharikam ekam)
5. Accompanied by indifferent feeling, with wisdom, unprompted (Upekkha-sahagatam, nana-sampayuttam, asankharikam ekam)
6. Accompanied by indifferent feeling, with wisdom, prompted (Upekkha-sahagatam, nana-sampayuttam, sasankharikam ekam)
7. Accompanied by indifferent feeling, without wisdom, unprompted (Upekkha-sahagatam, nana-vippayuttam, asankharikam ekam)
8. Accompanied by indifferent feeling, without wisdom, prompted (Upekkha-sahagatam, nana-vippayuttam, sasankharikam ekam)

It is useful to know more details about patisandhi-citta, because it can help us to understand why people are so different.

The eight types of sahetuka patisandhi-citta which are the results of kamavacara kusala kamma do not arise only in the human plane, but they also arise in those heavenly planes of existence which are kama-bhumi or 'sensuous' planes of existence.

There are thirty-one classes of planes of existence in all. Eleven planes are kama-bhumis (or kama-lokas), of which one is the plane of human beings, six are heavenly planes and four are woeful planes. Beings born in one of the kama-bhumis have kamavacara citta; they receive sense impressions. There are also other heavenly planes which are not kama-bhumi.

If one is born in one of the kama-bhumis and cultivates jhana (absorption) one can, besides kamavacara citta, also have rupa-jhanacitta and arupa-jhanacitta. (For the difference between rupa-jhana and arupa-jhana see Ch XXII.) If one cultivates the Eightfold Path one can have lokuttara citta (citta which directly experience nibbana).

When one attains jhana, the kusala kamma one performs at that moment is not kamavacara kusala kamma; at the moment of jhana there are no sense-impressions. The kusala kamma which is jhana does not produce result in the same lifespan one attains it, but it can produce result in the form of the patisandhi-citta of the next life. In that case there are jhanacitta arising shortly before death and the patisandhi-citta of the next life experiences the same object as those jhanacitta.

The result of a rupavacara kusala citta (kusala citta which is rupa-jhanacitta) is birth in a heavenly plane which is not kamabhumi but a rupa-brahma-plane (fine-material world). The result of an arupavacara kusala citta (kusala citta which is arupa-jhanacitta) is birth in a heavenly plane which is an arupa-brahma plane (immaterial world). There are different rupa-brahma planes and arupa-brahma planes.

There are five stages of rupa-jhana and thus there are five types of rupavacara kusala citta which can produce five types of rupavacara vipakacitta. There are four stages of arupa-jhana and thus there are four types of arupavacara kusala citta which can produce four types of arupavacara vipakacitta. Altogether there are nine types of patisandhi-citta which are the results of the different types of jhanacittas. They are sahetuka vipakacittas (accompanied by beautiful roots) and they are always accompanied by panna.

Summarizing the nineteen types of patisandhi-citta, they are :

- 1 akusala vipaka santirana-citta (ahetuka, result of akusala kamma)
- 1 kusala vipaka santirana-citta (ahetuka, result of kamavacara kusala kamma)
- 8 maha-vipakacittas (sahetuka, results of kamavacara kusala kamma)
- 5 rupavacara vipakacittas (sahetuka, results of rupa-jhanacittas)
- 4 arupavacara vipakacittas (sahetuka, results of arupa-jhanacittas)

We do not know which of our deeds will produce the patisandhi-citta of our next

life. We do both good deeds and bad deeds; any one of these deeds or even a deed performed in a former life can produce the patisandhi-citta of the next life. The Buddha encouraged people to perform many kinds of kusala kamma. Each good deed is very valuable; it is certain to bear its fruit sooner or later.

We read in the 'Itivuttaka' ('As it was said', the Ones, Ch. III, par. 6, 'Khuddaka Nikaya') that the Buddha said to the monks:

'Monks, if beings knew, as I know, the ripening of sharing gifts they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it...'

Kusala kamma can cause a happy rebirth, but the end of birth is to be preferred to any kind of rebirth. If one cultivates the Eightfold Path and attains arahatship there will be no more rebirth. The dying-consciousness (cuti-citta) of the arahat is not succeeded by a patisandhi-citta. The Buddha often reminded people

of the dangers of birth and encouraged them to be mindful, in order to attain the 'deathless' which is nibbana. We read in the 'Gradual Savings' (Book of the Eights, Ch -VIII, par. 4) that the Buddha, when he was staying at Nadika, in the Brick Hall, said to the monks:

'Mindfulness of death, monks, when made become, when developed is very fruitful, of great advantage, merging and ending in the deathless.

And how, monks, is it so....

Take the case of a monk who, when the day declines and night sets in, reflects thus: 'Many indeed are the chances of death for me. A snake or scorpion or a centipede might bite me and might cause my death; that would be a hindrance to me. I might stumble and fall; the food I have eaten might make me ill; bile might convulse me; phlegm choke me; winds (within me) with their scissorlike cuts give me ache; or men or non-humans might attack me and might cause my death. That would be a hindrance to me.'

Monks, that monk must reflect thus: 'Are there any evil and wrong states within me that have not been put away and that would be a hindrance to me were I to die tonight? If, monks, on consideration he realize that there are such states... then to put away just those evil and wrong states, an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk. Monks, just as a man whose turban is on fire, or whose hair is burning would make an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession to put out his (burning) turban or hair; even so, monks, an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk to put away just those evil and wrong states.

But if that monk, on review, realize that there are no such states within him that have not been put away which would be a hindrance to him, were he to die that night--then let that monk live verily in joy and gladness,

training himself day and night in the ways of righteousness.

Take the case, monks, of a monk who reflects likewise... when the night is spent and day breaks. He must reflect in the same way...

Monks, mindfulness of death when so made become so developed is very fruitful, of great advantage, merging and ending in the deathless.'

Questions

1. Can the patisandhi-citta be ahetuka?
2. How many types of patisandhi-citta are there?
3. How many types of patisandhi-citta are akusala vipaka?
4. When the patisandhi-citta is accompanied by wisdom by which factor is this conditioned?

Chapter 12

THE FUNCTION OF BHAVANGA

There are moments when there are no sense-impressions, when one does not think, when there are no akusala cittas or kusala cittas. Is there at those moments still citta? Even when there are no sense-impressions and no thinking, there must be citta; otherwise there would be no life. The type of citta which arises and falls away at those moments is called bhavanga-citta. Bhavanga literally means 'factor of life'; bhavanga is usually translated into English as 'life-continuum'. The bhavanga-citta sees to it that there is continuity in a lifespan, so that what we call a 'being' keeps alive.

One may wonder whether bhavanga-cittas often arise. There must be countless bhavanga-cittas arising at those moments when there are no sense-impressions, no thinking, no akusala cittas or kusala cittas. When we are asleep and dreaming there are akusala cittas or kusala cittas, but even when we are in a dreamless sleep, there still has to be citta. There are bhavanga-cittas at these moments. Also when we are awake there are countless bhavanga-cittas arising; they arise in between the different processes of citta. It seems that hearing, for example, can arise very shortly after seeing, but in reality there are different processes of citta and in between these processes there are bhavanga-cittas.

The bhavanga-citta is the same type of citta as the first citta in life, the patisandhi-citta (rebirth-consciousness). When the patisandhi-citta falls away it conditions the next citta to arise which is the second citta in that life. This citta is the first bhavanga-citta in life.

The bhavanga-citta is vipakacitta; it is the result of the same kamma which produced the patisandhi-citta. There is only one patisandhi-citta in a life, but there are countless bhavanga-cittas. Not only the first bhavanga-citta, but all bhavanga-cittas arising during a lifespan are the result of the kamma which produced the patisandhi-citta.

There are nineteen types of patisandhi-citta and thus there are nineteen types of bhavanga-citta. If the patisandhi-citta is akusala vipaka, which is the case when there is birth in a woeful plane, all bhavanga-cittas of that life are akusala vipaka as well. If the patisandhi-citta is ahetuka kusala vipaka, in which

case one is handicapped from birth , all bhavanga-cittas of that life are ahetu-ka kusala vipaka as well. If the patisandhi-citta is sahetuka (arising with sobhana hetus or beautiful roots), the bhavanga-citta is sahetuka as well. All bhavanga-cittas during a lifespan are of the same type as the patisandhi-citta of that life. If one is born with two hetus, with alobha (non-attachment or generosity) and adosa (non-aversion or kindness), but without wisdom, then all bhavanga-cittas have only two hetus. Such a person can cultivate wisdom, but he cannot become enlightened during that life. If one is born with three hetus, which means that one is born with alobha, adosa and panna (wisdom), all bhavanga-cittas are accompanied by these three sobhana hetus (beautiful roots) as well. Thus that person is more inclined to cultivate wisdom and he can attain enlightenment during that life. If one is born with somanassa (happy feeling), all bhavanga-cittas of that life are accompanied by somanassa.

Every citta must have an object and thus the bhavanga-citta too has an object. Seeing has what is visible as object; hearing has sound as object, but the bhavanga-citta has an object which is different from the objects presenting themselves through the senses and through the mind-door. The bhavanga-citta which is the same type of citta as the patisandhi-citta also experiences the same object as the patisandhi-citta.

As we have seen (Ch. 10) the patisandhi-citta experiences the same object as the akusala cittas or kusala cittas arising shortly before the cuti-citta of the previous life. If akusala kamma is going to produce the patisandhi-citta, akusala cittas arise shortly before the cuti-citta and they experience an unpleasant object. If kusala kamma is going to produce the patisandhi-citta, kusala cittas arise shortly before the cuti-citta and they experience a pleasant object. Whatever the object is, the patisandhi-citta of the next life experiences the same object.

The patisandhi-citta is succeeded by the first bhavanga-citta of that life and this citta experiences the same object as the patisandhi-citta. Moreover, all bhavanga-cittas of that life experience that object.

The 'Visuddhimagga' (XIV, 114) states with regard to the bhavanga-citta:

When the patisandhi-citta has ceased, then, following on whatever kind of rebirth-consciousness it may be, the same kinds, being the result of the same kamma whatever it may be, occur as bhavanga-cittas with that same object;

and again those same kinds. And as long as there is no other kind of arising of consciousness to interrupt the continuity they also go on occurring endlessly in periods of dreamless sleep, etc., like the current of a river.

The bhavanga-cittas are like the current of a river and this is interrupted when there is an object presenting itself through one of the senses or through the mind-door. When the cittas of the sense-door process or the mind-door process have fallen away, there is again the current of bhavanga-cittas.

When an object contacts one of the five senses the stream of bhavanga-citta is interrupted and there is a sense-impression. However, there cannot be a sense-impression immediately. When sound, for example, impinges on the ear-sense, there is not hearing immediately. There are still some bhavanga-cittas arising and falling away before the panca-dvaravajjana-citta (five-sense-door-adverting-consciousness) adverts to the sound through the ear-door and hearing arises. The bhavanga-cittas do not perform the function of adverting to the sound which contacts the ear-sense, they do not experience the sound. They have their own function which is keeping the continuity in a lifespan, and they experience their own object which is the same as the object of the patisandhi-citta. Although the bhavanga-citta does not experience the sound which contacts the ear-sense, it can be affected, 'disturbed' by it and then the stream of bhavanga-cittas will be interrupted and sound will be experienced by cittas which arise in the ear-door process.

When a rupa impinges on one of the senses bhavanga-cittas can be affected by it. First there is one moment of bhavanga-citta arising and falling away which is denoted by the name 'atita-bhavanga' or 'past bhavanga'. Then it is succeeded by the 'bhavanga calana' or 'vibrating bhavanga'. It is called vibrating since it is disturbed by the object, although it does not experience it. The last bhavanga-citta of the stream of bhavanga-cittas and before the panca-dvaravajjana-citta adverts to the object is the bhavangupaccheda or 'arrest bhavanga'.

The different names which denote these bhavanga-cittas do not represent different functions; bhavanga-cittas have as their only function to keep the continuity in the life of a being. The different names point only to the fact that these bhavanga-cittas are the last ones when the stream is interrupted and a new object is experienced by a process of cittas. When the sense-door process is

over, the stream of bhavanga-cittas is resumed, so that the series of cittas succeeding one another in our life is not interrupted.

The object which impinged on one of the senses is then experienced through the mind-door. In between the sense-door process and the mind-door process, however, there are bhavanga-cittas. When the cittas of the mind-door process have fallen away, the stream of bhavanga-cittas is resumed.

An object which is experienced through one of the five senses is rupa. Rupa arises and falls away, but it does not fall away as rapidly as nama. One rupa can be experienced by several cittas succeeding one another in a process.

When, for

example, the rupa which is sound impinges on the ear-sense it can be experienced by cittas arising in the ear-door process. Before the process starts there are bhavanga-cittas. The last bhavanga which arise before the sound can be experienced by the cittas of the ear-door process are : atita-bhavanga (past bhavanga), bhavanga-calana (vibrating bhavanga), bhavangupaccheda (arrest-bhavanga).

When the stream of bhavanga-cittas has been arrested, the ear-door-adverting-consciousness (sota-dvaravajjana-citta) adverts to the object through the ear-door. This citta can be followed by other cittas which each perform their own function in that process before it falls away. Rupa lasts as long as seventeen moments of citta counting from the atita-bhavanga, the past bhavanga, there can be seventeen moments of citta succeeding one another if the sense-door process runs its full course. If the rupa which will be object has contacted more than one atita bhavanga, it will have fallen away before the process can be completed, since it cannot last longer than seventeen moment of citta. A process can, after it has started, be interrupted, for example, after the votthapana-citta, before kusala cittas or akusala cittas can arise. It may also happen that the atita-bhavanga is succeeded by the bhavanga-calana, but that the bhavangupaccheda does not arise; then there will be no process of cittas. Sound may, for example, impinge on the ear-sense and then the atita-bhavanga which arises is succeeded by the bhavanga-calana. However, the bhavangupaccheda does not arise and thus the stream of bhavanga-cittas is not interrupted and the ear-door process cannot start. In that case the sound cannot be heard.

When a sense-door process of cittas begins, the rupa which has impinged on that sense-door is experienced and when the last citta of that process has fallen away there are bhavanga-cittas again. The object, however, can be experi-

enced through the mind-door. The last two bhavanga-cittas arising before the mind-door-adverting-consciousness (mano-dvaravajjana-citta) are the bhavanga-calana (vibrating bhavanga) and the bhavangupaccheda (arrest-bhavanga) . Then the mano-dvaravajjana-citta adverts to the object through the mind-door and it is succeeded by seven kusala cittas or akusala cittas (in the case of non-arahats). Summarizing these cittas, they are :

bhavanga-calana (vibrating bhavanga)
bhavangupaccheda (arrest-bhavanga)
mano-dvaravajjana-citta (mind-door-adverting-consciousness)
seven akusala or kusala cittas (or, for the arahat, kiriyacittas)

Before the arising of the bhavanga-calana of that mind-door process there are many bhavanga-cittas arising and falling away. There is no atita-bhavanga, past bhavanga, before the mind-door process.

When the mind-door process is over, the stream of bhavanga-cittas is resumed until there is again a process of cittas experiencing an object through one of the sense-doors or through the mind-door. There are countless bhavanga-cittas arising all through our life in between the processes of cittas experiencing an object through one of the sense-doors or through the mind-door.

What is the mind-door? It is different from the sense-doors. The sense-doors are the following rupas: eye-sense, ear-sense, smelling-sense, tasting-sense and body-sense. Body-sense is all over the body. The mind-door is not one of these rupas. One may wonder whether the mind-door is nama or rupa. We should

consider how the first citta of the mind-door process adverts to the object. The first citta of the mind-door process which adverts to the object is the mano-dvaravajjana-citta. This citta does not advert to the object through one of the five senses. Therefore, the mind-door must be nama; it is a citta. The citta which precedes the mano-dvaravajjana-citta is the bhavangupaccheda-citta (arrest-bhavanga). The bhavangupaccheda-citta is the mind-door through which the mano-dvaravajjana-citta adverts to the object.

The study of the different sense-door processes and mind-door processes which take their course according to conditions will help us to see realities as elements which are beyond control, devoid of self. We may, for example, be infatuated by a beautiful sound we hear. What we take for a long moment of hearing are many different moments which do not stay. Even when we do not know yet what kind of sound it is, sound has already been experienced

through the mind-door
since cittas succeed one another extremely rapidly, arising and falling away.
Neither does sound stay, it falls away.

We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings on Sense, Fourth Fifty, Ch.IV, par. 205, The Lute) that the Buddha said to the monks:

'...Suppose, monks, the sound of a lute has never been heard by a rajah or royal minister. Then he hears the sound of a lute and says: 'Good man, pray, what is that sound so entrancing, so delightful, so intoxicating, so ravishing, of such power to bind?'

Then they say to him : 'That, lord, is the sound of what is called a lute, that sound so entrancing, so delightful, so intoxicating, so ravishing, of such power to bind.'

Then he says: 'Go, my man. Fetch me that lute.'

So they fetch him that lute and say to him : 'This, lord, is that lute, the sound of which is so entrancing... of such power to bind.'

Then he says: 'Enough of this lute, my man. Fetch me that sound.'

They say to him: 'This lute so called, lord, consists of divers parts, a great number of parts. It speaks because it is compounded of divers parts, to wit, owing to the belly, owing to the parchment, the handle, the frame, the strings, owing to the bridge and proper effort of a player. Thus, lord, this lute, so called, consists of divers parts, of great number of parts. It speaks because it is compounded of divers parts.'

Then that rajah breaks up that lute into ten or a hundred pieces. Having done so, he splinters and splinters it again. Having done so, he burns it in fire, then makes it a heap of ashes and winnows the heap of ashes in a strong wind or lets them be borne down by the swift stream of a river.

Then he says: 'A poor thing is what you call a lute, a lute, my men, whatever a lute may be. Herein the world is exceeding careless and led astray.'

Even so, monks, a monk investigating body as far as there is scope for body, investigating feeling, perception, the activities (sankharakkhandha), investigating consciousness, so far as there is scope for consciousness, - -in all of these investigations, whatever there be of 'I' or 'I am' or 'Mine', there is none of that for him'.

Questions

1. At which moments do bhavanga-cittas arise?
2. When did the first bhavanga-citta in life arise?
3. Can bhavanga-citta be ahetuka?
4. Can bhavanga-citta be accompanied by wisdom?

Chapter 13

FUNCTIONS OF CITTA IN THE SENSE-DOOR PROCESS AND IN THE MIND-DOOR PROCESS

Each citta has its own function to perform ; no citta arises without performing a function. For example, seeing and hearing are functions performed by citta. We are not used to considering seeing and hearing as functions, because we cling to a self. If we want to know more about cittas we should learn about their different functions.

The first function is the function of patisandhi which is the function of the first citta in life. The second function is bhavanga. The bhavanga-citta keeps the continuity in a lifespan. As long as one is still alive bhavanga-cittas arise and fall away during the time there is no sense-door process or mind-door process of cittas. Bhavanga-cittas arise in between the different processes of cittas which experience an object through one of the six doors. For example, when there is seeing and after that thinking about what was seen, there are different processes of citta and there have to be bhavanga-cittas in between the different processes.

When a rupa impinges on one of the senses the current of bhavanga-cittas is interrupted; there are a few more bhavanga-cittas arising and falling away, and then the panca-dvaravajjana-citta (five-sense-door-adverting-consciousness) arises. The panca-dvaravajjana-citta is the first citta of the process of cittas experiencing the rupa which has come into contact with one of the senses.

The panca-dvaravajjana-citta performs the function of avajjana or adverting to the object which impinges on one of the five senses; it adverts to the object through that sense-door. The panca-dvaravajjana-citta is an ahetuka kiriyacitta.

The 'Visuddhimagga' (XIV, 107) states concerning the panca-dvaravajjana-citta (mind-element) :

Herein, the mind-element has the characteristic of being the forerunner of eye-consciousness, etc., and

cognizing visible data, and so on. Its function is to advert. It is manifested as confrontation of visible data, and so on. Its proximate cause is the interruption of (the continued occurrence of consciousness as) life-continuum (bhavanga). It is associated with equanimity (upekkha) only.

The panca-dvaravajjana-citta is the 'forerunner' because it arises before panca-vinnana (seeing, hearing, etc.). When it adverts to an object which has contacted the eye-sense, it adverts through the eye-door and it is eye-door-adverting-consciousness (cakkhudvaravajjana-citta). When it adverts to an object which has contacted the ear-sense it is ear-door-adverting-consciousness (sota-dvaravajjana-citta). The panca-dvaravajjana-citta is named after the sense-door through which it adverts to the object. The panca-dvaravajjana-citta arises countless times a day, but we do not notice it. Whenever there is seeing, the eye-door-adverting-consciousness (cakkhudvaravajjana-citta) has adverted already to the visible object which has impinged on the eye-sense, and it has fallen away already. Whenever there is hearing or any one of the other panca-vinnanas, the panca-dvaravajjana-citta has adverted to the object already and it has fallen away already.

The panca-dvaravajjana-citta is succeeded by the other cittas of the sense-door process which experience that same object. When that process is over, the object is experienced through the mind-door. First there are bhavanga-cittas and then the mano-dvaravajjana-citta (mind-door-adverting-consciousness) performs the function of avajjana (adverting) through the mind-door.

Thus there are two kinds of citta which perform the function of adverting (avajjana-kicca): the panca-dvaravajjana-citta adverts to the object through one of the five sense-doors and the mano-dvaravajjana-citta adverts to the object through the mind-door. The mano-dvaravajjana-citta is an ahetuka kiriyacitta ; it is not accompanied by unwholesome roots (akusala hetus) or by beautiful roots (sobhana hetus). After it has adverted to the object it is followed by kusala cittas or by akusala cittas.

When visible object contacts the eye-sense the eye-door-adverting-consciousness (cakkhudvaravajjana-citta) adverts to visible object through the eye-door. When the cakkhudvaravajjana-citta has fallen away it is succeeded by seeing-consciousness (cakkhu-vinnana). The function of seeing (in Pali : dasana-kicca) is performed by seeing-consciousness (cakkhu-vinnana). Seeing is vipaka: it is the result of kusala kamma or akusala kamma. We are born in or-

der to receive the results of our deeds and therefore the current of bhavanga-cittas is interrupted and vipakacittas arise after the panca-dvaravajjana-citta.

The citta which performs the function of seeing (dassana-kicca) only sees visible object. This citta does not like or dislike, it is an ahetuka vipakacitta. Neither does it think about the object. If one does not develop right understanding one does not realize that the citta which only sees visible object is a reality different from the citta which likes or dislikes the visible object and different from the citta which pays attention to shape and form. Because of our accumulated ignorance and wrong view we do not realize the impermanence of citta which falls away as soon as it has arisen and which is succeeded by another citta which is a different reality.

There are only two kinds of citta which can perform the function of seeing: one is akusala vipaka and one is kusala vipaka.

When sound has impinged on the ear-sense and the ear-door-adverting-consciousness (sota-dvaravajjana-citta) has arisen and fallen away, hearing-consciousness arises. The function of hearing (in Pali: savana-kicca) is another function of citta. Hearing is ahetuka vipaka. Two kinds of citta can perform the function of hearing: one is akusala vipaka and one is kusala vipaka.

Another function of citta is the function of smelling (in Pali: ghayana-kicca). Two cittas which are both ahetuka can perform this function : one is akusala vipaka and one is kusala vipaka.

There are two kinds of ahetuka citta which can perform the function of tasting (in Pali: sayana-kicca) : one is akusala vipaka and one is kusala vipaka. When the citta which performs this function tastes, for example, a sweet or salty flavour, it merely experiences that taste; it does not know the name of the taste. The cittas which know the conventional name of the taste arise later on.

The function of experiencing impressions through the body-sense (in Pali: phusana-kicca) is another function of citta. When an object contacts the body-sense, the panca-dvaravajjana-citta adverts to the object through the doorway of the body-sense. It is succeeded by body-consciousness (kaya-vinnana) which performs the function of experiencing an impression through the body-sense. Two kinds of citta which are both ahetuka can perform this function: one is akusala vipaka and one is kusala vipaka. The objects experienced by kaya-vinnana are the rupas which are: solidity (experienced as hardness or softness), temperature (experienced as heat or cold), motion (experienced as motion or pressure).

Thus, summarizing the functions performed by the cittas which are the panca-vinnanas, they are:

the function of seeing (dassana-kicca)

the function of hearing (savana-kicca)

the function of smelling (ghayana-kicca)

the function of tasting (sayana-kicca)

the function of experiencing bodily impressions (phusana kicca)

Seeing, hearing, smelling, tasting and experiencing bodily impressions are different functions, not performed by a self, but by citta. These cittas arise because of their own appropriate conditions. In order to remind people of this truth, the Buddha often explained how cittas experience objects through the five senses and through the mind-door. He would point out the different conditions through which cittas arise and the impermanence of these conditions. Since the conditions through which cittas arise are impermanent, cittas cannot be permanent.

We read in the 'Kindred Sayings' (IV, Salatana-vagga, Kindred Sayings on Sense, First Fifty, Ch. IV, par. 93, Duality II) that the Buddha said to the monks.

Owing to a dual (thing), monks, consciousness comes into being. And what, monks, is that dual owing to which consciousness comes into being?

Owing to the eye and objects arises eye-consciousness. The eye is impermanent, changing, its state is 'becoming otherness'. So also are objects. Thus this dual, mobile and transitory, impermanent, changing, - - its state is 'becoming otherness'.

Eye-consciousness is impermanent, changing, its state is 'becoming otherness'. This eye-consciousness, arising as it does from an impermanent relation, how could it be permanent?

Now the striking together, the falling together, the meeting together of these three things (That is: eye, visible object and eye-consciousness.), this, monks, is called 'eye-contact'. Eye-contact is impermanent, changing, its state is 'becoming otherness'. That condition, that relation of the uprising of eye-contact,

they also are impermanent... This eye-contact, arising as it does from an impermanent relation, how could it be permanent?

Contacted, monks, one feels. Contacted, one is aware. Contacted, one perceives. Thus these states also are mobile and transitory, impermanent and changing. Their state is 'becoming otherness'...

The same is said with regard to the other doorways.

In the process of citta, the panca-vinnana is succeeded by sampaticchana-citta. This citta, which performs the function of sampaticchana (receiving the object), receives the object after the panca-vinnana has fallen away. Sampaticchana-citta is ahetuka vipaka. Two kinds of citta can perform this function: one is akusala vipaka and one is kusala vipaka.

Kamma does not only produce the dvi-panca-vinnanans (the five pairs) and sampaticchana-citta, it also produces santirana-citta (investigating-consciousness) which succeeds sampaticchana-citta. Santirana-citta performs in the sense-door process the function of santirana (investigating the object) ; it is ahetuka vipakacitta. .

As we have seen (Ch. 9), there are three kinds of santirana-citta which can perform the function of investigating:

1. Santirana-citta which is akusala vipaka, accompanied by upekkha.
2. Santirana-citta which is kusala vipaka, accompanied by upekkha.
3. Santirana-citta which is kusala vipaka, accompanied by somanassa (in case the object is extraordinarily pleasant).

Santirana-citta is succeeded by votthapana-citta (determining-consciousness). Votthapana is another function of citta; the votthapana-citta determines the object in the sense-door process. After it has determined the object it is succeeded by kusala cittas or by akusala cittas. The conditions through which it arises are different from the conditions for santirana-citta which is produced by kamma. Votthapana-citta is not vipaka and it is not kusala or akusala but it is an ahetuka kiriyacitta. As we have seen, the votthapana-citta is actually the mano-dvaravajjana-citta which performs the function of votthapana in the

sense-door process and is then called votthapana-citta. The mano-dvaravajjana-citta performs two functions in the mind-door process: it performs the function of advertent to an object through the mind-door, and in the sense-door process it performs the function of votthapana.

If we do not know about the cittas arising in processes and their different conditions we may think that there is a 'self' who decides at certain moments to do good deeds or bad deeds. In reality there is no person, no 'self' who decides, but there are cittas which are conditioned by accumulations of kusala and akusala.

