

*Namo Tassa Bhagavato Arahato Sammāsambuddhassa*

# **THE GREAT DISCOVERY OF ULTIMATE SCIENCE OR SUPREME SCIENCE**

by

**Dr. Mehm Tin Mon**

*B.Sc. Hons. (Ygn.), M.Sc., Ph.D. (U.S.A.)*

*Professor, Mahā Saddhamma Jotikadhaja*

*Adviser to the Ministry of Religious Affairs (Retired)*

*Professor of Chemistry, Mawlamyine University (Retired)*

*Professor of Paṭipatti, International Theravāda*

*Buddhist Missionary University (Retired)*

*President of International Pa-auk Forest Buddha*

*Sāsana Meditation Centres (Rtd.), Honourary Patron*

*The Science of Ultimate Realities can be designated as 'Ultimate Science' or 'Supreme Science'. Only Ultimate Science can produce the highest mundane development and the highest supramundane development which is the noblest best attainment in life!*

*Buddha sāsanaṃ ciram tiṭṭhatu*

***The Great Discovery of  
Ultimate Science or Supreme Science***

Publication	2022 April First Printing
Impression	500 Copies
Publisher	Mehm Tay Zar Mon Mya Mon Yadanar Literature (00572) 15/19 U Wisara Housing Estate Dagon Township, Yangon.
Printer (cover & contents)	U Tin Maung Win Thin Lai Win Press (00903) No. 104/B, 52nd Street, Pazundaung Township, Yangon.
Computer	TIL Computer & Language Centre
Distribution	Mya Mon Yadanar Literature 15/19 U Wisara Housing Estate Dagon Township, Yangon.

Tel: 01-8385261, 09428702248, 0973205005

Mehm Tin Mon, Dr.

294.3

**The Great Discovery of Ultimate Science  
or Supreme Science (First Edition)/**

Dr. Mehm Tin Mon - ရန်ကုန်၊

မြန်မာ့ရတနာစာပေ၊ 2022/

၃၂၈ - စာ၊ ၁၅ × ၂၄ စင်တီမီတာ

**(1) The Great Discovery of Ultimate Science  
or Supreme Science (First Edition)**

# THE GREAT DISCOVERY OF ULTIMATE SCIENCE OR SUPREME SCIENCE

## CONTENTS

### \* INTRODUCTION

• What is ‘Ultimate Science’ or ‘Supreme Science’?	15
• What are Ultimate Realities?	15
• The Mind is most Powerful and most Important	16
• Who Discovered Ultimate Realities and How did He Know Them?	17
• Who is an Omniscient Buddha? Can He Know Everything?	18
• The Birth of Prince Siddhattha, the Bodhisatta	18
• The Ceremony for Naming the Prince	19
• Development of the First Rūpāvacara Jhāna	19
• Prince Siddhattha’s Wonderful Display of Archery	20
• Prince Siddhattha’s Accession to the Throne	21
• The Great Renunciation of Prince Siddhattha	21
• The Discovery of the Right Path to Enlightenment	22
• A Jewel Throne Appeared under the Bodhi Tree	22
• Development of Supernormal Knowledges and the Great Discovery of Ultimate Mentalities and Ultimate Materialities	23
• The Discovery of the Law of Kamma and the Doctrine of Dependent Origination	24
• The Bodhisatta Undertook Great Insight Meditation	26
• Attainment of Omniscient Wisdom and Buddhahood	27
• The Great Teaching of Abhidhammā	28
• The Practical Aspects of the Buddha’s Teachings	30
• Comprehensive Description of Ultimate Realities	32
• The Mind Operates like the Greatest Super-Computer.....	35
• Mental Phenomena and Material Phenomena	37
• Psychophysical Phenomena in a Life-time	37
• Kammas Create all Living Beings	39
• All living Beings are Born life after life	39
• The Noblest Universal Natural Truths	40

4 ❖ *The Great Discovery of Ultimate Science*

• The Application of the Knowledge of Ultimate Science ....	41
• Purification and Development of the Mind for Spiritual Progress .....	41
• The Highest Development of the Mind .....	44
• Developing the Purity of View ( <i>Dīṭṭhi Visuddhi</i> ) .....	44
• Developing the Purity by Transcending Doubts .....	46
• Undertaking Insight Meditation ( <i>Vipassanā Bhāvanā</i> ).....	47
• Ten Insight Knowledges ( <i>Vipassanā-ñāṇas</i> ) .....	48
• Path-attainment Cognitive Series ( <i>Magga Appanā Vīthi</i> ) .....	49
• Material Sciences should be Extended to Supreme Science ..	51
<b>* CHAPTER [1] ULTIMATE MATERIALITIES</b>	
• What are Ultimate Materialities ( <i>Rūpas</i> )? .....	53
• The Practical Analysis of the Body .....	53
• Classification of Materialities .....	55
(a) Four Types of Primary Materialities ( <i>Bhūta-rūpas</i> ) .....	55
(b) Twenty-four Derived Materialities ( <i>Upādā-rūpas</i> ) .....	56
• The Causes Which Produce Materialities .....	58
• Formation of Material Groups ( <i>Rūpa-kalāpas</i> ) .....	60
• Internal and External Material Groups .....	62
<b>* CHAPTER [2] ULTIMATE MENTALITIES</b>	
• What are Ultimate Mentalities ( <i>Nāmas</i> )? .....	63
• Discerning and Defining Mentalities .....	63
• Classification of Mental Factors .....	65
(a) Thirteen Neutral Mental Factors ( <i>Aññasamāna Cetasikas</i> )...	66
(b) Fourteen Immoral Mental Factors ( <i>Akusala Cetasikas</i> ) .....	68
• The Real Evil Forces in the World .....	71
(c) Twenty-five Beautiful Mental Factors ( <i>Sobhana Cetasikas</i> ) .....	72
• The Beautiful Good Forces in the World .....	76
<b>* CHAPTER [3] CONSCIOUSNESSES OR MINDS</b>	
• Classification of Consciousnesses ( <i>Cittas</i> ) or Minds .....	78
• Sense-sphere Consciousnesses ( <i>Kāmāvacara Cittas</i> ) .....	78
(a) Twelve Immoral Consciousnesses ( <i>Akusala Cittas</i> ).....	78
• Eight Types of Greed-rooted Consciousnesses ( <i>Lobhamūla Cittas</i> ) .....	79
• Two Types of Anger-rooted Consciousnesses	

<i>(Dosamūla Cittas)</i>	80
• Two Types of Ignorance-rooted Consciousnesses	
<i>(Moha-mūla Cittas)</i>	80
<b>(b) Eighteen Rootless Consciousnesses (<i>Ahetuka Cittas</i>)</b>	81
• Seven Types of Immoral Resultant Consciousnesses	81
• Eight Types of Rootless Moral Resultant Consciousnesses	82
• Three Types of Rootless Functional Consciousnesses	82
<b>(c) Twenty-four Sense-sphere Moral Consciousnesses</b>	83
• Eight Types of Sense-sphere Moral Consciousnesses	83
• Eight Types of Sense-sphere Resultant Consciousnesses	84
• Eight Types of Sense-sphere Functional Consciousnesses	84
<b>(d) Fine-material Sphere Consciousnesses (<i>Rūpāvacara Cittas</i>)</b>	84
• Five Fine-material Sphere Moral Consciousnesses	84
• Five Fine-material Sphere Resultant Consciousnesses	86
• Five Fine-material Sphere Functional Consciousnesses	86
<b>(e) Immaterial Sphere Consciousnesses (<i>Arūpāvacara Cittas</i>)</b>	86
• Four Immaterial-sphere Moral Consciousnesses	86
• Four Immaterial-sphere Resultant Consciousnesses	87
• Four Immaterial-sphere Functional Consciousnesses	87
<b>(f) Supramundane Consciousnesses (<i>Lokuttara Cittas</i>)</b>	87
• Eight Supramundane Consciousnesses ( <i>Vipassanā-yānika Way</i> )	87
• Forty Supramundane Consciousnesses ( <i>Samatha-yānika Way</i> )	88
• <b>Classification of Consciousnesses according to Birth</b>	89
• Exalted Consciousnesses ( <i>Mahaggata Cittas</i> )	89
• Mundane Consciousnesses ( <i>Lokiya Cittas</i> )	90
• <b>Supramundane Consciousnesses (<i>Lokuttara Cittas</i>)</b>	90
• The Total Number of Consciousnesses	91
• <b>Association of Each Mental Factor with Different Consciousnesses</b>	91
(a) Association of Neutral Mental Factors	91
(b) Association of Immoral Mental Factors	92
(c) Association of Beautiful Mental Factors	92
• <b>Different Combinations of Mental Factors with Different Consciousnesses</b>	93
(a) Concomitants of Immoral Consciousnesses	93
(b) Concomitants of Rootless Consciousnesses	94

6 ❖ *The Great Disvoery of Ultimate Science*

(c) Concomitants of Kāmāvacara Moral Consciousnesses.....	94
(d) Concomitants of Kāmāvacara Resultant Consciousnesses .....	95
(e) Concomitants of Kāmāvacara Functional Consciousnesses ...	95
(f) Concomitants of Exalted Consciousnesses .....	96
(g) Concomitants of Supramundane Consciousnesses .....	97
• Fixed Cetasikas and Unfixed Cetasikas .....	98
• Applications .....	99

**\* CHAPTER [4] MENTAL PHENOMENA AND MATERIAL PHENOMENA**

• <b>Vedanā Saṅgaha – Compilation of Feelings</b> .....	102
• Classification of Consciousnesses according to Feeling.....	103
• <b>Hetu Saṅgaha – Compiling according to Roots</b> .....	104
• Classification of Consciousnesses according to Roots .....	104
• <b>Kicca Saṅgaha – Compiling according to Functions</b> .....	105
• <b>Consciousnesses Performing Respective Functions</b> .....	105
• Functioning Places ( <i>Thānas</i> ) .....	107
• <b>Dvāra Saṅgaha – Compiling according to Sense-doors</b> .....	108
• The Consciousnesses in each Door .....	108
• <b>Arammana Saṅgaha – Compiling according to Sense-objects</b> .....	109
• Consciousnesses and Sense-Objects according to Doors .....	110
• Individual Consciousness and Sense-Object .....	111
• <b>Vatthu Saṅgaha – Compiling according to Physical Bases</b> .....	112
• Physical Bases in Three Spheres .....	112
• Consciousness Elements ( <i>Viññāna-Dhātu</i> ) .....	113
• Classification of Consciousnesses according to Physical Bases .....	114

**\* CHAPTER [5] PSYCHOPHYSICAL PHENOMENA**

• <b>Psychophysical Phenomena in a Life-Time</b> .....	115
• <b>The Causes Which Produce Mentalities</b> .....	115
(a) Six Internal Bases (Six Sense-Doors) .....	116
(b) Six External Bases (Six Sense-Objects) .....	116
• <b>Psychophysical Phenomena at the Time of Conception</b> ....	117
• The Mental Stream Connecting Three Existences .....	118
• Four Modes of Conceiving and Rebirth .....	118

• <b>Material Phenomena in One Existence</b>	..... 119
• <b>Psychophysical Phenomena in a Living Being</b>	..... 121
• <b>Eye-Door Cognitive Series of Consciousness</b>	..... 122
• <b>Mind-door Kāma-jāvana Cognitive Series of Consciousness</b>	..... 123
• <b>Secondary Mind-door Cognitive Series of Consciousness...</b>	124
• <b>Cognitive Series of Consciousnesses in a life time</b>	..... 125
• <b>Jhāna Cognitive Series of Consciousnesses</b> <i>(Jhāna Vithies)</i>	..... 126
• <b>Two Ways of Developing Rūpāvacara Jhānas</b>	..... 128
• <b>Developing Arūpāvacara Jhānas</b>	..... 129
• <b>Developing Supernormal Powers (Abhiññās)</b>	..... 130
• <b>Fourfold Arrival of Death (Maraṇupatti-Catukka)</b>	..... 132
• <b>Appearance of Kamma-related Objects</b>	..... 132
• <b>Near-death Cognitive Series of Consciousness</b> <i>(Maraṇāsanna Vīthi)</i>	..... 133
• <b>Rebirth-Consciousnesses (Paṭisandhi-cittas)</b>	..... 135
• <b>Planes of Rebirth after Death</b>	..... 135
<b>* CHAPTER [6] THE IMPORTANT LAW OF KAMMA</b>	
• <b>The Discovery of the Law of Kamma</b>	..... 137
• <b>The Explanation of the Law of Kamma</b>	..... 138
• <b>Who Kills the Mosquito?</b>	..... 138
• <b>How Do Kammas Bear Results?</b>	..... 140
• <b>Kamma Bears Results a Billionfold</b>	..... 140
• <b>Donate a Quarter and Become a Millionaire</b>	..... 142
• <b>The Operation of the Law of Kamma</b>	..... 143
(a) <b>Four Kinds of Kammas according to Function</b>	..... 144
(b) <b>Four Kinds of Kammas according to Priority of Bearing Results</b>	..... 146
(c) <b>Four Kinds of Kammas according to the Time of Bearing Results (Pākakāla Kamma Catukka)</b>	..... 149
• <b>Illustrations of Immediately Effective Kammas Bearing Results</b>	..... 150
• <b>Illustrations of Subsequently Effective Kammas Bearing Results</b>	..... 151
• <b>Illustrations of Indefinitely Effective Kammas</b>	

8 ❖ *The Great Disvoery of Ultimate Science*

Bearing Results .....	153
• Our Indefinitely Effective Kammās always Follow us .....	154
• All Kammās Become Defunct When One Becomes an Arahant .....	154
<b>(d) Four Kinds of Kammās with Respect to the Places of Fruition (<i>Pākaṭhāna Kamma Catukka</i>) .....</b>	<b>155</b>
• <b>So the Mind or Kamma is the Real Creator of all Living Beings!</b> .....	<b>157</b>
(a) Immoral Kammās Create Four Types of Woeful Beings ...	157
(b) Sense-sphere Moral Kammās Give Rise to Three Types of Human Beings and Celestial Beings .....	157
(c) How do Fine-material Sphere Moral Kammās Give Rise to 16 Rūpa-Brahma Realms? .....	159
(d) Arūpa Moral Kammās Create Four Types of Arūpa-Brahmās .....	160
• The Chart Showing Thrity-One Planes of Existence .....	160
• <b>The Extremely Powerful Law of Kamma</b> .....	<b>162</b>
• <b>Why are People Different from One Another?</b> .....	<b>162</b>
• <b>Can We Create Our Fate and Fortune as We Like?</b> .....	<b>166</b>
<b>* CHAPTER [7] THE IMPORTRANT DOCTRINE OF DEPENDENT ORIGATION</b>	
• The Doctrine of Dependent Origination ( <i>Paṭiccasamuppāda</i> ) ....	169
• Twelve Factors of Dependent Origination .....	169
• Eleven Causal Relations of Dependent Origination .....	171
• The Rounds of Births and Deaths in Terms of Five Causes and Five Effects .....	177
• The Rounds of Births and Deaths in Terms of Three Rounds .....	180
• The Rotation of Dependent Origination in Terms of Five Causes and Five Effects .....	182
• The Two Roots of Dependent Origination .....	182
• No Beginning in Samsāra .....	183
• <b>Concrete Evidences of Past Existences and Future Existences</b> .....	<b>184</b>
• Seeing Uncountable Past Existences and Uncountable Future Existences .....	185