Cittas experience pleasant or unpleasant objects through the senses and through the mind-door. If someone has accumulated a great deal of lobha and dosa, lobha-mula-cittas are likely to arise when the object is pleasant and dosa-mula-cittas are likely to arise when the object is unpleasant. These cittas arise because of conditions, they are not self, they are beyond control. However, through the study of Dhamma and above all through the development of 'insight' there can be conditions for kusala cittas and then there is 'wise attention' (yoniso manasikara) to the object. No matter whether the object is pleasant or unpleasant, in the sense-door process the votthapana-citta can be succeeded by kusala cittas and in the mind-door process the mano-dvaravajjana-citta can, after it has adverted to the object, be succeeded by kusala cittas.

We are inclined to think that in the process of cittas, akusala vipakacittas which experience an unpleasant object should necessarily be followed by akusala cittas, since we let ourselves be ruled by the objects we experience. However, if there is 'wise attention' there is no aversion towards unpleasant objects. Kusala cittas and akusala cittas arise because of conditions which are entirely different from the conditions for vipakacittas. Akusala vipaka and kusala vipaka are the result of kamma. We wish to control our vipaka, but this is impossible. When it is time for akusala vipaka, we cannot prevent it from arising. We should realize that our life is nama and rupa, which arise because of condition and fall away immediately. If we would only realize that vipaka is but a moment of citta which falls away as soon as it has arisen, we would be less likely to have aversion towards unpleasant objects we experience.

One may wonder whether it is necessary to know in detail about cittas and their functions. Is it not enough to know only about kusala cittas and akusala cittas? Apart from kusala cittas and akusala cittas we should know also about other kinds of cittas which perform different functions in the processes of cittas and which arise because of different conditions. Then there will be more understanding of the fact that there is no self which can direct the arising of

particular cittas at particular moments. There is no self which can decide for kusala cittas. People have different accumulation and thus, when an object presents itself, there will, in the process of cittas which experience it, be the arising of kusala cittas or akusala cittas, according to one's accumulations. When, for example, different people smell delicious food, some people may have akusala cittas while others may have kusala cittas. Those who are attached to food are bound to have lobha-mula-cittas. In the case of someone who has accumulations for dana (generosity), kusala citta may arise when he has smelled the food ; he may wish to offer food to the monks. In the case of others again there may be kusala cittas with panna which realizes smell, for example, as only smell, a rupa which is not some 'thing', which is devoid of 'self'. If there can be 'wise attention' to the object at this moment, there will be more conditions for 'wise attention' in the future.

Kusala cittas and akusala cittas are bound to arise because we have accumulated both kusala and akusala. People are inclined to blame the world for the arising of their defilements since they do not know that defilements are accumulated in the citta; defilements are not in the objects around ourselves. One might wish to be without the six doors in order to have no defilements. However, **the only way to eradicate defilements is : knowing the realities which appear through the six doors.** We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings on Sense, Fourth Fifty, Ch.III, par. 194, On fire) that the Buddha said to the monks:

I will teach you, monks, a discourse (illustrated) by fire a Dhamma-discourse. Do you listen to it. And what, monks, is that discourse?

It were a good thing, monks, if the organ of sight were seared with a red-hot iron pin, on fire, all ablaze, a glowing mass of flame. Then would there be no grasping of the marks or details of objects cognizable by the eye. The consciousness might stand fast, being firmly bound by the satisfaction either of the marks or the details (of the objects). Should one die at such a time, there is the possibility of his winning one of two destinies, either hell or rebirth in the womb of an animal. Seeing this danger, monks, do I so declare.

It were a good thing, monks if the organ of hearing were pierced with an iron spike, on fire... if the organ of

smell were pierced with a sharp claw, on fire... if the organ of taste were seared with a sharp razor, on fire... if the organ of touch were seared with a sword, on fire...

It were a good thing, monks, to be asleep. For sleep, I declare, is barren for living things. It is fruitless for living things, I declare. It is dull for living things, I declare. For (if asleep) one would not be applying his mind to such imaginations as would enslave him, so that (for instance) he would break up the Order. Seeing this danger (of being awake), monks, do I so declare.

As to that, monks, the well-taught Ariyan disciple thus reflects:

'Let alone searing the organ of sight with an iron pin, on fire, all ablaze, a glowing mass of flame, what if I thus ponder: Impermanent is the eye, impermanent are objects, impermanent is eye-consciousness, eye-contact, the pleasant or unpleasant or neutral feeling which arises owing to eye-contact, - - that also is impermanent...'

So seeing, the well-taught Ariyan disciple is repelled by the eye, by objects, by eye-consciousness, by eye-contact. He is repelled by that pleasant or unpleasant or neutral feeling that arises owing to eye-contact... Being repelled he is dispassionate. Dispassionate, he is set free. By freedom comes the knowledge, 'I am freed', so that he realises: 'Destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter.'

Such, monks, is the Dhamma-discourse (illustrated) by fire.

This sutta reminds us to be mindful at this moment, when we are seeing, hearing, smelling, tasting, experiencing objects through the body-sense or through the mind-door. All these moments are functions, performed by different cittas which do not last.

Questions

1. Which citta in a sense-door process determines the object before it is succeeded by akusala a cittas or by kusala cittas? Is it accompanied by hetus (roots) or is it ahetuka?
2. Which citta in the mind-door process precedes the kusala cittas or akusala cittas arising in that process? What is its function?
3. Is the citta which in the mind-door process precedes the kusala cittas or akusala cittas the first citta of that process experiencing the object ?
4. Can this citta be accompanied by wisdom?
5. Sound is experienced through the ear-door and through the mind-door. Has the sound fallen away when it is experienced through the mind-door?
6. How many types of citta can perform the function of avajjana (adverting)?

Chapter 14

THE FUNCTION OF JAVANA

When we see, hear, smell, taste, experience an object through the body-sense or through the mind-door, there is not only one citta experiencing the object through the appropriate doorway, but a series or process of cittas. A rupa which impinges on one of the senses is experienced by a series of cittas. When that sense-door process is over, the object is experienced by cittas through the mind-door. Sense-door processes and mind-door processes arise and fall away continuously.

We may not know that both in a sense-door process and in a mind-door process there are akusala cittas or kusala cittas arising. Because of our accumulated ignorance we do not clearly know our akusala cittas and kusala cittas and we do not recognize our more subtle defilements.

In a sense-door process the object is experienced first by cittas which are not kusala cittas or akusala cittas ; it is experienced by kiriyacittas and by vipakacittas. The sense-door-adverting-consciousness (panca-dvaravajjana-citta) is an ahetuka kiriyacitta (a kiriya-citta without beautiful roots or unwholesome roots). It is succeeded by one of the dvi-panca-vinnanas (the five pairs, which are : seeing-consciousness, hearing-consciousness etc.) and this citta is ahetuka vipaka. Then there are two more ahetuka vipakacittas : the sampaticchana-citta which receives the object and the santirana-citta which investigates the object. The santirana-citta is succeeded by the votthapana-citta (determining-consciousness) which is an ahetuka kiriyacitta. The votthapana-citta determines the object and is then succeeded by kusala cittas or by akusala cittas. In the case of those who are arahats there are no kusala cittas or akusala cittas succeeding the votthapana-citta but kiriyacittas. When the cittas of the sense-door process have fallen away, cittas of the mind-door process experience the object. First there are bhavanga-cittas and then the mano-dvaravajjana-citta arises which has the function of adverting to the object through the mind-door. The mano-dvaravajjana-citta is succeeded by kusala cittas or by akusala cittas in the case of those who are not arahats. The mano-dvaravajjana-citta is not kusala or akusala, it is an ahetuka kiriyacitta.

Since cittas arise and fall away very rapidly it is hard to know the different cittas which arise. Often we might not even know when we have kusala cittas or

akusala cittas. For example, after there has been seeing we may not realize when there is attachment to the object, when there is aversion towards it, or when there is ignorance of realities. If we study the Dhamma we will learn about our more subtle defilements. Ignorance of our akusala cittas is dangerous. If we do not realize when we have akusala cittas we will continue accumulating akusala.

The kusala cittas or akusala cittas which arise perform a function ; they perform the function of javana or 'running through the object'. In the sense-door process the votthapana-citta has determined the object already when the javana-cittas arise and in the mind-door process the mano-dvaravajjana-citta has adverted to the object already when the javana-cittas arise. Thus, the kusala cittas or akusala cittas which follow have as their only function to 'run through' the object. Usually there are seven cittas in succession which perform the function of javana. If the first javana-citta is kusala, the succeeding six cittas are also kusala cittas ; if the first javana-citta is akusala, the succeeding six cittas are also akusala cittas. Do we realize it when javana-cittas are cittas rooted in lobha, dosa or moha, or when they are kusala cittas? We are ignorant most of the time, even of javana-cittas.

There are fifty-five kinds of citta which can perform the function of javana. Twelve akusala cittas (eight lobha-mula-cittas, two dosa-mula-cittas and two moha-mula-cittas), eight kamavacara kusala cittas, which are called mahakusala cittas (Kamavacara cittas are cittas which are of the sensuous plane of consciousness, not jhanacittas or lokuttara cittas.), eight maha-kiriyacittas of the arahat (kiriyacittas which are not ahetuka, but accompanied by sobhana hetus). The arahat has maha-kiriyacittas instead of mahakusala cittas since he does not accumulate any more kamma. Maha-kiriyacittas are of the sensuous plane of consciousness; they are not jhanacittas or lokuttara cittas. Arahats also have kamavacara citta ; they see, hear or think of objects experienced through the senses. However, on account of what is experienced no kusala cittas or akusala cittas arise.

For the arahat there is also an ahetuka kiriyacitta performing the function of javana, which may arise when he smiles : the hasituppada-citta

Those who attain rupa-jhana (fine material jhana) can have five types of rupavacara kusala cittas performing the function of javana, since there are five stages of rupa-jhana. Arahats who attain rupa-jhana can have five types of rupavacara kiriyacittas which perform the function of javana.

For those who attain arupa-jhana (immaterial jhana) there can be four types of arupavacara kusala cittas performing the function of javana, since there are four stages of arupa-jhana. Arahats who attain arupa-jhana can have four types of Arupavacara kiriyacittas performing the function of javana.

Those who directly experience nibbana have lokuttara cittas. There are eight lokuttara cittas, four of which are magga-cittas ('path-consciousness', 'magga' means path) and four of which are lokuttara vipakacittas, called phala-cittas ('fruit-consciousness', 'phala' means fruit. There are four pairs of lokuttara cittas since there are four stages of enlightenment). Vipakacittas of other of consciousness cannot perform the function of javana, the function of javana. Thus, all eight lokuttara cittas perform the function of javana. Summarising the fifty-five cittas which can perform the function of javana.

8 lobha-mula-cittas (cittas rooted in attachment)
 2 dosa-mula-cittas (cittas rooted in aversion) }12 akusala cittas
 2 moha-mula-citta (citta rooted in ignorance)

8 maha-kusala cittas (kamavacara kusala cittas)
 8 maha-kiriyacittas
 1 hasituppada-citta (ahetuka kiriyacitta which may arise when the arahat smiles)
 5 rupavacara kusala cittas (rupa-jhanacittas)
 5 rupavacara kiriyacittas (rupa-jhanacittas of the arahat)
 4 arupavacara kusala cittas (arupa-jhanacittas)
 4 arupavacara kiriyacittas (arupa-jhanacittas of the arahat)

4 magga-cittas (lokuttara kusala cittas) }8 lokuttara cittas
 4 phala-cittas (lokuttara vipakacittas)

It is useful to know that when akusala cittas arise on account of an object, there arise not just one, but seven akusala cittas in one process and this process of cittas can be followed by other processes with akusala javana-cittas. Each time we dislike something there are processes of cittas which experience the object, and in each of these processes there are seven akusala javana-cittas. Many akusala cittas may arise on account of something we dislike or are attached to.

There is no self who can prevent akusala cittas from arising ; when they arise in the sense-door process the votthapana-citta has determined the object already, and when they arise in the mind-door process the mano-dvaravajjana-citta has adverted to the object already. When the first javana-citta has arisen

it has to be succeeded by the following javana-cittas. The first javana-citta conditions the second one and this again the following one ; the third, the fourth, the fifth, the sixth javana-cittas are the same.

Processes with kusala javana-cittas and processes with akusala javana-cittas can arise shortly one after the other. For instance, people have the intention to offer food to the monks. However, when one has bought the ingredients for the food one is going to offer, one may find the cost rather high. At that moment there may be cittas with stinginess and then the javana-cittas are akusala cittas. Thus we see that accumulated defilement can appear at any time when there are conditions, even if one has the intention to do a good deed.

It is during the time of the javana-cittas that we accumulate wholesomeness or unwholesomeness. It is not possible to control javana-cittas, but knowing the conditions for wholesomeness will help us to have fewer akusala cittas.

The Buddha, out of compassion, taught people the way to have less akusala. He encouraged them to perform all kinds of kusala, no matter whether it is dana (generosity) sila (morality) or bhavana (mental development). He taught the development of the wisdom which can eradicate all kinds of akusala. There are different degrees of panna. If panna merely knows what is kusala and what is akusala, it is not of the degree that it can eradicate akusala. When panna has not been developed to the degree of 'insight-wisdom', there is still a concept of self who cultivates wholesomeness and abstains from ill deeds. When there is the concept of self, defilements cannot be eradicated.

The person who is not an ariyan may be able to observe the five precepts, but there is a difference between him and the ariyan who observes them. The non-ariyan may transgress them when there are conditions for it while for the ariyan there aren't any more conditions for transgressing them. Moreover, the ariyan who observes sila does not take the observing of sila for self any more, since he has eradicated the latent tendency towards wrong view. Thus his sila is purer. He is on the way leading to the eradication of all defilements.

When we are not mindful of realities, we take the objects we experience for self. When panna realizes the objects which are experienced as nama and rupa, elements which do not last, there is less opportunity for akusala javana-cittas.

In the 'Visuddhimagga' (I, 55) we read about the 'Elder' Maha-Tissa :

...It seems that as the Elder was on his way Cetiya-pabbata to Anuradhapura for alms, a certain daughter-in-law of a clan, who had quarrelled with her husband and had set out early from Anuradhapura all dressed up and tricked out like a celestial nymph to go to her relatives' home, saw him on the road, and being low-minded, she laughed a loud laugh. (Wondering) 'What is that?', the Elder looked up, and finding in the bones of her teeth the perception of foulness, he reached Arahantship. Hence it was said :

'He saw the bones that were her teeth,
And kept in mind his first perception ;
And standing on that very spot,
The Elder became an Arahant.'
But her husband who was going after her saw the Elder and asked 'Venerable sir, did you by any chance see a woman?' The Elder told him :
'Whether it was a man or woman
That went by I noticed not ;
But only that on this high road
There goes a group of bones.'

Maha-Tissa was not absorbed in the object he experience, nor entranced by the details. He realized when he perceived the woman's teeth the 'foulness of the body' and he did not take what he perceived for 'self'. The perception of the 'foulness of the body' reminds us not to see the self in the body, but to realize bodily phenomena as rupas which do not stay. Maha-Tissa saw things as they are ; the panna arising at that moment was to the degree that it could eradicate all defilements.

There are countless javana-cittas in a day with lobha, dosa and moha, and therefore we should not be heedless, but we should be as mindful as we are able to. We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings on Sense, Second Fifty, par. 97, Dwelling heedless) :

At Savatthi was the occasion (of this discourse)...

'I will teach you, monks, of the one who dwells heedless, and of the one who dwells earnest. Do you listen to it.

And how, monks, does one dwell heedless?

In him, monks, who dwells with the faculty of sight uncontrolled, the heart is corrupted by objects cognizable by the eye. In him whose heart is corrupted there is no delight. Without delight there is no joy. Where joy is not, there is no calm. Without calm one dwells in sorrow. The sorrowful man's heart is not composed. When the heart is not composed, one has not clear ideas. Through not having clear ideas he is reckoned as one who dwells heedless. (And it is the same with regard to the faculties of taste, touch and mind).

And how, monks, does one dwell in earnest?

In him, monks, who dwells with the faculty of sight controlled the heart is not corrupted by objects cognizable by the eye. In him whose heart is not corrupted delight is born. In one delighted joy is born. When one is joyful the body is calmed. He whose body is calmed feels at ease. Composed is the heart of him who is at ease. When the heart is composed one's ideas are clear. Through having clear ideas one is reckoned as one who dwells earnest. (And it is the same with regard to the faculty of taste, touch and mind.)

Thus, monks, is one a dweller in earnestness.'

Questions

1. Are there for the arahat only lokuttara cittas performing the function of javana, or can he also have kamavacara cittas (cittas of the sensuous plane) performing the function of javana?
2. Are there vipakacittas which can perform the function of javana?

Chapter 15

THE FUNCTIONS OF TADARAMMANA AND CUTI

An object which impinges on one of the senses can be visible object, sound, smell, taste or an impression through the body-sense. Each one of these objects is rupa. They arise and fall away, but they do not fall away as rapidly as nama. Rupa lasts as long as seventeen moments of citta. When rupa impinges on one of the senses, the panca-dvaravajjana-citta (five-sense-door-adverting-consciousness), does not arise immediately. First there have to be bhavanga-cittas and they are : the atita-bhavanga (past bhavanga), the bhavanga-calana (vibrating bhavanga) and the bhavangupaccheda (arrest-bhavanga or last bhavanga-citta before the stream of bhavanga-cittas is arrested). These bhavanga-cittas do not experience the rupa which has contacted one of the senses. The panca-dvaravajjana-citta, which is a kiriyacitta, adverts to the object which has impinged on one of the senses. It is succeeded by the dvi-panca-vinnana (seeing-consciousness, hearing-consciousness, etc.) which is vipaka, the result of a good deed or an ill deed. There is, however, not only one moment of vipaka in a process, but several moments. The dvi-panca-vinnana is succeeded by sampaticchana-citta (receiving-consciousness) which is vipaka and this citta is succeeded by santirana-citta (investigating-consciousness) which is also vipaka. The santirana-citta is succeeded by the votthapana-citta (determining-consciousness) which is kiriyacitta. This citta is succeeded by seven javana-cittas which are, in the case of non-arahats, akusala cittas or kusala cittas. All cittas, starting with the panca-dvaravajjana-citta, experience the object which has impinged on one of the senses.

As we have seen, rupa lasts as long as seventeen moments of citta. If the rupa which has impinged on one of the senses arose at the same time as the atita-bhavanga, then that rupa will not have fallen away yet when the seventh javana-citta has fallen away; only fifteen moments of citta have passed since the atita-bhavanga arose. Thus there could be two more cittas in that process which directly experience the object. After the javana-cittas two vipaka-cittas may arise which experience the object and these are the tadarammana-cittas (or tadalambana-cittas) They perform the function of tadalambana or tadarammana, which is sometimes translated as 'registering' or 'retention'. Tada-

rammana literally means 'that object'; the citta 'hangs on' to that object. When the tadarammana-cittas have fallen away the sense-door process has run its full course. If the rupa which impinges on one of the senses has arisen before the atita-bhavanga, the process cannot run its full course, because the rupa falls away before the tadarammana-cittas can arise.

Only in the sense-door process kamma can, after the javana-cittas produce the tadarammana-cittas which 'hang on' to the object. For those who are born in rupa-brahma planes where there are less conditions for sense-impressions, and for those who are born in arupa-brahma planes where there are no sense-impressions, there are no tadarammana-cittas. [Birth in a rupo-brahma plane is the result of rupa vacarakusala citta (rupa-jhanacitta) and birth in an arupa-brahma plane is the result of arupavacara kusala citta (arupa-jhanacitta).]

Summarizing the cittas which succeed one another when rupa impinges on one of the senses and becomes the object of cittas of a sense-door process :

1. Atita-bhavanga (past bhavanga)
2. Bhavanga-calana (vibrating bhavanga)
3. Bhavangupaccheda (arrest-bhavanga)
4. Panca-dvaravajjana-citta (five-sense-door-adverting consciousness)
5. Dvi-panca-vinnana (seeing-consciousness, etc.)
6. Sampaticchana-citta (receiving-consciousness)
7. Santirana-citta (investigating-consciousness)
8. Votthapana-citta (determining-consciousness)

9. Javana-citta
10. Javana-citta
11. Javana-citta kusala cittas or akusala cittas (in the
12. Javana-citta } case of non - arahats), 'running
13. Javana-citta through' the object
14. Javana-citta
15. Javana-citta

16. Tadarammana-citta (registering-consciousness)
17. Tadarammana-citta (registering-consciousness)

The tadarammana-citta experiences an object not only through the five sense-doors, but also through the mind-door. In the sense-door process tadarammana-citta can arise only when the object has not fallen away yet. If tadarammana-cittas arise in the sense-door process they can arise also in the succeeding mind-door process.

The tadarammana-citta is a vipakacitta which can experience an object through six doors. If the object is visible object, which, in the eye-door process, is experienced by citta through the eye-door, then the tadarammanacittas of that process also experience the object through the eye-door. The tadarammanacittas of the mind-door process succeeding the eye-door process experience that object through the mind-door. If the object which contacts the sense-door is unpleasant, all vipakacittas of that process and thus also the tadarammanacittas, if they arise, are akusala vipaka. The tadarammanacittas of the mind-door process succeeding that sense-door process are also akusala vipaka. If the object which contacts the sense-door is pleasant, all vipakacittas of that process, tadarammanacittas included, are kusala vipaka. It is the same with the tadarammanacittas of the subsequent mind-door process.

The function of tadarammana can be performed by eleven different kinds of citta : by three ahetuka vipakacittas (unaccompanied by roots or hetus) and by eight sahetuka vipakacittas (accompanied by sobhana hetus).

If the tadarammana-citta is ahetuka, the function of tadarammana is performed by santirana-citta. As we have seen, santirana-citta, which is always ahetuka vipaka, can perform more than one function. Santirana-citta performs the function of santirana (investigating) when it arises in the sense-door process and succeeds sampaticchana-citta. Apart from the function of, santirana, santirana-citta can perform the functions of patisandhi (rebirth), bhavanga, cuti (dying) and, moreover, it can perform the function of tadarammana.

As stated before, there are three kinds of santirana-citta :

1. Santirana-citta which is akusala vipaka, accompanied by upekkha (indifferent feeling).
2. Santirana-citta which is kusala vipaka, accompanied by upekkha.
3. Santirana-citta which is kusala vipaka, accompanied by somanassa (pleasant feeling).

Only the first and the second kind of santirana-citta (santirana-citta which is akusala vipaka, and santirana-citta which is kusala vipaka, accompanied by upekkha) can perform the functions of patisandhi, bhavanga and cuti. The function of santirana (investigating) can be performed by all three kinds of santirana-citta. As we have seen, santirana-citta accompanied by somanassa performs the function of santirana when the object is extraordinarily pleasant.

All the time cittas arise and fall away, performing different functions. The last function of citta in life is the function of cuti (dying). When we say in conventional language that a person has died, the cuti-citta (dying-consciousness), which is the last citta of that life, has fallen away. The cuti-citta is succeeded by the patisandhi-citta (rebirth-consciousness) of the following life.

Death is unavoidable. Everybody, no matter whether he is in one of the hell planes, in the human-being plane or in one of the heavenly planes has to have cuti-citta. We read in the teachings about birth, old age, sickness and death. Old age is mentioned immediately after birth, before sickness is mentioned. The reason is that as soon as we are born, we are already ageing, we are already on our way to death. We read in the 'Khuddaka Nikaya' ('sutta-Nipata', 'Woven Cadences', Ch.III, The Great Chapter, par. 8, The Dart, vs. 574-583, I use the translation by E.M. Hare.) :

How insignificant is man's lot here,
How brief, obscure, how troubled, fraught with ill!
there is no means whereby man shall not die:
Death follows on decay : such is life's course.
The early ripening fruit hazards the fall:
Ever death's hazard haunts the lives of men.
Just as the potter's earthen vessel end
In shards, so too man's life. Young and mature,
The fool and sage, come all within the power
Of death : death is for all the common lot;
And of death's victims passing to yond world,
No father saves his son, no kith his kin.
See! while they crowd and gaze and weep, their kin
Are one by one, as ox to slaughter, borne.
Thus smitten is the world by old age and death,
The wise world-plight discern, lamenting not.
Thou knowest not the 'whence' or 'whither' way
And, seeing neither course, grieveest in vain!

If one is not wise, one grieves, but for those who cultivate the Eightfold Path, there will be less sorrow. For him who has attained the stage of the arahat, there will be cuti-citta, but it will not be succeeded by patisandhi-citta. Then there is an end to birth, old age, sickness and death.

We read in the 'Gradual Sayings' (Book of the Threes, Ch. VII, par. 62, Terror, V and VI) :

Monks, these three terrors part mother and son.
What three?

A mother cannot bear to see her son grow old. She says, 'I am growing old. Let not my son grow old.' The son likewise cannot bear to see his mother grow old. He says, 'I am growing old. Let not my mother grow old.' And it is the same with regard to getting sick and dying. These are the three terrors that part mother and son.

But, monks, there is a way, there is a practice that leads to the abandoning, to the overpassing of these three terrors that part mother and son, a way which joins mother and son. What is that way, what is that practice which so leads?.

It is just this Eightfold Way, to wit : Right view,.....
right concentration, That is the way, that is the practice.....

If one is not an arahat yet, there will be a patisandhi-citta succeeding the cuti-citta, Before the cuti-citta arises, there are only five javana-citta instead of seven and these are the last javana-cittas of that lifespan. If kusala kamma will produce the patisandhi-citta of the next life these last javana-cittas are kusala cittas and if akusala kamma will produce the patisandhi-citta of the next life they are akusala cittas. These javana-cittas can experience a pleasant or unpleasant object through one of the sense-doors or through the mind-door and this object is conditioned by the kamma which will produce the patisandhi-citta (See ch.10) . One may remember previous kamma, or one may experience a sign or symbol of it, or else one may experience a sign or symbol of the place of one's rebirth. These javana-cittas may or may not be followed by tadarammana-cittas. The cuti-citta has only the function of being the dying-moment of that life. The cuti-citta is vipakacitta produced by the kamma which produced the patisandhi-citta and the bhavanga-cittas of the life which is just ending; it is of the same type as these cittas and it experiences the same object.

When the cuti-citta has fallen away the patisandhi-citta of the following life arises, which citta may be of a different type, depending on the kamma which produces it. This patisandhi-citta experiences the same object as the last javana-cittas arising before the cuti-citta of the previous life. The patisandhi-citta, all bhavanga-cittas and the cuti-citta of the next life experience that object.

The same types of citta which can perform the functions of patisandhi and bhavanga, can perform the function of cuti. Since there are nineteen types of citta which can perform the function of patisandhi (See ch.11) and the function of bhavanga, there are nineteen types of citta which can perform the function of cuti.

If someone suffers great pains before he dies because of an accident or sickness, the last javana-cittas arising before the cuti-citta will not necessarily be akusala cittas. There may be akusala cittas with aversion when he feels the pain, but the last javana-cittas may be kusala cittas. There may be 'wise attention' (yoniso manasikara) preceding the cuti-citta.

We read in the 'Gradual Sayings' (Book of the Sixes, Ch. VI, par. 2, Phagguna) that the Buddha visited the venerable Phagguna who was very ill. Phagguna had attained the second stage of enlightenment (the stage of the sakadagami ; he was not yet completely freed from the 'five lower fetters'. We read in the sutta that the Buddha said to Phagguna :

'I hope, Phagguna, you're bearing up, keeping going ; that Your aches and pains grow less, not more ; that there are signs of their growing less, not more?'

'Lord, I can neither bear up nor keep going ; my aches and pains grow grievously more, not less ; and there are signs of their growing more, not less.

Lord, the violent ache that racks my head is just as though some lusty fellow chopped at it with a sharp-edged sword ; Lord, I can neither bear up nor keep going ; my pains grow more, not less....'

So the Exalted one instructed him, roused him, gladdened him and comforted him with Dhamma-talk, then rose from his seat and departed.

Now not long after the Exalted One's departure, the venerable Phagguna died ; and at the time of his death his faculties were completely purified.

Then went the venerable Ananda to the Exalted One, saluted him, and sat down at one side. So seated, he said :

'Lord, not long after the Exalted One left, the venerable Phaggunā died ; and at that time his faculties were completely purifiedl

'But why, Ananda, should not the faculties of the monk Phaggunā have been completely purified? The monk's mind, Ananda, had not been wholly freed from the five lower fetters : but, when he heard that Dhamma teaching, his mind was wholly freed.

There are these six advantages, Ananda, in hearing Dhamma in time, in testing its goodness in time. What six?

Consider, Ananda, the monk whose mind is not wholly freed from the five lower fetters, but, when dying, is able to see the Tathagata : the Tathagata teaches him Dhamma, lovely in the beginning, lovely in the middle, lovely in the end, its goodness, its significance ; and makes known the brahman-life(1), wholly fulfilled, perfectly pure. When he has heard that Dhamma teaching, his mind is wholly freed from the five lower fetters(2) . This Ananda, is the first advantage in hearing Dhamma in time.

(1. In Pali : brahma-cariya : pure or holy life. This term is used for the life of the monks and for the life of laypeople who observe eight precepts. However it is also used with regard to all those who develop the Eightfold Path. The goal of the 'brahma-cariya' is the eradication of all defilements.)

(2. Those who have attained the third stage of enlightenment, the stage of the anagami are completely free from the five 'lower fetters.')

Or... though not just able to see the Tathagata, sees his disciple, who teaches him Dhamma...and makes known the brahman-life... Then is his mind wholly freed from the five lower fetters. This, Ananda, is the second advantage...

Or..., though not able to see the Tathagata or his disciple, continues to reflect in mind on Dhamma, as heard, as learnt, ponders on it, pores over it. Then is his mind wholly freed from the five lower fetters. This, Ananda, is the third advantage in testing its goodness in time... '

The same is said with regard to the monk who has attained the third stage of enlightenment (the stage of the anagami), and who, has the opportunity to hear dhamma and consider dhamma while listening, can attain the stage of the arahat.

Summary of functions (kicca) of citta :

1. patisandhi (rebirth)
2. bhavanga (life-continuum)
3. avajjana (adverting)
4. seeing
5. hearing
6. smelling
7. tasting
8. experiencing impressions through the body-sense
9. sampaticchana (receiving)
10. santirana (investigating)
11. votthapana (determining)
12. javana (impulsion, or 'running through the object')
13. tadarammana (or tadalambana, registering)
14. cuti (dying)

Questions

1. Which functions can be performed by the santirana-citta which is akusala vipaka?
2. Which functions can be performed by the santirana-citta which is kusala vipska, accompanied by upekkha (indifferent feeling)?
3. Which functions can be performed by santirana-citta which is kusala vipaka, accompanied by somanassa?.
4. By how many types of citta can the function of cuti (dying) be performed? Which types?.
5. Why can tadarammana-citta not arise in the rupa-brahma planes and in the arupa-brahma planes?
6. Can all types of vipakacittas experience an object through the six doors?

Chapter 16

OBJECTS AND DOORS

Citta knows or experiences something, it experiences an object. There cannot be any citta without an object. When an object presents itself through one of the five senses or through the mind-door, do we realize that it is citta which experiences that object? When we do not see things as they are, we think that a self experiences objects, and, moreover, we take objects for permanent and for self. For example, when we see a log of wood, we are used to thinking that the object which is seen at that moment is the log of wood ; we do not realize that only visible object is the object which can be seen. When we touch the log of wood, hardness or cold, for example, can be experienced through the body-sense. We take the log of wood for a thing which lasts, but what we call 'log of wood' are many different rupas which arise and fall away. Only one characteristic of rupa can be experienced at a time, when it presents itself. If we develop our understanding to see different characteristics which appear through different doorways we will be able to see things as they really are.

The ariyan sees life in a way which is different from the way the non-ariyan sees it. What the person who is not an ariyan takes for happiness (in Pali : sukha), is for the ariyan sorrow (dukkha) ; what for the non-ariyan is sorrow, is for the ariyan happiness. In the 'Kindred Sayings' (IV, Salayatana-vagga, Third Fifty, Ch. IV, par. 136) it is said in a verse :

Things seen and heard, tastes, odours, what we touch,
Perceive, - - all, everything desirable,
Pleasant and sweet, while one can say 'it is',
These are deemed 'sukha' by both gods and men.
And when they cease to be they hold it woe.
The dissolution of the body-self
To ariyans seems 'sukha'. Everything
The world holds good, sages see otherwise.
What other men call 'sukha', that the saints
Call 'dukkha' what the rest so name,
That do the Ariyans know as happiness.
Behold a Dhamma that's hard to apprehend.

Hereby are baffled they that are not wise.
Darkness is theirs, enmeshed by ignorance:
Blindness is theirs, who cannot see the light....

The Buddha taught about objects, experienced by citta through different doors, in order to cure people of their blindness. When we study the teachings we learn that there are six classes of objects (in Pali : arammana), which can be known by citta.

The first class is : visible object or ruparammana. The object which is experienced through the eye-door can only be the kind of rupa which is visible object. We can call it visible object or colour, it does not matter how we name it, but we should know that it is just that which is visible, which appears through the eyes. Visible object is not a thing or a person we may think of. When we think that we see a tree, animal or man, we think of concepts and there is not the knowing of visible object.

The second class of arammana is sound, or saddarammana.

The third class is smell, or gandharammana.

The fourth class is taste, or rasarammana.

The fifth class is the object which is experienced through the bodysense, phothhabbarammana. This object comprises the following rupas:

Solidity or the 'Element of Earth' (in Pali : pathavi-dhatu), which can be experienced as hardness or softness.

Temperature or the 'Element of Fire' (in Pali : tejo-dhatu), which can be experienced as heat or cold.

Motion or the 'Element of wind' (in Pali: vayo-dhatu), which can be experienced as motion or pressure.

Solidity (earth), cohesion (water), temperature (fire) and motion (wind or air) are the 'four principal rupas' (maha-bhuta-rupas). Cohesion (apo-dhatu) can't be experienced through the body-sense. When we touch water the characteristics of hardness or softness, heat or cold, motion or pressure can be directly experienced through the body-sense. The characteristic of cohesion can be experienced only through the mind-door; it is included in the sixth class of arammana, the dhammarammana.

Dhammarammana comprises all objects which are not included in the first five classes. These can be experienced only through the mind-door.

If one has not cultivated insight, one does not clearly know which object presents itself through which doorway, one is confused as to objects and doors ; thus one is confused about the world. The ariyan is not confused about the world ; he knows the arammanas which appear through the six doors as nama and rupa, not self.

The 'Discourse on the Six Sixes' (Middle Length Sayings III. No.148) is very helpful for the understanding of realities which present themselves through the six doors. When the Buddha ; was staying in the Jeta Grove in Anathapindikā's monastery, he explained to the monks about the six 'internal sense-fields' and the six 'external sense-fields' (in Pali : ayatana). The six 'internal sense-fields' are the six doors through which objects are experienced. The six 'external sense-fields' are the objects, experienced through the six doors. The Buddha then explained about the six classes of consciousness which arise in dependence on the six doors and about the objects experienced through the six doors. He also explained about six kinds of contact (phassa), six kinds of feeling conditioned by the six kinds of contact, and six kinds of craving conditioned by the six kinds of feeling. Thus there are 'Six Sixes', six groups of six realities.

The Buddha then explained about the person who has attachments, aversion or ignorance with regard to what he experiences through the six doors. We read :

'Monks, visual consciousness arises because of eye and visible object, the meeting of the three is contact ; an experience arises conditioned by contact that is pleasant or painful or neither painful nor pleasant. He, being impinged on by a pleasant feeling, delights, rejoices and persists in cleaving to it ; a tendency to attachment is latent in him. Being impinged on by a painful feeling, he grieves, mourns, laments, beats his breast and falls into disillusion ; a tendency to repugnance is latent in him. Being impinged on by a feeling that is neither painful nor pleasant, he does not comprehend the origin nor the going down nor the satisfaction nor the peril of that feeling nor the escape from it as it really is ; a tendency to ignorance is latent in him...'

The same is said with regard to the other doorways.

The person who has 'wise attention' instead of attachment, aversion or ignorance can make an end to the cycle of birth and death, Further on we read :

'..,He, being impinged on by pleasant feeling, does not delight, rejoice or persist in cleaving to it ; a tendency to attachment is not latent in him. Being impinged on by a painful feeling, he does not grieve, mourn, lament, beat his breast or fall into disillusion ; a tendency to repugnance is not latent in him. Being impinged on by a feeling that is neither painful nor pleasant, he comprehends the origin and the going down and the satisfaction and the peril of that feeling and the escape as it really is, a tendency to ignorance is not latent in him. That he, monks, by getting rid of any tendency to attachment to a pleasant feeling, by driving out any tendency to repugnance for a painful feeling, by rooting out any tendency to ignorance concerning a feeling that is neither painful nor pleasant, by getting rid of ignorance, by making knowledge arise, should here and now be an end-maker of dukkha--this situation exists.

Seeing this thus, monks, the instructed disciple of the ariyans turns away from eye, turns away from material shapes, turns away from visual consciousness, turns away from impact on the eye, turns away from feeling, turns away from craving. He turns away from ear, he turns away from sounds.... He turns away from nose, he turns away from smells.... He turns away from tongue, he turns away from tastes.... He turns away from body, he turns away from touches.... He turns away from mind, he turns away from mental states, he turns away from mental consciousness, he turns away from impact on the mind, he turns away from feeling, he turns away from craving, Turning away he is dispassionate ; by dispassion he is freed ; in freedom is the knowledge that he is freed, and he comprehends : Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so . '

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said. And while this exposition was being given the minds of as many as sixty monks were freed from the cankers without grasping.'

As regards dhammarammana, the sixth class of arammana, this can again be subdivided into six classes.

They are :

1. The five sense-organs (pasada-rupas)
2. The sixteen subtle rupas (sukhuma-rupas)
3. Citta
4. Cetasika
5. Nibbana
6. Conventional terms or concepts (pannatti)

The first class of dhammarammana comprises the five sense-organs (pasada-rupas) ; they are the rupas which have the capacity to receive sense-impressions. The pasada-rupas do not experience anything, they are rupa, not nama ; they can be the doors through which cittas experience objects. The pasada-rupas cannot be known through the sense-doors; they can only be known through the mind-door. For example, we cannot experience eye-sense through the eyes ; we know that there is eye-sense, because there is seeing.

As regards the 'subtle rupas' (sukhuma-rupas), there are sixteen kinds of subtle rupa. Altogether there are twenty-eight kind of rupa of which twelve are classified as 'gross' (olarika) and sixteen as subtle (sukhuma). .

The gross rupas include the seven objects which can be directly experienced through the five sense-doors : four rupas though the four sense-doors of eyes, ears, nose and tongue respectively, and the three rupas of solidity, temperature and motion through the body-door. Furthermore there are the gross rupas which are the five senses (pasada-rupas), the rupas which can be the doors through which these objects are experienced. The five pasada-rupas are classified as the first class of dhammarammana.

The sixteen kinds of subtle rupa can be experienced only through the mind-door. Among them are, for example, 'nutritive essence' (oja), vaci-vinnatti, the rupa which is the physical condition for speech, and kaya-vinnatti, the rupa which is the physical condition for expression through gestures (bodily expression).

It depends on the accumulated panna whether the true nature of subtle rupas can be experienced or not. When one thinks about one of the subtle rupas it does not mean that there is panna which directly experiences its characteristic, as only a kind of rupa, not self.

Citta is another class of dhammarammana citta's experience different arammanas, but citta itself can be arammana as well. Citta can have kusala citta's, akusala citta's and many other types of citta as its object.

The class of dhammarammana which is cetasika comprises all fifty-two cetasikas. Feeling is a cetasika. Painful feeling, for example, can be known by citta ; then the object of citta is dhammarammana. When one experiences hardness the object is not dhammarammana but phothabbarammana (tangible object). Hardness and painful bodily feeling can appear closely one after the other. If one does not realize that hardness and painful bodily feeling are different arammanas and if one is ignorant of the different characteristics of nama and rupa, one will continue taking them for self.

Citta can experience all kinds of objects. Even nibbana can be experienced by citta. Nibbana is dhammarammana, it can only be experienced through the mind-door. Thus, citta can experience both sankhara dhammas (conditioned dhammas) and visankhara dhamma (unconditioned dhamma). The citta which experiences sankhara dhamma is lokiya citta (lokiya is usually translated as 'mundane', but it does not mean 'worldly' as it is understood in conventional language). The citta which directly experiences nibbana is lokuttara citta.

Another class of dhammarammana is conventional terms, concepts and ideas (pannatti). Thus we see that citta can know both paramattha dhammas, which are nama and rupa, and concepts or conventional terms, which are not paramattha dhammas.

A concept or a conventional term citta thinks of is not a paramattha dhamma. We can think of a person, an animal or a thing because of remembrance of past experiences, but they are not paramattha dhammas, realities which can be directly experienced. When there is thinking about a conventional term or a concept, it is nama which thinks ; nama is a paramattha dhamma. Thus, the **reality** at that moment is the **thinking**.

Conventional terms can denote both realities and things which are not real. A term which in itself is not a paramattha dhamma, can denote a paramattha dhamma. For instance, the terms 'nama' and 'rupa' are pannatti, but they denote paramattha dhammas. It is essential to know the difference between paramattha dhamma and pannatti. If we cling to the terms 'nama' and 'rupa' and continue thinking about nama and rupa instead of being aware of their characteristics when they appear, we will only know pannattis instead of realities.

The five classes of arammana which are visible object, sound, smell, taste and bodily impressions are rupa ; the sixth class, the six kinds of dhammarammana, comprises citta, cetasikas, pasada rupa, subtle rupa, nibbana and also pannatti.

Different objects can be experienced through different doorways (in Pali : dvara). For example, the pasada-rupa in the eye (the rupa which has the capacity to receive visible object) is a necessary condition for citta to experience visible object. If there were not pasada-rupa in the eye, citta could not experience visible object.

Cittas of the sense-door process know their objects through the doors of the eye, the ear, the nose, the tongue and the body-sense. As regards the door of the body-sense, the pasada-rupa which has the capacity to receive bodily impressions such as hardness, softness, heat, cold, motion or pressure, is any part of the body which can receive such impressions. Thus, any part of the body can be body-door, except those parts which have no sensitivity.

Five doors are rupa and one door is nama. The mind-door is nama. The citta of the mind-door process experience an object through the mind-door. Before the mano-dvaravajjana-citta (mind-door-adverting-consciousness) arises there are the bhavanga-calana (vibrating bhavanga) and the bhavangupaccheda (arrest-bhavanga). The bhavangupaccheda, the citta preceding the mano-dvaravajjana-citta, is the mind-door. It is the 'doorway' through which mano-dvaravajjana-citta experiences its object.

It is useful to know through which door citta experience different objects. For example, visible object which is ruparammana can be experienced both through the eye-door and through the mind-door. It is experienced through the eye-door when it has not fallen away yet. When it is experienced by the citta of the mind-door process following upon that eye-door process, it has just fallen away. When visible object is experienced through the mind-door the citta only know visible object, they do not think of a person or a thing. But time and again there are also mind-door processes of citta which think of people or things and then the object is a concept, not visible object. The experience of visible object conditions the thinking of concepts which arises later on.

In both the sense-door process and the mind-door process, javana-citta arise ; these javana-citta are, if one is not an arahat, either kusala citta or akusala citta. When visible object is experienced through the eye-door, one does not yet perceive a person or a thing, but, already in the sense-door process, attachment to what is seen can arise, or aversion towards it, or ignorance. De-

filaments are deeply rooted, they can arise through all six doors. We may think that the enslavement to the objects which are experienced through the sense-doors is caused by the objects. Defilements, however, are not caused by objects, they are accumulated in the citta which experiences the object.

We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Fourth Fifty, Ch. III, par. 191, Kotthika) that Sariputta and Maha-Kotthika were staying near Varanasi at Isipatana, in the Antelope Park. Kotthika said to Sariputta :

'How now, friend? Is the eye the bond of objects, or are objects the bond of the eye? Is the tongue the bond of savours, or are savours the bond of the tongue? Is mind the bond of mind-objects, or are mind-objects the bond of the mind?'

'Not so, friend Kotthika. The eye is not the bond of objects, nor are objects the bond of the eye, but that desire and lust that arise owing to these two. That is the bond. And so with the tongue and mind...it is the desire and lust that arise owing to savours and tongue, mind-objects and mind.

Suppose, friend, two oxen, one white and one black, tied by one rope or one yoke-tie. Would one be right in saying that the black ox is the bond for the white one, or that the white ox is the bond for the black one?'

'Surely not. Friend.'

'That is right, friend. It is not so. But the rope or the yoke-tie which binds the two, - - that is the bond that unites them. So it is with the eye and objects, with tongue and savours, with mind and mind-objects. It is the desire and lust which are in them that form the bond that unites them.

If the eye, friend, were the bond of objects, or if objects were the bond of the eye, then this righteous life for the utter destruction of dukkha, could not be proclaimed. But since it is not so, but the desire and lust which are in them is the bond, therefore is the righteous life for the utter destruction of dukkha proclaimed...

There is in the Exalted One an eye, friend. The Exalted One sees an object with the eye. But in the Exalted One is no desire and lust. Wholly heart-free is the Exalted One. There is in the Exalted One a tongue...a mind. But in the Exalted One is no desire and lust. Wholly heart-free is the Exalted One.

By this method, friend, you are to understand, as I said before, that the bond is the desire and lust which are in things.

Questions

1. Through which doors can motion be experienced?
2. Through which door can body-sense be experienced?
3. What class of arammana (object) is cohesion?
4. What class of arammana is lobha-mula-citta (citta rooted in attachment)?
5. Through which door can lobha-mula-citta be experienced?
6. Through which doors can lobha-mula-citta experience an object?
7. What class of arammana is cold?
8. What class of arammana is bodily painful feeling?
9. What class of arammana is mental unpleasant feeling?
10. What class of arammana is panna (wisdom)?
11. Is the word 'peace' an arammana? If so, what class?
12. How many doors are rupa and how many are nama?
13. Can visible object be experienced through the mind-door?
14. Is visible object dhammarammana?
15. How many ahetuka cittas have ruparammana (visible object) as object?
16. How many ahetuka cittas have dhammarammana as object?
17. Through how many doors does citta know ruparammana?
18. Through how many doors does citta know dhammarammana?
19. How many classes of arammana are known through the mind-door?

Chapter 17

DOORS AND PHYSICAL BASES OF CITTA

The Buddha pointed out the dangers of being infatuated by the objects we experience through the six doors. He taught people to develop the wisdom which knows the realities experienced through the six doors as nama and rupa, phenomena which are impermanent and not self. What is impermanent is 'dukkha', it cannot be happiness. When we come to know things as they are, we will be less infatuated by objects.

We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Kindred Sayings on Sense, Second Fifty, Ch. III, par. 81, A brother) about the purpose of the Buddha's teachings. The text states:

Then a number of monks came to see the Exalted One.... Seated at one side those monks said to the Exalted One:- -

'Now here, lord, the wandering sectarians thus question us: 'What is the object, friend, for which the holy life is lived under the rule of Gotama the recluse?' Thus questioned, lord, 'we thus make answer to those wandering sectarians : 'It is for the full knowledge of dukkha that the holy life is lived under the rule of the Exalted One. Pray, lord, when, thus questioned, we so make answer, do we state the views of the Exalted One, without misrepresenting the Exalted One by stating an untruth? Do we answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views could incur reproach?'

'Truly, monks, when thus questioned, You thus make answer, you do state my views.. in stating that it is for the full knowledge of dukkha that the holy life is lived under my rule.

But if, monks, the wandering sectarians should thus question you : 'But what, friend, is that dukkha, for

the full knowledge of which the holy life is lived under the rule of Gotama the recluse?' - - thus questioned you should answer thus: 'The eye, friend, is dukkha.

For the full knowledge of that the holy life is lived... Objects...that pleasant or unpleasant or indifferent feeling that arises through mind-contact, - - that also is dukkha. Fully to know that, the holy life is lived under the rule of the Exalted One.' Thus questioned, monks, by those wandering sectarians, thus should You make answer.'

In being aware of nama and rupa which appear, such as seeing, visible object, feeling or thinking, we can prove the truth of the Buddha's teachings by ourselves ; we can prove that the objects experienced through the six doors are impermanent and not self. The truth will not be known if one follows other people blindly or if one speculates about the truth. We read in the 'Kindred Sayings' (IV, Salayatana-vagga, Third Fifty, Ch. V, par. 152, Is there a method?) that the Buddha said:

'Is there, monks, any method, by following which a monk, apart from belief, apart from inclination, apart from hearsay, apart from argument as to method, apart from reflection on reasons, apart from delight in speculation, could affirm insight thus : 'Ended is birth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter?'

'For us, lord, things have their root in the Exalted One... Well indeed were it if the meaning of this that has been spoken were to manifest itself in the Exalted One. Hearing it from him the monks will remember it.'

'There is indeed a method, monks, by following which a monk....could affirm insight...And what is that method?

Herein, monks, a monk, seeing an object with the eye, either recognizes within him the existence of lust, malice and ignorance, thus : 'I have lust, malice and ignorance', or recognizes the non-existence of these qualities within him, thus: 'I have not lust, malice and ignorance.' Now as to that recognition of their existence or non-existence within him, are these conditions, I ask, to be understood by belief, or by inclination, or

hearsay, or argument as to method, or reflection on reasons, or delight in speculation?'

'Surely not, lord.'

'Are not these states to be understood by seeing them with the eye of wisdom?'

'Surely, lord.'

'Then, monks, this is the method by following which, apart from belief... a monk could affirm insight thus: 'Ended is birth...for life in these conditions there is no hereafter.'

The same is said with regard to the ear-door, the door of the nose, the door of the tongue, the body-door and the mind-door.

When we study the Abhidhamma we should keep in mind the purpose of the Buddha's teachings : the eradication of defilements through the wisdom which realizes phenomena appearing through the six doors as they are. Through this method there will be an end to the cycle of birth and death. We should remember that the Abhidhamma is not a theoretical textbook but an exposition of realities appearing in daily life. We learn about nama and rupa ; we learn about cittas which each have their own function in the sense-door process and in the mind-door process. There are sense-door processes and mind-door processes time and again, and objects are experienced during these processes of citta. If there is awareness of characteristics of nama and rupa when they appear, the panna is developed which can eradicate defilements. This kind of wisdom is deeper than any kind of theoretical knowledge.

Nama and rupa which arise and fall away are conditioned realities, they arise because of different conditions. Through the study of the Abhidhamma we learn about different conditions for nama and rupa. Each reality which arises is dependent on several conditions. For instance, seeing is vipaka, produced by kamma. Visible object conditions seeing by being its object (arammana). If there is no visible object there cannot be seeing. Eye-sense, the kind of rupa in the eye (pasada-rupa) which is able to receive visible object, is another condition for seeing.

The rupa which is eye-sense can be the door (in Pali : dvara) for seeing. A door or 'dvara' is the means through which citta experiences an object. There is eye-sense arising and falling away all the time; throughout our life it is produced by kamma. However, eye-sense is not a door all the time, because there is not all the time the experience of visible object. Eye-sense is a door only when citta experiences visible object. It is the same with the pasada-rupas which are the other sense-organs. They are doors only when they are the means through which citta experiences an object.

The eye-door is the means through which citta experiences visible object. Not only the cittas which are cakkhu-dvaravajjana-citta (eye-door-adverting-consciousness) and cakkhu-vinnana (seeing-consciousness) experience the object through the eye-door, the other, cittas of that process, which are sampaticchana-citta (receiving-consciousness), santirana-citta (investigating-consciousness), votthapana-citta (determining-consciousness), the javana-cittas and the tadarammana-cittas are also dependent on the same door, in order to experience the object. After the rupa which is experienced by these cittas has fallen away, the object can be experienced through the mind-door (mano-dvara).

Cittas arising in a process which experience an object through one of the six doors are vithi-cittas (vithi means: way, course, process). Vithi-cittas are named after the door through which they experience an object. For example, the cittas which experience an object through the eye-door are called cakkhu-dvara-vithi-cittas (cakkhu-dvara means eye-door) ; the cittas which experience an object through the ear-door ; (sota-dvara) are called sota-dvara-vithi-cittas; the cittas which experience an object through the mind-door (mano-dvara) are called mano-dvara-vithi-cittas.

In between the different processes of citta there have to be bhavanga-cittas (life-continuum). Bhavanga-cittas are not vithi-cittas. They are not part of the process of cittas experiencing objects which time and again throughout our life experiencing on the six doors. They experience an object without being dependent on any doorway. As we have seen (Ch. 15), the patisandhi-citta, the bhavanga-cittas and the cuti-citta of one life experience the same object as the last javana-cittas which arose before the cuti-citta of the previous life. The patisandhi-citta, the bhavanga-citta and the cuti-citta are vithi-vimutti-cittas (vithi-vimutti means: process-freed), thus, they are different from the cittas arising in sense-door processes and mind-door processes.

It is useful to classify citta by way of dvara (doorway). If one only classifies citta by way of function (kicca), but not by dvara, one may not know which citta

is referred to. For example, the panca-dvaravajjana-citta (five-sense-door-adverting-consciousness) has the function of avajjana (adverting). If one does not know that this citta performs the function of adverting through the five sense-doors, one may confuse it with the mano-dvaravajjana-citta (mind-door-adverting-consciousness) which also perform the function of avajjana. The mano-dvaravajjana-citta, however, performs the function of avajjana only through the mind-door.

Some cittas perform their function only through one door. For example, the two types of citta which are sota-vinnana (hearing-consciousness, which can be kusala vipaka or akusala vipaka), only perform their functions through one door, the ear-door. Some cittas perform their function through more than one door. Sampaticchana-citta (receiving..consciousness) performs its function through five doors, depending on the doorway which is contacted by the object. Santirana-citta has different functions performed through different doorways ; it also performs functions without being dependent on any doorway and this is the case when it performs the function of patisandhi, bhavanga and cuti.

Citta should also be classified according to feeling. For example, santirana-citta can be accompanied by upekkha (indifferent feeling) and by somanassa (pleasant feeling). Santirana-citta which is accompanied by somanassa can perform the function of santirana (investigating) through five doors and the function of tadarammana (registering, occurring after the javana-cittas) through six doors.

When santirana-citta is accompanied by upekkha (and in that case it can be kusala vipaka or akusala vipaka), it can perform five functions:

1. The function of santirana through five doors.
2. The function of tadarammana through six doors.
3. The function of patisandhi, without being dependent on any door.
4. The function of bhavanga, without being dependent on any door.
5. The function of cuti, without being dependent on any door.

In the processes of citta the doorway (dvara) is the means through which citta experiences its object. The physical base (vatthu) is another factor which conditions citta by being its place of origin. In the planes of existence where there are nama and rupa, cittas do not arise independently of the body ; a citta which arises has a rupa as its place of origin. When there is seeing, could see-

ing arise outside the body? When there is hearing or thinking, could these cittas arise without the body? This would not be possible. Where does seeing arise? It could not arise on our arm or in our ear. It needs the eye as its physical base. The cakkhuppasada-rupa, the rupa in the eye which can receive visible object, is the physical base for the citta which sees. The physical base or vatthu is not the same as dvara or doorway. Although the cakkhuppasada-rupa is both dvara and vatthu for seeing-consciousness, dvara and vatthu have different functions. The eye-door (cakkhu-dvara) is the means through which cittas of the eye-door process experience an object. The cakkhu-vatthu (eye-base) is the physical base, the place of origin for seeing-consciousness. The cakkhu-vatthu is the base only for seeing-consciousness, not for the other cittas of that process. The other cittas of that process have another vatthu. The vatthu for hearing-consciousness is the sotappasada-rupa for smelling-consciousness the ghanappasada-rupa, for tasting-consciousness the jivhappasada-rupa, for body-consciousness the kayappasada-rupa.