• Discovering the Law of Kamma and the Doctrine of Dependent Origination .....	186
• Knowing Past Existences, Past Activities, Past Learnings, Intellectual Level of Every Body .....	187
• Persons who Remember their Past Existences .....	188
• Remembering Past Existences through Hypnosis .....	190
• <b>Edgar Cayce, the American Miracle Man</b> .....	191
• Life-Readings which are more Exact than Astrological Chart .....	193
• A Maiden Telegraph Operator .....	194
• Explanations the Stories of Bridy Murphy and Edgar Cayce .....	195
• Concrete Evidences of Future Existences .....	196
• <b>The Amazing True Story of Eastelle Roberts and the Spirit Red Cloud</b> .....	197
• The Secret Message between two Lovers .....	199
• Communication between the Public and their Dead Relatives through a Medium .....	199
• <b>Direct Voice Contact with the Spirits</b> .....	201
• <b>Lovers from different Worlds can be Together again</b> .....	202
• Mrs. Leonora Piper, a White Crow and Benefactor .....	204
• There should be no Doubt about Past Existences and Future Existences .....	205
<b>* CHAPTER [8] THE FOUR NOBLE TRUTHS AND NIBBĀNA</b>	
• The Greatest Noblest Universal Noble Truths .....	207
<b>(1) The Noble Truth of Suffering</b> .....	208
• Five Aggregates of Clinging ( <i>Upādānakkhandhas</i> ) .....	209
<b>(2) The Noble Truth of the Origin of Suffering</b> .....	210
• Craving Takes Delight in New Existences .....	211
<b>(3) The Noble Truth of the Extinction of Suffering</b> .....	212
• Nibbāna, the Third Noble Truth, Really Exists! .....	215
<b>(4) The Noble Truth of the Path leading to the Extinction of Suffering</b> .....	217
<b>* CHAPTER [9] DEVELOPMENT OF SPIRITUAL PROGRESS</b>	
• <b>How to Live Wisely, Happily and Peacefully</b> .....	219
• The True Causes of Unhappiness, Worrying till	

10 ❖ *The Great Disvoery of Ultimate Science*

Death and Woeful Rebirth	..... 220
• The Minds of Worldling are Overwhelmed by Defilements...	221
• <b>Sensual Pleasure is not Real Happiness</b>	..... 224
• <b>The Noble Battle Against Evil Forces</b>	..... 225
• <b>Classification of Immoral Mental Factors into Nine Categories</b>	..... 226
1 Four Cankers or Intoxicants ( <i>Āsavas</i> )	..... 226
2 Four Floods ( <i>Oghas</i> )	..... 227
3 Four Bonds ( <i>Yogas</i> )	..... 227
4 Four Graspings ( <i>Upādānas</i> )	..... 228
5 Four Ties ( <i>Ganthas</i> )	..... 228
6 Six Hindrances ( <i>Nīvaraṇas</i> )	..... 229
7 Seven Latent Defilements ( <i>Anusaya Kilesās</i> )	..... 230
8 Ten Fetters ( <i>Samyojanas</i> ) according to Abhidhamma Piṭaka...	230
9 Ten Defilements ( <i>Kilesās</i> )	..... 231
• Review of the Operations of 14 Immoral Mental Factors as Nine Categories	..... 233
• <b>Compendium of Enlightenment Factors</b> ( <i>Bodhipakkhiya Saṅgaha</i> )	..... 234
1 Four Foundations of Mindfulness ( <i>Satipaṭṭhānas</i> )	..... 234
2 Four Supreme Efforts ( <i>Sammappadhānas</i> )	..... 235
3 Four Foundations of Accomplishment ( <i>Iddhipādas</i> )	..... 236
4 Five Faculties ( <i>Indriyas</i> )	..... 236
5 Five Powers ( <i>Balas</i> )	..... 237
6 Seven Constituents of Enlightenment ( <i>Bojjhaṅgas</i> )	..... 238
7 Eight Constituents of the Noble Eightfold Path ( <i>Maggaṅgas</i> )	..... 239
• Review of Enlightenment Factors	..... 240
<b>* CHAPTER [10] PURIFICATION AND DEVELOPMENT OF THE MIND</b>	
• The Noble Battle Within the Mind	..... 242
• <b>Systematic Purification and Development of the Mind</b>	..... 244
• <b>How to Perform Meritorious Deeds?</b>	..... 244
• <b>The Basic Training of Morality (<i>Sīla</i>)</b>	..... 247
• <b>Ten Courses of Immoral Actions (Bad Conduct)</b>	..... 248
• <b>Ten Courses of Moral Actions (Good Conduct)</b>	..... 249

• <b>The Procedure for Observing Pañca-Sīla together with Threefold Refuge</b>	250
• The Great Benefits of Taking Threefold Refuge	252
• The Story of Venerable Tisaraṇa-gāmaṇiya Thera	253
• The Wonderful Benefits of Observing Pañca-Sīla	254
• <b>Pure Morality Leads to the Best Moral Character and World Peace</b>	255
• <b>Moral Character is the most important Quality of a Person</b>	256
• <b>The Ideal Way of Living most Happily and Creating World-Peace</b>	256
* <b>The Higher Teaching of Ten Bases of Meritorious Deeds for greater Happiness and greater Benefits</b>	257
• Brief Explanation of Ten Bases of Meritorious Deeds	258
(a) <i>Dāna</i> – Alms-giving	258
(b) <i>Pattidāna</i> – Sharing Merits to others	259
(c) <i>Pattānumodana</i> – Rejoicing Other's Merits by saying 'Sādhū'	259
(d) <i>Sīla</i> – Morality, observing 5, 8, 9, 10 Moral Precepts	259
(e) <i>Appacāyana</i> – Reverence to Elders and holy Persons	261
(f) <i>Veyāvacca</i> – Volunteer Service in wholesome Deeds	261
(g) <i>Bhāvanā</i> – Meditation	262
(h) <i>Dhamma-savana</i> – Listening to Dhamma Sermons	265
(i) <i>Dhamma-desanā</i> – Expounding the Dhamma	266
(j) <i>Diṭṭhiṃjakkamma</i> – the Right View of Knowing Kamma and its Result	267
* <b>CHAPTER [11] THE HIGHEST MUNDANE DEVELOPMENT OF THE MIND</b>	
• <b>The Highest Teaching of the Noble Eightfold Path</b>	269
• Brief Description of the Noble Eightfold Path, consisting of the Noble Threefold Training	269
* <b>Cultivating the Higher Morality for Overall Purity</b>	270
(a) Cultivating Pātimokkha-saṃvara Sīla	270
(b) Cultivating Indriya-saṃvara Sīla	271
(c) Cultivating Ājīvaparissuddhi Sīla	271
(d) Cultivating Paccaya-sannissita Sīla	271

12 ❖ *The Great Discovery of Ultimate Science*

• <b>Keeping Pure Morality is a Great Attainment in Life</b> .....	271
* <b>Development of the Mind to Attain Jhānas and Supernormal Powers</b> .....	272
• Five Jhāna Factors Inhibit Hindrances from Arising .....	273
• <b>The Purpose and Objective of Developing Concentration</b> .....	273
• <b>Undertaking Mindfulness of Breathing (<i>Ānāpānassati</i>)</b> .....	274
(a) The Four Basic Steps of Mindfulness of Breathing .....	274
(b) First Step : Awareness of the In-breath and the Out-breath.....	275
(c) The Counting Method to Control the Mind .....	276
(d) Second Step : Awareness of the Length of Breath .....	276
(e) Third Step : Awareness of the Whole Breath .....	277
(f) Fourth Step : The Disappearance of the Breath .....	278
(g) The Appearance of Meditation-Signs .....	279
(h) The Arising of Fourfold Jhānas .....	280
(i) Mastery of the Jhāna in Five Ways .....	281
(j) The Second Rūpāvacara Jhāna .....	282
(k) The Third Rūpāvacara Jhāna .....	283
(l) The Fourth Rūpāvacara Jhāna .....	283
• <b>Development of Eight Jhāna Attainments on Ten Kasiṇas and Four Aruppas</b> .....	284
• <b>Development of Arūpa Jhānas by Meditation on Āruppas</b> .....	287
• <b>Development of Mundane Supernormal Powers (<i>Abhiññāsa</i>)</b> .....	288
• <b>The Eight Qualities of the Mind required for Developing Supernormal Powers</b> .....	291
• Five or Seven Mundane Supernormal Knowledges .....	292
* <b>CHAPTER [12] THE HIGHEST SUPRAMUNDANE DEVELOPMENT OF THE MIND</b>	
• Undertaking the Noble Training of Wisdom .....	295
• Systematic Purification of the Mind .....	295
[3] <b>Undertaking the Purification of View (<i>Ditthi Visuddhi</i>)</b> .....	295
(a) Defining Ultimate Materialities ( <i>Rūpa-kammaṭṭhāna</i> ).....	296
(b) Defining Ultimate Mentalities ( <i>Nāma-Kammaṭṭhāna</i> ).....	298
• Independent Mind-door Cognitive Series of Consciousnesses ...	301
• The Characteristic of Not-self ( <i>Anatta</i> ) becomes distinct .....	302
• Discerning Five Aggregates of Grasping .....	303

<b>① The Knowledge of Defining Mentality-Materiality Arises</b>	..... 303
<b>[4] Undertaking the Purification by Overcoming Doubts</b>	..... 303
(a) Discerning the Causes Which Produce Materialities	..... 304
(b) Discerning the Causes Which give rise to Mentalities	..... 304
(c) Discarding Sixteen Kinds of Doubt	..... 305
(d) Discerning the Causal Relations of Dependent Origination	..... 305
<b>② The Knowledge of Discerning the Causes of Mentality and Materiality Arises</b>	..... 309
• <b>Becoming a Junior Stream-Winner (<i>Cūla-Sotāpanna</i>)</b>	..... 309
<b>[5] Undertaking the Purification by Knowledge and Vision of the Path and Not-Path</b>	..... 310
• Vipassanā Meditation the Buddha's Way	..... 310
(a) Discerning all Materialities and all Mentalities again for Undertaking Vipassanā Meditation	..... 310
(b) Vipassanā Meditation on Materialities	..... 310
(c) Vipassanā Meditation on Mentalities	..... 311
(d) Vipassanā Meditation on Materialities and Mentalities Collectively	..... 311
(e) Addhāpaccupanna Vipassanā Meditation	..... 312
(f) Vipassanā Meditation in Three Periods	..... 312
(g) Vipassanā Meditation on Gross and Subtle, Inferior and Superior Materiality and Mentality	..... 312
(h) Vipassanā Meditation on Present Five Aggregates	..... 312
(i) Vipassanā Meditation on Past-Present - Future Five Aggregates	..... 313
(j) Vipassanā Meditation in 40 Ways	..... 313
(k) Vipassanā Meditation on the Causes and Effects of Dependent Origination ( <i>Paṭiccasamuppāda</i> )	..... 313
(l) Vipassanā Meditation on Material Septad and Immaterial Septad	..... 313
<b>③ Sammasana-ñāṇa Reaches the Highest Level</b>	..... 314
• <b>Developing Udayabbaya-ñāṇa</b>	..... 314
(m) Momentary-Present Vipassanā Meditation	..... 314
(n) The Broad Method of Vipassanā Meditation in connection with Udayabbaya-ñāṇa	..... 315

14 ❖ *The Great Disvoery of Ultimate Science*

• The Appearance of Vipassanā Impurities	..... 315
<b>[6] Undertaking the Purification by Knowledge and Vision of the Way</b>	..... 316
(o) Undertaking Fourfold Anupassanā Meditation	..... 316
(p) Vipassanā Meditation on Four Postures and Reflection with Wisdom ( <i>Iriyāpatha-Sampajaññā</i> )	..... 317
④ The Arising of <i>Udayabbaya-ñāṇa</i>	..... 317
(q) Meditation Focused on the Dissolution of Mentalities-Materialities ( <i>Bhaṅgānupassanā</i> )	..... 318
⑤ The Knowledge of Discerning the rapid and incessant Dissolution of Mentalities-Materialities arises	..... 319
(r) Undertaking Ñāṭa-Ñāṇa Vipassanā	..... 319
(s) Vipassanā Meditation on the Dissolution of Paṭiccasamuppāda	..... 319
⑥ The Arising of Bhaya-ñāṇa	..... 319
⑦ The Arising of Ādīnava-ñāṇa	..... 320
⑧ The Arising of Nibbidā-ñāṇa	..... 320
⑨ The Arising of Muñcitukamyatā-ñāṇa	..... 321
⑩ The Arising of Paṭisaṅkhā-ñāṇa	..... 321
⑪ The Arising of the Knowledge of Equanimity	..... 322
• From Conformity Knowledge to Path-Wisdom	..... 322
⑫ The Arising of Anuloma-ñāṇa	..... 323
<b>[7] Undertaking the Purification by Knowledge and Vision</b>	..... 324
13 Sotāpatti-magga and Stream-Winner	..... 325
14 Sakadāgāmi-magga and Non-returner	..... 325
15 Anāgāmi-magga and Non-returner	..... 325
16 Arahatta-magga and Arahant	..... 325
• Attainment of the Highest Supramundana Development of the Mind	..... 326
• The Greatest Wish to all Human Beings	..... 327

## INTRODUCTION

- What is 'Ultimate Science' or 'Supreme Science'?

Just as the science of matter and energy is called 'Material Science', so too the science of ultimate realities should be called 'Ultimate Science'. As ultimate realities are the last and final things to be learned and known, that is another reason to call the study and knowledge of ultimate realises 'Ultimate Science'.

Moreover, the ultimate realities are the most difficult things to learn, the most important things to know, and the knowledge of ultimate realities can be put into practice to live most wisely, most happily and most beneficially with the best moral character and also for developing permanent community-peace and world-peace, and for attainment of the greatest spiritual progress and the highest and best attainment in life. So the Ultimate Science can also be called 'Supreme Science'.

- What are Ultimate Realities?

Ultimate realities are the most basic fundamental and indivisible things that really exist in nature and in the universe. They comprise ultimate mentalities, ultimate materialities and Nibbāna. Ultimate mentalities are the most basic components of the mind. They consist of consciousness and 52 types of mental factors. Consciousness is that which is aware of sense-objects and it is the leader and forerunner among mentalities. Mental-factors depend on consciousness for their arising and they arise and perish together with consciousness. They are also aware of sense-objects, they assist consciousness to know sense-objects in detail, and they influence the mind and the people in many ways. They make the mind most powerful.

Ultimate materialities are much more subtle and finer than matter known in science. Materiality is defined as that which changes form, colour, state, owing to opposite physical conditions such as coldness and hotness. For example, ice changes to water and then to water-vapour on heating. On cooling, water-vapour changes back to water and then to ice.

All the 28 ultimate materialities arise in living bodies – male sex-

**materiality is absent in females, and female sex-materiality is absent in males. All inanimate things outside the bodies, such as earth, stones, iron, water, fire, air, trees, fruits, are made up of only 8 ultimate materialities, called heat-born pure octads.**

**So living beings are made up of ultimate mentalities and ultimate materialities, which are the final irreducible components of living beings. If we can analyse the bodies and minds of living beings, correctly and systematically, we shall observe only ultimate mentalities and ultimate materialities.**

Ultimate mentalities and ultimate materialities are so subtle and so fine that they have no form, no shape; they cannot be detected by any science instrument, and they cannot arise singly. Consciousness combines with at least 7 essential mental factors to form eye-consciousness, ear-consciousness, nose-consciousness, etc. These various combinations of consciousness and mental factors represent various minds.

Four primary materialities or primary elements combine with at least with four derived materialities to form material groups.

**These mental groups or minds and material groups are still so subtle that they cannot be detected by science-instruments. As they are involved in psychophysical processes, which are occurring continuously and incessantly in all living beings throughout their whole lives, they should be known by scientists, psychologists and philosophers. But scientists and other people do not know about the mind as well as about the true facts and natures of existences. The ignorance of the minds and the existences is a great loss to humanity.**

**Nibbāna is the goal of Buddhism where no suffering exists and only eternal peace and supreme happiness exist. It can be realized and experienced in this very life with supramundane consciousnesses or minds, which can be developed by undertaking insight meditation.**

**• The Mind is most Powerful and most Important**

**Scientists, psychologists and philosophers know that the mind is most powerful and most important in the world, because it is the mind that creates natural sciences and technology, psychology and philosophy, languages and literature, culture and civilization, and all the wonderful things made by men, like saloon-cars, ocean-liners,**



aeroplanes, space-ships, televisions, computers, ipads, iphones, etc. **As the mind controls everyone's thoughts, speeches and actions, it controls the whole world. Yet people do not know what the mind really is, because there is no scientific instrument to detect the mind up till now.**

Some scientists even postulated that the brain functions as the mind. This is not correct. The brain is materiality, and materiality cannot know, cannot think, and cannot be developed to attain supernormal knowledges.