There is a sixth vatthu which is not one of the pasada-rupas. This is the hadaya-vatthu or heart-base. The hadaya-vatthu is a kind of rupa which is the place of origin for the cittas which are not among the panca-vinnanas (seeing, hearing, etc.) since these cittas have the pasada-rupa as their place of origin. The hadaya-vatthu is different from the mind-door. The mind-door is a citta, the bhavangupaccheda-citta, which is the last bhavanga-citta arising before the mano-dvaravajjana-citta (mind-door-adverting-consciousness). The hadaya-vatthu is rupa, not nama.

When sound contacts the ear-sense, the panca-dvara-vajjana-citta (five-sense-door-adverting-consciousness) which arises, has as its place of origin the hadaya-vatthu, but the hearing-consciousness has the sotappasada-rupa as its vatthu. All succeeding cittas of that process, however, have the hadaya-vatthu as their place of origin. All cittas of the mind-door process too have the hadaya-vatthu as their place of origin.

Vithi-vimutti-cittas which experience an object without dependence on any door, also have a physical place of origin. Although they are not dependent on any doorway, they could not, in the planes where there are both nama and rupa, arise without a vatthu. A new life begins when the patisandhi-citta arises; however, there is not only nama, there has to be rupa as well. The hadaya-vatthu is the rupa which is the vatthu of the patisandhi-citta. All bhavanga-cittas and the cuti-citta have the hadaya-vatthu as their physical base.

The five kinds of pasada-rupa are the vatthus of the panca-vinnanas. As regards the vatthu of the two types of kaya-vinnana (body-consciousness, which can be kusala vipaka or akusala vipaka), this can arise all over the body. Any part of the body which has sensitivity, can be vatthu for the kaya-vinnana.

The vatthu is the place of origin not only of citta, but also of cetasikas arising together with the citta. Thus, except in the planes of existence where there is only nama there has to be rupakkhandha as well when the four namakkhandhas arise.

It is useful to classify citta by way of kicca (function), arammana (object), dvারা (doorway), vatthu, and in many other ways. In this way we will have a clearer understanding of citta. We should, however, remember that this kind of understanding is not yet the wisdom which eradicates lobha, dosa and moha. In the 'Kindred Sayings' (V, Khnadhavagga, Kindred Sayings about Radha, Ch.I, par. 4, To be understood) we read.

At Savatthi

As he thus sat at one side the Exalted One thus addressed the venerable Radha:--

'I will show you the things to be understood, and the understanding, and the person who has understood. Do you listen to it.'

The Exalted One thus spoke: 'And what, Radha, are the things to be understood? Body, Radha, is a thing to be understood: so is feeling, perception, the activities. Consciousness is a thing to be understood. These, Radha, are the things to be understood. And what, Radha, is understanding? The destruction of lust, the destruction of hatred, the destruction of ignorance,--this, Radha, is called 'understanding'.

And who, Radha, is the person who has understood? 'Worthy' should he be called, that venerable one of such and such a name, of such and such a clan - - that, Radha, is the meaning of 'the person who has understood'.'

Sometimes the Buddha reminded people of the purpose of the teachings in a longer discourse, sometimes in a shorter discourse, but one has to be often reminded of the goal. What is the purpose of understanding, if it does not lead to the eradication of defilements?

Questions

1. Can citta know arammana without being dependent on any doorway?
2. Through how many doors can citta know arammana?
3. Through how many doors does panca-dvaravajjana-citta (sense-door-adverting-consciousness) experience an object?
4. Through how many doors does mano-dvaravajjana-citta (mind-door-adverting-consciousness) experience an object?
5. Through how many doors does sota-vinnana (hearing-consciousness) experience an object?
6. Through how many doors does santirana-citta perform the function of santirana (investigating)?
7. Does santirana-citta perform the function of patisandhi independent on a doorway?
8. Of how many cittas is cakkhu-vatthu (eye-base) the vatthu?
9. Of how many ahetuka cittas is hadaya-vatthu (heart-base) the vatthu?
10. Can the sotappasada-rupa (ear-sense) be dvara (door) or vatthu (base) or both?
11. What are the respective functions of dvara and vatthu?

Chapter 18

ELEMENTS

The Buddha spoke about realities as elements in order to remind us that they are impermanent and not self. When we speak about elements we usually think of the elements in chemistry or physics which have each their own characteristics. In chemistry and physics matter is analysed into elements, but it may seem strange to us to regard the eye or seeing as elements. We are not used to consider them as elements because we are inclined to take them for 'self'.

What we take for self are only nama-elements and rupa-elements which arise because of their appropriate conditions and then fall away again. Eyesense is only an element which has its own characteristic and is devoid of self ; it is rupa which arises because of conditions and then falls away again. Seeing is only an element which has its own characteristic and is devoid of self ; it is nama which arises because of conditions and falls away again.

In the Buddha's teachings realities are classified as elements, some of which are rupa and some of which are nama. When they are classified as eighteen elements; they are as follows:

The five senses:

1. eye-element (cakkhu-dhatu)
2. ear-element (sota-dhatu)
3. nose-element (ghana-dhatu)
4. tongue-element (jivha-dhatu)
5. body-element (kaya-dhatu) which is the body-sense

The five objects (experienced through the five senses):

6. visible object-element (rupa-dhatu)
7. sound-element (sadda-dhatu)
8. smell-element (gandha-dhatu)
9. taste-element (rasa-dhatu)
10. element of tangible objects (photthabba-dhatu),
comprising the following three kinds of rupa:
earth-element (solidity), appearing as hardness or softness

fire-element (temperature), appearing as heat or cold
wind-element, appearing as motion or pressure

The dvi-panca-vinnanas (experiencing the five sense objects):

11. seeing-consciousness-element (cakkhu-vinnana-dhatu)
12. hearing-consciousness-element (sota-vinnan-adhatu)
13. smelling-consciousness-element (ghana-vinnana-dhatu)
14. tasting-consciousness-element (jivha-vinnana-dhatu)
15. body-consciousness-element (kaya-vinnana-dhatu)

Three more elements:

16. mano-dhatu or mind-element
17. dhamma-dhatu
18. mano-vinnana-dhatu or mind-consciousness-element

The five elements which are the five sense-doors are rupa and the five elements which are the objects experienced through the sense-doors are rupa as well. The five elements which are the dvi-panca-vinnanas, experiencing these objects, are nama. There are two cittas which are cakkhu-vinnana-dhatu, since seeing-consciousness can be kusala vipaka or akusala vipaka. It is the same with the other panca-vinnanas. Thus there are 'five pairs' of citta which are panca-vinnana-dhatu.

The element which is mano-dhatu or mind-element is nama. Mano-dhatu comprises the panca-dvaravajjana-citta (five-sense-door-adverting-consciousness) and the two types of sampaticchana-citta (receiving-consciousness) which are kusala vipaka and akusala vipaka. Thus three kinds of citta are mano-dhatu.

Dhamma-dhatu comprises both nama and rupa. Dhamma-dhatu is the cetikas, the subtle rupas (sukhuma-rupas) and nibbana.

Mano-vinnana-dhatu or mind-consciousness-element is nama. It comprises all cittas which are not the dvi-panca-vinnanas and not mano-dhatu. For example, santirana-citta (investigating-consciousness), mano-dvaravajjana-citta (mind-door-adverting-consciousness) and the cittas performing the function of javana such as lobha-mula-citta are mano-vinnana-dhatu.

Panca-vinnana-dhatu (seeing-consciousness-element, etc.), the mano-dhatu (mind-element) and the mano-vinnana-dhatu (mind-consciousness-element) are: vinnana-dhatu (consciousness-element).

Dhamma-dhatu is not identical with dhammarammana (mind-objects). Cittas are included in dhammarammana, but not in dhamma-dhatu, since dhamma-dhatu is: cetasikas, subtle rupas and nibbana. When cittas are classified as elements they are the seven classes of vinnana-dhatu, namely:

Panca-vinnana-dhatu (which are five classes), mano-dhatu (mind-element), mano-vinnana-dhatu (mind-consciousness-element).

Concepts and conventional terms (pannatti) which are included in dhammarammana are not dhamma-dhatu, because they are not paramattha dhammas. Only paramattha dhammas are classified as elements.

Sometimes the Buddha spoke about six elements ; or he classified realities as two elements. There are many different ways of classifying realities, but no matter in which way realities are classified, as khandha, by way of arammana (objects), or in any other way, we should remember the purpose of classifying realities : realizing that what we take for self are only nama-elements and rupa-elements.

In the 'Satipatthana-sutta' (Discourse on the Applications of Mindfulness, Middle Length Sayings I, No.10) we read in the section about mindfulness of the body, that the Buddha spoke about the body in terms of elements. The text states:

And again, monks, a monk reflects on this body according to how it is placed or disposed in respect of the elements, thinking: 'In this body there is the element of extension (solidity), the element of cohesion, the element of heat, the element of motion.' Monks, even as a skilled cattle-butcher, or his apprentice, having slaughtered a cow, might sit displaying its carcass at a cross-roads, even so, monks, does a monk reflect on this body itself according to how it is placed or disposed in respect of the elements, thinking: 'In this body there is the element of extension, the element of cohesion, the element of heat, the element of motion'. Thus he fares along contemplating the body in the body internally...and he fares along independently of and

not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body...

The 'Visuddhimagga' (XI, 30) states:

What is meant? Just as a butcher, while feeding the cow, bringing it to the shambles, keeping it tied up after bringing it there, slaughtering it, and seeing it slaughtered and dead, does not lose the perception 'cow' so long as he has not carved it up and divided it into parts ; but when he has divided it up and is sitting there, he loses the perception 'cow' and the perception 'meat' occurs ; he does not think 'I am selling cow' or 'They are carrying cow away', but rather he thinks 'I am selling meat' or 'They are carrying meat away'; so too this bhikkhu, while still a foolish ordinary person--both formerly as a layman and as one gone forth into homelessness--, does not lose the perception 'living being' or 'man' or 'person' so long as he does not, by resolution of the compact into elements, review this body, however placed, however disposed, as consisting of elements. But when he does review it as consisting of elements, he loses the perception 'living being' and his mind establishes itself upon elements....

It may not be appealing to see the body as elements. We think of people as 'this man' or 'that woman'. We are not used to analysing what we take for a 'person' in the way we analyse matter, as we do, for example in physics. One might find it crude to think of a body carved up as a cow is carved up by a butcher. However, if we consider the body as it is, there are only elements. Isn't it true that there are solidity, cohesion, temperature and motion? Are these realities 'self', or are they elements devoid of 'self'?

Do the four elements of solidity, cohesion, temperature and motion have anything to do with our daily life? These elements arise all the time. Temperature can appear either as heat or cold; do we not feel heat or cold very often? When we are stung by an insect we can experience the characteristic of heat. We can feel impact of hardness or softness on our body when we are lying down, sitting, walking or standing. Is that not daily life? If we are mindful of the characteristics of the elements more often, we will see things as they are.

The Buddha reminded people of the truth in many different ways. Sometimes he spoke about the body as a corpse in different stages of dissolution. Or he spoke about the 'parts of the body' and he explained how the body is full of impurities, in order to remind people that what we take for our body are only elements which are devoid of beauty, which are dukkha, impermanent and not self.

We read in the 'Satipatthana-sutta', in the section about mindfulness of the body:

Monks, it is like a double-mouthed provision bag that is full of various kinds of grain such as hill-paddy, paddy, kidneybeans, peas, sesame, rice; and a keen-eyed man, pouring them out, were to reflect: 'That's hill-paddy, that's paddy, that's kidneybeans, that's peas, that's sesame, that's rice.' Even so monks, does a monk reflect on precisely this body itself, encased in skin and full of various impurities, from the soles of the feet up and from the crown of the head down...

Not only the body, but also the mind should be considered as elements. There is nothing in our life which is not an element. Our past lives were only elements and our future lives will only be elements. We are inclined to think of our future life and wish for a happy rebirth. We should, however, realize that there is no self which in the future will have another existence ; there are and will be only elements. We have learned to classify citta in different ways and this reminds us that cittas are only elements. Not only cittas are elements, but cetasikas too are elements. We are attached to happy feeling and we dislike unpleasant feeling. Feelings, however, are only elements, which arise because of conditions. When we are tired or sick we take tiredness and sickness for self and we have aversion. Why do we not accept unpleasant things as they come to us, since they are only elements? One might not be inclined to see realities as elements, but it is the truth. One might not like to remember that things are impermanent, that birth is followed by ageing, sickness and death, but it is the truth. Why do we not want to see the truth?

In the 'Discourse on the Manyfold Elements' (Middle Length Sayings III, 115) we read that the Buddha, while he was staying in the Jeta Grove, in Anathapindika's monastery, said to the monks that fears, troubles and misfortunes occur to the fool, not to the wise man. He said to the monks:

'...Monks, there is not fear, trouble, misfortune for the wise man. Wherefore, monks, thinking,

'Investigating, we will become wise', this is how you must train yourselves, monks.'

When this had been said, the venerable Ananda spoke thus to the Lord: 'What is the stage at which it suffices to say, revered sir: 'Investigating, the monk is wise'?'

'Ananda, as soon as a monk is skilled in the elements and skilled in the (sense) fields and skilled in conditioned genesis and skilled in the possible and the impossible, it is at this stage, Ananda, that it suffices to say, 'Investigating, the monk is wise.'

'But, revered sir, at what stage does it suffice to say, 'The monk is skilled in the elements'?'

'There are these eighteen elements, Ananda: the element of eye, the element of material shape, the element of visual consciousness; the element of ear, the element of sound, the element of auditory consciousness ; the element of nose, the element of smell, the element of olfactory consciousness ; the element of tongue, the element of taste, the element of gustatory consciousness; the element of body, the element of touch, the element of bodily consciousness; the element of mind, the element of mind-objects, the element of mental consciousness. When, Ananda, he knows and sees these eighteen elements, it is at this stage that it suffices to say, 'The monk is skilled in the elements.' '

'Might there be another way also, revered sir, according to which suffices to say, 'The monk is skilled in the elements'?'

'There might be, Ananda. There are these six elements, Ananda: the element of extension, the element of cohesion, the element of radiation, the element of mobility, the element of space, the element of consciousness. When, Ananda, he knows and sees these six elements, it is at this stage that it suffices to say, 'The monk is skilled in the elements.'

'Might there be another way also, revered sir, according to which it suffices to say, 'The monk is skilled in the elements'?''

'There might be, Ananda. There are these six elements, Ananda: the element of happiness, the element of anguish, the element of gladness, the element of sorrowing, the element of equanimity, the element of ignorance. When, Ananda, he knows and sees these six elements, it is at this stage that it suffices to say, 'The monk is skilled in the elements.'"

The Buddha then explained still other ways of being skilled in the elements and further on we read that Ananda asked again :

'Might there be another way also, revered sir, according to which it suffices to say, 'The monk is skilled in the elements'?''

'There might be, Ananda. There are these two elements, Ananda: the element that is constructed and the element that is unconstructed. When, Ananda, he knows and sees these two elements, it is at this stage that it suffices to say, 'The monk is skilled in the element.

The element which is constructed is all conditioned realities (the five khandhas), and the element which is unconstructed is nibbana. Also nibbana is an element, it is devoid of self. Nibbana is not a person, it is anatta. We read in this sutta about the monk who knows and sees the elements. Knowing and seeing the elements does not mean only knowing them in theory and thinking about them. One knows and sees the elements when panna realizes nama and rupa as they are: only elements, not self. This knowledge will lead to the end of 'fears, troubles and misfortunes'.

Questions

1. When realities are classified as eighteen elements, what element is cetasika?
2. Which paramattha dhammas are vinnana-dhatu (consciousness-element)?
3. Is mano-vinnana-dhatu (mind-consciousness-element) included in vinnana-dhatu?
4. Through how many doors does mano-dhatu experience an object?
5. Why is also nibbana an element?

Chapter 19

THE SOBHANA CITTAS IN OUR LIFE

There are many different types of citta and they can be classified by way of four jatis:

- kusala cittas (wholesome cittas)
- akusala cittas (unwholesome cittas)
- vipakacittas (cittas which are result)
- kiriyacittas (cittas which are neither cause nor result)

However, they can also be classified by way of sobhana, asobhana.

1. sobhana cittas, cittas accompanied by sobhana (beautiful) cetāsikas.
2. asobhana cittas, cittas unaccompanied by sobhana cetāsikas.

Both akusala cittas and ahetuka cittas are asobhana cittas, they are not accompanied by sobhana cetāsikas. As we have seen, there are twelve types of akusala citta. They are:

- 8 types of lobha-mula-citta (cittas rooted in attachment)
- 2 types of dosa-mula-citta (cittas rooted in aversion)
- 2 types of moha-mula-citta (cittas rooted in ignorance)

As regards ahetuka cittas, they are cittas which are not accompanied by any hetus (roots). When the citta is ahetuka there are no sobhana cetāsikas arising with the citta and thus ahetuka cittas are asobhana. As we have seen, there are eighteen types of ahetuka citta. Summarizing them, they are :

- 10 dvi-panca-vinnanās, which are ahetuka vipakacittas (the five pairs which are seeing, hearing, etc.)
- 2 sampaticchana-cittas, which are ahetuka vipakacittas (one kusala vipaka and one akusala vipaka).
- 3 santirana-cittas, which are ahetuka vipakacittas (one akusala vipaka, one kusala vipaka, accompanied by upekkha, and one kusala vipaka, accompanied by somanassa).

- 1 panca-dvaravajjana-citta (five-sense-door-adverting-consciousness) which is ahetuka kiriyacitta.
- 1 mano-dvaravajjana-citta (mind-door-adverting-consciousness) which is ahetuka kiriyacitta.
- 1 hasituppada-citta, an ahetuka kiriyacitta which can produce the smile of the arahat.

Thus, there are thirty asobhana cittas : twelve akusala cittas and eighteen ahetuka cittas.

There are also sobhana cittas arising in our life, cittas which are accompanied by sobhana cetasikas. Three among the sobhana cetasikas are hetu, root. They are : alobha, adosa and amoha or panna. Sobhana cittas are always accompanied by alobha and adosa and they may or may not be accompanied by panna. Thus, sobhana cittas are sahetuka, accompanied by hetus. When we perform dana (generosity), observe sila (morality) or apply ourselves to bhavana (which comprises samatha, vipassana and the study or teaching of Dhamma), there are kusala cittas, accompanied by sobhana cetasikas. Thus kusala cittas are among the sobhana cittas.

The kusala cittas which perform dana, observe sila or apply themselves to bhavana are cittas belonging to the lowest plane of consciousness, the sensuous plane ; they are kamavacara cittas. Kamavacara cittas are the cittas we have in daily life, when, for example, we are seeing, thinking or wishing for something. Sometimes kamavacara cittas arise with sobhana hetus (beautiful roots), sometimes with akusala hetus, and sometimes without any hetus. Dana, sila or bhavana is performed by kamavacara kusala cittas: these kinds of kusala kamma can be performed in daily life, where there are impressions through the six doors. Kamavacara kusala cittas are called 'maha-kusala cittas' ('maha' means 'many' or 'great').

For those who attain jhana (absorption, developed in samatha or tranquil meditation) there is at that moment no seeing, hearing or any other sense-impression ; then the citta is not kamavacara citta, but it is of a higher plane of consciousness. The jhanacittas can be rupavacara cittas (rupa-jhanacittas) or arupavacara cittas (arupa-jhanacittas). However, while one is developing samatha the cittas are maha-kusala cittas before one attains jhana.

When the citta directly experiences nibbana, the citta is lokuttara bhumi (lokuttara plane of consciousness). However, lokuttara kusala cittas (magga-cittas) are preceded by maha-kusala cittas in the process of cittas during which enlightenment is attained.

We would like to have kusala cittas more often. We may think that the circumstances of our life or other people prevent us from kusala. However, if we know the conditions for the cultivation of kusala, there will be more kusala cittas in our life. Through the study of the Dhamma we will learn how to cultivate kusala. If we have not studied Dhamma we may think that we are performing kusala, while we have, on the contrary, akusala cittas. For example, we may think that when giving something away, there are only kusala cittas. However, lobha-mula-cittas may also arise. We may give something to friends and expect them to be kind to us in return. This is not kusala, but lobha. When we study Dhamma we learn that the pure way of giving is giving without expecting anything in return. We should find out why we are giving. Do we, deep in our hearts, wish for something in return? Or do we want to have less defilements?

People have different accumulations and because of these accumulations kusala cittas or akusala cittas arise. For example, when people visit a temple and see others presenting gifts to the monks, they may, because of their different accumulations, react in different ways. Some people may appreciate someone else's good deeds; others may not be interested at all. If one would only know the value of kusala and realize that appreciating the good deeds of others is a way of dana (generosity), one would use more opportunities to cultivate wholesomeness.

If the Buddha had not attained enlightenment and taught Dhamma we would not have any means of knowing ourselves thoroughly ; we would not have a precise knowledge of our kusala cittas and akusala cittas and of the conditions through which they arise. The Buddha taught people how to cultivate wholesomeness and to eradicate defilements and thus, living according to the precepts and performing other kinds of wholesomeness is the way to pay respect to him. We read in the 'Maha-Parinibbana-sutta' (Dialogues of the Buddha II, No. 16, Ch.V, 137, 138) that before the Buddha passed away, the twin Sala trees, which were full of flowers although it was not the season, dropped their flowers all over his body, heavenly Mandarava-flowers and sandalwood-powder descended on his body and heavenly music sounded out of reverence for him. The Buddha said to Ananda:

'Now it is not thus, Ananda, that the Tathagata is rightly honoured, revered, venerated, held sacred or revered. But the monk or the sister, the devout man or the devout woman, who continually fulfills all the greater and the lesser duties, who is correct in life, walking according to the precepts- - it is he who rightly honours, reverences, venerates, holds sacred, and reveres the Tathagata with the worthiest homage. Therefore, Ananda, be constant in the fulfillment of the greater and of the lesser duties, and be correct in life, walking according to the precepts ; and thus, Ananda, should it be taught.'

We all have in our daily life opportunities for dana and sila. As regards bhavana, this comprises samatha, vipassana, studying Dhamma or explaining it to others. Not only the monks, but also laypeople can study and teach Dhamma. We read in the 'MahaParinibbana-sutta' (Ch. III, 112, 113) that the Buddha told Ananda that Mara, the Evil One, had said to the Buddha after his enlightenment that it was now the time for him to pass away. The Buddha said: And when he had thus spoken, Ananda, I addressed Mara, the Evil One, and said:- 'I shall not pass away, O Evil One! until not only the monks and sisters of the Order, but also the laydisciples of either sex shall have become true hearers, wise and well trained, ready and learned, carrying the teachings in their memory, masters of the lesser corollaries that follow from the larger doctrine, correct in life, walking according to the precepts-- until they, having thus themselves learned the doctrine, shall be able to tell others of it, preach it, make it known, establish it, open it, minutely explain it and make it clear-- until they, when others start vain doctrine easy to be refuted by the truth, shall be able in refuting it to spread the wonderworking truth abroad! I shall not die until this pure religion of mine shall have become successful, prosperous, widespread, and popular in all its full extent-- until, in a word, it shall have been well proclaimed among men!'

The fact that we are able to perform wholesome deeds in our lives is due to conditions, it is not due to a self. We read in the 'Tenfold Series' (Dialogues of the Buddha III, No. 34, Ch. IV, 276) about factors which are helpful : Four... that help much:-- four 'wheels', to wit, the orbit of a favourable place of residence, the orbit of

association with the good, perfect adjustment of one's self, the cycle of merit wrought in the past.

As regards a favourable place of residence, living in a Buddhist country can be a helpful condition for kusala cittas. Then one has the opportunity to visit temples and to listen to the preaching of Dhamma. The Dhamma can change our life and it is the condition for the performing of wholesome deeds, for dana, sila and bhavana.

As regards 'association with the good', this means association with the right friend in Dhamma. If one, even though living in a Buddhist country, does not meet the right friend in Dhamma who can help in the search for the truth, one lacks the condition which is most helpful for the cultivation of wisdom and the eradication of defilements.

'Perfect adjustment of one's self' is 'adjusting oneself' with kusala as the goal. There are many degrees of kusala. If one develops the wisdom of the Eightfold Path by being mindful of nama and rupa, there will be less clinging to the concept of self. If there is mindfulness of nama and rupa while performing wholesome deeds, one will come to realize that no self, no person performs these deeds. Thus kusala kamma will become purer and eventually defilements will be eradicated.

The accumulation of kusala in the past is the fourth factor which is helpful. If we haven't accumulated kusala in the past how can we do good deeds in the present? The kusala kammass which were accumulated in the past are the condition for us to go to the right place and meet the right people. It is kamma which causes one to be born in a Buddhist Country or to live in a Buddhist country. The kusala accumulated in the past conditions our study and practice of the Dhamma at the present time. If we consider the factors in our life which are the conditions for kusala we will better understand that it is not self which performs good deeds.

In the Abhidhamma we learn that there are eight types of maha-kusala cittas, kusala cittas of the sensuous plane of consciousness. Why isn't there only one type? The reason is that each type has its own conditions through which it arises.

If we know about these different types and if we can be aware of them when their characteristics present themselves, it will help us not to take them for self. Four types of maha-kusala cittas arise with somanassa (pleasant feeling) and four types arise with upekkha (indifferent feeling). We would like to have kusala cittas with somanassa, because we cling to somanassa. However, one cannot force somanassa to arise. Sometimes we perform dana with somanas-

sa, sometimes with upekkha. It depends on conditions whether somanassa or whether upekkha arises with the maha-kusala citta. Four types are accompanied by wisdom : four types are not accompanied by wisdom. We may, for example, help others without panna or with panna. When we realize that helping is kusala, or when we are aware of the nama or rupa appearing at that moment, there is panna arising with the maha-kusala citta. Four types are asankharika (unprompted, spontaneous, not induced by someone else or by one's own consideration) and four types are sasangharika (prompted, by someone else or by self-inducement) The eight types of maha-kusala cittas are the following: .

1. Accompanied by pleasant feeling, with wisdom, unprompted
(Somanassa-sahagatam, nana-sampayuttam, asankharikam ekam)
2. Accompanied by pleasant feeling, with wisdom, prompted
(Somanassa-sahagatam, nana-sampayuttam, sasangharikam ekam)
3. Accompanied by pleasant feeling, without wisdom, unprompted
(Somanassa-sahagatam, nana-vippayuttam, asankharikam ekam)
4. Accompanied by pleasant feeling, without wisdom, prompted
(Somanassa-sahagatam, nana-vippayuttam, sasangharikam ekam)
5. Accompanied by indifferent feeling, with wisdom, unprompted
(Upekkha-sahagatam, nana-sampayuttam, asankharikam ekam)
6. Accompanied by indifferent feeling, with wisdom, prompted
(Upekkha-sahagatam, nana-sampayuttam, sasangharikam ekam)
7. Accompanied by indifferent feeling, without wisdom, unprompted
(Upekkha-sahagatam, nana-vippayuttam, asankharikam ekam)
8. Accompanied by indifferent feeling, without wisdom, prompted
(Upekkha-sahagatam, nana-vippayuttam, sasangharikam ekam)

Maha-kusala cittas are not the only kind of kamavacara sobhana cittas (beautiful cittas which are of the sensuous plane of consciousness). Maha-kusala cit-

tas are cittas which are cause; they can motivate kusala kamma through body, speech or mind which is capable of bringing results. There are also maha-vipakacittas, which are results of kusala kamma performed with maha-kusala cittas. Maha-vipakacittas are sobhana (beautiful) cittas as well, arising with sobhana cetasikas. People's deeds are not the same and thus the results cannot be the same. People are born with different patisandhi-cittas (rebirth-consciousness). Patisandhi-cittas are vipakacittas ; they are the result of kamma.