**Professor Sir John Eccles,<sup>1,2</sup> the most prominent Neurologist in the United Kingdom, performed a special research on the brain and made the remark: *"The study on the structure of the brain reveals that the brain is a kind of computer run by a ghost. The ghost here means something that cannot be detected by instruments which are used to detect material things."***

**That ghost is really the mind as the mind controls our thoughts, speeches and actions and also the brain.**

**Leo Tolstoy, the well known Russian writer and religious philosopher, who won the Nobel Prize with his great novel "War and Peace", considered seriously about existence and remarked: *"How did my life come into existence? Why am I alive? What is most important to do in life? Shall I be reborn again after death? What kind of existence shall I become? These questions are certainly very important. As I cannot find the answers, I feel that the place I am standing collapses."***

**The Ultimate Science can answer all the questions concerned with the mind and existences rationally and correctly.**

**• Who Discovered Ultimate Realities and How did He Know Them?**

**As science-instruments cannot detect ultimate mentalities and ultimate materialities, scientists, psychologists and philosophers will never be able to discover ultimate realities. Only when an Omniscient Buddha appears in the world, teaches them and shows the people the way how to discern, define, and know them, can the people know the ultimate realities.**

---

*1, 2. "Kamma, the Real Creator", by Dr. Mehm Tin Mon, pp. 106, 13.*

• **Who is an Omniscient Buddha? Can He Know everything?**

An Omniscient Buddha is the noblest, wisest and most powerful person, who truly possesses Omniscient Wisdom, which knows correctly everything that should be known. Human beings, celestial beings and Brahmās respect him and worship him as the greatest teacher and the greatest benefactor. He raises the status of men to the highest level, teaches men and gods (celestial beings or Devas and Brahmās) all what they should know, and enlightens many million humans and gods to become Noble Persons, who can enjoy the eternal peace and supreme happiness of Nibbāna for ever. He also describes in detail how he becomes an Omniscient Buddha, and we can read this detailed description in "The Great Chronicles of Buddhas," Volume I, II, written by Bhaddanta Vicittasārābhivamsa, *Tipiṭakadhara Dhammabaṇḍā-gārika, Abhidhaja Mahāraṭṭhaguru*, Singapore Edition.

We are very lucky to come across the Dispensation of **Buddha Gotama**, who appeared in the world in 588 B.C. I shall describe some of his great qualifications and brief biography<sup>3</sup> in this book.

• **The Birth of Prince Siddhattha, the Bodhisatta<sup>3</sup>**

On the full-moon day of May, 623 B.C., **Prince Siddhattha**, the Bodhisatta (future Buddha), was born while his mother was standing and holding a branch of sal-tree in full bloom in Lumbinī Garden in Nepal.

His mother was **Queen Mahā Māyā Devī**, the Chief Queen of **King Suddhodana**, who ruled the Sākya clan from **Kappilavatthu City** in northern India near Nepal. Soon after birth, the Prince stood on the ground, looked at ten directions, seeing no one equal to him, walked seven steps northward, and made a bold exclamation:

***"I am the noblest among humans, devas and Brahmās.***

***I am the greatest in power among humans, devas, Brahmās.***

***I am most worthy of admiration among humans, devas, Brahmās."***

---

3 "The Great Chronicles of Buddhas", Vol. I, by Bhaddanta Vicittasārābhivamsa, *Tipiṭakadhara Dhammabaṇḍā-gārika, Abhidhaja Mahāraṭṭhaguru*, pp. 222-292, Singapore Edition.

The Prince had already fulfilled (a) **Ten Noble Perfections** of (1) alms-giving, (2) morality, (3) renunciation, (4) wisdom, (5) effort, (6) tolerance, (7) truthfulness, (8) resolution, (9) loving-kindness, (10) equanimity, and also (b) **Five Great Sacrifices** of (1) great treasure and kingdom, (2) sons and daughters, (3) beloved wife, (4) his body-parts, (5) his life, and (c) **Three Noble Practices** aiming at (1) the welfare of all beings, (2) the welfare of his relatives, (3) the attainment of Buddhahood, in his uncountable past existences, starting from his existence of **Ascetic Sumedha**, when he received the **Prophecy of Buddha Dipaṅkarā** that he would become a future Buddha four *asaṅkkheyyas* (incalculable aeons) and one hundred thousand worlds ago.

**All the incomparable great merits of his uncountable great meritorious deeds were accumulated in the mental stream of Prince Siddhattha, making him noblest, greatest in power and most worthy of veneration in the three worlds of humans, devas and Brahmās.**

#### • The Ceremony for Naming the Prince

On the fifth day after the Prince's birth, the King held the naming ceremony for his son. Among 108 learned Brahmins, eight were selected to foretell the Prince's fortune. **When they examined the Prince's body, they found 32 major marks and 80 minor marks of an extraordinary person.**

So they predicted: "The Prince will become a Universal Monarch if he leads a household life, but he will become a Buddha if he renounces the world."

**They also told the King that the cause of renunciation would be seeing four omens: an old man, a sick man, a dead man and a recluse.** They also named the Prince "**Siddhattha**", meaning that he would succeed in accomplishing the task for the greatest benefit of the whole world.

#### • Development of the First Rūpāvacara Jhāna

**When the Prince was just about two months old, the raining season came and King Suddhodana performed a grand ploughing ceremony.** The baby Prince was placed under the cool shade of a rose-apple tree near the field. When the ploughing ceremony started,

20 ❖ *The Great Discovery of Ultimate Science*

his nursing attendants and security-guards, thinking that he was asleep, went to see the ceremony.

**The Prince quickly rose and sat cross-legged, undertaking ‘mindfulness of breathing’ (*Ānāpānassati-meditation*). Very soon, he developed the first rūpāvacara jhāna and remained absorbed in jhāna-attainment.**

When nursing attendants returned only after the noon-time, they surprisingly saw the Prince sitting in absorption and the shade of the rose-apple tree did not move although the shades of other trees moved to the east. They quickly reported to the King. On seeing the two strange miracles, the King paid obeisance to his son lovingly.

• **Prince Siddhattha’s Wonderful Display of Archery**

As King Suddhodana wanted his son to become a Universal Monarch and not a Buddha, he gave orders to keep four great omens out of sight of the Prince, and brought up his son in great royal luxury.

**When Prince Siddhattha was sixteen years old, the King thought of crowning his son King.** So he ordered to send messages to his 80,000 Sākya relatives to send their daughters, who had come of age, to the Palace. But the relatives refused to comply, saying that the Prince was handsome but had no education to support a family.

**When the King related the matter to his son, the Prince amazingly said: “My dear father, I need not learn anything. I know all the arts and skills that a Prince should know. What skill do you want me to display?”**

The King told his son to display the art of archery. On the seventh day at the great gathering of 80,000 Sākya relatives, Prince Siddhattha demonstrated twelve minor types of archery, four major archery skills and the marvellous archery skill of piercing through seven kinds of massive bodies. This wonderful demonstration, which was a feat of skill, having no equal, amazed and delighted all spectators.

Prince Siddhattha had also demonstrated similar extraordinary

wonderful skill in archery in his past existence as **Prince Asadissa**. In fact, “**The Great Chronicle of Buddhas**” states that the **Buddha** could remember all the knowledges and skills that he had learnt in his uncountable past existences up to the existence of **Sumedha**.

• **Prince Siddhattha’s Accession to the Throne**

All the Sākya relatives were so fully delighted with the incomparable powers and all round accomplishments of Prince Siddhattha that they willingly sent to the Palace their royal daughters of matchless beauty, numbering forty thousand.

Among the forty thousand Princesses, the crown, the crest and the foremost was **Princess Yasodharā**, who was **Sumittā** when Prince Siddhattha was **Sumedha**, and his life-partner for uncountable existences.

The 80,000 royal relatives, headed by King **Suddhodana**, assembled at a magnificent convention and celebrated the Coronation of Prince Siddhattha, **Yasodharā Devī** being chosen as his queen.

• **The Great Renunciation of Prince Siddhattha**

Prince Siddhattha, surrounded by young maidens, was like the **Sakka**, King of **Devas**. He was entertained day and night with pleasant music and dances, performed by female troops. He lived amidst magnificent luxury and royalty for thirteen years like a **Universal Monarch**.

When he was 29 years old, on his way to the Royal Garden in grand procession, devas or deities showed him the four Great Omens, and he decided to renounce the world, although his son, **Rāhula**, was born on that day. He became a **Pennyless Recluse** or **Ascetic**. He learned easily seven **jhānas** from **Ascetic Teacher Ālāra** and the eighth **jhāna**, called *Nevasaññā-nāsaññāyatana-jhāna*, from **Ascetic Teacher Udaka**.

He reflected that the **eight jhāna-attainments** would help him to live very joyfully and would condition him to be reborn in the highest **Arūpa-Brahmā Realm** after death, but they could not lead him to become a **Buddha**.

So the **Bodhisatta** (future **Buddha**) practised the austere practices

tice, called "Dukkara-cariyā", very painfully for six years in Uruvela Forest in Magadha country of King Bimbisāra. He also reduced his food to a handful soup for a day's meal. So he was reduced to a living skeleton and fell with his face downwards and fainted.

• **The Discovery of the Right Path to Enlightenment<sup>4</sup>**

When the Bodhisatta regained consciousness, he reflected deeply: *"I have practised this austere practice with the greatest effort and steadfast mindfulness, enduring the greatest pain for six years. Yet I did not get enlightened as a Buddha. There would be another way to attain enlightenment and Buddhahood".*

Then he remembered that he had developed the first rūpāvacara jhāna attainment when he was just about two months old. At that time his mind was very pure, clear, calm and peaceful. Therefore, the development of jhānas must certainly be the true Path for the realization of enlightenment and Buddhahood.

He also realized that he must take some solid food to resuscitate and strengthen his enunciated and withered body. So he took his alms-bowl and went round the near-by market town of Senā for alms-food. He sustained his withered body with whatever food he received. Within a week, he regained strength and the major characteristics of a great man. He also practised to develop the eight jhānas and five Supernormal Knowledges very skilfully.

• **A Jewel Throne Appeared under the Bodhi Tree**

In the evening of the day when the Bodhisatta would be enlightened as a Buddha, he walked towards the **Bodhi Tree**. On the way a Brahmin grass-cutter, named **Sotthiya**, offered him eight handfuls of grass. He scattered the grass on the ground at the foot of the Bodhi Tree. Immediately a large magnificent jewel throne appeared. This was also an effect of his accumulated great merits.

With the Mahābodhi Tree as the back-drop, facing east and with a steadfast mind, the bodhisatta sat on the jewel throne, assuming

---

4. "The Great Chronicles of Buddhas", Vol. I, by Bhaddanta Vicittasārābhivamsa, *Tipiṭakadhara*, pp. 298-328.

the invincible cross-legged posture. He declared: “*Unless and until I attain Buddhahood, I will not change my cross-legged posture!*”

• **Development of Supernormal Knowledges and the Great Discovery of Ultimate Mentalities and Ultimate Materialities**

The Bodhisatta undertook *Ānāpānassati meditation* and developed the fourth rūpāvacara jhāna, which is the foundation for developing supernormal powers. As his mind was totally pure, soft and tender, being amenable to his wishes, as soon as he inclined his mind towards supernormal knowledge of former existences, *pubbenivāsānussati-abhiññā* arose in him.

Through this supernormal knowledge, he recollected and saw all his past existences, past activities, past events and experiences up to and beyond the existence of Sumedha, four *asaṅkheyyas* and one hundred thousand world-cycles ago.

Moreover, he could also see all his past existences in terms of ultimate mentalities and ultimate materialities, arising and perishing very rapidly and incessantly, connecting all his past existences in a continuous state of flux, like the flame of an oil-lamp or like the current of a river.

While he was fulfilling perfections to become a Buddha, he was ordained as a bhikkhu in the Dispensations of five Buddhas, learned Three Piṭakas (Buddhist Scriptures) and meditated until he attained *Saṅkhārupekkhā-ñāṇa*, the ninth insight wisdom.

As the Bodhisatta remembered this vipassanā meditation very well, he could also define each ultimate mentality and each ultimate materiality by their respective characteristics, functions, manifestations, and proximate causes for their arising. He came to realize that what really exist in all living beings and in the whole universe are only these ultimate mentalities and ultimate materialities, arising and perishing very rapidly and incessantly, leaving nothing permanent to be called 'person', 'man', 'woman', 'I', 'you', 'self', 'soul', 'ego', 'jīva', 'atta', etc.

*The knowledge of defining ultimate mentalities and ultimate materialities by their respective characteristics, functions, manifestations, and proximate causes for their arising, is called “Nāma-rūpa Pariccheda-ñāṇa”. This knowledge is the land-mark of attain-*

*ing the “Purity of View”, which can dispel the wrong views of “Personality-belief,” taking wrongly that ‘person’, ‘man’, ‘woman’, ‘I’, ‘you’, really exist, and “Self-elusion”, taking ‘self’, ‘soul’, ‘ego’, ‘jīva’, ‘atta’ really exist.*

At the middle watch of that auspicious full-moon night the Bodhisatta directed his mental stream towards acquiring the Supernormal Knowledge of Divine Power of Sight or Divine Eye in brief, and immediately *Dibba-cakkhu-abhiññā* (Divine-Eye Supernormal Knowledge) arose in him.

Again through his most powerful Supernormal Knowledge of Divine Eye, the Bodhisatta could see all living beings and inanimate things in one hundred thousand crores of world systems, but he could not see any Ruler of the Universe and any Almighty God who could create living beings. He could also penetratively see ultimate mentalities and ultimate materialities, arising and perishing very rapidly and incessantly in all beings so that they all have the common characteristics of *impermanence (anicca)*, *suffering (dukkha)* and *not-self* or *‘no-soul’* or *‘no-atta’ (anatta)*.

He could also see dying persons and where they were reborn after death; most of them were reborn in woeful abodes. He also attained the following two Supernormal Knowledges in connection with Divine Eye.

- (1) *Yathākammūpaga-ñāṇa* – Supernormal Knowledge of seeing beings in 31 planes of existence and Knowing their respective ‘Kammas’, which give rise to their present existences.
  - (2) *Anāgatamisa-ñāṇa* – Supernormal Knowledge of knowing future existences of oneself and of others, and also future events and future worlds.
- The Discovery of the Law of Kamma and the Doctrine of Dependent Origination

Kamma is volitional action. Volition (*cetaseā*) is a neutral mental factor, which associates with all minds. Volition sets the motive to perform an action, and prompts consciousness and other mental factors, that associate with it, to do their respective functions to accomplish the action. As the action is accomplished by the efforts of volition, the Buddha identified volition with the action (*kamma*)



and stated:

*"O monks, it is volition that I call kamma. Prompted by volition, one performs the action through body, speech or mind."*

According to Abhidhammā Commentary, the minds arise and perish continuously one after another at the tremendous rate of more than one thousand billion minds per eye-wink. Thus in performing a moral or immoral action, many billion moral minds or immoral minds arise and perish every second, depositing many billion kammas in the mental stream. The volitions, associated with moral or immoral minds, are called co-nascent moral or immoral kammas, and the kammas deposited in the mental stream are called asynchronous moral or immoral kammas as the times they are formed and they bear results are different. In ordinary conversation both types of kammas are simply spoken just as 'kammas'.

In Physics we have a Newton's Law, which states:

*"To every action, there is an equal and opposite reaction".*

*As the Law of Kamma, we may state: "To every action, an equal and opposite reaction may come a billion times", as billions of kammas are formed during the action.*

*"If we kill a chicken, we may be killed in return a billion times in a similar way."* This fact is illustrated by the story of Dhamma Dinnā, an Arahant, on pages 141-142. In Myanmar, we also have a saying:

*"If we donate as much as a banyan-seed, we shall get the benefits greater than a banyan-tree".*

We may also regard asynchronous Kammas as Plant-seeds. As a mango-seed gives rise to a mango-tree together with mango-fruits, and an apple seed gives rise to an apple-tree together with apple-fruits, so also a potent moral kamma can give rise to a human-existence or celestial existence together with human-wealth or celestial happiness, and a potent immoral kamma will give rise to a woeful existence together with woeful suffering.

Those, who can develop rūpāvacara jhānas and maintain the jhānas till death, will be reborn as rūpa-brahmās in brahma-realms after death, enjoying great bliss and very long lives.

Those, who can develop arūpa-jhānas and maintain them till death,

will be reborn as arūpa-brahmās only with minds and without bodies, enjoying greater bliss and very long lives by the power of meditation.

In fact, the Buddha described logically and rationally how the 'mind' creates all living beings in the 31 planes of existence in every world through its kamma property and deduced the Law of Kamma and the remarkable Doctrine of Dependent Origination (*Paṭiccasamuppā-da*), which explains beautifully the rounds of rebirths of all living beings in terms of eleven cause-effect relations, involving ultimate mentalities and ultimate materialities. The Law of Kamma and the Doctrine of Dependent Origination are described comprehensively in Chapters [6] and [7].

• The Bodhisatta Undertook Great Insight Meditation<sup>5</sup>

Then the Bodhisatta undertook the Great Insight Meditation (*Mahāvajira Vipassanā*). He developed the Fourth Rūpāvacara Jhāna and the Supernormal Knowledge of Divine Eye with which he could see all living beings in one hundred thousand crores of world systems. He could also penetratively see the ultimate mentalities and the ultimate materialities, arising and perishing very rapidly and incessantly, in all living beings.

When he contemplated the true nature of those living beings, living in each world-system and belonging to three periods of time (past, present, future), he came to know very well that no matter how numerous devas, humans, brahmās were in a single world-system, they could be reduced to twelve factors of Dependent Origination as ultimate realities.

He could discern the same phenomena in all other world-systems. Summing up the number of objects of vipassanā meditation, as there are a hundred thousand crores of world-systems, there are also a hundred thousand crores of each of the twelve factors of Dependent Origination. So the total number of these objects for

---

5. "The Great Chronicles of Buddhas", Vol. I, by the most Venerable Mingun Sayādaw Bhaddanta Vicittasārābhivaṃsa, *Tipiṭakadhara, Dhammabhaṇḍāgārika*, pp. 325-328

twelve factors became one million and two hundred thousand crores (1,200,000 crores).

He then contemplated each of these factors by reflecting their common characteristics of '*impermanence, suffering and not-self*'.

As all the twelve factors are ultimate mentalities and ultimate materialities, they arise and perish very rapidly and incessantly. So they have the characteristic of '*impermanence*' (*anicca*).

What is not permanent is '*unsatisfactory*' and to be tortured incessantly by the dissolution of mentalities and materialities, which constitute our most cherished minds and bodies, really amount to '*suffering*' (*dukkha*).

Moreover, as mentalities and materialities have no form, no shape, and they arise and perish extremely rapidly, leaving no permanent entity to be called 'person', 'I', 'you', 'self', 'soul', 'ego', 'jīva', 'atta', etc., they also have the characteristic of '*not-self*' (*anatta*).

As each factor of Dependent Origination promotes three insight knowledges (*vipassanā-ñāṇas*), namely, the insight-knowledge of impermanence, the insight-knowledge of suffering, and the insight-knowledge of not-self, there are altogether 3,600,000 crores of Mahāvajira Insight Wisdom.

As the Bodhisatta could observe three characteristics clearly in all mentalities and materialities in one hundred thousand crores of world-systems and his insight-knowledge was extremely strong, he could develop ten insight-knowledges (described on page 48) very quickly.

- Attainment of Omniscient Wisdom and Buddhahood?

The noble Bodhisatta developed the four Path-consciousnesses, one after another quickly, and the fourfold Path-Wisdom, which associated with four Path-consciousnesses, totally eliminated all defilements from his mind. Soon after the last Path-consciousness, called Arahatta-magga, its fruit-consciousness called Arahatta-phala arose (pp. 48-51). At that moment his mind was so pure and so clear that his extremely great merit, that he had accumulated by

fulfilling Ten Great Perfections and Five Great Sacrifices in his uncountable past existences, bore their unique great fruits and he became endowed with Omniscient Wisdom (*Sabbaññuta-ñāṇa*), the Fourteenfold Wisdom of a Buddha, the Eighteen Special Qualities (*Avenika Dhamma*) and the Fourfold Valorous Wisdom (*Vesārajja-ñāṇa*).

Simultaneously with the attainment of Omniscient Wisdom, he became a Fully Self-Enlightened *Sammāsambuddha*, the Supreme Head of Three Worlds of devas, humans and *Brahmās*.

• **The Great Teaching of Abhidhamma<sup>6</sup>**

On the fourth week after his Fully Self-enlightenment as a *Sammāsambuddha*, the Buddha stayed in a golden chamber created by *devas* near the Bodhi Tree, and reflected in detail all the features and functions of all ultimate realities.

In his seventh *vassa* (Buddhist lent during rain-retreat) the Buddha taught all about ultimate realities in his higher teaching called **Abhidhamma** in *Tāvātimsā* celestial realm to *devas* and *Brahmās* from ten thousand world-systems. He taught day and night continuously without break for three months. The Buddha's rate of speech is 128 times faster than that of an average person. Thus, with such unimaginable fast rate of speech, the Abhidhamma that he preached continuously for three months is endless and incomparable.

Every day when the time came for going on alms-round, the Buddha, with his supernormal power, created another identical Buddha after his own image, and let the created Buddha act exactly after his own manner, preaching with a voice like his own to the extent prescribed by him.

The Buddha himself came down to the human world, took a bath at Anotatta lake in the Himalayas, and proceeded to Uttara Kuru (North Island) for receiving alms-food. Then he returned to the delightful Anotatta lake and partook of his food on the peaceful

---

6. “*The Great Chronicles of Buddhas*”, Vol. I, by the most Venerable Mingun Sayadaw Bhaddanta Vicitta Sārābhivaṃsa, Singapore Edition, pp. 615-618.

bank of the lake. After his meal, he proceeded to the forest of Sandal trees to spend the day.

**Venerable Sāriputta, the right-hand chief disciple of the Buddha,** went to the Sandal tree forest to attend on the Buddha. Whereupon, the Buddha told him the gist and the guidelines of Abhidhamma that the Buddha taught in Tāvātimsā that day.

The Buddha knew that Sāriputta, who was foremost in wisdom among his disciples, could reflect on that gist and outlines in a thousand ways to understand the Abhidhamma that the Buddha taught in Tāvātimsā that day.

The Buddha returned to Tāvātimsā in the afternoon to continue teaching Abhidhamma there. Venerable Sāriputta, by reflecting on the gist and outlines given to him by the Buddha every day, could understand fully the Abhidhamma taught each day by the Buddha in Tāvātimsā. But he taught it in a form neither too brief nor too elaborate to his five hundred newly ordained bhikkhus.

**These five-hundred bhikkhus were common bats, dwelling in a cave at the time of Buddha Kassapa.** They listened respectfully to the pleasant, harmonious tone of Abhidhamma recitation by two bhikkhus who also lived in that cave. As they could develop moral minds and moral karmas in listening to Abhidhamma recitation, they were born in the Tāvātimsā celestial realm when they died.

They enjoyed the lives of *devas* from the time of **Buddha Kassapa** up to the time of **Buddha Gotama**. At the time of Buddha Gotama, they were born in the human world. They witnessed **the marvellous Twin Miracle of the Buddha** just before the Buddha went up to Tāvātimsā realm. The marvellous Twin Miracle aroused their faith and devotion, and they received ordination as monks under the personal supervision of Venerable Sāriputta. They could understand the teaching of Abhidhamma very well. When the Buddha came down from Tāvātimsā and delivered a short sermon to them, they all became Arahants, the highest attainment in life.

**The teachings of Abhidhamma in Tāvātimsā by the Buddha and in the human realm by Venerable Sāriputta came to a close simultaneously at the end of the vassa, on the full-moon day of October,**

**581 B.C.**

Eighty thousand crores of *devas* and *Brahmās* were enlightened to the Four Noble Truths and became Noble Persons (*Ariyās*). Santusita Deva, the Buddha's mother in the human world, who passed away after seven days giving birth to the Bodhisatta and became a *deva*, also became a Stream-winner. So the Buddha's preaching of Abhidhamma in Tāvātimsā realm was very immensely successful and beneficial, showing that the teachings of Abhidhamma by the Buddha is correct and most beneficial; the results of enlightening 800 millions of celestial beings to become Noble Persons, which is the noblest and highest attainment in life, verifies the truth of the teachings. It also verified the "Omniscient Wisdom of the Buddha."

*With the guidance of the Buddha, Venerable Sāriputta could teach Abhidhamma in the human world, and his teaching was approved by the Buddha. So the Abhidhamma taught by Venerable Sāriputta in the human world was classified as 'Abhidhamma Piṭaka'.*

Abhidhamma Piṭaka consists of seven great Treatises, namely, *Dhammāsaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yāmaka* and *Paṭṭhāna*. They are very profound excellent teachings.

*The whole discourse of Abhidhamma reveals the wonderful great discovery of all the ultimate realities that really exist in all living beings and in the whole universe. All psychophysical phenomena are explained rationally on the basis of ultimate realities just as chemical reactions and nuclear reactions can be explained satisfactorily on the basis of subatomic theory.*

- The Practical Aspects of the Buddha's Teachings

The Buddha is the forerunner of scientists in teaching his excellent Dhamma both in principles and in practicals and practices since over 2600 years ago. There are no assumptions, no theories or no hypotheses in his teachings. He taught out of his own experiences what he saw and understood clearly with his Divine Eye and Omniscient Wisdom.

The Buddha mentioned how knowledge could be acquired in three ways.

1. ***Sutamaya-paññā*** – knowledge acquired by learning from teachers and literature.
2. ***Cintāmayā-paññā*** – knowledge acquired by logical and rational thinking, pondering and doing research and experiments.
3. ***Bhāvanāmayā-paññā*** – knowledge acquired by direct observation with wisdom associated with jhāna-concentration or with super-normal wisdom of divine eye.

Of these three methods, the method of acquiring knowledge by direct observation with wisdom is most powerful and most accurate. The minds of worldlings are defiled and deluded with *ignorance* or *delusion* (*moha* or *avijjā*) and other defilements; so they cannot see things as they really are, and they cannot see ultimate realities at all.

In Samādhi Sutta, the Buddha persuaded monks or bhikkhus to develop the right mental concentration by undertaking Tranquillity Meditation to see things as they really are with *Yathābhūta-ñāṇa*. The right concentration is the neighbourhood concentration or jhāna concentration; the fourth rūpāvacar jhāna concentration is the best.

Nowadays in International Pa-auk Forest Buddha Sāsana Meditation Centres in Myanmar, Sri Lanka, Thailand, Singapore, Malaysia, Indonesia, United States, etc., meditators can develop neighbourhood concentration or better the fourth rūpāvacara jhāna-concentration by undertaking tranquillity meditation, and then they can analyze body and mind into mentalities and materialities, and can discern and define ultimate materialities and ultimate mentalities precisely according to their characteristics, functions, manifestations and proximate causes of their arising. They can verify the Law of

- 
7. "*Visuddhi Magga Aṭṭhakathā*", translated into Myanmar Language by Venerable Nanda Mālā, Union of Myanmar Religious Department Press.
  8. "*The Essence of Visuddhi Magga*", Vol. I, II, by Dr. Mehm Tin Mon, Mya Mon Yadanar Literature. Tel: 951-8385 261.



**Kamma and the Doctrine of Dependent Origination.** They can undertake insight meditation as taught by the Buddha.

All the Practical aspects of the Buddha's teachings with respect to the Noble Eightfold Path are collected and described in detail in three great volumes of *Vissuddhi Magga*.<sup>7,8</sup>

• **Comprehensive Description of Ultimate Realities**

Ultimate realities consist of 28 types of ultimate materialities, which are the most basic indivisible components of the living body, 53 types of ultimate mentalities, comprising consciousness and 52 mental factors, which are the ultimate components of the mind, and *Nibbāna*.

The essential features of all ultimate realities are comprehensively described in Chapters [1] to [8] of this book. They are described in more detail in my *Abhidhamma* and *Visuddhi Magga* books entitled "**The Essence of Buddha Abhidhamma**"<sup>9</sup> and "**The Essence of Visuddhi Magga**"<sup>10</sup>.

**Chapter [1]** describes how to analyse the body into material groups and how to discern and define ultimate materialities in each material group. Then it describes 28 ultimate materialities, classifying them as 4 primary materialities or elements and 24 derived materialities. Four causes – kamma, consciousness, heat and nutriment – which produce materialities as material groups, and the formation of 21 types of material groups are also described.

**Chapter [2]** describes 52 mental factors and **Chapter [3]** describes 89 or 121 types of consciousnesses or minds.

**The causes that give rise to mentalities** are the productive kammass and the **12 bases** (*āyatana*s), comprising six internal bases or six sense-doors (eye, ear, nose, tongue, body-door, mind-door), and six external bases or six sense-objects (visible object, sound, smell, taste, touch and mind-object).

---

9. "*The Essence of Buddha Abhidhamma*", Third Edition, pp. 1-321, by Dr. Mehm Tin Mon

10. "*The Essence of Visuddhi Magga*", Vol. II, by Dr. Mehm Tin Mon, pp. 42-350



People and scientists know only the first five sense-objects. They don't know 5 translucent materialities, 16 subtle materialities, 52 mental factors, 89 or 121 consciousnesses or minds, Nibbāna, and concepts such as meditation signs, which are collectively called the '**mind-object**'. The mind-object cannot appear in the five sense-doors. They can appear only in the mind-door, so they can be known only by **mind-door cognitive series of consciousnesses**.

Past sense-objects and future sense-objects can also appear in the mind-door. **Thus the mind-door is very powerful. What is the mind door?**

**The productive kammās**, which produce our present existences, also produce their resultant consciousnesses one after another continuously and incessantly throughout the whole life. The first resultant consciousness functions as **rebirth-consciousness**, linking the past life with the present life. Subsequent resultant consciousnesses function as **life-continuum consciousnesses (*bhavaṅga-cittas*)**; they function as the **mind-door**. The last resultant consciousness functions as **death-consciousness**.

**Life-continuum-consciousnesses (*bhavaṅga-cittas*)** always keep arising when we don't know anything and when we are asleep. As they take the near-death sign of the immediate past life and they don't take the present sense-object which appears in any door, we don't know the sense-object which they take. So some scholars call them "**unconscious minds**". This is not correct, because all consciousnesses in the sense-sphere must be conscious of a sense-object and must depend on physical bases (*vatthus*) for their arising. *Bhavaṅga-cittas* depend on the **heart-bases (*hadaya-vatthus*)** in the blood of the heart. Heart bases are produced by productive Kammās.

Meditators, with the right mental concentration, can see translucent materialities in the eye as the eye-door and *bhavaṅga-cittas* as bright stars in the heart as the mind-door. When a visible object of very great intensity appears at the two doors simultaneously<sup>11</sup>, an eye-door cognitive series of consciousnesses arises and perishes,

---

11. *Abhi. A. 1, 114.*

34 ❖ *The Great Discovery of Ultimate Science*

followed by several mind-door cognitive series (pp. 63-65).

Meditators can discern and define each consciousness and each mental factor precisely in these cognitive series by means of their respective characteristics, functions, manifestations and proximate causes for their arising.

The association of each mental factor with different consciousnesses, and the composition of all consciousnesses or minds are also explained clearly.

**The nine charts attached to the back of this book are very helpful for studying ultimate realities.**

According to Abhidhamma Commentary<sup>12</sup> consciousnesses or minds arise and perish one after another continuously and very rapidly at the rate of more than one thousand billion minds per eye-wink or per snap of the fingers. **The life-span of one consciousness or mind is equal to one consciousness-moment**, which is equal to the sum of one arising sub-moment, one existing sub-moment and one perishing sub-moment (or three sub-moments) of the consciousness.

Materialities also arise and perish very rapidly at the rate of more than 58 billions per eye-wink, because **the life-span of materiality is equal to 17 consciousness-moments**. Thus the duration of an eye-door cognitive series is only 17 consciousness-moments, i.e. much less than an eye-wink. So we cannot see the cognitive series while it is arising. But the cognitive series has been recorded by the mind like a video-camera recording a football game. As we can see the foot-ball match in slow motion from the video-camera-recording, so also the cognitive series reappears in the mind-door and we can discern and define the consciousnesses and mental factors in slow motion.

So we can know the sense-object roughly by an eye-door cognitive series. After the termination of the eye-door cognitive series, several consequent mind-door cognitive series quickly occur, tak-

ing the past sense-object and investigating the detailed features of the sense-object. Then we know the sense-object clearly together with its name.

• **The Mind Operates like the Greatest Super-computer**

On page 17, **Professor Sir John Eccles** said that **"the brain is a kind of computer run by a ghost"**, and that ghost is the mind. **Now we can say that "the mind functions as the greatest super-computer"** on the basis of several evidences described below.