As we have seen before (Ch, 11), human beings can be born with a patisandhi-citta which is ahetuka kusala vipaka (and in this case they are handicapped from the first moment of life), or with a patisandhi-citta which is sahetuka kusala vipaka, accompanied by sobhana hetus. In the case of human beings, and of beings born in other sensuous planes of existence, the patisandhi-citta which is sahetuka vipakacitta is maha-vipakacitta, the result of kamavacara kusala kamma (kamma performed by kusala cittas of the sensuous plane of consciousness). Apart from maha-vipakacitta there are other types of sahetuka vipakacitta which are not the result of kamavacara kusala kamma but of jhanacitta. These types will be dealt with later on.

As regards maha-vipakacittas, there are eight types. They can be accompanied by somanassa or by upekkha, they can be with panna or without panna, they can be asankharika (unprompted) or sasankharika (prompted). They are classified in the same way as the eight types of maha-kusala cittas mentioned above.

The bhavanga-citta (life-continuum) and the cuti-citta (dying-consciousness) are the same type of citta as the first citta in one's life, the patisandhi-citta. If the patisandhi-citta is maha-vipakacitta, the bhavanga-citta and the cuti-citta of that life are the same type of maha-vipakacitta. Thus the functions of patisandhi, bhavanga and cuti can be performed by maha-vipakacitta. Moreover, the function of tadarammana (registering) can also be performed by maha-vipakacitta.

When we see a beautiful sight or experience pleasant objects through the other sense-doors, the citta is vipakacitta, the result of kusala kamma ; however, that kind of vipakacitta is ahetuka vipaka (arising without hetu), not maha-vipaka. The functions of seeing, hearing, smelling, tasting and receiving impressions through the body-sense, of sampaticchana and of santirana cannot be performed by maha-vipakacittas ; these functions are performed by ahetuka vipakacittas. Tadarammana-citta (registering-consciousness), however,

which is a vipakacitta arising after the javana-cittas, can either be ahetuka vipakacitta or maha-vipakacitta.

There are still other kinds of kamavacara sobhana cittas : the maha-kiriyacittas. The arahat has maha-kiriyacittas instead of maha-kusala cittas. When we experience a pleasant object lobha may arise and when we experience an unpleasant object dosa may arise. The arahat has equanimity towards pleasant objects or unpleasant objects ; he has no defilements. Since he cannot accumulate any more akusala kamma or kusala kamma, he has maha-kiriyacittas (inoperative cittas). For the arahat, there are, instead of maha-kusala cittas, maha-kiriyacittas performing the function of javana after the votthapana-citta (determining-consciousness) and the mano-dvaravajjana-citta (mind-door-adverting-consciousness). One may wonder whether the arahat can have maha-kiriyacittas which are nana-vippayutta (not accompanied by wisdom). Arahats can have maha-kiriyacittas which are nana-vippayutta, because panna does not necessarily accompany the maha-kiriyacittas when they are not preaching or discussing Dhamma.

The arahat has kiriyacittas which are sobhana cittas and also kiriyacittas which are asobhana cittas. The panca-dvaravajjana-citta (five-sense-door-adverting-consciousness), the mano-dvaravajjana-citta and the hasituppada-citta (smile-producing-consciousness of the arahat) are asobhana kiriyacittas. These types of citta are not accompanied by sobhana cetasikas, they are ahetuka.

There are eight types of maha-kiriyacittas in all. They are accompanied by somanassa or by upekkha, they are accompanied by panna or not accompanied by panna, they are asankharika or sasankharika. They are classified in the same way as the eight types of maha-kusala cittas.

Altogether there are fifty-four cittas which are kama-bhumi (Bhumi is plane, in this case, plane of citta, not plane of existence.), or kamavacara cittas, cittas of the sensuous plane of consciousness. They are:

12 akusala cittas	
18 ahetuka cittas	}30 sobhana cittas
8 maha-kusala cittas	
8 maha-vipakacittas	}24 sobhana cittas
8 maha-kiriyacittas	

There are also sobhana cittas which are not kama-sobhana cittas, namely :

the sobhana cittas which are rupa-bhumi
(rupavacara cittas, for those who attain rupa-jhana)

the sobhana cittas which are arupa-bhumi
(arupavacara cittas, for those who attain arupa-jhana)

the sobhana cittas which are lokuttara-bhumi, for
those who attain enlightenment

Only kamavacara cittas (cittas of the kama-bhumi or sensuous plane of consciousness) can be asobhana cittas. Cittas which are rupa-bhumi, arupa-bhumi and lokuttara-bhumi can only be sobhana cittas.

Those who do not attain jhana or attain enlightenment cannot have the cittas of the other bhumis, but they can verify the truth of the Buddha's teachings as regards the kama-bhumi. We can find out for ourselves whether it is helpful to perform dana, observe sila and cultivate bhavana. We can find out whether the cultivation of these ways of kusala helps us to have less akusala cittas. Sometimes it is the right moment for dana, sometimes for sila or for bhavana. Vipassana, however, one can cultivate while performing dana, observing sila, cultivating samatha, or while one is studying or teaching Dhamma, and also at those moments when there is no opportunity for dana, sila or the other ways of kusala. Even if mindfulness of nama and rupa has not yet been accumulated much, one can find out whether it is a condition for having less akusala cittas and less attachment to the concept of self. In being mindful we can verify the truth of the Buddha's teachings.

We read in the 'Gradual Sayings' (Book of the Sevens, Ch. VIII, par. 9, The message):

'Now the venerable Upali came to the Exalted One, saluted and sat down at one side. So seated, he said: 'Well were it for me, lord, if the Exalted One were to expound Dhamma briefly to me, so that, having heard it, I might abide resolute, alone, secluded, earnest and zealous.'

'The doctrines, Upali, of which you may know; 'These doctrines lead one not to complete weariness (of the world), nor to dispassion, nor to ending, nor to calm, nor to knowledge, nor to the awakening, nor to the cool' -- regard them definitely as not Dhamma, not the discipline,

not the word of the Teacher. But the doctrines of which you may know : 'These doctrines lead one to complete weariness, dispassion, ending, calm, knowledge, the awakening, the cool'-- regard them unreservedly as Dhamma, the discipline, the word of the Teacher.'

Questions

1. Which cittas are ahetuka (without hetu)? Are they always asobhana?
2. Do arahats have asobhana cittas?
3. Why is the jhanacitta not kamavacara citta?
4. Are maha-kusala cittas always accompanied by somanassa (pleasant feeling)?
5. Are all sobhana cittas kusala cittas?
6. Can vipakacitta be sobhana citta?
7. Can kiriyacitta be sobhana citta?
8. Why has the arahat maha-kiriyacittas instead of maha-kusala cittas?
9. How many types of kamavacara cittas are there?

Chapter 20

PLANES OF EXISTENCE

We are born, we die and then we are born again. It is beyond control in which plane of existence we will be reborn; it depends on the kamma which produces the patisandhi-citta (rebirth-consciousness) after the cuti-citta (dying-consciousness) has fallen away.

At this moment we are living in the human plane. Human life, however, is very short. When this life is over we do not know in which plane we will be reborn. Most people do not like to think of the shortness of human life; they are absorbed in what they experience through the sense-doors and on account of these experiences they are happy or unhappy. However, we should realize that happiness and unhappiness are only mental phenomena which arise because of conditions and fall away again. Our whole life is a sequence of phenomena which arise and fall away again.

Many religions teach about heaven and hell. In what respect are the Buddhist teachings different? Do we just have to believe in heaven and hell? Through the Buddhist teachings we learn to study realities, to study cause and effect in life. Each cause brings about its appropriate result. People perform good and bad deeds and these deeds bring different results; they can cause births in different planes of existence. The plane of existence is the place where one is born. Birth in a woeful plane is the result of a bad deed and birth in a happy plane is the result of a good deed. Since the deeds of beings are of many different degrees of kusala and akusala, the results are of many different degrees as well. There are different woeful planes and different happy planes of existence.

The animal world is a woeful plane. We can see how animals devour one another and we find that nature is cruel. The animal world is not the only woeful plane. There are different hell planes. The akusala vipaka in hell is more intense than the sufferings which can be experienced in the human plane. The descriptions of hells in the Buddhist teachings are not merely allegories; the experience of unpleasant things through eyes, ears, nose, tongue and body-sense is akusala vipaka and akusala vipaka is reality. Life in a hell plane is not permanent ; when one's lifespan in a hell plane is over there can be rebirth in another plane.

Apart from the animal plane and the hell planes, there are other woeful planes. Birth in the plane of petas (ghosts) is the result of akusala kamma, conditioned by lobha. Beings in that plane have a deformed figure and they are always hungry and thirsty.

Furthermore, there is the plane of asuras (demons). The objects which are experienced in the asura plane are not as enjoyable as the objects which can be experienced in the human plane. There are four classes of woeful planes in all.

Birth as a human being is a happy rebirth. In the human plane there is opportunity for the cultivation of kusala. One can study Dhamma and learn to develop the way leading to the end of defilements and the end of birth and death. Birth in the human plane is kusala vipaka, but during one's lifespan in this plane there are both kusala vipaka and akusala vipaka. Each person experiences different results in life: there is gain and loss, honour and dishonour, praise and blame, happiness and misery. Each person is born into the family which is the right condition for him to experience the results of his deeds. It is due to one's kamma that one experiences pleasant and unpleasant things through eyes, ears, nose, tongue and body-sense.

Other happy planes, apart from the human plane, are the heavenly planes. In the heavenly planes there is more kusala vipaka than in the human plane and less akusala vipaka. There are several heavenly planes and although life in a heavenly plane lasts a very long time, it is not permanent. The woeful planes, the human plane and the six heavenly planes which are 'deva planes', are sensuous planes of existence. Sensuous planes of existence are planes where there is seeing, hearing, smelling, tasting, the experience of bodily impressions and other kamavacara cittas (cittas which are of the sensuous plane of consciousness). There are eleven classes of sensuous planes of existence in all.

Those who see the disadvantages of sense-impressions may cultivate jhana ; they can be reborn in higher heavenly planes which are not sensuous planes. Those who attain rupa-jhana can be reborn in rupa-brahma planes where there are less sense-impressions. There are sixteen rupa-brahma planes in all. One of them is the asanna-satta plane where there is only rupa, not nama. Those who have attained the highest stage of rupa-jhana and who wish to have no consciousness at all, can be reborn without citta; for them there is only a body. These beings have seen the disadvantages of consciousness; even happiness is a disadvantage, since it does not last.

Those who see the disadvantages of rupa cultivate arupa-jhana. Those who attain arupa-jhana can be reborn in arupa-brahma planes where there are no

rupas. There are four arupa-brahma planes. Beings born in these planes have only nama, not rupa. People may wonder how there can be beings which only have rupa or beings which only have nama. If we can experience different characteristics of nama-elements and rupa-elements as they appear one at a time and if we have realized that they are only elements which arise because of conditions, not a being or a person, not self, we will have no doubt that, when there are the appropriate conditions, there can be rupa without nama and nama without rupa.

There are thirty-one planes of existence in all, namely:

4 woeful planes
the human plane } 11 sensuous planes
6 deva planes

16 rupa-brahma planes
4 arupa-brahma planes

As we have seen, the fact that beings are born in different planes of existence is due to their accumulated kamma. Plane of existence is the place where one is born. It is not plane of citta. What plane of citta a citta belongs to, depends on the object (arammana) the citta experiences. We learnt about different planes of citta, namely:

kamavacara cittas (sensuous plane of citta or kama-bhumi)
rupavacara cittas (plane of rupa-jhanacittas)
arupavacara cittas (plane of arupa-jhanacittas)
lokuttara cittas (plane of cittas experiencing nibbana)

As regards the kamacara cittas, they can be classified as asobhana cittas (cittas not accompanied by sobhana cetasikas) and kama-sobhana cittas (cittas of the sensuous plane of citta, accompanied by sobhana cetasikas). In which planes of existence do they arise?

Kamavacara citta arise in thirty planes of existence, they do not arise in the asanna-satta plane, where there is no nama, only rupa. Even in the arupa-brahma planes there are kamavacara cittas.

As regards kama-sobhana cittas, they can arise even in woeful planes. Furthermore, they arise in the human plane, in the heavenly planes, in the rupa-brahma planes and in the arupa-brahma planes. They arise in thirty planes of

existence, the asanna-satta plane excepted. Not all types however, arise in all planes of existence.

Asobhana cittas can arise in thirty planes of existence, but not all types arise in all planes. Lobha-mula-cittas (cittas rooted in attachment) can arise in thirty planes; even in the rupa-brahma planes and in the arupa-brahma planes, lobha-mula-cittas can arise. Dosa-mula-cittas (cittas rooted in aversion) arise in the eleven sensuous planes of existence. They do not arise in the rupa-brahma planes or in the arupa-brahma planes. As long as beings live in the rupa-brahma planes and in the arupa-brahma planes there are no conditions for dosa. Moha-mula-cittas (cittas rooted in ignorance) arise in thirty planes of existence ; all those who are not arahats have moha and thus moha-mula-cittas arise in all planes of existence except in the asanna-satta plane.

As we have seen, not only akusala cittas, but also ahetuka cittas are asobhana cittas (cittas which are not accompanied by sobhana cetasikas). As regards the asobhana cittas which are ahetuka, the ahetuka cittas which arise in a process of cittas experiencing an object through one of the sense-doors, can arise only in the planes where there are sense-impressions. Seeing-consciousness and hearing-consciousness arise in the eleven sensuous planes of existence (the four woeful planes, the human being plane and the six heavenly planes which are sensuous planes: the deva planes) and they arise also in fifteen rupa-brahma planes, thus they arise in twenty-six planes of existence.

Smelling-consciousness, tasting-consciousness and body-consciousness arise only in the eleven sensuous planes. Thus, they do not arise in the rupa-brahma planes or in the arupa-brahma planes.

Panca-dvaravajjana-citta (five-sense-door-adverting-consciousness), sampaticchana-citta (receiving-consciousness) and santirana-citta (investigating-consciousness) arise in all planes where there are sense-impressions, thus they arise in twenty-six planes (in the eleven sensuous planes and in fifteen rupa-brahma planes; the rupa-brahma plane which is the asanna-satta plane is excepted).

The mano-dvaravajjana-citta (mind-door-adverting-consciousness) arises in all planes where there is nama, thus it arises in thirty planes.

People are inclined to speculate about the place where they will be reborn. Would we like to be reborn in the human plane? We cling to life in the human plane and we do not always realize the many moments of akusala vipaka we

are bound to receive in this world: we are threatened by calamities such as war and hunger, there is sickness, old age and death. Some people would like to be reborn in a heavenly plane; they like to experience pleasant things through the senses. One may wish for rebirth in a heavenly plane, but whether or not this will happen depend on one's kamma. Birth is result, it does not take place without cause. If one performs many good deeds one cultivates the cause which will bring a pleasant result; but there is no way to know when the result will take place, this is beyond control.

Are we afraid of death? Most people want to prolong their lives. They fear death because they feel uncertain of the future. If one is not an ariyan there may be rebirth in hell. We do not like to think of rebirth in a woeful plane, but there may be deeds performed in the past which can still cause rebirth in hell. Even the Buddha was in one of his former lives born in hell. It is useless to think of hell with aversion and fear, but the thought of hell is helpful when it reminds us to cultivate kusala at this moment, instead of akusala.

We read in the 'Kindred Sayings' (V, Maha-vagga, Kindred Sayings on Stream-Winning, Ch.VI, par. 4, Visiting the sick) that the Buddha spoke to Mahanama about the way a wise lay-follower who is sick should be admonished by another wise lay-follower. We read:

A wise lay-disciple, Mahanama, who is sick... should be admonished by another wise lay-disciple with the four comfortable assurances, thus: 'Take comfort, dear sir, in your unwavering loyalty to the Buddha, to the Dhamma, to the Sangha...Take comfort, dear sir, in your possession of the virtues dear to the Ariyans...'
A wise lay-disciple, Mahanama, who is sick... should be admonished by another wise lay-disciple with these four comfortable assurances.

Then, supposing he has longing for his parents, he should thus be spoken to:

If he say: 'I have longing for my parents', the other should reply: 'But, my dear sir, your are subject to death. Whether you feel longing for your parents or not, you will have to die. It were just as well for you to abandon the longing you have for your parents.'

If he should say: 'That longing for my parents is now abandoned,' the other should reply: 'Yet, my dear sir, you still have longing for your children. As you must die in any case, it were just as well for you to abandon that longing for your children.'

If he should say: 'That longing for my children is now abandoned,' the other should reply: 'Yet, my dear sir, you still have longing for the five human pleasures of sense.'

Then, if he say, 'That longing for the five human pleasures of sense is now abandoned,' the other should reply: 'My friend, the heavenly delights are more excellent than the five human pleasures of sense. It were well for you, worthy sir, to remove your thoughts from them and fix them on the Four Deva Kings.'

Suppose the sick man say, 'My thoughts are removed from human pleasures of sense and fixed upon the Four Deva Kings,' then let the other say: 'More excellent than the Four Deva Kings and more choice are the Suite of the Thirty-three... the Creative Devas... the Devas who rejoice in the work of other devas... the latter are more excellent and choice than the former... so it were better for you to fix your thoughts on the Brahma World.'

Then if the sick man's thoughts are so fixed, let the other say: 'My friend, even the Brahma World is impermanent, not lasting, prisoned in a person. Well for you, friend, if you raise your mind above the Brahma World and fix it on cessation from the person-pack. (The five khandhas of clinging.)'

And if the sick man says he has done so, then, Mahanama, I declare that there is no difference between the lay-disciple who thus avers and the monk whose heart is freed from the asavas, that is, between the release of the one and the release of the other.

It is a danger to be subject to birth. No rebirth at all in any plane of existence is to be preferred to birth even in the highest heavenly plane. If one wants to have no more rebirth one should know the Four Ariyan Truths; realizing these leads to the end of rebirth.

The First Ariyan Truth is the truth of dukkha. If we could experience, for instance, that seeing at this moment, hearing, attachment or any other nama or rupa which appears now is only an element which arises and falls away, we would have more understanding of the truth of dukkha. What arises and falls away cannot give satisfaction, it is dukkha. The Second Ariyan Truth is the truth of the origin of dukkha. Craving is the origin of dukkha. Through the development of the Eightfold Path there will be less craving, less clinging to nama and rupa. When finally there is no more craving, there will be an end to rebirth, which is the end of dukkha. The Third Ariyan Truth is the extinction of dukkha, which is nibbana, and the Fourth Ariyan Truth is the Path leading to the extinction of dukkha, which is the Eightfold Path.

We read in the 'Maha-parinibbana-sutta' (Dialogues of the Buddha II, No. 16, Ch.II, 1, 2):

The Exalted One proceeded with a great company of the monks to Kotigama; and there he stayed in the village itself.

And at that place the Exalted One addressed the monks, and said: 'It is through not understanding and grasping Four Ariyan Truths, O monks, that we have had to run so long, to wander so long in this weary path of rebirth, both you and I!'

'And what are these four?'

'The Ariyan truth about dukkha; the Ariyan truth about the cause of dukkha; the Ariyan truth about the cessation of dukkha; and the Ariyan truth about the path that leads to that cessation. But when these Ariyan truths are grasped and known the craving for future life is rooted out, that which leads to renewed becoming is destroyed, and then there is no more birth!'

Questions

1. Why do the Buddha's teachings speak about hell? What is the aim of this?
2. What is a plane of existence?
3. What is the difference between 'plane of citta' and 'plane of existence' ?
4. On what does it depend what plane of consciousness a citta belongs to?
5. The human plane is a sensuous plane of existence. Are there in the human plane only cittas which are kamavacara cittas (cittas of the sensuous plane of consciousness) ?
6. The rupa-brahma planes are not sensuous planes of existence. Can there be kamavacara cittas in the rupa-brahma planes? if so, all types ?

Chapter 21

SAMATHA

We would like to have more wholesomeness in our life, but often we are unable to do wholesome deeds, to speak in a wholesome way or to think wholesome thoughts. Our accumulated defilements hinder us in the performing of kusala. We learn from the Buddhist teachings that there are 'hindrances' (nivarana), which are akusala cetasikas, arising with akusala citta. We all have these hindrances. They are:

sensuous desire, in Pali: kamacchandha

ill-will, in Pali: vyapada

torpor and languor, in Pali: thina and middha

restlessness and worry, in Pali: uddhacca and kukkuccha

doubt, in Pali: vicikiccha

Kamacchandha or sensuous desire is the cetasika which is lobha (attachment). It is attachment to the objects we can experience through the sense-doors and the mind-door. We all have kamacchandha in different forms and intensities. Because of economic progress and technical inventions there is more prosperity in life. One can afford more things which make life pleasant and comfortable. This, however, does not bring contentedness; on the contrary, we are not satisfied with what we have and we are forever looking for more enjoyment and happiness. There is kamacchandha with our deeds, words and thoughts. Even when we think that we are doing good deeds and helping others, kamacchandha can arise. Kamacchandha makes us restless and unhappy.

Vyapada or ill-will is the cetasika which is dosa. Vyapada can trouble us many times a day; we feel irritated about other people or about things which happen in life. Vyapada prevents us from kusala. When there is vyapada we cannot have lovingkindness and compassion for other people.

Thina and middha are translated as 'torpor' and 'languor', or as 'sloth' and 'torpor'. Thina and middha cause us to have lack of energy for kusala. The 'Visuddhimagga' (XIV, 167) states concerning thina and middha :

... Herein, stiffness (thina) has the characteristic of lack of driving power. Its function is to remove energy.

It is manifested as subsiding. Torpor (middha) has the characteristic of unwieldiness. Its function is to smother. It is manifested as laziness, or it is manifested as nodding and sleep. The proximate cause of both is unwise attention to boredom, sloth, and so on.

Don't we all have moments in a day when there is laziness and lack of energy to perform kusala? When, for example, we are listening to the preaching of Dhamma or reading the scriptures, there are opportunities for kusala cittas. Instead, we may feel bored and we lack the energy for kusala. It may happen that we see someone else who needs our help, but we are lazy and do not move. Then we are hindered by thina and middha. Thina and middha make the mind unwieldy (Vis XIV 105, where the hindrances are mentioned as being specifically obstructive to jhana.).

Uddhacca is translated as 'agitation' or 'excitement' and kukkucca as 'worry' or 'flurry'. Uddhacca arises with each and every type of akusala citta. It prevents the citta from wholesomeness.

As regards kukkucca, worry, the 'Visuddhimagga' (XIV, 174) states:

...It has subsequent regret as its characteristic. Its function is to sorrow about what has and what has not been done, It is manifested as remorse. Its proximate cause is what has and what has not been done. It should be regarded as slavery.

When we have done something wrong or we have not done the good deed we should have done, we might be inclined to think about it again and again. We may ask ourselves why we acted in the way we did, but we cannot change what is past already. While we worry we have akusala cittas; worry makes us enslaved. Uddhacca and kukkucca prevent us from being tranquil.

As regards vicikiccha, doubt, there are many kinds of doubt. One may have doubts about the Buddha, the Dhamma and the Sangha, or doubt about the Eightfold Path. Doubt is akusala and a hindrance to the performing of Kusala.

All of the hindrances are obstructions to the performing of kusala. Is there a way to eliminate them? Samatha or the development of calm is a way to temporarily eliminate the hindrances. The calm which is developed in samatha has to be wholesome calm, it cannot arise with akusala citta. There is a degree of calm with each kusala citta but it is hard to know the characteristic of calm precisely, because there are bound to be akusala cittas very shortly after the

kusala citta. In order to develop the calm which is temporary freedom from the hindrances, right understanding (panna) is indispensable. If one merely tries to concentrate on a meditation subject without right understanding of kusala and akusala and of the characteristic of calm, calm cannot grow. The panna of samatha does not eradicate defilements, but it knows the characteristic of calm and it knows how it can be developed by means of a suitable meditation subject. Akusala citta is likely to arise time and again, also when one applies oneself to samatha. One may be attached to silence and then there is akusala citta instead of the calm of samatha. Or one may think that when there is no pleasant feeling nor unpleasant feeling but indifferent feeling there is calm. However, indifferent feeling can arise with kusala citta as well as with akusala citta; lobha-mula-citta can be accompanied by indifferent feeling and moha-mula-citta is invariably accompanied by indifferent feeling. Thus, when there is indifferent feeling it may seem that one is calm, but there is not necessarily the wholesome calm of samatha. The panna of samatha must be very keen in order to recognize the defilements which arise, even when they are more subtle.

We read in the scriptures about people who could attain jhana if they cultivated the right conditions for it. Before the Buddha's enlightenment jhana was the highest form of kusala people could attain. Jhana, which is sometimes translated as absorption, is a high degree of calm. At the moment of jhanacitta one is free from sense-impressions and from the defilements which are bound up with them. The attainment of jhana is extremely difficult, not everybody who develops samatha can attain it. However, even if one has no intention to cultivate jhana there can be conditions for moments of calm in daily life if there is right understanding of the characteristic of calm and of the way to develop it.

In the cultivation of samatha one develops five cetasikas which can eliminate the hindrances; they are the jhana-factors.

The first jhana-factor is vitakka, which is translated into English as 'applied thinking'. Vitakka is a mental factor (cetasika) which arises with many kinds of citta ; it can arise with kusala citta as well as with akusala citta. When the wholesome kind of vitakka is developed in samatha it is one of the jhana-factors.

The 'Visuddhimagga' (IV, 88) states concerning vitakka:

... Herein, applied thinking (vitakkana) is applied thought (vitakka); hitting upon, is what is meant. It

has the characteristic of directing the mind onto an object (mounting the mind on its object). Its function is to touch and strike-- for the meditator is said, in virtue of it, to have the object touched at by applied thought, struck by applied thought. It is manifested as the leading of the mind onto an object...

Vitakka, when it is a jhana-factor, is opposed to thina and middha (sloth and torpor). In 'thinking' of the meditation-subject vitakka helps to inhibit thina and middha temporarily.

Another jhana-factor is vicara, which is translated as 'sustained thinking'. This cetasika arises with different kinds of citta, but when it is developed in samatha, it is a jhana-factor. The 'Visuddhimagga' (IV, 88) states concerning vicara:

... Sustained thinking (vicarana) is sustained thought (vicara); continued sustainment (anusancarana), is what is meant. It has the characteristic of continued pressure on (occupation with) the object. Its function is to keep conascent (mental) states (occupied) with that. It is manifested as keeping consciousness anchored (on that object).

In samatha, vicara keeps the citta anchored on the meditation subject. When we continue to think of wholesome subjects such as the Buddha's virtues or his teachings there is no vicikiccha or doubt. Vicara helps to inhibit doubt.

Another jhana-factor is piti, translated as 'rapture', 'enthusiasm' or 'happiness'. Piti arises also with akusala cittas, but when it is developed in samatha it is a jhana-factor. The 'Visuddhimagga' (IV, 94) states concerning piti:

...It refreshes (pinayati), thus it is happiness (piti). It has the characteristic of endearing (sampiyayana). Its function is to refresh the body and the mind; or its function is to pervade (thrill with rapture). It is manifested as elation. But it is of five kinds as minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness.

According to the 'Visuddhimagga' (IV, 99) the jhana-factor piti is the 'pervading happiness' which is the root of absorption and comes by growth into association with absorption.

When piti is developed in samatha it inhibits the hindrance which is ill-will (vyapada). However, keen understanding is needed in order to know whether there is akusala piti which arises with attachment or kusala piti. Even when one thinks that there is wholesome enthusiasm about a meditation subject, there may be clinging. The jhana-factor piti takes an interest in the meditation subject without clinging. Wholesome piti which delights in the Buddha, the Dhamma and the Sangha or in another meditation subject refreshes the mind and then there is no aversion, no boredom as to kusala.

Another jhana-factor is sukha. This jhana-factor is not bodily pleasant feeling (sukha vedana), but it is somanassa or mental happy feeling. Sukha which is developed in samatha is happy feeling about a meditation subject. However, as we know, happy feeling arises also with attachment. Panna should know precisely when happy feeling is akusala and when it is kusala. The jhana-factor which is wholesome sukha inhibits the hindrances which are restlessness and worry (uddhacca and kukkuccha). When there is wholesome happy feeling about a meditation subject there is no restlessness and no worry.

Piti and sukha are not the same. Sukha, which is translated as happiness, bliss, ease or joy, is happy feeling. Piti, which is translated as joy, rapture, zest, and sometimes also as happiness, is not feeling; it is not vedanakkhandha, but sankharakkhandha (the khandha which is all the cetasikas, except vedana and sanna). When reading the English translations, we have to find out from the context which cetasika is referred to, piti or sukha.

The 'Visuddhimagga' (IV, 100) states concerning the difference between happiness (piti) and bliss (sukha):

And wherever the two are associated, happiness (piti) is the contentedness at getting a desirable object, and bliss (sukha) is the actual experiencing of it when got. Where there is happiness there is bliss (pleasure); but where there is bliss there is not necessarily happiness. Happiness is included in the sankharakkhandha; bliss is included in the vedanakkhandha (feeling). If a man exhausted in a desert saw or heard about a pond on the edge of

a wood, he would have happiness; if he went into the wood's shade and used the water, he would have bliss...

The jhana-factor which is samadhi or concentration is the cetasika which is ekaggata cetasika. This cetasika arises with every citta and its function is to focus on an object. Each citta can have only one object and ekaggata cetasika focuses on that one object. Ekaggata cetasika or samadhi can: be kusala as well as akusala. Samadhi when it is developed. in samatha is wholesome concentration on a meditation subject.) Together with samadhi there must be right understanding which knows precisely when the citta is kusala citta and when akusala citta and which knows how to develop calm, otherwise the right concentration of samatha will not grow. If one tries very hard to concentrate without there being right understanding there may be attachment to one's effort to become concentrated, or, if one cannot become concentrated, aversion may arise. Then calm cannot grow. If there is right understanding there are conditions for samadhi to develop. The 'Visuddhimagga' (XIV, 139) states concerning samadhi:

It puts (adhiyati) consciousness evenly (samam) on the object, or it puts it rightly (samma) on it, or it is just the mere collecting (samadhana) of the mind, thus it is concentration (samadhi). Its characteristic is non-wandering, or its characteristic is non-distraction.

Its function is to conglomerate conascent states as water does bath powder. It is manifested as peace.

Usually its proximate cause is bliss. It should be regarded as steadiness of the mind, like the steadiness of a lamp's flame when there is no draught.

Samadhi inhibits kamacchandha (sensuous desire). When there is right concentration on a subject of meditation, one is at that moment not hindered by kamacchandha.

Summarizing the five jhana-factors, necessary for the attainment of the first stage of jhana, they are:

- vitakka, which is translated as applied thinking.
- vicara, which is translated as sustained thinking.
- piti, which is translated as enthusiasm, rapture or happiness.
- sukha, which is translated as happy feeling or bliss.
- samadhi, which is concentration.

The jhana-factors have to be developed in order to temporarily eliminate the hindrances. For the person who wants to develop the jhana-factors and attain

jhana a great deal of preparation is required. We read in the 'Visuddhimagga' (II, 1; III, 1) that the person who wants to cultivate samatha should be well established in sila (morality), which is purified by such qualities as fewness of wishes, contentment, effacement, seclusion, energy, and, modest needs. In observing some of the ascetic practices (as described in Ch. II of the 'Visuddhimagga'), which pertain mostly to the monk with regard to the use of his robes, his almsfood and his place of dwelling, virtue will become more perfected.

In the Buddha's time laypeople too could attain jhana, if they would lead a life which was compatible with its development (An example is Nanda's mother, about whom we read in the 'Gradual Sayings', Book of the Sevens, Ch. V, par, 10.), One should lead a secluded life and many conditions have to be fulfilled. Jhana is quite incompatible with sense-desires. One has to be 'quite secluded from sense-desires...' in order to attain the first jhana, as we read in many sutas.

The 'Visuddhimagga' (IV, 81) explains:

When absoluteness is introduced thus 'quite secluded from sense desires', what is expressed is this: sense desires are certainly incompatible with this jhana: when they exist, it does not occur, just as when there is darkness, there is no lamplight; and it is only by letting go of them that it is reached just as the further bank is reached by letting go of the near bank. That is why absoluteness is introduced.

Thus we see that the development of jhana is not for everyone. Jhana cannot be attained if one leads a 'worldly life', full of sense-pleasures, instead of a life of 'fewness of wishes, seclusion, modest needs'.

The 'Visuddhimagga' (III, 129) also states that one should sever any impediments to the development of samatha. Among them are one's dwelling, traveling and sickness. These can be hindrances to samatha. One should avoid living in a monastery which, for various reasons, is unfavourable to the development of samatha. Thus, even before one starts to develop samatha, many conditions have to be fulfilled.

For the development of samatha one has to apply oneself to a suitable subject of meditation. There are forty meditation subjects which can condition calm and they are the following:

10 kasina exercises, which are, for example, coloured disks, a piece of earth, light.

10 loathsome subjects (in Pali: asubha), the 'cemetery meditations'.

10 recollections, comprising the recollection of the Buddha, the Dhamma, the Sangha, virtue, generosity, deities, and also the recollections which are: mindfulness of death, mindfulness of the body, mindfulness of breathing and the recollection of peace (nibbana).

The perception of repulsiveness in nutriment.

The definition of the four elements (earth, water, fire and wind).

4 brahma-viharas (divine abidings) comprising: lovingkindness (metta), compassion (karuna), altruistic joy (mudita) and equanimity (upekkha) which, in this case, is not upekkha vedans or neutral feeling, but the wholesome cetasika which is tatramajjhata.

4 meditation subjects for the development of the arupa-jhanas (immaterial jhanas), which will be mentioned later on.

Not all subjects are suitable for everybody, it depends on the individual which subject is a means for him to become calm. If there is right understanding of the way to become calm by means of a suitable meditation subject calm can grow, even in our daily life. Metta and karuna, for instance, can and should be developed in our daily life, when we are in the company of other people and then there are kusala cittas instead of akusala cittas. Recollection on the Dhamma includes also reflection on the teachings and this is beneficial for everybody; it helps one to begin to understand one's life. While we reflect with kusala citta on the teachings or on one of the other meditation subjects, there are moments of calm if we do not cling to calm.

In the 'Visuddhimagga' it is explained how one can develop higher degrees of calm by means of a meditation subject. It is explained (Vis. III, 119) that meditation subjects are learned by sight, by touch and by hearsay (words), depend-

ing on the nature of the subject. As regards the subjects which are learned by sight (such as nine of the kesinas and the 'ten cemetery-meditations'), the 'Visuddhimagga' (IV, 31) states that in the beginning one has to look closely at the meditation subject and later on one acquires a 'mental image' ('sign', in Pali: nimitta) of it; one no longer needs to look at the original object. At first the mental image is still unsteady and unclear, but later on it appears 'a hundred times, a thousand times more purified...' The original object, for example a coloured disk or a piece of earth, could have flaws, but the perfected mental image which one acquires when one is more advanced, does not have the imperfections of the original object one was looking at in the beginning. This perfected mental image is called the 'counterpart sign' (patibhaga nimitta).

At the moment the 'counterpart sign' arises, there is a higher degree of calm and concentration is more developed. This stage is called 'access concentration' (upacara samadhi). The citta is not jhanacitta, it is still kamavacara citta (of the sense-sphere), but the hindrances do not arise at the moment of 'access concentration'. However, the jhana-factors are not developed enough yet for the attainment of jhana and now one has to cultivate the right conditions in order to attain jhana. 'Access concentration' is already very difficult to attain, but 'guarding the sign' which has to be done in order to attain jhana is also very difficult. One has to 'guard the sign' (nimitta) in order not to lose the perfected mental image one has developed. The conditions for guarding the sign are, among others, the right dwelling-place, suitable food, avoidance of aimless talk. One should 'balance' the 'five faculties' (indriyas) which are the following cetasikas:

- saddha (confidence in wholesomeness)
- viriyā (energy)
- sati (mindfulness)
- samadhi (concentration)
- panna (wisdom)

Confidence should be balanced with wisdom so that one has not confidence uncritically and groundlessly. Concentration should be balanced with energy, because if there is too much energy and not enough concentration, there is a danger of becoming agitated and then one cannot attain jhana. If there is concentration but not enough energy there will be idleness and jhana cannot be attained either. All five indriyas should be balanced.

From the foregoing examples we see that samatha cannot be cultivated without a basic understanding of the realities taught in the Abhidhamma which are

in fact the realities of daily life, and without careful consideration of them. One should know precisely when the citta is kusala citta and when it is akusala citta. One should know which realities the jhana-factors are and one should realize as regards oneself whether the jhana-factors are developed or not. One should know whether the cetasikas which are the five indriyas (faculties) are developed or not, whether they are balanced or not. If there is not the right understanding of all these different factors and conditions necessary for the attainment of 'access concentration' and of jhana, one is in danger of taking for 'access concentration' what is not 'access concentration' and taking for jhana what is not jhana. Neither 'access concentration' nor jhana can be attained without having cultivated the right conditions.

Not all meditation subjects lead to jhana, some have only 'access concentration' as their result, such as the recollections of the Buddha, the Dhamma and the Sangha. Some meditation subjects lead only to the first stage of rupa-jhana {Both rupa-jhana (material jhana) and arupa-jhana (immaterial where the meditation subject is no longer dependent on materiality) developed in different stages of jhana. When one is more advanced, can attain a higher stage of jhana. Arupa-jhana is more refined than rupa-jhana }, some to all stages of rupa-jhana. The meditation subject which is 'mindfulness of breathing' can lead to all stages of rupa-jhana. This meditation subject which is considered by many to be relatively easy, is one of the most difficult. One has to be mindful of one's in-breath and out-breath where they touch the tip of the nose or the upper-lip. This meditation subject is not learnt by sight, but by touch : the in-breath and the out-breath are the 'sign' (nimitta) one has to continue one's attention to. We read in the 'Visuddhimagga' (VIII, 208):

For while other meditation subjects become clearer at each higher stage, this one does not: in fact, as he goes on developing it, it becomes more subtle for him at each higher stage, and it even comes to the point at which it is no longer manifest.

Further on (VIII, 210, 211) we read:

... This was why the Blessed One said: 'Bhikkhus, I do not say of one who is forgetful, who is not fully aware, (that he practises) development of mindfulness of breathing.' (Middle Length Sayings III, No. 118, 84)

Although any meditation subject, no matter what, is successful only in one who is mindful and fully aware,

yet any meditation subject other than this one gets more evident as he goes on giving it his attention. But this mindfulness of breathing is difficult, difficult to develop, a field in which only the minds of Buddhas, Pacceka Buddhas, and Buddhas' sons are at home. It is no trivial matter, nor can it be cultivated by trivial persons. In proportion as continued attention is given to it becomes more peaceful and more subtle. So strong mindfulness and understanding are necessary here.

Mindfulness of breathing is very difficult, 'it is no trivial matter'. When one continues to be mindful of breathing, the in-breaths and out-breaths become more and more subtle and thus harder to notice. We just read in the quotation that strong mindfulness and understanding are necessary here. Not only in vipassana, but also in samatha, mindfulness (sati) and understanding (panna) are necessary but the object of awareness in samatha is different from the object of awareness in vipassana. In samatha the object of awareness is the meditation subject and the aim is to develop calm. In vipassana the object of awareness is any nama or rupa which appears at the present moment through one of the six doors, in order to eradicate the wrong view of self and eventually all defilements. Through samatha the latent tendencies of defilements are not eradicated ; when there are conditions akusala cittas arise again. We read in the 'Gradual Sayings' (Book of the Sixes, Ch. VI, par. 6, Citta Hatthisariputta) that even the monk who can attain jhana, may 'disavow the training' and return to the layman's life. We read that when the Buddha stayed near Varanasi in the Deer Park at Isipatana, a number of 'elders' had a talk on Abhidhamma. Citta Hatthisariputta interrupted their talk from time to time. Maha Kotthita said to him:

'Let not the venerable Citta Hatthisariputta constantly interrupt the elders' Abhidhamma talk ; the venerable Citta should wait until the talk is over!'

And when he had thus spoken, Citta's friends said :
'The venerable Maha Kotthita should not censure the venerable Citta Hatthisariputta. A wise man is the venerable Citta and able to talk to the elders on Abhidhamma.'

'It is a hard thing, sirs, for those who know not another person's ways of thought. Consider, sirs, a person who, so long as he lives near the Master or

a fellow-teacher in the brahman life, is the most humble of the humble, the meekest of the meek, the quietest of the quiet ; and who, when he leaves the Master or his fellow-teachers, keeps company with monks, nuns, lay-disciples, men and women, rajahs, their ministers, course-setters or their disciples. Living in company, untrammled, rude, given over to gossip, passion corrupts his heart ; and with his heart corrupted by passion, he disavows the training and returns to the lower life. . .

Consider again a person who, aloof from sensuous appetites... enters and abides in the first jhana. Thinking: 'I have won to the first jhana', he keeps company ...living in company, untrammled, rude, given over to gossip, passion corrupts his heart ; and with his heart corrupted by passion, he disavows the training and returns to the lower life...'

The same is said about the other stages of jhana. We then read that Citta Hatthisariputta disavowed the training and returned to the lower life. But not long after that he 'went forth' (became a monk) again. We read: And the venerable Citta Hatthisariputta, living alone, secluded, earnest, ardent, resolved, not long after, entered and abode in that aim above all of the brahman life--realizing it here and now by his own knowledge--for the sake of which clansmen rightly go forth from home to the homeless life: and he knew: 'Birth is destroyed, the brahman life is lived, done is what was to be done, there is no more of this.'

And the venerable Citta Hatthisariputta was numbered among the arahats.

Even if one can attain the highest stage of jhana, one's heart can still become 'corrupted by passion', as we read in the sutta. When Citta Hatthisariputta had attained arahatship, he had realized the 'aim above all of the brahman life'. The hindrances could not arise any more.

Through vipassana, hindrances are eradicated in the successive stages of enlightenment. The sotapanna (who has attained the first stage of enlightenment) has eradicated the hindrance which is doubt (vicikiccha); the anagami (who has attained the third stage of enlightenment) has eradicated the sensu-

ous desire (kamacchandha), ill-will (vyapada) and worry (kukkucca); the arahat has eradicated sloth and torpor (thina and middha) and restlessness (ud-dhacca), he has eradicated all defilements.

Questions

1. Which paramattha dhamma are the jhana-factors?
2. Which khandha is the jhana-factor which is piti (rapture)?
3. Which khandha is the jhana-factor which is sukha (pleasant feeling)?
4. When seeing now, is there ekaggata cetasika? What is its function?
5. What is the function of ekaggata cetasika which arises with the jhanacitta? What is its object?
6. What is the function of ekaggata cetasika arising with the panna (wisdom) of the Eightfold Path which realizes a characteristic of nama or rupa? What is its object at that moment?
7. Why is mindfulness of breathing one of the most difficult subjects of meditation?
8. What is the difference between samma-sati (right mindfulness) in samatha and samma-sati in vipassana? What are their respective objects of awareness?
9. If one only develops samatha and not vipassana, why can the hindrances not be eradicated?

Chapter 22

JHANACITTAS

The many different kinds of cittas arising in our daily life experience objects through the five sense-doors and through the mind-door. We see, hear, receive impressions through the other doors and think about these objects. Both in the sense-door process and in the mind-door process of cittas there are javana-cittas which are in the case of the non-arahat either kusala cittas or akusala cittas. The javana-cittas are most of the time akusala cittas because we cling to all the objects which are experienced through the sense-doors and through the mind-door. We cling to visible object and seeing, to sound and hearing, to all the objects we experience. We cling to life we want to go on living and receiving sense-impressions. We may not notice when there is clinging after the seeing or hearing, especially when we do not feel particularly glad about what was seen or heard. But there may be lobha-mula-cittas with indifferent feeling. There are likely to be many moments of clinging which pass unnoticed, both in the sense-door processes and in the mind-door processes. Time and again an object is experienced through a sense-door and then through the mind-door and there are also mind-door processes of cittas which think of concepts such as people, animals or things. Clinging to concepts is likely to arise very often and thus we think most of the time with akusala citta. When we do not apply ourselves to dana, sila or bhavana, thinking is done with akusala citta. Even when we perform good deeds there are bound to be akusala cittas shortly after the kusala cittas since there is seeing and hearing time and again and after the seeing or hearing attachment or aversion on account of what we experience may arise. The kusala cittas and akusala cittas, all the cittas which arise in our daily life are of the 'sensuous plane of consciousness' or kamavacara cittas.

Cittas which experience sense-impressions are bound up with defilements and therefore wise people, even those who lived before the Buddha's time, who saw the disadvantages of sense-impressions, developed jhana in order to be temporarily freed from sense-impressions. Jhanacittas are not kamavacara cittas, they are of another plane of consciousness; these cittas experience with absorption a meditation subject through the mind-door. At the moment of jhana one is freed from sense-impressions and from the defilements which are bound up with them. Jhanacittas comprise rupavacara cittas (rupa-

jhanacittas) and arupavacara cittas (arupa-jhanacittas). Arupa-jhana is more refined than rupa-jhana, since the meditation subjects of arupa-jhana are no longer dependent on materiality. Later on I will deal with their differences.

Apart from the planes of citta which are kamavacara cittas, rupavacara cittas and arupavacara cittas, there is still another plane of citta: the lokuttara cittas (translated as supramundane cittas) which have nibbana as their object. Those who attain enlightenment have lokuttara cittas, experiencing nibbana.

As regards jhanacitta, jhanacittas do not have as their object, visible object, sound, or any other sense-impression. Jhanacittas arise in a process of cittas experiencing a meditation subject through the mind-door. In this process there are first kamavacara cittas which experience the meditation subject and then, in that same process, the jhanacitta arises. The process is as follows:

mano-dvaravajjana-citta or
mind-door-adverting-consciousness
parikamma or preparatory consciousness
kamavacara cittas{ **upacara**, which means: proximatory or access
anuloma or adaptation
gotrabhu, which means: that which
overcomes the sense-sphere, or 'change of lineage'

jhanacitta **appana** or absorption (the moment of citta
which attains jhana)

For some, 'parikamma' (preparatory consciousness) is not necessary, and in this case there are, after the mind-door-adverting-consciousness, only three kamavacara cittas arising, instead of four, before the jhanacitta arises. Gotrabhu (which 'overcomes' the sense-sphere) is the last citta in that process which is kamavacara citta.

In the 'Visuddhimagga' (IV, 74) we can read about the process of cittas in which jhana occurs for the first time. The 'Visuddhimagga' (IV, 78) states that only one single moment of jhanacitta arises, which is then succeeded by the bhavanga-citta (life-continuum). After that there is a process of kamavacara cittas, reviewing, through the mind-door, the jhana which has just occurred. Further on (IV, 123 ff.) we read that absorption can 'last' only when it is absolutely purified of states which obstruct concentration. One must first completely suppress lust by reviewing the dangers of sense desires and also suppress the other 'hindrances'.

Jhanacittas are kusala kamma of a high degree. When jhana has been attained the hindrances of sensuous desire, ill-will, sloth and torpor, restlessness and worry, and doubt are temporarily eliminated. Thus one is truly calm, at least at that moment.

As we have seen in the preceding chapter, the person who wants to cultivate samatha so as to be able to attain jhana, has to develop the five jhana-factors, which can inhibit the hindrances, namely: applied thinking (vitakka), sustained thinking (vicara), rapture (piti), happy feeling (sukha), concentration (samadhi).

Jhana is developed in stages, with each succeeding stage being more refined than the preceding one. There are five stages of rupa-jhana in all. For the first stage of rupa-jhana it is still necessary that all five jhana-factors arise with the jhanacitta, but at each higher stage, when one has become more advanced, jhana-factors are successively abandoned. When one attains to the rupa-jhana of the second stage, one does not need the jhana-factor which is 'applied thinking' (vitakka). At this point the jhanacitta can experience the meditation subject without vitakka (which has the characteristic of directing the mind unto an object and the function of 'touching' the object). The other jhana-factors still arise with the jhanacitta of the second stage.

At the third stage of jhana 'sustained thinking' (vicara) is abandoned. At this stage one does not need vitakka or vicara any longer in order to become absorbed in the meditation subject. Now there are three factors remaining: rapture (piti), happy feeling (sukha) and concentration (samadhi). At the fourth stage rapture (piti) is abandoned. There is still happy feeling accompanying the jhana-citta, but piti does not arise. Without piti, the jhanacitta is more quiet, more refined. At the fifth stage happy feeling (sukha) too is abandoned and there is neutral feeling (upekkha vedana) accompanying the jhanacitta instead of happy feeling. At this stage one is no longer attached to happy feeling. The jhana-factor which is concentration (samadhi) remains.

Some people can, at the second stage of jhana, abandon both 'applied thinking' and 'sustained thinking' (vitakka and vicara). Consequently, they can, in the third stage, abandon rapture (piti) and in the fourth stage happy feeling (sukha). Thus for them there are only four stages of jhana instead of five. That is the reason why rupa-jhanas can be counted as four stages or as five stages (the fourfold system or the fivefold system). When we read in the suttas about four stages of jhana, the fourfold system is referred to.

There can be up to five stages of rupa-jhana in all and thus there are five types of rupavacara kusala cittas (rupa-jhana kusala cittas). Jhanacitta is kusala kamma of a high degree and thus its result is kusala vipaka of a high degree. Jhanacittas do not produce vipaka in the same lifespan: their result is rebirth in higher planes of existence: rebirth in rupa-brahma planes. If rupavacara kusala citta is to produce the next rebirth, there are rupavacara kusala cittas arising shortly before the dying-consciousness. The patisandhi-citta of the next life is rupavacara vipakacitta which arises in the appropriate rupa-brahma plane. It experiences the same meditation subject as the rupavacara kusala cittas arising shortly before the dying-consciousness of the preceding life. The five types of rupavacara kusala cittas produce five types of rupavacara vipakacittas.

Rupavacara vipakacitta can only perform the function of patisandhi, bhavanga and cuti.

There are five types of rupavacara kiriyacittas which are the cittas of the arahats who attain rupa-jhana. They do not have kusala cittas but kiriyacittas instead. Thus there are fifteen rupavacara cittas in all. Summarizing them, they are:

- 5 rupavacara kusala cittas
- 5 rupavacara vipakacittas
- 5 rupavacara kiriyacittas

Those who have attained to the highest stage of rupa-jhana and see the disadvantages of rupa-jhana which is still dependent on materiality, might want to cultivate arupa-jhana or 'immaterial jhana'. There are four stages of arupa-jhana. The first stage of arupa-jhana is the 'Sphere of Boundless Space' (akasanancayatana). In order to attain this stage of arupa-jhana one has to attain first the highest stage of rupa-jhana in any one of the kasina meditations (The kasina meditations are among the meditation subjects of rupa-jhana. They are, for example, coloured disks or a piece of earth.) excepting the 'kasina of limited space' and achieve mastery in it. We read in the 'Visuddhimagga' (X, 6):

When he has seen the danger in that [fine-material fourth jhana (The fourth rupa-jhana. Here the counting is according to the 'fourfold system.')] in this way and has ended his attachment to it, he gives attention to the 'Base consisting of Boundless Space' as peaceful. Then, when he has spread out the kasina to the limit of the world-sphere, or as far as he likes, he removes the kasina (materiality)

by giving his attention to the space touched by it, (regarding that) as 'space' or 'boundless space'.

As regards the 'Sphere of Boundless Space', the 'Visuddhimagga' (X, 6) explains the 'removing' of the kasina:

And when the kasina is being removed, it does not roll up or roll away. It is simply that it is called 'removed' on account of his non-attention to it, his attention being given to 'space, space'. This is conceptualized as the mere space left by the removal of the kasina (materiality) ...

In this way he can surmount the materiality of the kasina and attain the first arupa-jhana, the 'Sphere of Boundless Space'. The second stage of arupa-jhana is: the 'Sphere of Boundless Consciousness' (vinnanancayatana). The meditation subject of this stage of arupa-jhana is the consciousness which is the first arupa-jhana. The person who wants to attain this stage of arupa-jhana should first achieve 'mastery' in the 'Sphere of Boundless Space'; he should see the disadvantages of this stage and end his attachment to it. We read in the 'Visuddhimagga' (X, 25):

...So having ended his attachment to that, he should give his attention to the base consisting of boundless consciousness as peaceful, adverting again and again as 'Consciousness, consciousness', to the consciousness that occurred pervading that space (as its object)...

The third stage of arupa-jhana is the 'Sphere of Nothingness' (akincannayatana). We read in the 'Visuddhimagga' (X, 32) that the person who wants to attain this stage should give his attention to the present non-existence of the past consciousness which pervaded the 'boundless space' and which was the object of the second stage of arupa-jhana, the 'Sphere of Boundless Consciousness'. We read (X, 33):

Without giving further attention to that consciousness, he should (now) advert again and again in this way 'There is not, there is not', or 'Void, void', or 'Secluded, secluded', and give his attention to it, review it, and strike at it with thought and applied thought.

Further on (X, 35) we read:

...he dwells seeing only its non-existence, in other words its departedness when this consciousness has arisen in absorption.

The fourth arupa-jhana is the 'Sphere of Neither Perception Nor Non-Perception' (n'eva-sanna-n'asannayatana). The object of this jhana is the third stage of arupa-jhana. We read in the 'Visuddhimagga' (X, 49):

The word meaning here is this: that jhana with its associated states neither has perception nor has no perception because of the absence of gross perception and presence of subtle perception, thus it is 'neither perception nor non-perception' (n'eva-sanna-n'asannam).

Further on (X, 50) we read:

...Or alternatively: the perception here is neither perception, since it is incapable of performing the decisive function of perception, nor yet non-perception, since it is present in a subtle state as a residual formation, thus it is 'neither-perception-nor-non-perception'...

It is also explained that the feeling arising with this jhana-citta is 'neither-feeling-nor-non-feeling' (since it is present in a subtle state as a residual formation); the same applies to consciousness, contact (phassa) and the other cetasikas arising with the jhanacitta.

Since there are four stages of arupa-jhana, there are four types of arupavacara kusala cittas. They produce vipaka in the form of rebirth in the happy planes of existence which are the arupa-brahma planes. The four types of arupavacara

kusala cittas produce four types of arupavacara vipakacittas. Arupavacara vipakacitta can only perform the functions of patisandhi, bhavanga and cuti.

There are four types of arupavacara kiriyacittas which are the cittas of the arahats who attain arupa-jhana. Thus, there are twelve arupavacara cittas in all. Summarizing them, they are:

- 4 arupavacara kusalacittas
- 4 arupavacara vipakacittas
- 4 arupavacara kiriyacittas

Those who have cultivated jhana can develop the various types of 'direct knowledge' (abhinna; Also translated as 'supernormal powers' or 'higher intellectual powers'). They should attain the highest stage of rupa-jhana (the fourth or the fifth, according as to whether they follow the fourfold system or the fivefold system) in the kasina meditations, and they should exercise 'complete mind-control in fourteen ways'; for example, the attainment of the jhana stages in the different kasina meditations in order and in reverse order. In developing the 'kinds of direct knowledge' or 'supernormal powers', one's concentration will become more advanced. The 'supernormal powers' (abhinna) are the following:

1. Magical powers such as passing through walls, walking on water, travelling through the air.
2. Divine Ear, by which one hears sounds both heavenly and human, far and near.
3. Knowledge of the minds of other people.
4. Divine Eye, by which one sees the deceasing and rebirth of beings.
5. Remembrance of one's former lives.

These are the five 'mundane supernormal powers'. However, there is a sixth power, which is a *Iokuttara citta*, namely, the eradication of all defilements, when arahatship is attained. The sixth power is the greatest and in order to attain it insight has to be fully developed.

Sometimes three kinds of knowledge are mentioned, namely:

1. Remembrance of former lives.
2. Heavenly Eye.
3. Destruction of the the *Asavas*.

Those who have cultivated the right conditions, can achieve 'marvels'. In the 'Gradual Sayings' (Book of the Threes, Ch. VI, par. 60, III, Sangarava) we read about the greatest 'marvel'. The Buddha asked the brahmin Sangarava about the topic of conversation of the royal party, when they were together in the palace. The brahmin Sangarava answered that they were talking about the fact that in former times the monks were fewer in number, but those possessed of supernormal powers were more numerous, and that now it was just the opposite. The Buddha said to him:

'Now as to that, brahmin, there are these three marvels. What three?