1. Soon after birth, Prince Siddhattha stood on the ground and looked at ten directions. Seeing no one equal to him, he walked seven steps northward, and made a bold exclamation: *"I am noblest, greatest in power, and most worthy of veneration among humans, devas and Brahmās."*

The reason is that all his incomparable great merits of his uncountable great meritorious deeds, which he performed in his uncountable past existences throughout four asaṅkheyyas and one hundred thousand worlds since his past existence of **Sumedha**, were accumulated in his mental stream.

These accumulated incommensurable great merits make the prince noblest and greatest in power. (See pages 18, 19)

2. At the age of about two months, Prince Siddhattha developed the first rūpāvara-jhāna and remained in the jhāna-attainment for several hours. He could do this, because he remembered what he had done in his past existences many times. (See pages 19, 20)

3. At the age of 16 years, Prince Siddhattha displayed the art of archery very marvellously at the great gathering of his 80000 Sākya relatives, because he remembered the extraordinary wonderful skill of archery that he could display in his past existence of **Prince Asadissa**. (See pp. 20, 21)

4. In fact, **the most Venerable Mingun Sayadaw Bhaddanta Vicittasārābhivaṃsa, Tipiṭakadhara Dhammabhaṇḍāgārika**, stated in his **"The Great Chronicles of Buddhas," Vol. I** pp. 255, that the Budhisatta Siddhattha remembered all the knowledges that he had learnt in his uncountable existences throughout four asaṅkhayyas and one hundred thousand world-cycles. So the mental stream can store many

billion data.

5. On the full-moon night of May, 588 B.C., the Bodhisatta Siddhattha developed very powerful Supernormal Knowledge of former existences, and he could see all his past existences, past activities, past events, past experiences up to and beyond the existence of **Sumedha** four asaṅkheyyas and one hundred thousands world-cycles ago. He could also see all his past existences in terms of ultimate mentalities and ultimate materialities, arising and perishing very rapidly and incessantly, consisting of cognitive series of consciousnesses, and connecting all his past existences by cause-effect relations of the Doctrine of Dependent Origination. So all these data are recorded in his mind. (See p. 23)

6. During the very long period of fulfilling Ten Noble Perfections for four asaṅkheyyas and one hundred thousand world-cycles, the Bodhisatta met five Buddhas, became a bhikkhu in their Dispensations, learned Tipiṭaka Buddhist literature and undertook insight meditation (*vipassanā*), developing mine insight-knowledges.

As the Bodhisatta remembered his former insight meditation very well, he could see six-door cognitive series of consciousness in the long stream of mentalities and materialities, connecting all his past existences, he could define precisely the mentalities and materialities by their respective characteristics, functions, manifestations and proximate causes for their arising. He could also correlate one existence with another existence according to the Law of Dependent Origination in a few hours. These are the most difficult task to do. The Bodhisatta could also see and remember all his activities and all the knowledges he learnt in each past existence.

Thus all the past existences, all the activities, all his skills, all the knowledges that the Bodhisatta had experienced and learnt must be recorded in his mental stream. To store all these many billion facts and data, the mind must be the greatest super-computer.

7. Meditators in the International Pa-auk Forest Buddha Sāsana Meditation Centres can also observe six-door cognitive series of consciousnesses and discern and define each mentality (consciousness and mental factors) by its characteristic, function, manifestation and proximate cause for its arising, in slow motion. No body can see

consciousnesses and mental factors while they are arising and perishing extremely rapidly within a small fraction of a second. **Each cognitive series must be recorded in the mental stream as soon as it arises like a video-camera recording a foot-ball match and then we can see the foot-ball match in slow motion.**

8. Also the recordings of cognitive series of consciousnesses, activities, kamma-properties, knowledges, etc., would be transmitted from mind to mind so that they remain in the mental stream all the time. When I asked Pa-auk Tawya Sayadaw (Pa-auk Forest Meditation Chief Monk) about this, he said that the recordings were transmitted not only from mind to mind but also from material group to material group by Paṭṭhāna Conditions, called Contiguity-Condition and Immediacy-condition (*Anantara-paccayo*, *Samanantara-paccayo*)<sup>13</sup>. This answer is very reasonable; because video-recordings last for many years even though heat-born material groups in the video recording head and recorded discs also arise and perish extremely quickly and incessantly.

#### • Mental Phenomana and Material Phenomena

**Chapter [4]** describes mental phenomena and material phenomena. Consciousnesses are classified according to feelings, roots, functions, doors, objects and bases. It is quite interesting that consciousnesses perform 14 important functions daily for our comfortable living, and there are six types of both sense-objects and sense-doors. **The mind-object** consists of 21 subtle materialities, all consciousnesses, all mental factors, Nibbāna and concepts such as meditation signs. They cannot appear in the eye-door, ear-door, etc.; they appear only in **the mind door**. So we can know them by mind-door cognitive consciousnesses. Our life-continuum-consciousnesses (*bhavaṅga-cittas*) function as the mind-door. People and scientists know only five sense-objects except the mind-object. They also don't know the mind-door.

#### • Psychophysical Phenomena in a life-time

**Chapter [5]** describes psychophysical phenomena taking place in living beings in a life-time from conception till death. The psycho-

---

13. "The Essence of Buddha Abhidhamma", Third Edition, pp. 244-247; by Dr. Mehm Tin Mon.

physical phenomena at the time of conception and the mental stream connecting three existences are clearly explained. **It is remarkable that there is no break in the mental stream at the time of death of one existence and the conception of next existence.**

In the description of material phenomena in one existence, it is notable how kamma, consciousness, heat and nutriment keep on producing materialities throughout the whole life, and kamma-born materialities and consciousness-born materialities are very important.

The psychophysical phenomena are also arising and perishing the whole life in a living being. Both mentalities and materialities are involved in psychophysical phenomena, because both mentality and materiality need the support of each other for their arising.

While we are asleep and while we are not aware of anything, life-continuum consciousnesses (*bhavaṅga-cittas*) keep on arising continuously and incessantly, taking the near-death sign of the immediate past life and depending on heart bases (*hadaya-vatthu*), and the material phenomena also keep on arising. When six sense-objects appear in six sense-doors, five-door cognitive series and mind-door cognitive series will be arising to be aware of the sense-objects.

**When we can develop jhānas** by undertaking tranquillity meditation, jhāna cognitive series will arise. **After developing four rūpāvacara-jhānas and four arūpāvacara jhānas, we can also develop Supernormal Powers by practising as taught by the Buddha.**

The wisdom, associated with pure jhāna minds, radiates very bright and penetrative light. With the help of this light, meditators can see penetratively all the internal organs of themselves and of others, covered things and far-away objects. The lady Professor from Physics Department, Mawlamyine University, meditated in Mawlamyine Pa-auk Forest Meditation Centre. When she attained the fourth rūpāvaca jhāna, she looked at her mother's house in Mudon town, nine miles away. She saw her mother talking with her brother in the parlour and she noted their dresses. Then she telephoned her mother, asked her whether her son was with her and whether their dresses were as she had noted. Her mother said: "yes"; so she was satisfied that she could see far-away objects

correctly.

Again her companion demonstrator from her Physics Department, who was meditating together with her, lost her gold-watch and she could not find it in any place. When they were meditating in the Meditation Hall, the lady-professor developed the fourth jhāna, and looked at all places where they have gone together all around the Meditation Centre compound, and she found the watch amid some stones under a flower tree. After meditation, they went to that place and found the watch amid some stones. So the Lady-Professor's out of body experiment was also verified.

Thus the lady-Professor had psychic power and could see things inside the bodies as well as very far-away objects. All the above phenomena demonstrated very marvellous properties of the mind.

- **Kammas Create all living Beings!**

**Chapter [6]** describes the discovery and explanation of the **Law of Kamma**, the way kammas bear results, the operations of the Law of Kamma in detail, and **how kammas give rise to all living beings to be born in 31 planes of existence**. Abhidhamma explains very logically and rationally how the minds create all living beings through their kamma-properties, and the explanation can be verified with wisdom directly either by the supernormal power of Divine Eye and Yathākammūpagañāṇa or by insight meditation (*vipassanā*) in International Pa-auk Forest Buddha Sasanā Meditation Centres in Myanmar nowadays.

So we can control our fate, fortune and destiny by controlling our minds wisely with the knowledge of the Law of Kamma, and this knowledge is very essential in daily living. How kammas create all living beings in 31 planes of existence and how kammas make people to be different from one another are also explained in this chapter. The chart of 31 planes of existence is attached at the back of this book.

- **All living Beings are Born Life after Life!**

**Chapter [7]** wonderfully describes the Doctrine of Dependent Origination which demonstrates the rounds of births and deaths of all living beings in terms of twelve factors and eleven causal relations, involving ultimate mentalities and ultimate materialities.

With his most powerful supernormal knowledge of former existences, **Gotama Buddha** could see all his past existences, past activities, past events and past experiences up to and beyond his existence of *Sumedha the Hermit*, four asaṅkheyyas and one hundred thousand world-cycles ago. The Buddha could also see all his past existences in terms of ultimate mentalities and ultimate materialities, arising and perishing very rapidly and incessantly, connecting all his existences in accordance with the causal relations of the Doctrine of Dependent Origination. He could also see the past existences and past activities of other persons.

In International Pa-auk Forest Buddha Sāsanā Meditation Centres, the meditators, who have discerned and defined ultimate mentalities and ultimate materialities in themselves and in others, can trace their mental streams backward and forward to see at least their three past existences and as many future existences as they can discern, and correlate one existence with another existence according to the causal relations of the Doctrine of Dependent Origination. **So we can also verify the truth of the Doctrine of Dependent Origination nowadays. Some concrete evidences of past existences and future existences are also described on pages 187-206. Thus there should be no doubt about past existences and future existences.**

- **The Noblest Universal Natural Truths**

**Chapter [8] vividly and comprehensively describes the Four Noble Truths and Nibbāna.** The Four Noble Truths encompass all ultimate realities, which consist of ultimate mentalities, ultimate materialities and Nibbāna. What really exist in the whole world are only ultimate mentalities and ultimate materialities, which give rise to all living beings and inanimate things. **Nibbāna is the supramundane state of perfect eternal peace and supreme happiness, where all defilements, the causes of all suffering, are totally eliminated. Nibbāna can be observed and enjoyed in this very life with Path-Consciousnesses and Fruition consciousnesses. How nice!**

**So Four Noble Truths are the greatest natural truths, and they are very important, because those who understand the Four Noble Truths comprehensively, penetratively and vividly will become Noble Persons (Ariyās), the highest best attainment in life.**



- **The Application of the Knowledge of Ultimate Science**

**Chapter [9] describes the application of the knowledge of ultimate realities how to develop Spiritual Progress.** All the people want to live happily, but they don't know how to live wisely, happily and to escape woeful rebirth after death. They don't know the true causes of unhappiness, worrying till death and woeful rebirth. They also don't know that they have lived uncountable existences in the past and they will live on for uncountable existences in the future.

With his most powerful Divine Eye, the Buddha could truly see that when living beings died, only very few persons (less than one person in 100,000 persons) were reborn in human realm and celestial realms and most persons (the rest) were reborn in four woeful abodes – the animal world, the world of woeful ghosts, the world of demons and hells. As there are no chances to do meritorious deeds in woeful abodes, woeful persons were reborn in woeful abodes life after life. When their previous good karmas conditioned them to be reborn as human beings, as they didn't know how to live wisely, they were again reborn in woeful abodes life after life after death. **So the Buddha remarked that the four woeful abodes are the permanent homes of most worldlings. How terrible it is!**

Therefore it is very important to know how to live wisely, happily and to be reborn in blissful realms life after life after death. Chapter [9] also explains **why the minds of worldlings are overwhelmed by defilements, why sensual pleasure is not real happiness, how to wage the noble battle against evil forces, classification of evil forces into 9 categories, and classification of good forces into 7 categories.**

- **Purification and Development of the Mind for Spiritual Progress**

**Chapter [10] describes how to purify and develop the mind to attain spiritual progress.** With his Omniscient Wisdom, the Buddha knew very well how to make use of his knowledges of ultimate realities, natural truths and natural laws to salvage living beings from woeful rebirth, to guide them to live wisely, happily and most beneficially, to liberate them from the rounds of births and deaths and to enjoy the eternal peace and supreme happiness of Nibbāna for ever.

**The Buddha also knew that defilements exist in the minds of worldlings in three stages.** First, they lie dormant in the mind as **latent defilements**. Next, they arise in the mind as **moderate defilements** when sense-objects appear in the sense-doors. Later, they grow to **gross-defilements** and force worldlings to commit evil actions.

There are **"ten courses of immoral actions", also known as "ten courses of evil conduct"**. In committing any one of these evil actions, immoral minds arise and perish by many billions, depositing many billion immoral bad kammās in the mental stream. These bad kammās will bear bad results starting from the present existence, and will cause woeful rebirth life after life after death.

If we can avoid committing these ten courses of immoral actions, **"ten courses of moral actions", also called "ten courses of good conduct"** will arise. So we shall acquire many billions of powerful moral kammās, bearing many good results, including blissful rebirth life after life in human realm and celestial realms.

So the Buddha taught the people to take **Threefold Refuge in the Buddha, the Dhamma and the Saṅgha, called "Triple Gem," respectfully and to observe Pañca-Sīla diligently as the Basic Training.**

As the **"Triple Gem"** is the noblest object of veneration, people will be well protected from all dangers including woeful rebirth, and they will enjoy great benefits, including blissful rebirth in human realm and celestial realms life after life.

Though **Pañca-Sīla** consists of only five noble precepts, the observers must abstain from committing all the Ten Courses of Immoral Actions, and accomplish ten courses of Moral Actions simultaneously. **Thus they live nobly with moral minds, developing loving-kindness to all living beings to be well and happy, causing no harm to any living being.**

**Keeping pure morality is the beginning of all meritorious deeds and itself is the noblest meritorious deed. Pure morality makes the mind and the person pure, noble, and leads to the best moral character, personal peace, community-peace and world-peace.**

Ten courses of immoral actions, ten courses of moral actions, the procedure for undertaking Threefold Refuge and Pañca-Sīla and their great benefits are described in Chapter [10].

Then "the Higher Teaching of Ten Bases of Meritorious Deeds for greater Happiness and greater Benefits" is also briefly and comprehensively described in Chapter [10]. It is notable that in performing any meritorious deed such as alms-giving, observing moral precepts, undertaking meditation or doing volunteer service in wholesome deed, one can wish for great wisdom, great wealth, outstanding beauty, etc., and the wishes can be fulfilled by the power of good karmas, acquired in performing the meritorious deeds. The best wish will be: "*May this meritorious deed support me to attain Nibbāna soon*".

For undertaking tranquillity meditation, the foremost **tranquillity meditation, namely, "Mindfulness of Breathing"**, is described fully on pages 274-284 up to the attainment of the fourth rūpāvacara jhāna. Based on this jhāna, the meditator can undertake all other tranquillity meditations very easily. If he undertakes ten kasiṇa-meditations, he can easily develop four rūpāvacara jhānas and four arūpāvacara jhānas. By practising to develop these eight jhānas very skilfully as described by the Buddha on eight kasiṇas with the exception of light-kasiṇa and space kasiṇa, he can develop seven supernormal powers as described on pages 288-294 in Chapter [11]. These supernormal powers are amazingly very powerful.

As described on page 263 in Chapter [10], tranquillity meditation develops mental concentration by temporarily eliminating moderate defilements and hindrances. When one attains the first rūpāvacara jhāna, the mind becomes pure, very blissful and very powerful, radiating very brilliant and penetrative light, which enables meditators to see near and far-away objects as well as the internal organs of oneself and of others with closed eyes. Meditators can also discern ultimate mentalities and ultimate materialities and define them with respect to their respective characteristics, functions, manifestations and proximate causes for their arising.

As ultimate mentalities and ultimate materialities are arising and perishing extremely rapidly and incessantly, meditators can also discern their characteristic marks of *impermanence, suffering and not-self*, which are the objects of vipassanā-meditation. So meditators can also proceed to undertake vipassanā-meditation by reflecting on these three characteristic marks in several special ways to develop ten insight knowledges. Then, *gottrabhu*, the conscious-

ness that sees Nibbāna and cuts the worldling-lineage of meditators to form the holy-lineage, arises and points the way to Nibbāna. Taking Nibbāna as their object, Sotāpatti-path-consciousness and its fruition-consciousness arise and perish. Meditators now become Noble Persons called Stream-Winners, the best attainment in life.