The marvel of more-power, the marvel of thought-reading, the marvel of teaching. And what, brahmin, is the marvel of more-power?

In this case a certain one enjoys sorts of more-power in divers ways. From being one he becomes many, from being many he becomes one; manifest or invisible he goes unhindered through a wall, through a rampart, through a mountain, as if through the air; he plunges into the earth and shoots up again as if in water; he walks upon the water without parting it as if on solid ground; he travels through the air sitting cross-legged, like a bird upon the wing; even this moon and sun,

though of such mighty power and majesty,-- he handles them and strokes them with his hand; even as far as the Brahma world he has power with his body. This, brahmin, is called 'the marvel of more-power.'

And what, brahmin, is the marvel of thought-reading? In this case a certain one can declare by means of a sign 'Thus is your mind. Such and such is your mind. Thus is your consciousness...'

And what, brahmin, is the marvel of teaching? In this case a certain one teaches thus: 'Reason thus, not thus. Apply your mind thus, not thus. Abandon this state, acquire that state and abide therein.' This, brahmin, is called 'the marvel of teaching'. So these are the three marvels. Now of these three marvels, which appeals to you as the more wonderful and excellent?'

'Of these marvels, master Gotama, the marvel of more-power...seems to me to be of the nature of an illusion. Then again as to the marvel of thought-reading... this also, master Gotama, seems to me of the nature of an illusion. But as to the marvel of teaching... of these three marvels this one appeals to me as the more wonderful and excellent.'

Sangarava then asked the Buddha whether he possessed all three marvels and the Buddha told him that he did. Sangarava also asked whether any other monk possessed them and the Buddha answered:

'Yes, indeed, brahmin. The monks possessed of these three marvellous powers are not just one or two or three, four, or five hundred, but much more than that in number.'

Sangarava then expressed his confidence in taking refuge in the Buddha, the Dhamma and the Sangha, and he asked to be accepted as a lay-follower.

In the Buddha's time many monks had cultivated conditions for 'marvellous powers'. The greatest 'marvel' of these, however, is the 'marvel of teaching' since it can lead to the eradication of all defilements, to the end of all sorrows.

For those who have accumulations for jhana there are many benefits since jhana is kusala kamma of a high degree. One of the benefits is a happy rebirth, even for those who can attain only 'access-concentration' or upacara samadhi.

However, even rebirth in a happy plane of existence is dukkha, since life in a happy plane may be followed by rebirth in an unhappy plane. Therefore, no birth at all is to be preferred to any kind of rebirth. This can be realized only by developing the wisdom which eradicates defilements.

Jhana is called in the teachings an 'abiding in ease, here, now' (for example, 'Discourse on Expunging', Middle Length Sayings I, No. 8). Those who are advanced in the development of calm can have many jhanacittas in succession, since they have cultivated conditions for this. They truly are 'abiding in ease, here, now'. However, the Buddha would point out that 'abiding in ease' is not the same as 'expunging' (eradication).

We read in the 'Discourse on Expunging' that the Buddha said to Cunda in regard to the monk who could attain rupa-jhana:

...It may occur to him: 'I fare along by expunging'.
But these, Cunda, are not called expungings in the discipline for an ariyan. These are called 'abidings in ease, here, now' in the discipline for an ariyan.

With regard to the monk who could attain arupa-jhana, the Buddha said:

...It may occur to him: 'I fare along by expunging'.
But these, Cunda, are not called 'expungings' in the discipline for an ariyan; these are called 'abidings that are peaceful' in the discipline for an ariyan...

Those who have accumulated skill for jhana and have developed vipassana can attain enlightenment with absorption. Instead of a meditation subject of samatha, nibbana is the object which is experienced with absorption. Lokuttara cittas can be accompanied by jhana-factors of different stages of jhana according to one's accumulations. In the process during which enlightenment is attained the magga-citta is immediately followed by the phala-citta (result of magga-citta). When the phalacittas have fallen away the process of cittas is over. The magga-citta of that stage of enlightenment cannot arise again, but the phala-citta can arise again, even many times in life, and it experiences nibbana with absorption.

Those who have attained the fourth stage of arupa-jhana, the 'Sphere of Neither Perception Nor Non-Perception' and have also realized the stage of enlightenment of the anagami or of the arahat, can attain 'cessation' (nirodhasamapatti) which is the temporary ceasing of bodily and mental activities. The person who has attained 'cessation' ('the stopping of perception and feeling') is different from a corpse. We read in the 'Greater Discourse of the Miscellany'

(Middle Length Sayings I, No. 43) that Maha-kotthita asked Sariputta a number of questions. He also asked questions about the difference between the dead body and the monk who has attained cessation. We read that Maha-kotthita asked:

'In regard to this body, Your reverence, when how many things are got rid of, does this body lie cast away, flung aside like unto a senseless log of wood?'

'In regard to this body, Your reverence, when three things are got rid of: vitality, heat and consciousness, then does this body lie cast away, flung aside like unto a senseless log of wood.'

'What is the difference, your reverence, between that dead thing, passed away, and that monk who has attained to the stopping of perception and feeling?'

'Your reverence, the bodily activities of that dead thing, passed away, have been stopped, have subsided, the mental activities have been stopped, have subsided, the vitality is entirely destroyed, the heat allayed, the sense-organs are entirely broken asunder. But that monk who has attained to the stopping of perception and feeling, although his bodily activities have been stopped, have subsided, although his vocal activities have been stopped, have subsided, although his mental activities have been stopped, have subsided, his vitality is not entirely destroyed, his heat is not allayed, his sense-organs are purified. This, your reverence, is the difference between a dead thing, passed away, and that monk who has attained to the stopping of perception and feeling.'

For those who emerge from cessation, the first citta which arises is a phala-citta (lokuttara vipakacitta), having nibbana as its object. In the case of the anagami it is the phala-citta of the anagami and in the case of the arahat it is the phala-citta of the arahat. The 'Visuddhimagga' (XXIII, 50) states that their minds tend towards nibbana. We read:

Towards what does the mind of one who has emerged tend? It tends towards nibbana. For this is said: 'When a bhikkhu has emerged from the attainment of the cessation of perception and feeling, friend

Visakha, his consciousness inclines to seclusion, leans to seclusion, tends to seclusion.' (Middle Length Sayings 1,302).

In the 'Lesser Discourse in Gosiriga' (Middle Length Sayings I, No. 31) we read that the Buddha came to see Anuruddha, Nandiya and Kimbila when they were staying in the Gosinga sal-wood. The Buddha asked them about their life in the forest. They could attain all stages of rupa-jhana and arupa-jhana and they could 'abide' in them for as long as they liked. The Buddha said:

'It is good, Anuruddha , it is good. But did you, Anuruddha , by passing quite beyond this abiding, by allaying this abiding, reach another state of further-men, an excellent knowledge and vision befitting the ariyans, an abiding in comfort?'

'How could this not be, Lord? Here we, Lord, for as long as we like, by passing quite beyond the plane of neither perception-nor-non-perception, entering on the stopping of perception and feeling, abide in it, and having seen through intuitive wisdom, our cankers come to be utterly destroyed. By passing quite beyond that abiding, Lord, by allaying that abiding, another state of further-men, an excellent knowledge and vision befitting the ariyans, an abiding in comfort is reached. But we, Lord, do not behold another abiding in comfort that is higher or more excellent than this abiding in comfort.'

'It is good, Anuruddha, it is good. There is no other abiding in comfort that is higher or more excellent than this abiding in comfort.'

Questions

1. What is the advantage of arupa-jhana, compared to rupa-jhana?
2. What is the difference between the fourth stage of arupa-jhana, the 'Sphere of neither perception-nor-non perception', and cessation'?
3. Can anybody who has developed the fourth stage of arupa-jhana attain cessation?

4. What is the purpose of the 'supernormal powers (abhinnas)?
5. When six abhinnas are mentioned, which of those is the greatest? Why?
6. What benefit is there for those who develop both jhana and vipassana and attain enlightenment?
7. What is the object of citta at the moment of jhana?
8. Through which door can the jhanacitta experience an object?
9. What is the object of the lokuttara citta?
10. What is the object of the lokuttara citta which is accompanied by jhana-factors?

Chapter 23

LOKUTTARA CITTAS

A. The Abhidhamma teaches us about different kinds of wholesome citta. There are kamavacara kusala citta (kusala citta, belonging to the sensual plane of citta), rupavacara kusala citta (which are rupa-jhanacitta) and arupavacara kusala citta (which are arupa-jhanacitta). All these types of citta are kusala but they do not eradicate the latent tendencies of defilements. Only lokuttara kusala citta (magga-citta) eradicate the latent tendencies of defilements. When all defilements are eradicated completely there will be an end to the cycle of birth and death.

B. Can lokuttara kusala citta really eradicate defilements so that they never arise again? There are many defilements. We are full of lobha, dosa and moha. We have avarice, jealousy, worry, doubt, conceit and many other kinds of defilements. The clinging to the concept of self is deeply rooted: we take our mind and our body for self. I cannot imagine how all these defilements can be eradicated.

A. Defilements can be eradicated and there is a Path leading to it. We have, however, accumulated defilements to such an extent that they cannot be eradicated all at once. Ditthi or wrong view has to be eradicated first; as long as we take realities for self there cannot be eradication of any defilement. There are four stages of enlightenment: the stages of the sotapanna, the sakadaghami, the anagami and the arahat. Defilements are eradicated stage by stage, until they are all eradicated at the attainment of arahatship. The sotapanna, the ariyan who has attained the first stage of enlightenment, has eradicated ditthi completely.

B. When the sotapanna has eradicated ditthi, can it never arise again?

A. If ditthi arises again, it means that it has not really been eradicated; in that case that person has not really attained enlightenment and thus he is not a sotapanna. The sotapanna has eradicated all latent tendencies of ditthi, so that it can never arise again.

B. How does one know that one has attained enlightenment?

A. The lokuttara citta is accompanied by panna (wisdom), which has been developed in vipassana. One does not attain enlightenment without having developed insight-wisdom (vipassana). There are several stages of insight-wisdom. First, doubt about the differences between nama and rupa is eliminated; one realizes when a characteristic of nama presents itself and when a characteristic of rupa presents itself and one is not confused as to their different characteristics. In order to attain even this stage of wisdom, which is only a beginning stage, mindfulness has to be accumulated of the different kinds of nama and rupa which appear in daily life; in this way the panna which knows the characteristics of nama and rupa more clearly can be developed. Later on panna can realize the arising and falling away of nama and rupa, but this stage of wisdom cannot be realized when there is still doubt about the characteristics of nama and rupa. Several more stages of insight-wisdom have to be developed until panna can realize the nama and rupa which appear as impermanent (anicca), dukkha and not-self (anatta), and then enlightenment will be attained. When panna has been developed to this degree, could there be any doubt as to whether one has attained enlightenment or not?

B. Can the sotapanna develop vipassana in the wrong way?

A. This is ditthi and ditthi has been eradicated by the sotapanna. In the Abhidhamma defilements are classified in different ways and also different kinds of wrong view are classified in various ways. For example, different kinds of wrong view are classified under the group of defilements which is clinging (upadana). Three of the four kinds of clinging mentioned in this group are clinging to different forms of ditthi; these three kinds of clinging are eradicated by the sotapanna. One of them is: 'clinging to rules and ritual' (silabbatupadana), which includes the wrong practice of vipassana. Thus, the sotapanna cannot practise vipassana in the wrong way. Some people think that they can attain enlightenment by following some path other than the Eightfold Path.

B. Why are there not more ways leading to nibbana?

A. The Eightfold Path is developed by being mindful of the nama and rupa which appear at the present moment, such as seeing, visible object, hearing, sound, thinking, or different kinds of feelings. When there is mindfulness of nama and rupa, panna can know their characteristics more clearly and thus wrong view can be eradicated. If the Eightfold Path is not developed, wrong view of realities cannot be eradicated and thus not even the first stage of enlightenment, the stage of the sotapanna, can be attained. Therefore, there is no way leading to nibbana other than the development of right understanding of realities, which is the wisdom (panna) of the Eightfold Path.

B. What is right understanding?

A. Seeing nama and rupa as they are: impermanent, dukkha and not self. Right understanding can be developed. When we still have wrong view, we take realities for self: we take seeing for self, we take visible object for self, we take feeling for self, we take sanna ('perception' or remembrance) for self, we take thinking for self, we also take mindfulness and wisdom for self. In being mindful of the characteristics of nama and rupa when they appear, we will see them as they are; there will be right understanding.

B. Could you give an example of wrong practice of vipassana?

A. There is wrong practice if, for example, one thinks that in the beginning, one should be aware only of certain kinds of nama and rupa, instead of being aware of whatever kind of nama or rupa appears. There is wrong practice if one thinks that there should not be mindfulness of the characteristics of lobha, dosa and moha when they appear. Then one selects the nama and rupa one wants to be aware of and the wrong view of self cannot be eradicated. Another example of wrong practice is thinking that vipassana can only be developed when sitting. In that way one sets rules for the practice, one thinks that one can control awareness. Thus one cannot see that mindfulness too is anatta (not self).

B. What other defilements has the sotapanna eradicated?

A. The sotapanna has eradicated doubt or vicikiccha. Doubt is classified as one of the 'hindrances': it prevents us from performing kusala. We may doubt about the Buddha, the Dhamma, the Sangha, about the right practice. The sotapanna has no more vicikiccha.

Another akusala cetasika, eradicated by the sotapanna, is macchariva or stinginess. The 'Visuddhimagga' (XXII, 52) mentions five kinds of avarice:

The kinds of avarice are the five, namely, avarice about dwellings, families, gain, Dhamma and praise, which occur as inability to bear sharing with others any of these things beginning with dwellings.

The 'Atthasalini (Expositor, Book II, part II, Ch. II, 374, 375) gives an explanation of these five kinds of stinginess concerning the monk's dwelling-place, the family he is used to visit in order to receive the four requisites (robes, food, shelter, medicine), the four requisites themselves (mentioned as 'gain'), knowledge of the Dhamma and praise (concerning personal beauty or virtues).

It is explained that there is stinginess if one does not want to share any of these things with others. However, there is no stinginess if one does not want to share these things with someone who is a bad person or someone who would abuse any of these things. For instance, if one does not teach Dhamma to someone who will abuse Dhamma, there is no stinginess as to Dhamma. Thus we see that the eradication of macchhariya does not mean sharing everything one has with anybody. The sotapanna has eradicated macchhariya; the five kinds of stinginess just mentioned do not arise.

Furthermore, the sotapanna has eradicated issa or envy, Issa can arise with a dosa-mula-citta (citta rooted in aversion). The 'Visuddhimagga' (XIV, 172) states concerning envy:

Envy is envy. It has the characteristic of being jealous of other's success. Its function is to be dissatisfied with that. It is manifested as averseness from that. Its proximate cause is another's success...

B. It is so human to be jealous. I heard that some psychiatrists are founding an institute where they will train people not to be jealous.

A. Psychiatrists may try to cure people of jealousy, but how could they eradicate the tendencies of jealousy in the citta of others? Only the wisdom which is developed to the degree of the sotapanna can eradicate jealousy completely, so that it never arises again.

B. It is marvelous that such ugly things as stinginess and jealousy can be eradicated. It is right to call the sotapanna an ariyan ('noble one'), although not all defilements are eradicated by him.

A. The sotapanna is an ariyan because at the moment of enlightenment the sotapanna has become a different person; he is no longer a 'worldling' (puthujjana). There is no more latent tendency of ditthi accumulated in the citta, nor are there latent tendencies of vicikiccha (doubt), macchhariya (stinginess) or issa (envy) either.

B. What is exactly a latent tendency?

A. When you desire something you have lobha. When the lobha-mula-cittas have fallen away, there are other kinds of citta which are not accompanied by lobha. However, the lobha which arose before has been accumulated, it is latent. When there are conditions, it can arise again with the akusala citta. La-

tent tendencies are accumulated in every citta, even in the bhavanga-citta (life-continuum) which does not experience an object through one of the sense-doors or through the mind door.

B. Is ditthi eradicated gradually or suddenly?

A. One cannot attain enlightenment without having cultivated the right conditions. We see that in the Buddha's time some people could attain enlightenment quickly, even during a discourse; some could attain enlightenment after a more detailed explanation of the truth, while others had to develop the Eightfold Path for a longer time, sometimes for many years, before they could attain enlightenment. It all depends on how much wisdom has already been accumulated, including accumulation from previous lives. As to who can attain enlightenment in the present time, the right conditions have to be cultivated; enlightenment cannot occur quickly. There should be awareness of all kinds of nama and rupa appearing in our daily life and panna has to consider their characteristics over and over again. In this way panna can gradually develop. We cannot expect a great deal of sati and panna in the beginning. However, each moment of right awareness is fruitful, because it can condition further moments of awareness and thus it can be accumulated. When panna realizes a phenomenon which appears are nama or rupa, there is less clinging to the concept of self and in this way ditthi is gradually eradicated, until finally all latent tendencies of ditthi are eradicated by the magga-citta (lokuttara kusala citta) of the sotapanna; then ditthi will never arise again.

B. Can the sotapanna still talk in an unpleasant way to others?

A. Of the ten kinds of akusala kamma-patha there are four akusala kamma-patha through speech which are: lying, slandering, rude speech and useless talk. The sotapanna has eradicated lying. He can still say unpleasant things about others or use harsh speech, but not to the extent that it would lead to rebirth in a woeful plane. The sotapanna cannot be reborn in a woeful plane any more. Useless talk, which is talk not connected with dana, sila or bhavana, is not eradicated by the sotapanna; it can only be eradicated by the arahat.

B. Why is it necessary to classify defilements in such a detailed way?

A. Learning about the different ways of classifying defilements helps us to see their different aspects. For instance, ditthi is classified under the group of defilements known as the latent tendencies or proclivities (anusayas) and it is also classified as one of the 'asavas' or 'influxes', which is another group of defilements. Furthermore, defilements are classified as ways of clinging

(upadanas); as we have seen, three classes of ditthi are classified under this group of defilements. Defilements are also classified as 'bonds' (ganthas), as 'hindrances' (nivaranas), and in several other ways. Each way of classifying shows us a different aspect of defilements and thus we understand better how deeply accumulated defilements are and how difficult it is to eradicate them. Only magga-cittas (lokuttara kusala cittas) can eradicate them. Not all defilements can be eradicated by the magga-citta of the first stage of enlightenment.

B. How many types of lokuttara citta are there in all?

A. There are eight types of lokuttara citta. There are four types of magga-citta, because there is a magga-citta for each of the four stages of enlightenment (the stages of the sotapanna, the sakadagami, the anagami and the arahat). There are four types of phala-citta (phala means fruit) which are the four results of the four magga-cittas (lokuttara kusala cittas). Only the magga-citta eradicates defilements; the phala-citta is vipaka, result of the magga-citta.

B. Is a great deal of study necessary if one wants to develop vipassana? It seems that we have to learn endless classifications and distinctions, groups and sub-groups.

A. The purpose of the study of the Abhidhamma is right understanding of realities, If one does not study at all one will not be able to judge what is the right Path and what is the wrong Path. It depends on one's own inclination how much one will study. We do not live in the Buddha's time and since we therefore cannot hear the teachings directly from him, we are dependent on the teachings as they come to us through the scriptures.

B. What is exactly nibbana? Is it a plane of life?

A. If nibbana were another plane of existence in which we could continue to live, it would mean that there would continue to be for us nama and rupa arising and falling away. Life is nama and rupa arising and falling away. Our life is dukkha, because what arises and falls away is unsatisfactory; it is dukkha. Nibbana, however, is the unconditioned dhamma, it does not arise and fall away. Nibbana is therefore the end of dukkha. When one has attained enlightenment, even if it is only first stage of enlightenment, it is certain that there will eventually be an end to birth, old age, sickness and death, and thus, an end to dukkha. When the person who is not an arahat dies, the last citta of his life, the cuti-citta (death-consciousness) is succeeded by the patisandhi-citta (rebirth-consciousness) of the next life and thus life goes on and on. As long as

there are defilements life has to continue. The fact that we are here in the human plane is conditioned by defilements. Even if there is birth in a heavenly plane, in a rupa-brahma plane or in an arupa-brahma plane, it is conditioned by defilements. The arahat has no more defilements, he does not have to be reborn in any plane; for him there will not be, after the cuti-citta, the arising of nama and rupa any more. The arahat has to die, because he was born and birth has to be followed by death. Since his death-consciousness, however, is not succeeded by rebirth-consciousness, it is for him the end of the cycle of birth and death

B. It seems to me that nibbana is something negative, it is the annihilation of life.

A. Nibbana is the destruction of lobha, dosa and moha. Is that not something positive?

B. I agree that the eradication of defilements is probably the highest attainable goal in one's life. But is no more rebirth not sorrowful?

A. It depends on the way you see life. As we have seen, life is nama-elements and rupa-elements which arise and fall away. Can nama and rupa which arise and fall away be true happiness?

B. I think that life can give us much joy, in spite of dark moments.

A. True, there are moments of what we call happiness, but these moments arise and fall away, they are extremely short. We can make ourselves believe that life is good and that it should continue, or, we can search for the truth in order to see things as they are. It depends on what we really want in life: to be ignorant or to know the truth. If we develop insight we will see more and more the impermanence and the unsatisfactoriness of life. Then the ideas we used to have about life and happiness will be changed. The ariyan knows that what the non-ariyan takes for happiness is dukkha; the non-ariyan takes for misery what the ariyan knows is happiness. The development of wisdom brings a kind of happiness which is different from what one used to take for happiness.

B. I do not like the idea of extinction of life.

A. If one still clings to the 'self' one is anxious about what will happen to the 'self' after one's death. For the arahat the question does not occur what will happen after his death; he has no more defilements and thus he has no more clinging to life. People who are not ariyans cannot understand yet what nibba-

na is. If we cannot experience yet the true nature of the dhammas which arise and fall away, we cannot experience the dhamma which does not arise and fall away, the unconditioned dhamma.

B. Each citta experiences an object. What is the object experienced by the lokuttara citta?

A. The lokuttara citta experiences the dhamma which does not arise and fall away, it experiences nibbana. As we have seen, there are four paramattha dhammas: citta, cetasika, rupa and nibbana. Citta, cetasika and rupa are realities which arise and fall away, they are conditioned dhammas (sankhara dhammas). Nibbana does not arise and fall away. It has no conditions through which it arises, it is an unconditioned dhamma (visankhara dhamma). We cannot experience the unconditioned reality unless panna is developed to the degree that it can experience the conditioned dhammas as they are: impermanent, dukkha and anatta (not self).

B. Do both magga-citta and phala-citta directly experience nibbana?

A. The magga-citta and the phala-citta are lokuttara cittas, thus they have nibbana as the object. When the magga-citta has fallen away, it is succeeded immediately by the phala-cittas which experience the same object. When one performs kimavacara kusala kamma (kusala kamma of the sensuous plane of consciousness) the vipaka does not follow immediately. Even if the vipaka were to arise soon after the kamma, it could never arise in the same process of citta(When one attains jhana, the vipaka, if it arises, only arises in a next life.). It is different with the lokuttara citta. The magga-citta has to be followed immediately by the phala-cittas, which are two or three moments of citta, depending on the individual.

B. When the sotapanna attains enlightenment there are the magga-citta of the sotapanna and the phala-cittas of the sotapanna. How often during a lifetime can these cittas arise again?

A. The magga-citta of the sotapanna can arise only once in the cycle of birth and death, because its function is to eradicate defilements: When the defilements which are to be eradicated at the stage of the sotapanna have been eradicated, it is once and for all. Thus, the magga-citta of that stage does not arise again.

The phala-citta can arise again in other processes of citta if enlightenment is attained with absorption. As we have seen (Ch. 22), lokuttara cittas accompa-

nied by jhana-factors can experience nibbana with absorption in the case of those who have accumulated skill for jhana. Those who attain enlightenment have different accumulations and according to one's accumulations the lokuttara cittas are accompanied by jhana-factors of different stages of jhana. The phala-citta which is accompanied by jhana-factors can arise many times again, experiencing nibbana with absorption.

Cittas can be counted as eighty-nine or as a hundred and twenty-one- When cittas are counted as a hundred and twenty-one, there are, instead of eight lokuttara cittas, forty lokuttara cittas, which are lokuttara cittas accompanied by jhana-factors. As we have seen, there are five stages of rupa-jhana and at each stage jhana-factors are successively abandoned (See Ch. 22), until at the fifth stage (or at the fourth stage of the fourfold system) there are the remaining factors of samadhi (concentration) and upekkha (indifferent feeling), which arises instead of sukha (pleasant feeling). Lokuttara cittas can be accompanied by jhana-factors of each of the five stages of jhana. For example, when lokuttara cittas are accompanied by jhana-factors of the fifth stage of rupa-jhana, it means that they are accompanied by samadhi and upekkha.

As regards the arupa-jhanacittas, they have meditation subjects which are different from rupa-jhana, but the jhana-factors which accompany them are the same as the jhana-factors of the fifth stage of rupa-jhana, namely samadhi and upekkha. Thus, the jhana-factors of only five types of jhanacitta have to be taken into account when we classify lokuttara cittas which are accompanied by jhana-factors. Consequently, each one of the eight lokuttara cittas can be resolved into five classes and then they can be counted as forty lokuttara cittas

When cittas are counted as 89, they can be summarized as follows:.

12 akusala cittas	
18 ahetuka cittas	
8 maha-kusala cittas	} 54 kamavacara cittas (cittas of the sensuous plane of consciousness)
8 maha-vipaka cittas	
8 maha-kiriyacittas	
15 rupavacara cittas	
12 arupavacara cittas	
8 lokuttara cittas	

When cittas are counted as 121, there are, instead of 8 lokuttara cittas, 40 lokuttara cittas.

B. It seems to me that the way to nibbana is a long way. How could we ever attain it?

A. We should not be impatient and wish for a result that is far off. Instead, we should consider what we have to do at the present moment: to develop mindfulness of the nama and rupa which appear right now. Thus we cultivate the condition for the attainment of nibbana.

Chapter 24

ENLIGHTENMENT

A. One cannot attain enlightenment without having cultivated the right conditions.

B. What are the conditions for enlightenment?

A. We read in the 'Kindred Sayings' (V, Maha-vagga, Book XI, Kindred Sayings on Streamwinning, Ch. I, par. 5, Sariputta) about four conditions for becoming a sotapanna (streamwinner). The sutta states:

Now the venerable Sariputta went to see the Exalted One, and on coming to him saluted him and sat down at one side. To the venerable Sariputta so seated the Exalted One said this:

"A limb of stream-winning! A limb of stream-winning! is the saying, Sariputta. Tell me, Sariputta, of what sort is a limb of stream-winning."

"Lord, association with the upright is a limb of stream-winning. Hearing the good Dhamma is a limb of stream-winning. Applying the mind is a limb of stream-winning. Conforming to the Dhamma is a limb of stream-winning."

"Well said, Sariputta! Well said, Sariputta! Indeed these are limbs of stream-winning."

Now again, Sariputta, they say: 'The stream! the stream!' Of what sort is the stream, Sariputta?"

"The stream, lord, is just this Ariyan Eightfold Way, to wit: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

'Well said, Sariputta! Well said, Sariputta! The stream is just this Ariyan Eightfold Way.

Now again, Sariputta, they say, 'Stream-winner! Stream-winner!' Of what sort is a stream-winner, Sariputta?'

'Whosoever, lord, is blessed with this Ariyan Eightfold Way,-- such an one of such a name, of such and such a clan, is called 'Stream-winner.'

B. As regards the first condition, association with the righteous person, is this essential? Would it not be possible to find the right path by oneself?