- **The Highest Development of the Mind**

Chapters [11] and [12] describe the Buddha's highest teaching of the Noble Eightfold Path for the highest development of the mind. The eight factors of the Noble Path can be classified as the Noble Threefold Training of Morality, Concentration and Wisdom.

The Buddha taught in detail how to develop morality, concentration and wisdom together to the highest level to attain the highest development of the mind.

To develop pure morality, meditators have to cultivate the higher morality (*adhisīla*), consisting of the Fourfold Morality for Overall Purity (*Catuparisuddhi Sīla*), namely, *Pātimokkha-saṃvara Sīla*, *Indriya-saṃvara Sīla*, *Ājīvapārisuddhi Sīla* and *Paccaya-sannissīta Sīla*. The cultivation of these moralities are briefly described.

To develop pure mind, meditators have to cultivate the higher concentration (*adhisamādhī*), consisting of four-rūpācavara jhānas and four arūpācavara jhānas. To develop these jhānas, the meditation on Mindfulness of Breathing (*Ānāpānassati*) and ten Kasiṇa-Meditations are comprehensively described. Practising to develop these eight jhānas on eight kasiṇas in 14 ways as taught by the Buddha to develop five or seven supernormal knowledges, which are the highest development of the mind in mundane level, is also described.

To achieve the highest development of the mind in supramundane level, we have to purify the mind to be totally free from all defilements, including latent defilements. The practical methods to attain total purification are also comprehensively described in Chapter [12]

- **Developing the Purity of View (*Diṭṭhi Visuddhi*)**

So meditators undertake the "meditation of defining four primary elements" (described on pp. 53-55) to break down the body

into material groups, which are arising and perishing very rapidly and incessantly. These material groups are indivisible, but meditators can discern ultimate materialities present in each material group with wisdom and define them by their respective characteristics, functions, manifestations and proximate causes for their arising.

To discern and define ultimate mentalities, comprising consciousness and mental factors, meditators must develop the fourth rūpāvacara jhāna, that they have attained, and observe the cognitive series of consciousnesses which arise at the six sense-doors. When a visible object appears at the eye-door and the mind-door simultaneously, eye-door cognitive series arises and perishes to know the sense-object roughly, followed by several mind-door cognitive series to know the sense-object in detail.

Since consciousnesses or minds arise and perish one after another very quickly at the rate of more than one thousand billion minds per eye-wink according to Abhidhamma Commentary, we cannot see the cognitive series that arise and perish so quickly. However, after they perish, they reappear in the mind-door as they were recorded by the computer-minds. Then meditators can discern and define each consciousness and each mental factor, present in each mental group or mind, with wisdom by their respective characteristics, functions, manifestations and proximate causes for their arising. (See pp. 63-65)

**The knowledge of defining each consciousness, each mental factor and each ultimate materiality by means of their respective characteristics, functions, manifestations and proximate causes for their arising is known as *"the Knowledge of Defining Mentality-Materiality" (Nāma-Rūpa Pariccheda-ñāṇa)*. This knowledge is the land-mark of the Purity of View.**

This knowledge is very noble. When meditators vividly have seen, discerned and defined with wisdom precisely all ultimate mentalities and all materialities, they are convinced that only mentalities and materialities exist in living beings, and as they are arising and perishing very rapidly and incessantly, leaving nothing that can be called 'person', 'self', 'soul', 'ego' or 'atta', they can dismiss the wrong views of **'personality-belief'**, thinking that, 'person', 'self', 'I', 'you' really exist, and **'ego-illusion'**, thinking that 'ego', 'soul', 'atta' really exist. As

no person, no soul exist, no Almighty God, who created them, really exists.

The basic wrong view of 'personality-belief' and 'self-illusion' makes one very selfish and proud, thinking only for oneself without regard to others. It is very sensitive to insult, ready for a fight, and an obstacle to personal peace and world-peace. The former British Prime Minister, William Gladstone, correctly stated: "Selfishness is the greatest curse to humanity."

• Developing the Purity by Transcending Doubts

Then meditators need to investigate and verify that the four causes which produce materialities are kamma, consciousness, heat and nutriment, and that the causes which give rise to mentalities are the productive kamma of the present existence and the twelve bases (*āyatana*s) comprising six internal bases or six sense-doors and six external bases or six sense-objects. So no unnatural causes exist in ultimate science as in material sciences.

Next to get rid of all the doubts about one's past existences and future existences, meditators need to discern and verify the causal relations of the Doctrine of Dependent Origination. Those who could discern and define ultimate materialities and mentalities in oneself and in others, could trace their mental streams backward to past existences and forward to future existences. In International Pa-auk Forest Buddha Sāsana Centres, meditators need to discern at least their three past existences and their future existences as many existences as they can see, and then correlate one existence with another existence according to the Doctrine of Dependent Origination. If they can successfully correlate, they can get rid of all the doubts about their past existences and future existences. Concrete evidences about past existences and future existences are also described on pp. 184-206.

So meditators also attained "the Purity by Transcending Doubts" (*Kaṅkhā-vitaraṇa Visuddhi*).

Moreover, meditators have discerned natural causes which give rise to mentalities and materialities. Now they have discerned clearly the causal relations of Dependent Origination from their third past existences to their last future existences and they can observe the whole

series of mentalities and materialities, extending from their most past existence to their last future existence as the Buddha has seen. So they have no doubt about being born life after life according to the causal relations of the Doctrine of Dependent Origination.

**So they also attained "the Knowledge of Discerning the Causes of Mentalities and Materialities" (*Paccaya-pariggaha-ñāṇa*).**

The two knowledges, namely, "the Knowledge of Defining Mentality-materiality" (*Nāna-rūpa-pariccheda-ñāṇa*)" and "the Knowledge of Discerning the Causes of Mentalities and Materialities" (*Paccaya-pariggaha-ñāṇa*) are very important. Only after attaining these two Knowledges can Meditators undertake insight meditation properly, and they constitute the foundation for the arising of ten insight knowledges.

• **Undertaking Insight Meditation (*Vipassanā-Bhāvanā*)**

Meditators, who have discerned and defined all ultimate mentalities and ultimate materialities correctly in themselves and in others, in past existences, present existences and future existences, and also have developed the purity of morality, the purity of the mind, the purity of view and the purity by transcending doubts, can undertake insight meditation properly as taught by the Buddha.

Nowadays many meditation-centres are teaching insight meditation without developing the right concentration, without discerning and defining ultimate mentalities and ultimate materialities, and without discerning the three characteristic marks of existence, namely, *impermanence*, *suffering* and *not-self*. So they are not teaching vipassanā meditation as taught by the Buddha.

Some teachers also said that just by meditating on one mentality or one materiality will lead to the realization of Nibbāna. This is not true.

*Abhidhamma Commentary* (1, 271) and *Visuddhi Magga Commentary* (2, 300) comment that:

- (1) meditating on materialities alone will not lead to the Path-wisdom;
- (2) meditating on mentalities alone will not lead to the Path-wisdom;
- (3) meditating on only five internal aggregates will not lead to the Path-wisdom;
- (4) meditating on only five external aggregates will not lead to the Path-wisdom. How should one meditate to attain Path-wisdom?

According to the instructions in *Visuddhi Magga* (Mahāṣī 4, 282-283), *Paṭisambhidā Pāḷi* (51-52), *Samyutta Pāḷi* (2,258), *Mūlapaṇṇāsa Commentary* (1, 281), one must meditate on all internal materialities and mentalities, all external materialities and mentalities, all mundane ultimate materialities and mentalities which represent the causal relations of Dependent Origination, pertaining to the past, the present and the future, by reflecting repeatedly as ‘*anicca, anicca*’ (impermanence, impermanence), ‘*dukkha, dukkha*’ (suffering, suffering), and ‘*anatta, anatta*’ (not-self, not-self).

The insight meditation as taught by the Buddha was briefly and comprehensively described in **Chapter [12]** . When meditators can develop ten insight knowledges correctly, supramundane Path-consciousness and Fruition-consciousness will arise. **They will realize Nibbāna and become Noble Persons, which is the noblest and best attainment in life.**

• **Ten Insight Knowledges (*Vipassanā-ñāṇas*)**

1. ***Sammasana-ñāṇa*** – the knowledge of defining mentalities and materialities as impermanence, suffering and not-self.
2. ***Udayabbaya-ñāṇa*** – the knowledge of discerning distinctly mentalities-materialities at their arising moments and perishing moments together with their three characteristics.
3. ***Bhaṅga-ñāṇa*** – the knowledge of discerning only the very rapid incessant dissolution and perishing of mentality-materiality.
4. ***Bhaya-ñāṇa*** – the knowledge of discerning the fearful nature of the very rapidly perishing mentality-materiality which appears as terror.
5. ***Ādinava-ñāṇa*** – the knowledge of realizing the faults and unsatisfactoriness of all mentalities and materialities.
6. ***Nibbidā-ñāṇa*** – the knowledge of feeling bored and disgusted with mentalities-materialities as they have faults.
7. ***Muñcitukamyatā-ñāṇa*** – the knowledge of the strong desire for the deliverance from the bondage of all mentalities and materialities.
8. ***Patisaṅkhā-ñāṇa*** – the knowledge of exertion for deliverance by reinvestigating all mentalities-materialities in terms of their three characteristics of impermanence, suffering and not-self.



9. ***Saṅkhārupekkhā-ñāṇa*** – the knowledge of equanimity or mental balance without love and hatred towards all mentalities and materialities as they are arising and perishing naturally.
10. ***Anuloma-ñāṇa*** – conformity-knowledge which conforms to the functions of truth both in the nine preceding insight-knowledges and in the 37 factors of enlightenment which follow.

After developing the above ten insight-knowledges, the following Path-attainment Cognitive Series arises.

• **Path-Attainment Cognitive Series (*Magga Appanā Vithi*)**

***Manda-paññā*** – Slow-witted Person:

"Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala-Bha-"

***Tikkha-paññā*** – Quick-witted Person:

"Na-Da-Ma-U-Nu-Go-Magga-Phala-Phala-Phala-Bha-"

Na = *Bhavaṅga-calana* = vibrating life-continuum consciousness

Da = *Bhavaṅgu-paccheda* = cut-off life-continuum consciousness

Ma = *Manodvārāvajjana* = mind-door directing consciousness and determining consciousness

Pa = *Parikamma* = preparation for Magga to arise

U = *Upacāra* = proximity of Magga (Path-consciousness)

Nu = *Anuloma* = connection between parikamma and Magga.

Go = *Gotrabhu* = it cuts the worldling-lineage to form the holy-lineage; it sees Nibbāna.

Magga = Path-consciousness; Phala = Fruition-consciousness

Bha = life-continuum consciousness

When one of three characteristic marks appears at the mind-door, life-continuum consciousness vibrates twice and the bhavaṅga-stream is cut off (Na-Da). Then manodvārāvajjana (Ma) takes notice of the characteristic mark and decides whether it is good or bad.

Then sense-sphere moral consciousnesses, associated with wisdom (*mahākusala-ñāṇa-sampayutta cittas*), which function as neighbourhood-concentration *javana cittas*, arise four times in persons of slow-wisdom as *parikamma*, *upacāra*, *anuloma* and *gotrabhu*, or three times

50 ❖ *The Great Discovery of Ultimate Science*

in persons of quick-wisdom as *upacāra*, *anuloma* and *gotrabhu*, which takes Nibbāna as its object.

Immediately after *gotrabhu*, Sotāpatti-Path-Consciousness (*Sotāpatti Magga-Citta*) arises once, taking Nibbāna as its object, and Sotāpatti-Fruition-Consciousness, also taking Nibbāna as its object, arises two times in slow-witted person and three times in quick-witted person.

Although Path-consciousness arises just once, it accomplishes four functions simultaneously, that is, realizing the Four Noble Truths:

- (1) comprehension of the Noble Truth of Suffering,
- (2) eradication of craving which is the cause of suffering,
- (3) realization of Nibbāna (the third Noble Truth), and
- (4) full development of the eight factors of the Noble Path  
(the Fourth Noble Truth).

Sotāpatti-Path-Wisdom totally eliminates two defilements, namely, wrong view (*ditthi*) and sceptical doubt (*vicikicchā*), and also the coarse properties, which can send the meditator to woeful abodes, of the remaining defilements.

Those meditators, who attain Sotāpatti Path-consciousness and Sotāpatti Fruition-consciousness become **Stream-Winners**; they are Noble Persons, who have entered the stream leading to Nibbāna, meaning that they will automatically become **Arahants** in due course without undertaking meditation any more.

**Stream-Winners** will not commit any evil action and they will never be born in woeful abodes. They can live most happily, enjoying the eternal peace and supreme bliss of Nibbāna as much as they like. **It is better to be a stream-winner rather than to be a universal monarch or a celestial king.**

If Stream-Winners undertake vipassanā meditation again, they will become **Once-returns** when they can develop Sakadāgāmi Path-consciousness and Sakadāgāmi Fruition-consciousness. Once returners have less greed (*rāga*), less anger (*dosa*) and less delusion (*moha*) than Stream-winners; so they are nobler than stream-winners and will be reborn in sense-sphere only once.

If once-returns undertake vipassanā-meditation again, they will become Non-returns when they can develop Anāgāmi Path-con-

sciousness and Anāgāmi Fruition-consciousness. Anāgami Path-wisdom totally eliminates the defilement "anger" and two fetters: "ill will and attachment to sensual pleasure" (*paṭigha, kāma-rāga*). So they have no anger, no ill-will no enjoyment of sensual pleasure and they will not be reborn in sense-sphere. They will be born in Brahma-realms and will become Arahants in due course.

If Non-returners undertake vipassanā-meditation again, they will become **Arahants** when they can develop Arahatta Path-consciousness and Arahatta Fruition-consciousness. Arahatta Path-wisdom will totally eliminate all the remaining defilements and fetters in them. **As their minds are totally free from defilements, they become totally pure and very noble. They achieve the highest and noblest supranundane mental development and the highest and best attainment in life!**

#### • Material Sciences should be Extended to Supreme Science

Nowadays scientists have developed material sciences to a very high level, achieving great material progress. They have produced many wonderful things for comfortable living, convenient travelling, space communication and various material enjoyments. But they cannot study the mind yet; so they cannot produce spiritual progress and spiritual development.

Every living being on earth is composed of mind and body . As only the mind, not the body, can know, feel, think, reason, decide and act, the mind is the leader, and the body is the follower. In fact, the mind controls everyone's thoughts, speeches and actions, so it controls the whole world. It is the mind that produces all material sciences, psychology, philosophy, languages and literature, culture and civilization. The Buddha has also demonstrated that it is the mind that creates all living beings and determines the fate and fortune of every living being as described in Chapter [6].

So it is most important to study about all ultimate mentalities which are the ultimate components of the mind, all ultimate materialities which are not known in material sciences, and all psychophysical phenomena which involve ultimate mentalities and

ultimate materialities, to know and understand completely all the nature and features of the mind and human existences. The knowledge that we can get from such study can be designated as "Ultimate Science" or "Supreme Science". Only spiritual supreme science can produce spiritual progress, spiritual development and spiritual benefits to the highest level and can salvage people from woeful rebirth.

So material sciences and spiritual supreme science should be developed together to give us both material progress and spiritual progress as well as the highest physical achievement and the highest and best mental attainment.

*Material Sciences cannot prevent woeful rebirth after death, cannot prevent the Third World War from arising, cannot pave the way to Eternal World Peace, whereas Ultimate Science or Supreme Science can prevent woeful rebirth after death, can prevent the Thrid World War from arising, and can pave the way to establish lasting World Peace!*

So material sciences should be extended to Supreme Science to know about the mind and the psychophyscial phenomena of existences in detail, to develop the best moral character, which is most important in life, and the best civilization, to achieve personal peace, community-peace and world peace, to pave the way to live harmoniously, friendly and happily with all human beings as brothers and sisters, to eliminate all crimes, quarrels, fightings, violence, aggression and all evil actions to escape woeful rebrith after death and to enjoy blissful rebirth life after life, to purify the mind totally from all defilements, which are the main causes of all evil actions and all suffuring, and to develop the mind to the highest level by developing the highest and noblest wisdom, called four Path-Wisdoms, and four Fruition-Wisdoms to become Noble Persons (*Ariyās*) and Arahants (Perfect Noble Persons), which are the highest, noblest and best attainment in life!