A. Only Buddhas have accumulated such wisdom that they can find the Path by themselves, without the help of a teacher. Other people, however, need the teachings of a Buddha in order to find the right path, because ignorance has been accumulated for an endlessly long time. We need association with the right person, the good friend in Dhamma, who can point out to us the right path, because our defilements prevent us from finding the right path. Our friend in Dhamma can encourage us to develop mindfulness of nama and rupa.

B. What should one do if there is no such friend in Dhamma, who can point out the right way of practice?

A. Reading the Buddhist scriptures is very helpful. The teachings can encourage us to be mindful of nama and rupa in daily life. We might, however, interpret the teachings in the wrong way. It depends on conditions whether we come into contact with the right person who can help us to understand the teachings and the practice in accordance with the teachings. Accumulated kusala kamma can be the condition for us to meet the right person.

B. How can we find out whether we really understand the teachings and practise the right path?

A. We can find out through the practice. If we practise in the wrong way we may eventually find out that it does not lead to right understanding of the realities of our daily life,

When we have heard the Dhamma from the right person, we should 'apply the mind'; this is the third condition. We should not blindly follow the person who teaches us Dhamma, but we should investigate the scriptures ourselves, ponder over the Dhamma, and consider it carefully, in order to test the truth.

The real test of the truth is the practice itself. Therefore, the fourth condition is 'conforming to the Dhamma', which is the practice: the development of the Eightfold Path. By being mindful of the phenomena appearing through the six doors we can prove whether it is true that these phenomena are only nama and rupa, arising because of conditions. We can prove whether they are impermanent or permanent, whether they are dukkha or happiness, whether they are anatta or 'self'. Through the practice we will have more confidence (saddha) in the Buddha's teachings. We will have more confidence when we experience that through right understanding of nama and rupa in daily life and there will be less clinging to 'self'.

Lokuttara cittas cannot arise without the cultivation of the right conditions. Some people wish for an end to dukkha but they do not develop understanding in daily life. They hope that one day lokuttara cittas will arise. The Buddha pointed out that the realization of the Four Noble Truths is difficult, not in order to discourage people, but in order to remind them not to be heedless.

We read in the 'Kindred Sayings' (V, Maha-vagga, Book XII, Kindred Sayings about the Truths, Ch. V, par. 5, The keyhole) that Ananda watched in Vesali the

Licchavi youths practising archery. He went to see the Buddha and said:

'Here, lord, robing myself in the forenoon and taking bowl and outer robe I set out for Vesali on my begging rounds. Then, lord, I saw a number of Licchavi youths in the gymnasium making practice at archery, shooting even from a distance through a very small keyhole, and splitting an arrow, shot after shot, with never a miss. And I said to myself, lord: 'Practised shots are these Licchavi youths! Well practised shots indeed are these Licchavi youths, to be able even at a distance to splinter an arrow through a very small keyhole, shot after shot, with never a miss!'

'Now what think you, Ananda? Which is the harder, which is the harder task to compass: To shoot like

that or to pierce one strand of hair, a hundred times divided, with another strand?'

'Why, lord, of course to split a hair in such a way is the harder, much the harder task.'

'Just so, Ananda, they who penetrate the meaning of: This is dukkha, this is the arising of dukkha, this is the ceasing of dukkha, this is the practice that leads to the ceasing of dukkha, pierce through something much harder to pierce.

Wherefore, Ananda, you must make an effort to realize: This is dukkha. This is the arising of dukkha. This is the ceasing of dukkha. This is the practice that leads to the ceasing of dukkha.'

B. I really feel discouraged when I hear this sutta. It seems that it is impossible to attain enlightenment.

A. If one develops the right Path, not the wrong Path, one will know the Four Noble Truths: one will attain enlightenment. The way to know the Four Noble Truths is to be mindful of the realities which appear now: seeing, visible object, lobha, dosa or any other reality. We should not be discouraged when we do not seem to make rapid progress. Most people cling to a result and they become impatient when they do not notice an immediate result; clinging to a result, however, is not helpful for the development of wisdom, it is akusala.

Some people feel that the development of samatha can give a more immediate result. Samatha, when it is developed, has tranquillity as its result. When jhana

is attained, lobha, dosa and moha are temporarily eliminated. However, the attainment of jhana is extremely difficult and many conditions have to be cultivated. When one cultivates samatha, but one cannot attain 'access-concentration' or jhana, the five hindrances are bound to arise: there will be sensuous desire, ill-will, sloth and torpor, restlessness and worry, and doubt.

The aim of vipassana is not tranquillity, but the eradication of wrong view and eventually of all defilements. This goal may seem far off, but each short moment of right awareness of nama or rupa is very fruitful; it will help to eliminate clinging to the concept of self. While one is mindful, there is no lobha,

dosa or moha. Although tranquillity is not the aim, at the moment of right mindfulness the kusala citta is peaceful.

B. Is enlightenment or the experience of nibbana the same as thinking about nibbana?

A. Is the direct experience of the characteristics of nama and rupa the same as thinking about them?

B. No, it is different.

A. Even so is the direct experience of nibbana different from thinking about it.

B. Through which door does the person who attains enlightenment experience nibbana?

A. Nibbana cannot be experienced through any of the five senses, it is experienced through the mind-door.

B. Objects which contact the five sense-doors or the mind-door are experienced by cittas arising in processes of citta. What is the process of cittas like which experience nibbana? How many cittas experience nibbana directly?

A. The person who is about to attain enlightenment has developed the knowledge of conditioned realities in the practice of vipassana. He has realized the characteristics of nama and rupa more and more clearly and he experiences their arising and falling away. Panna has been developed to the degree that it can realize the nama and rupa which present themselves through the six doors as anicca (impermanent), dukkha and anatta (not self). In the process during which enlightenment is attained, the mano-dvaravajjana-citta (mind-door-adverting-consciousness) takes as its object one of the three characteristics of reality: anicca, dukkha or anatta.

B. I understand that anicca, dukkha and anatta are three aspects of the truth of conditioned realities. Thus, if one sees one aspect, one also sees the other aspects. Why can one not experience the three characteristics at the same time?

A. Cittas can experience only one object at a time. It depends on one's accumulations which of the three characteristics is realized in the process of cittas during which enlightenment is attained: one person views the reality appearing at that moment as anicca, another as dukkha, and another again as anatta.

The mano-dvaravajjana-citta of that process adverts to one of these three characteristics and is then succeeded by three or four cittas which are not yet lokuttara cittas. but maha-kusala cittas (kusala cittas of the sensuous plane of consciousness), accompanied by panna. The first maha-kusala citta is called parikamma, and it still has the same object as the mano-dvaravajjana-citta. If the mano-dvaravajjana-citta had anicca as the object, parikamma realizes the characteristic of anicca.

B. What does parikamma mean?

A. Parikamma means preparatory. The citta is called 'preparatory' because it is the first of the maha-kusala cittas before the lokuttara cittas in that process arise. The parikamma is succeeded by upacara, which still has the same object as the mano-dvaravajjana-citta.

B. What does upacara mean?

A. Upacara means proximate. This citta, which is the second maha-kusala citta in that process, is nearer to the moment the lokuttara cittas will arise.

The upacara is succeeded by the anuloma, which still has the same object as the mano-dvaravajjana-citta.

B. What does anuloma mean?

A. Anuloma means adaptation. Anuloma is succeeded by gotrabhu which is the last citta of the sensuous plane of consciousness; it is the last kamavacara citta in that process. Gotrabhu is sometimes translated as 'change of lineage'.

B. I have heard that in the practice of samatha there is gotrabhu as well. Is the gotrabhu in samatha the same type of citta, or is there a difference between gotrabhu in samatha and gotrabhu in vipassana

A. Gotrabhu is the last kamavacara citta in a process, before a citta of another plane of consciousness arises in that process. The other plane of consciousness may be rupavacara (in the case of rupa-jhana), arupavacara (in the case of arupa-jhana) or lokuttara.

In samatha, gotrabhu is the last kamavacara citta before the rupa-jhanacitta or the arupa-jhanacitta arises. In vipassana, gotrabhu is the last kamavacara citta of the non-ariyan before the lokuttara citta arises and he becomes an ariyan. The

object of the gotrabhu arising before the lokuttara citta is different from the object of gotrabhu in samatha.

B. What is the object of gotrabhu which arises before the lokuttara citta?

A. Gotrabhu arising before the lokuttara citta has nibbana as object.

B. Why is gotrabhu not lokuttara citta? It is the first citta which has nibbana as object.

A. At the moment of gotrabhu the person who is about to attain enlightenment is still a non-ariyan. Gotrabhu does not eradicate defilements. Gotrabhu is succeeded by the magga-citta which eradicates the defilements that are to be eradicated at the stage of the sotapanna. The magga-citta is the first lokuttara citta in that process of cittas. When it has fallen away it is succeeded by two (or three) phala-cittas which are the result of the magga-citta and which still have nibbana as the object. As we have seen, the magga-citta is succeeded immediately by its result, in the same process of citta. The magga-citta cannot produce vipaka in the form of rebirth, such as the kusala citta of the other planes of consciousness. The phala-cittas are succeeded by bhavanga-cittas.

Some people do not need the moment of parikamma (preparatory consciousness) and in that case three moments of phala-citta arise instead of two moments.

Summarizing the process of citta, during which enlightenment is attained, it is as follows:

mano-dvaravajjana-citta (mind-door-adverting-consciousness)

parikamma (preparatory; for some people not necessary)

upacara (proximatory)

anuloma (adaptation)

gotrabhu (change of lineage)

magga-citta

phala-citta (two or three moments, depending on the individual)

B. When the lokuttara cittas have fallen away and there are kamavacara cittas again, can nibbana also be the object of kamavacara citta?

A. Nibbana can be the object of kamavacara-cittas which arise after the lokuttara cittas have fallen away. Before someone becomes an ariyan there can only be

speculation about nibbana. Since the ariyan, however, directly experiences nibbana, he can reflect upon his experience afterwards.

We read in the 'Visuddhimagga' (XXII, 19) that, after the lokuttara cittas have fallen away, the person who attained enlightenment reviews in different mind-door processes of citta the path, fruition, the defilements which have been abandoned, the defilements still remaining and nibbana.

B. Could enlightenment occur in the middle of one's daily activities or is it necessary to go into solitude in order to attain nibbana?

A. Since we cultivate wisdom in daily life, why could the development of wisdom to the degree of enlightenment not occur in daily life? Enlightenment can occur in the middle of one's daily activities if the wisdom is developed to that degree. As we have seen, the attainment of nibbana is only a few moments of citta which arise and fall away within split seconds.

We read in the 'Discourse to Dighanakha' (Middle Length Sayings II, No. 74) that the Buddha taught Dhamma to the wanderer Dighanakha on Vulture's Peak near Rajagaha. He taught him about the getting rid of wrong views and about the impermanence of conditioned realities. Sariputta, who was an ariyan but had not attained arahatship, was also present at the time of that discourse. We read:

Now at that time the venerable Sariputta was standing behind the Lord, fanning the Lord. Then it occurred to the venerable Sariputta:

'The Lord speaks to us of getting rid of these things and those by means of super-knowledge, the Well-farer speaks to us of casting out these things and those by means of superknowledge'. While the venerable Sariputta was reflecting on this, his mind was freed from the cankers without clinging...

Sariputta did not go into solitude in order to attain arahatship; he was fanning the Buddha.

We read in the 'Kindred Sayings' (V, Khandha-vagga, Middle Fifty, Par. 89, Khema) that Khemeka, who was an anagami attained arahatship while he was preaching and monks who were listening attained arahatship as well. We read:

Now when this teaching was thus expounded the hearts of as many as sixty monks were utterly set free from the asavas, and so was it also with the heart of the venerable Khemaka.

If one is on the right path, panna can be developed, no matter what the circumstances are, even to the degree of enlightenment.

B. Would someone else be able to notice it when a person attains nibbana?

A. Can you see whether someone else is mindful or not mindful? Who knows the cittas of other people? If we haven't developed the 'supernormal power' (abhinna) of knowing the cittas of other people, we cannot know when someone else is mindful of nama and rupa or when he attains nibbana.

B. Can one attain, in the course of one life, the four stages of enlightenment, which are the stages of the sotapanna, the sakadagami, the anagami and the arahat?

A. All four stages can be attained in the course of one life. We read in the suttas about disciples of the Buddha who attained the ariyan state but not yet arahatship and realized arahatship later on. For example, Ananda did not attain arahatship during the Buddha's life, but he became an arahat after the Buddha had passed away, the evening before the first great council was to start.

B. The arahat has eradicated all defilements and thus he has reached the end of the cycle of birth, old age, sickness and death; he has realized the end of dukkha. He will not be reborn, but he still has to die; therefore, has he really attained the end of dukkha at the moment he realizes arahatship?

A. Even the arahat is subject to death, since he was born. He can also experience unpleasant results of akusala kamma committed before he attained arahatship.

However, since he has no more defilements and cannot accumulate any more kamma which might produce vipaka, he is really free from sorrow.

In 'As it was said' ('Itivuttaka', Ch. II, par. 7, 'Khuddaka Nikaya') two 'conditions of nibbana' (dhatu, which literally means element) are explained. Sa-upadi-sesa nibbana is nibbana with the five khandhas still remaining. For the arahat who has not finally passed away yet, there are still citta, cetasika and rupa arising and falling away, although he has eradicated all defilements. An-upadi-sesa nibbana is nibbana without the khandhas remaining. For the ara-

hat who has finally passed away, there are no longer citta, cetasika and rupa arising and falling away.

We read in the verse, after the explanation:

These two nibbana-states are shown by him
Who sees, who is such and unattached.
One state is that in this same life possessed.
With base remaining, though becoming's stream
Be cut off. While the state without a base
Belongs to the future, wherein all
Becomings utterly do come to cease.
They who, by knowing this state uncompounded
Have heart's release, by cutting off the stream,
They who have reached the core of dhamma, glad
To end, such have abandoned all becomings.

B. When one has become an arahat there will be no more rebirth. If one only attains the stage of the sotapanna in the course of one's life, how many more times does one have to be reborn?

A. The sotapanna will not be reborn more than seven times; thus, eventually there will be an end to rebirth for him. If we do not cultivate vipassana, the number of rebirths will be endless. It was out of compassion that the Buddha spoke about the dangers of rebirth; he wanted to encourage people to develop mindfulness.

We read in the 'Kindred Sayings' (V, Maha-vagga, Book XII, Kindred Sayings about the Truths, Ch. V, part 6, Gross darkness) that the Buddha said to the monks:

'Monks, there is a darkness of interstellar space, impenetrable gloom, such a murk of darkness as cannot enjoy the splendour of this moon and sun, though they be of such mighty magic power and majesty.'

At these words a certain monk said to the Exalted One:

'Lord, that must be a mighty darkness, a mighty darkness indeed! Pray, lord, is there any other darkness greater and more fearsome than that?'

'There is indeed, monk, another darkness, greater and more fearsome. And what is that other darkness?

Monk, whatsoever recluses or brahmins understand not, as it really is, the meaning of: This is dukkha, this is the arising of dukkha, this is the ceasing of dukkha, this is the practice that leads to the ceasing of dukkha, such take delight in the activities which conduce to rebirth. Thus taking delight they compose a compound of activities which conduce to rebirth. Thus composing a compound of activities they fall down into the darkness of rebirth...and despair. They are not released from birth, and death...and despair. They are not released from dukkha, I declare.

But, monk, those recluses or brahmins who do understand as it really is, the meaning of : This is dukkha, this is the practice that leads to the ceasing of dukkha, such take not delight in the activities which conduce to rebirth...They are released from dukkha, I declare.

Wherefore, monk, an effort must be made to realize: This is dukkha. This is the arising of dukkha. This is the ceasing of dukkha. This is the practice that leads to the ceasing of dukkha.'

Glossary of Pali terms

A

abhinna supernormal power.

adosa non-aversion or kindness.

ahetuka rootless, not accompanied by beautiful roots or unwholesome roots

ahetuka ditthi the wrong view of there being no cause of what arises.

akasanancayatana sphere of boundless space, the meditation subject of the first immaterial jhanacitta.

akincannayatana sphere of nothingness, the meditation subject of the third immaterial jhanacitta.

akusala unwholesome, unskillful.

alobha non-attachment or generosity.

amoha wisdom or understanding.

anagami non-returner, the noble person who has realized the third stage of enlightenment.

anatta not self, without abiding substance.

anicca impermanent.

anuloma adaptation, the third of the four javana-cittas of the sense-sphere, arising before jhana, absorption, is attained, or before enlightenment is attained.

anupadi-sesa nibbana final nibbana, without the khandhas, aggregates or groups of existence, remaining, at the death of an arahat.

anusaya latent tendency or proclivity.

apo-dhatu element of water or cohesion.

appana absorption.

arahat perfected one, noble person who has attained the fourth stage of enlightenment.

arammana object which is known by consciousness.

ariyan noble person who has attained enlightenment.

arupa-bhumi plane of existence of immaterial beings. For them birth was the result of arupa-jhana.

arupa-brahma plane plane of existence of immaterial beings.

arupavacara belonging to the immaterial plane of consciousness, thus,

arupa-jhanacitta.

arupa-jhana immaterial absorption.

asankhrika not instigated, not induced, neither by oneself nor by someone else.

asavas cankers, influxes or intoxicants, group of defilements.

asobhana not beautiful, not accompanied by beautiful roots.

asubha foul.

asuras demons, beings of one of the unhappy planes of existence.

atita bhavanga past life-continuum, arising and falling away shortly before a process of citta experiencing an object through one of the sense-doors starts.

avajjana adverting of consciousness to the object which has impinged on one of the six doors.

avijja ignorance.

ayoniso manasikara unwise attention to an object.

B

bhavana mental development, comprising the development of calm and the development of insight.

bhavangacitta life-continuum, citta which does not arise within a process but in between processes.

bhavanga calana vibrating bhavanga, arising shortly before a sense-cognition process starts.

bhavangupaccheda arrest bhavanga, last bhavangacitta before a process starts. The bhavangupaccheda which arises before a mind-door process is the mind-door of that process.

bhikkhu monk.

bhikkhuni nun

bhumi plane of existence.

brahma-viharas the four 'divine abidings', meditation subjects which are lovingkindness, compassion, sympathetic joy and equanimity.

C

cakkhu eye.

cakkhu-dhatu eye element.

cakkhu-dvara eyedoor.

cakkhuppasada rupa rupa which is the organ of eyesense, capable of receiving visible object.

cakkhuvinnana seeing-consciousness.

cetana intention or volition.

cetasika mental factor arising with consciousness.

citta consciousness, the reality which knows or cognizes an object.

cuti-citta dying-consciousness.

D

dana act of generosity, liberality.

dassana kicca function of seeing.

dhamma-dhatu element of dhammas, realities, comprising cetasikas, subtle rupas, nibbana.

dhammarammana all objects other than the sense objects which can be experienced through the five sense-doors, thus, objects which can be experienced only through the mind-door.

ditthi wrong view, distorted view about realities.

ditthagata sampayutta accompanied by wrong view.

domanassa unpleasant feeling.

dosa aversion or ill-will.

dosa-mula-citta citta rooted in aversion.

dukkha suffering, unsatisfactoriness of conditioned realities.

dukkha vedana painful feeling or unpleasant feeling.

dvara doorway through which an object is experienced, the five sense-doors or the mind-door.

dvi-panca-vinnana the five pairs of sense-cognitions, which are seeing, hearing, smelling, tasting and the experience of objects through the bodysense. Of each pair, one is kusala vipaka and one akusala vipaka.

E

ekaggata cetasika one-pointedness which makes citta focus on one object.

G

ghana-dhatu nose element.

ghanappasada rupa rupa which is the organ of smelling-sense, capable of receiving odour.

ghandharammana odour.

ganthas bonds, a group of defilements.

ghayana kicca function of smelling.

gotrabhu adaptation or change of lineage, the last citta of the sense-sphere before jhana, absorption, is attained, or enlightenment is attained.

H

hadaya-vatthu heart-base, place of origin of the cittas other than the sense-cognitions.

hasituppada citta smiling-consciousness of the arahat.

hetu root, which can be beautiful or unwholesome.

I

indriya faculty. Some are rupas such as the sense organs, some are namas such as feeling. Five 'spiritual faculties' are wholesome qualities which should be cultivated, namely: confidence, energy, sati, concentration and wisdom. A faculty is 'leader' in its own field.

issa jealousy.

J

jati nature, class (of cittas).

jhana absorption which can be attained when one develops calm.

jivha-dhatu tongue-element.

jivhappasada rupa rupa which is the organ of tasting-sense, capable of receiving flavour.

K

kama bhumi sensuous plane of existence.

kamacchanda sensuous desire. .

kama-sobhana cittas beautiful cittas of the sense-sphere.

kamavacara cittas cittas of the sense-sphere.

kamma intention or volition which may be wholesome or unwholesome; it is also the deed motivated by volition.

kamma-patha course of action, which is wholesome or unwholesome.

kasina disk, as meditation subject in the development of calm.

kaya body. It can also stand for the 'mental body', the cetasikas.

kaya-dhatu element of bodysense.

kayappasada rupa bodysense, the rupa which is capable of receiving tangible object. It is all over the body, inside or outside.

kayavinnana body consciousness, the experience of bodily impressions.

kaya-vinnatti bodily intimation, such as gestures, facial expression, etc.

khandha aggregate or group of existence. There are five khandhas, one of them being physical phenomena, one feelings, one perception or remembrance, one cetasikas other than feeling and perception, and one consciousness. Thus, there are five khandhas, groups of conditioned realities.

karuna compassion.

kiCCA function (of citta).
kileSa defilement.
kiriyaCitta inoperative citta (neither cause nor result).
kukkuCCA regret or worry.
kusala wholesome.

L

lobha attachment or greed.
lobha-mula-citta citta rooted in attachment.
lokiya citta citta which is mundane, not experiencing nibbana.
lokuttara citta supramundane citta, experiencing nibbana.
lokuttara dhammas the unconditioned dhamma, which is nibbana and the cittas which experience nibbana.

M

macchariya stinginess.
magga path (Eightfold Path).
magga-citta path-consciousness, lokuttara citta which experiences nibbana and eradicates defilements.
maha-bhuta-rupas the rupas which are the four great elements of earth or solidity, water or cohesion, fire or temperature and wind or motion.
maha-kiriyaCitta inoperative citta of the sense-sphere accompanied by beautiful roots.
maha-kusala citta wholesome citta of the sense-sphere.
maha-vipakacitta citta of the sense-sphere which is result, accompanied by beautiful roots.
mano mind, consciousness.
mano-dhatu mind-element, comprising the five-sense-door advertent-consciousness and the two types of receiving-consciousness.
mano-dvaravajjana-citta mind-door advertent consciousness.
mano-dvara-vithi-cittas cittas arising in a mind-door process.
mano-vinnana dhatu mind-consciousness element, comprising all cittas other than the sense-cognitions (seeing, etc.) and mind-element.
metta lovingkindness.
middha torpor.
moha ignorance.
moha-mula-citta citta rooted in ignorance.
mudita sympathetic joy.

N

nama mental phenomena, including those which are conditioned and also the unconditioned nama which is nibbana.

natthika ditthi wrong view of annihilation, assumption that there is no result of kamma.

n'eva-sanna-n'asannayatana sphere of neither perception nor non-perception, the meditation subject of the fourth immaterial jhana.

nibbana the unconditioned reality which is freedom from suffering, or the deathless.

nimitta mental image one can acquire of a meditation subject.

nirodha-samapatti attainment of cessation of consciousness.

nivaranas the hindrances, a group of defilements.

nana wisdom.

O

oja the rupa which is nutrition.

olarika rupas gross rupas (sense-objects and sense-organs)

P

pancadvaravajjana-citta five sense-door advertent-consciousness.

pancavinnana (or dvi-pancavinnana) the sense-cognitions (seeing, etc.) of which there are five pairs.

panna wisdom or understanding.

pannatti conventional term or idea represented by it. It is not a reality which can be directly experienced.

paramattha dhammas absolute or ultimate realities, which can be directly experienced through one of the six doors.

parikamma preparatory consciousness, the first javanacitta arising in the process during which absorption or enlightenment is attained.

pasada-rupas sense-organs, the rupas which are capable of receiving sense-objects.

patibhaga nimitta counterpart image, more perfected mental image of a meditation subject acquired in the development of calm.

patigha aversion or ill-will.

patisandhi-citta rebirth-consciousness-

phala-citta fruit-consciousness, experiencing nibbana. It is the result of magga-citta, path-consciousness.

phottabbarammana tangible object, experienced through bodysense.

phusana kicca function of experiencing tangible object.

piti enthusiasm or rapture.

puthujjana worldling or ordinary person, not a noble person who has attained enlightenment.

R

rasarammana object of flavour.

rupa physical phenomena which cannot experience anything.

rupa-bhumi plane of beings whose birth was the result of rupa-jhana, fine-material jhana.

rupa-brahma plane fine material plane of existence.

rupa-jhana fine material absorption, developed with a meditation subject which is still dependent on materiality. It is less refined as immaterial jhana, arupa-jhana, developed with a meditation subject which is independent on materiality.

rupakkhandha aggregate or group of physical phenomena.

rupavacara citta consciousness of the fine-material sphere, rupa-jhanacitta.

S

saddarammana object of sound.

saddha faith or confidence in wholesomeness.

sahetuka accompanied by roots.

sakadagami once-returner, noble person who has attained the second stage of enlightenment.

samadhi concentration or one-pointedness.

samatha the development of calm.

sampaticchana-citta receiving-consciousness.

sampayutta associated with.

sankharadhamma conditioned realities.

sankarakkhandha aggregate or group of all cetasikas other than feeling and perception or remembrance.

sanna perception or remembrance.

santirana-citta investigating-consciousness.

sasankharika induced, instigated, either by oneself or someone else.

sati mindfulness or awareness; non-forgetfulness of what is wholesome or non-forgetfulness of realities which appear.

satipatthana application of mindfulness. It can be the cetasika sati or the object of mindfulness.

sa-upadi-sesa nibbana arahatship with the khandhas or groups of existence remaining, thus not final nibbana at death of an arahat.

savana-kicca function of hearing.

sayana-kicca function of tasting.
silā morality (in action or speech).
silabbatupadana wrong practice which is clinging to certain rules (rites and rituals) in one's practice.
sobhana (citta and cetasikas) beautiful, accompanied by beautiful roots.
somanassa pleasant feeling.
sota-dhatu element of ear.
sota-dvara-vithi-cittas ear-door process cittas.
sotapanna noble person who has attained the first stage of enlightenment.
sota-vinnana hearing-consciousness.
sukha-vedana pleasant feeling.

T

tadalambana
tadarammana } retention or registering, last citta of a complete process.
tatra-majjhata equanimity or even-mindedness.
tejo-dhatu element of fire or heat.
thina sloth.

U

uddhacca restlessness.
upacara access or proximate consciousness, the second javana-citta in the process in which absorption or enlightenment is attained.
upada rupa derived rupas, the rupas other than the four great elements.
upadana clinging.
upadanakkhandha the aggregates or groups which are objects of clinging.
upekkha indifferent feeling. It can stand for even-mindedness or equanimity, and then it is not feeling.

V

vaci-vinnatti the rupa which is speech intimation.
vattu base, physical base of citta.
vayo-dhatu element of wind or motion.
vedana feeling.
vicara sustained thought or discursive thinking.
vicikiccha doubt.
vinnana consciousness.
vinnana-dhatu element of consciousness, comprising all cittas.

vinnanakkhandha aggregate of consciousness, comprising all cittas.
vinnanancayatana sphere of boundless consciousness, meditation subject for the second stage of immaterial jhana. .
vipakacitta citta which is the result of a wholesome deed (kusala kamma) or an unwholesome deed (akusala kamma).
vipassana insight, wisdom which sees realities as they are.
vippayutta unaccompanied by.
visankharadhamma unconditioned dhamma, nibbana.
vitakka applied thought, a cetasika which directs the citta to the object.
vithicittas cittas arising in processes.
vithi-vimutti-cittas process freed cittas, cittas which do not arise within a process.
votthapana-citta determining consciousness.
vyapada ill-will

Y

yoniso manasikara wise attention to the object.