## CHAPTER [ 1 ]

### ULTIMATE MATERIALITIES

#### • What are Ultimate Materialities (Rūpas)<sup>14</sup>

Ultimate materialities are the ultimate basic components of the bodies of all living beings and all inanimate things. They are included in ultimate realities that really exist in the universe.

Ultimate materiality is similar to matter and energy known in science; but it is much more subtle and finer. It is so subtle that it cannot arise individually; it arises as material groups (*rūpa-kalāpas*). Each material group consists of 8, 9, 10 or more ultimate materialities, and it is comparable in size to electron according to the following reference.

Each material group is of the size of  $1/10^5$  of atom in the human realm and much finer in celestial realms according to Buddhist literature.

According to the 'Dictionary of Science'<sup>15</sup>,

Effective size of atom =  $10^{-10}\text{m}$

Effective size of electron =  $10^{-15}\text{m}$

So the size of electron =  $10^{-5}$  or  $1/10^5$  of atom

So the size of electron = size of material group

#### • The Practical Analysis of the Body<sup>16,17</sup>

To those who do not attain supernormal powers to analyse the body and define materialities, the Buddha taught the meditation-subject called '*Catudhālu-vavatthāna*', which is '**Defining the Four**

14. "*The Essence of Buddha Abhidhamma*", Third Edition, by Dr. Mehm Tin Mon, pp. 174-191.

15. "*Dictionary of Science*", by E.B. Uvarov and D.R. Chapman, P.33.

16. "*The Essence of Visuddhi Magga*", Vol. I, by Dr. Mehm Tin Mon, Mya Mon Yadanar Publication, pp. 213-223.

17. "*The Essence of Visuddhi Magga*", Vol. II, by Dr. Mehm Tin Mon, Mya Mon Yadanar Publication", pp. 210-240.

**Primary Elements’.**

The meditator defines ***pathavī*** (the element of solidity) by discerning its characteristics of hardness, softness, roughness, smoothness, heaviness and lightness, ***āpo*** (the element of liquidity) by discerning its characteristics of cohesiveness and fluidity, ***tejo*** (the element of heat) by discerning its characteristics of hotness and coldness, and ***vāyo*** (the element of motion) by discerning its characteristics of pushing and supporting in his body.

Starting from a place in the body where hardness is distinct, the meditator meditates: "hardness, hardness" repeatedly until the nature of hardness becomes very distinct. Then he extends the area of meditation slowly until the nature of hardness becomes distinct in every part of the body from head to toe. He repeats this procedure to define the remaining eleven characteristics one after another.

The meditator practises to discern all the 12 characteristics of the 4 primary elements one by one in order repeatedly until he can discern all the 12 characteristics almost simultaneously. He then concentrates his mind on the 12 characteristics until very bright and penetrative light radiates from his mind. This indicates that he now attains the **neighbourhood concentration** (*upacāra-samādhi*).

As he keeps on focusing his mind on the four elements, first a grey colour, then a white colour, and then a clear mass like a block of ice or glass generally appear. This clear mass represents translucent materialities (*pasāda-rūpas*) in the whole body.

When he continues to discern the four primary elements in the clear mass, the mass breaks down into very tiny particles of **material groups** (*rūpa-kalāpas*), which are of the size comparable to the size of electrons, protons, and neutrons.

He continues to discern and define the four primary elements in the material groups with his wisdom as he has discerned them in his body. Then he discerns and defines all derived materialities present in the material groups.

We can divide the body into material groups, but we cannot further divide material groups. Yet we can discern the ultimate materialities present in each material group by discerning with wis-

dom their respective characteristics, functions, manifestations and proximate causes for their arising. It is similar to an analytical instrument which can detect the various metals present in an ore or alloy without breaking the ore or the alloy.

Nowadays meditators in International Pa-auk Forest Buddha Sāsana Centres can successfully undertake the above meditation, breaking down the body into material groups and discerning the ultimate materialities present in different types of material groups. They can also define precisely each type of ultimate materiality by its characteristic, function, manifestation and proximate cause for its arising.

They can also develop four rūpāvacara jhānas by the meditation called **“mindfulness of breathing”** (*Ānāpānassati*) and all the eight jhānas comprising four rūpāvacara jhānas and four arūpāvacara jhānas by meditation on ten kasiṇas as taught by the Buddha.

The mind associated with these jhānas are very powerful, radiating very brilliant and penetrative light. With the help of this light the meditators can discern ultimate materialities and ultimate mentalities very vividly and can define them precisely with their insight wisdom. This concentrated pure mind associated with jhāna and insight wisdom is the right instrument to study the ultimate realities in detail.

### • **Classification of Materialities**<sup>18,19</sup>

There are four primary materialities or elements and 24 derived materialities, which are derived from primary materialities. Altogether there are 28 ultimate materialities, which are described below

#### **(a) Four Types of Primary Materialities (*Bhūta-rūpas*)**

##### **1 *Pathavī* – the element of solidity or the element of extension**

- It has the characteristic of hardness and softness.
- Its function is to act as a receiver or foundation.

---

18. “*The Essence of Buddha Abhidhamma*”, Third Edition, by Dr. Mehm Tin Mon, pp. 174-192.

19. “*The Essence of Visuddhi Magga*”, Vol. II, by Dr. Mehm Tin Mon, pp. 42-56

56 ❖ *The Great Discovery of Ultimate Science*

- It is manifested as receiving co-arising elements.
- Its proximate cause for arising is the other 3 primary elements.

2 **Āpo – the element of fluidity or the element of cohesion**

- It has the characteristic of cohesiveness and fluidity.
- Its function is to cohere particles together.
- It is manifested as holding the particles together.
- Its proximate cause for arising is the other 3 primary elements.

3 **Tejo – the element of heat or heat-energy**

- It has the characteristic of hotness and coldness.
- Its function is to mature its concomitants.
- It is manifested as making co-arising elements tender and soft.
- Its proximate cause for arising is the other 3 primary elements.

4 **Vāyo – the element of motion or the air-element**

- It has the characteristic of pushing and supporting.
- Its function is to cause motion.
- It is manifested as conveying, that is, acting as the cause for successive arising at adjacent location.
- Its proximate cause for arising is the other 3 primary elements.

**(b) Twenty-four Derived Materialities (*Upādā-rūpas*)**

**(1) Five Translucent Materialities**

1 **Eye-translucent materiality** ..... *cakkhu-pasāda*

It is the translucent, sensitive part of the eye, where visible-object can appear. It functions as the **eye-door** and the **eye-base**, dependent on which eye-consciousness arises.

2 **Ear-translucent materiality** ..... *sota-pasāda*

It is the translucent, sensitive part of the ear, where sound can appear. It functions as the **ear-door** and the **ear-base**, dependent on which ear-consciousness arises.

3 **Nose-translucent materiality** ..... *ghāna-pasāda*

It is the translucent, sensitive part of the nose, where odour can appear. It functions as the **nose-door** and the **nose-base**, dependent on which nose-consciousness arises.

4 **Tongue-translucent materiality** ..... *jivhā-pasāda*

It is the translucent, sensitive part of the tongue, where taste can



appear. It functions as the **tongue-door** and the **tongue-base**, dependent on which tongue-consciousness arises.

**5 Body-translucent materiality** ..... *kāya-pasāda*

It is the translucent, sensitive part of the body, where the touch becomes distinct. It functions as the **body-door** and the **body-base**, dependent on which body-consciousness arises.

**(2) Seven Materialities of Five Sense-Objects** (*Gocara-rūpas*)

**6 Visible form or colour** ..... *rūpārammaṇa* (*vaṇṇa*)

**7 Sound** ..... *saddārammaṇa* (*sadda*)

**8 Odour** ..... *gandhārammaṇa* (*gandha*)

**9 Taste** ..... *rasārammaṇa* (*rasa*)

**10 Touch** ..... *phoṭṭhabbārammaṇa* (*pathavī, tejo, vāyo*)

**Note:** The words in brackets mention the ultimate realities in Pāli.

**(3) Two Sex-Materialities** (*Bhāva-rūpas*)

**11 Female-sex-materiality** ..... (*Itthi-bhāva*)

It imparts feminine-features. It spreads all over the female-body.

**12 Male-sex-materiality** ..... (*Purisa-bhāva* or *Pumbhāva*)

It imparts masculine-features. It spreads all over the male-body.

**(4) Four Individual Materialities**

**13 Heart-base** ..... (*hadaya-vatthu*)

It exists in the blood of the heart. It functions as the heart-base depending on which 75 consciousnesses arise.

**14 Life-materiality** ..... (*jīvita-rūpa*)

It is the vital force present in all kamma-born material groups. It sustains its associated materialities to last throughout their life-span.

**15 Nutriment** ..... (*ojā* or *āhāra-rūpa*)

It is present in material groups, in edible food as well as in internal (inside the body) material groups. It sustains the body.

**16 Space-element or Limiting space** ..... (*pariccheda-rūpa*)

It is the space around each material group. It delimits each material group.

**(5) Two Intimation-Materialities** (*Viññatti-rūpas*)

58 ❖ *The Great Discovery of Ultimate Science*

17 **Special bodily movement** ..... (*Kāya-viññatti*)

It let others know one's intention by bodily movement.

18 **Special verbal movement** ..... (*Vacī-viññatti*)

It let others know one's intention by speaking.

(6) **Three Mutable Materialities** (*Lahutādi-rūpas*)

19 **Material lightness** ..... (*Rūpassa-lahutā*)

It has the characteristic of lightness and quickness. Its function is to dispel the heaviness of the body.

20 **Material malleability** ..... (*Rūpassa-mudutā*)

It has the characteristic of malleability without coarseness. Its function is to dispel roughness and hardness of materiality.

21 **Material adaptability** ..... (*Rūpassa-kammaññatā*)

It has the characteristic of adaptability, that is, favourable to good bodily action. Its function is to dispel unadaptability and unskilfulness in bodily action.

(7) **Four Characteristic Materialities** (*Lakkhaṇa-rūpas*)

22 **Materiality at the arising moment of material group** at early stages ..... (*Upacaya-rūpa*)

23 **Materiality at arising moment at later stages** (*Santati-rūpa*)

24 **Materiality at existing or ageing moment** (*Jaratā-rūpa*)

25 **Materiality at perishing moment** ..... (*aniccatā-rūpa*)

**Note:** Both *upacaya-rūpa* and *santati-rūpa* denote the materiality at its arising state. They are collectively called '*jāti-rūpa*' (*jāti* means 'birth').

In counting 28 materialities, the five sense-objects (*gocara-rūpas*) should be counted as 4 materialities, excluding the **touch**, because *pathavī*, *tejo*, *vāyo* are included in the four primary elements.

• **The Causes Which Produce Materialities**

It is amazing and admirable that the Buddha also knew the causes that produce materialities and mentalities. **The causes that produce materialities are kamma, consciousness (*citta*), heat (*utu* or *tejo*) and nutriment (*ojā*).** Kamma is the productive kamma that produces the present existence.

Materialities are not produced singly or separately. They are produced as material groups. Eight materialities, comprising four primary elements and visible form (*vaṇṇa*), odour (*gandha*), taste (*rasa*) and nutriment (*ojā*), always arise and perish together; they are inseparable. So they are called **“Indivisible materialities”** (*avinibbhoga-rūpas*).

These 8 indivisible materialities are produced by all the 4 causes. When a material group is formed, the limiting space (*pariccheda-rūpa*) around the material group is also formed simultaneously. So the 9 materialities, comprising 8 indivisible materialities and limiting space, are said to be produced by 4 causes (9 *catuja-rūpas*; ‘*catuja*’ means ‘produced by 4 causes’).

Again 9 materialities, comprising 5 translucent materialities (*pasāda-rūpas*), two sex-materialities (*bhāva-rūpas*), the heart-base (*hadaya-vatthu*) and life-materiality (*jīvita-rūpa*), are produced by kamma alone. They are collectively called **9 *kammaja-ekaja-rūpas***; ‘*kammaja*’ means ‘produced by kamma’, ‘*ekaja*’ means ‘produced by one cause’. **We can take note that these kamma-born materialities are very important in life and unknown in science.**

**Two intimation-materialities** (*viññatti-rūpas*), namely, special bodily movement and special verbal movement, are produced by consciousness alone.

**These two mind-born materialities help us to move our hands, our legs, our mouths, etc., so that we can move about, speak, and eat.** Science thinks that the brain gives the signal and muscles move the hands and the mouth. Materiality cannot move by itself. It needs the help of consciousness-born materiality to move.

**Sound** (*sadda*) is produced by two causes – viz., consciousness and heat (*utu*). Vocal sounds are produced by consciousness. External sounds are produced by the wind, storms, thunder and the sounds that come from radios, cassettes, musical instruments are produced by heat.

**Three mutable materialities** (*lahutādi-rūpas*) are produced by three causes – viz., consciousness, heat and nutriment (*ojā*). They are the causes for the pleasant buoyant feeling we experience when

60 ❖ *The Great Discovery of Ultimate Science*

our minds are clear or when the weather is pleasant or after we have a light pleasant meal.

**To summarize the materialities produced by each cause:**

$$\begin{aligned} 18 \text{ Kammaja-rūpas} &= 9 \text{ kammaja-ekaja-rūpas} + 9 \text{ catuja-rūpas} \\ &= 18 \text{ kamma-born materialities} \end{aligned}$$

$$15 \text{ Consciousness-born materialities} = 9 \text{ catuja-rūpas} + 2 \text{ viññatti-rūpas} + \text{sound} + 3 \text{ lahutādi-rūpas}$$

$$13 \text{ Heat-born materialities} = 9 \text{ catuja-rūpas} + \text{sound} + 3 \text{ lahutādi-rūpas}$$

$$12 \text{ Nutriment-born materialities} = 9 \text{ catuja-rūpas} + 3 \text{ lahutādi-rūpas}$$

• **Formation of Material Groups (*Rūpa-kalāpas*)**

Out of 28 types of materialities, limiting space and four characteristic materialities are not included in material groups. All material groups contain 8 indivisible materialities as the basic unit. All kamma-born materialities also contain material life (*jīvita-rūpa*) in addition. By adding the remaining 8 kamma-born materialities, one at a time, to this unit of nine materialities, we get the 8 remaining kamma-born material groups.

**[1] Nine Kamma-born Material Groups (*Kammaja-kalāpas*)**

$$\begin{aligned} 1 \text{ Jīvita-navaka-kalāpa} &= \text{Vital nonad} \text{ (navaka = nonad = 9)} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} \end{aligned}$$

$$\begin{aligned} 2 \text{ Cakkhu dasaka} &= \text{Eye-decad} \text{ (dasaka = decad = 10)} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{cakkhu-pasāda} \end{aligned}$$

$$\begin{aligned} 3 \text{ Sota-dasaka} &= \text{Ear-decad} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{sota-pasāda} \end{aligned}$$

$$\begin{aligned} 4 \text{ Ghāna-dasaka} &= \text{Nose-decad} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{ghāna-pasāda} \end{aligned}$$

$$\begin{aligned} 5 \text{ Jivhā-dasaka} &= \text{Tongue-decad} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{jivhā-pasāda} \end{aligned}$$

$$\begin{aligned} 6 \text{ Kāya-dasaka} &= \text{Body-decad} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{kāya-pasāda} \end{aligned}$$

$$\begin{aligned} 7 \text{ Itthibhāva-dasaka} &= \text{Female-sex-decad} \\ &= 8 \text{ avinibbhoga-rūpas} + \text{jīvita-rūpa} + \text{itthibhāva-rūpa} \end{aligned}$$

**8 Pumbhāva-dasaka = Male-sex-decad**

= 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *pumbhāva-rūpa*

**9 Hadaya-dasaka-kalāpa = Heart-decad**

= 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *hadaya-vatthu*

**[2] Six Consciousness-born Material Groups (Cittaja-kalāpas)**

**1 Mind-born Pure-octad (Cittaja-suddhaṭṭhaka, aṭṭhaka = 8)**

= 8 *avinibbhoga-rūpas* produced by consciousness.

**2 Bodily intimation-nonad (Kāya-viññatti-navaka)**

= 8 *avinibbhoga-rūpas* + *kāya-viññatti*

**3 Vocal intimation-decad (Vacī-viññatti-sadda-dasaka)**

= 8 *avinibbhoga-rūpas* + *sadda* + *vacīviññatti*

**4 Undecad of mutability (Lahutādi-ekādasaka = 11)**

= 8 *avinibbhoga-rūpas* + *lahutā* + *muditā* + *kammaññatā*

**5 Dodacad of mutability (Kāya-viññatti-lahutādi-dvādassaka)**

= 8 *avinibbhoga-rūpas* + *kāya-viññatti* + 3 *lahutādi rūpas*

**6 Tridecad of mutability (Vacīviññatti-sadda-lahutāditerasaka = 13)**

= 8 *avinibbhoga-rūpas* + *vacī-viññatti* + *sadda* + 3 *lahutādi-rūpas*

**[3] Four Heat-born Material Groups (Utuja-kalāpas)**

**1 Heat-born pure octad (Utuja-suddhaṭṭhaka)**

= 8 *avinibbhoga-rūpas* produced by heat

**2 Sound-nonad (Sadda-navaka kalāpa)**

= 8 *avinibbhoga-rūpas* + *sadda*

**3 Undecad of mutability (lahutādi-ekādassaka)**

= 8 *avinibbhoga-rūpas* + 3 *lahutādi-rūpas*

**4 Dodecad of sound-mutability (Sadda-lahutādi-dvādassaka)**

= 8 *avinibbhoga-rūpas* + *sadda* + 3 *lahutādi-rūpas*

**[4] Two Nutriment-born Material Groups (Āhāraja-kalāpas)**

**1 Nutriment-born pure Octad (Āhāraja-suddhaṭṭhaka)**

= 8 *avinibbhoga-rūpas* produced by nutriment

**2 Undecad of mutability (Lahutādi-ekādassaka)**

= 8 *avinibbhoga-rūpas* + 3 *lahutādi-rūpas*

**Note:** The formation of various material groups by the four causes have to be discerned and can be discerned in insight meditation.

62 ❖ *The Great Discovery of Ultimate Science*

They have been done successfully in International Pa-auk Forest Buddha Sāsana Meditation Centres.

• **Internal and External Material Groups**

All the 21 types of material groups occur internally in living beings. Female-sex-decad does not arise in males, and male-sex-decad does not occur in females. For those who are born blind or deaf, eye-decad or ear-decad is absent.

In the external world outside living bodies, only two heat-born material groups are found. All inanimate things, such as trees, stones, earth, water, air, corpses, etc., are made up of heat-born pure octads. The sounds produced by thunder, musical instruments, the beating of drums, the rubbing of branches in the wind, cassette or radio sounds, etc., are heat-born sound-nonads.

## CHAPTER [ 2 ]

### ULTIMATE MENTALITIES

#### • What are Ultimate Mentalities (*Nāmas*)?

Ultimate mentalities are the ultimate basic components of the mind. They consist of one type of consciousness and 52 kinds of mental factors. The minds are composed of one type of consciousness and 7 to 36 kinds of mental factors.

Consciousness (*citta*) is that which is aware of a sense-object. It is the leader and forerunner of mental factors.

Mental factors (*cetasikas*) are concomitants of consciousness. They arise together and perish together with consciousness. They depend on consciousness for their arising, assist consciousness in the total act of cognition of each sense-object, and influence consciousness in several ways. They are also aware of sense-objects.

Consciousness and mental factors are so subtle that they don't arise individually. They always arise in combination to form 'mental groups' called 'minds'. A mind has to depend on a material base (*vatthu*) and cling to a sense-object for its arising.

#### • Discerning and Defining Mentalities<sup>20</sup>

The meditator first develops the fourth rūpāvacara jhāna by meditation on "**mindfulness of breathing**" until very brilliant light is radiated from his pure mind.

Then he discerns the **eye-door**, which is translucent materiality in the eye, called *cakkhu-pasāda*, and the **mind-door**, which is the resultant consciousness of the kamma that produces the present existence. The mind-door is '*bhavaṅga-citta*' or '*life-continuum consciousness*', which arises one after another continuously in the heart, depending on each heart-base (*hadaya-vatthu*). The mind-door is very powerful. All six types of sense-objects including '**mind-object**',

---

20. "The Essence of Visuddhi Magga", Vol. II,  
by Dr. Mehm Tin Mon, pp. 241-244.

which consists of translucent materialities, subtle materialities, consciousnesses, mental factors, Nibbāna, concepts, past sense-objects and future sense objects, can appear in the mind-door. These mind objects cannot appear in the five sense-doors.

**The meditator observes the eye-door and the mind-door together, and then observes a visible object striking the two doors simultaneously. He then discerns the cognitive series of consciousnesses that appears at the eye-door as follows.**

**Fig. 2.1 Eye-door Cognitive Series of Consciousness**

Bh- “Ti-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td.” Bh-

- Bh = *bhavaṅga stream* = life-continuum consciousness,  
 Tī = *atīta-bhavaṅga* = past-bhavaṅga which passes by from the time the sense-object strikes the sense-door to the time the sense-object appears at the door,  
 Na = *bhavaṅga-calana* = vibrating bhavaṅga which arises when the sense-object appears at the sense-door;  
 Da = *bhavaṅgu-paccheda* = arrested bhavaṅga, the bhavaṅga stream is cut off after this citta;  
 Pa = *pañcadvārāvajjana* = five-door directing consciousness (first cognitive consciousness); it takes notice of the sense-object;  
 Ca = *cakkhu-viññāṇa* = eye-consciousness, it sees the sense-object and transmits the object to the next consciousness;  
 Sp = *sampaticchana* = receiving consciousness, it receives the sense-object and transmits it to the next consciousness;  
 St = *santīrana* = investigating consciousness, it investigates the sense-object whether it is good or bad  
 Vo = *Voṭṭhapana* = manodvārāvajjana citta = it determines whether the sense-object is good or bad;  
 Ja = *javana* = impulsive consciousness; it arises seven times enjoying the taste of the sense-object;  
 Td = *tadārammaṇa* = registering consciousness; it continues enjoying the taste of the sense-object;  
 Bh = *bhavaṅga stream* = life-continuum flows on.

Similar cognitive series arises at the ear-door, the nose-door, the tongue -door and the body-door when the corresponding sense-objects



strike the respective sense-doors and appear at the doors. We just need to change the eye-consciousness to the ear-consciousness, the nose-consciousness, the tongue-consciousness, or the body-consciousness in the respective cognitive series.

After the termination of each of the above five-door cognitive series, **several consequent mind-door cognitive series occur**, taking the past sense-object in order to investigate the detailed features (size, form, shape, name) of the object. **Indeed the mind works like a great super-computer**, storing up billions of sense-data in the mental stream and identifying each sense-object presently observed by matching it with the stored-up data.

**Independent mind-door cognitive series** also arises when a sense-object appears in the mind-door as follows:

### Fig. 2.2 Mind-door Cognitive Series of Consciousness

-Bh- “Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td”-Bh-

The symbols have the same meaning as described earlier. ‘Ma’ stands for *manodvārāvajjana* which is identical with *voṭṭhapana*. ‘Td’ will be absent for sense-objects of fairly great intensity; **Td arises only when the kāma-sense object is of very great intensity and also when kāma-javanas are operating in kāma-persons (sense-sphere persons).**

After discerning each consciousness in each cognitive series by the characteristic of the consciousness, the meditator investigates the mental factors which associate with each consciousness. He investigates whether the characteristic of *phassa*, making contact between the consciousness and the sense-object, is present or not in each consciousness to know whether *phassa* is present or not.

Next he investigates whether the characteristic of *vedanā*, i.e., the feeling as well as the enjoyment of the feeling, is present or not in each consciousness to know whether *vedanā* is present or not.

In this way he can discern and characterise each mental factor in each consciousness by its characteristic, function, manifestation and proximate cause for its arising. In this way he can discern all the mental factors which associate with each consciousness.

#### • Classification of Mental Factors<sup>21</sup>

The 52 mental factors can be classifical as (a) 13 neutral mental factors, (b) 14 immoral mental factors, and (c) 25 beautiful mental

**factors.**

**Note:** In chemistry, elements and compounds are given particular names such as hydrogen, oxygen, sodium, sodium oxide, etc.

In Abhidhamma also, mental factors and consciousnesses or minds are given particular names in Pāḷi. Pāḷi names are short and precise, and they are helpful to understand the Pāḷi writings easily.

**(a) Thirteen Neutral Mental Factors (*Āññasamāna Cetasikas*)**

They are divided into two sub-groups.

**(1) Seven Essential Mental Factors which associate with all consciousnesses.**

**1 Contact – *Phassa***

It makes the contact between consciousness and sense-object. The contact produces *feeling* (*vedanā*).

**2 Feeling – *Vedanā***

It manifests itself as pleasant feeling (*sukha*), painful feeling (*dukkha*) and neutral feeling (*upekkhā*), depending on whether the sense-object is pleasant, unpleasant and neutral, respectively. It enjoys the taste of the sense-object.

**3 Perception – *Saññā***

It takes note of the detailed features of each sense-object and stores the data in the mental stream or mind-continuum like a computer storing the data in its memory.

**4 Volition or Intention – *Cetanā***

It prompts its concomitants (*citta* and *cetasikas* associated with it) to perform their respective functions in order to accomplish an action. Since each action, called '*kamma*' in Pāḷi, is accomplished by the effort of 'volition', volition is designated as '*kamma*'.

**5 Concentration or One-pointedness of the mind – *Ekaggatā***

It unites consciousness and mental-factors harmoniously on a sense-object to make the mind focused on the object. When the

mind becomes concentrated by meditation, it becomes very powerful.

## 6 Psychic life – *Jrvitindriya*

It sustains its concomitants to last throughout their life-span so that they can perform their respective functions. Without psychic life, we shall die.

## 7 Attention or Reflection – *Manasikāra*

It pays attention to each sense-object that appears at the sense-door and directs cognitive consciousnesses towards the object in order to be aware of the object. **Wise reflection on the object gives rise to moral minds; unwise reflection gives rise to immoral minds.**

## (2) Six Particular Mental Factors which associate with particular consciousnesses

## 8 Initial application of the mind to a sense-object – *Vitakka*

It applies the mind to the sense-object and initiates a thought about the object. It is called ‘*initial thinking*’.

## 9 Sustained application of the mind to the sense-object – *Vicāra*

It examines the object again and again. It is called ‘*discursive thinking*’.

## 10 Decision – *Adimokkha*

It decides whether the sense-object is good or bad.

## 11 Effort or Energy – *Vīriya*

It supports and upholds its concomitants not to slacken and give up. It makes one energetic and courageous and work hard with perseverance to succeed in every task. ***It is a key to success.***

## 12 Joy or be fond of – *Pīti*

It can be developed in five stages by meditation.

- (i) The thrill of joy which causes the flesh to creep.
- (ii) The longer thrill of joy like a flash of lightning.
- (iii) The flood of joy which causes the feeling of rising and falling like riding a boat on tides.
- (iv) Uplifting joy which can lift a person to float or fly in the air.
- (v) Suffusing joy which pervades the whole body like a full-blown

balloon. We can experience it in the jhāna state.

### 13 Wish or Will – *Chanda*

It is like the wish to go, to see, to learn, etc.; strong wish is called ‘will’. As the saying goes: “If there is a will, there is a way”, strong wish or will brings success in whatever we do. So it is also a key to success.

Note: The above 13 neutral mental factors are our excellent qualities if we can make good use of them. *Perception (saññā)* perceives a sense-object; *volition (cetanā)* functions as *kamma*; *mental concentration (ekaggatā)* makes the mind powerful; *psychic life (jīvitindriya)* keeps us alive; *wise reflection (manasikāra)* helps us to live happily with moral minds; *joy (pīti)* and pleasant *feeling (sukha)* constitute sensual pleasure which every worldling craves for; *effort (vīriya)* and *will (chanda)* help us to be successful in whatever we do.

Initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), feeling (*vedanā*), concentration (*ekaggatā*) are five jhāna-factors which can be developed by Tranquillity Meditation to attain jhānas.

*Vitakka*, *vīriya* (effort), *ekaggatā* function as three factors of the Noble Eightfold Path that leads to Nibbāna.

### (b) Fourteen Immoral Mental Factors (*Akusala Cetasikas*)

They are classified as four sub-groups.

#### (1) Moha Group of Four Immoral Mental factors

These four immoral mental factors always associate together with all immoral consciousnesses. They prompt us to do evil actions.

##### 1 Ignorance or Delusion – *Moha* or *Avijjā*

It blinds the mind not to know (1) the true nature of sense-objects and ultimate realities, (2) past existences and future existences, (3) *kamma* and its result, (4) Dependent Origination, and (5) Four Noble Truths. It is the leader of immoral mental factors.

##### 2 Moral shamelessness – *Ahirika*

It does not feel ashamed to do immoral actions.

### 3 Moral fearlessness – *Anottappa*

It is not afraid to do evil actions as it is ignorant of good and bad, kamma and its result, and four Noble Truths.

4 Restlessness – *Uddhacca*; it makes the mind restless.

### (2) Lobha Group of Three Mental factors

5 Greed, Craving, Attachment – *Lobha* or *Taṇhā* or *Rāga*

*Greed* has desire or craving for sensuous objects and gets attached to them. It is most active and it overwhelms the minds of worldlings most of the time. It influences people to work hard to get money, wealth, power, fame, etc., so that they can enjoy sensual pleasure as much as possible. It never gives up its intrinsic nature of craving for money, sensual pleasure, etc., however much one may possess. The more one gets, the more one craves for.

“Even the whole wealth on earth cannot gratify the desires of *greed*”, said the Buddha. As *greed* has thousands of desires which can never be gratified, one will never be happy if one is under the influence of *greed*.

### 6 Wrong view – *Diṭṭhi*

The most basic and universal wrong view is ‘personality-belief’ or ‘self-illusion’. The belief that ‘self’ is identical with ‘soul’ or ‘atta’ is called the wrong view of ‘self-illusion’ (*atta-diṭṭhi*).

The belief that self is identical with any one of the five aggregates of grasping or with person is called ‘personality-belief (*sakkāya-diṭṭhi*)’.

This basic wrong view of ‘personality-belief’ or ‘self-illusion’ makes one very selfish, egoistic, concerned only with one’s welfare, having no regard and no sympathy for others. Based on this basic wrong view, many wrong views spring up in the world. This basic wrong view, in combination with bad kammās, will produce woeful rebirth after death.

### 7 Pride or Conceit – *Māna*

*Māna* also looks at oneself as ‘I’ and becomes conceited, thinking: ‘I am the best’, ‘I know most.’. ‘Pride will have a fall’.

### **(3) Dosa Group of Four Mental Factors**

#### **8 Anger, Hatred, Ill-will – *Dosa, Paṭigha, Vyāpāda***

**Anger** is rough, cruel and most destructive. Before it destroys others, it may destroy oneself first. As soon as one comes across unpleasant things or unpleasant dealings, anger arises and burns the mind with painful feeling, making one sad, disappointed.

Inflated anger makes one angry, violent, cruel, ready to commit crimes. Depressed anger causes sadness, sorrow, grief, lamentation, depression, despair, stress and strain, illness and even suicide. Medical reports say that ninety percents of patients who come to clinics have diseases connected with the mind.

#### **9 Jealousy or Envy – *Issā***

*Issā* is objective and it looks at others. One feels jealous of others' success. One envies another man's good fortune. Jealousy and envy makes one unhappy without being agitated by any one.

#### **10 Avarice or Stinginess – *Macchhariya***

It has the characteristic of concealing one's property and as such it is subjective. It does not appreciate to share one's place, one's property, one's gain, one's knowledge, one's recognition with others. It does not wish others to become rich as oneself.

It takes the form of stinginess when one is reluctant to donate to charity or to help the needy and the poor.

#### **11 Remorse or Worry – *Kukkucca***

It has the characteristic of grieving over the evil that has been done or over the good that has not been done. As it is useless to cry over spilt milk, so too it is of no use to repent or feel sorry about wrong doings. Instead of worrying about something, one should do something good, such as radiating loving-kindness.

**Jealousy, stinginess, remorse, worry and ill-will make one unhappy without any reason. Getting rid of them as soon as they arise by changing one's thought will make one immediately happy.**

### **(4) The last three Immoral Mental Factors**

#### **12 Sloth or Idleness – *Thina* or laziness**

It is the shrinking state of consciousness like a cock's feather

before fire. It is the sickness of consciousness. When one is idle due to lack of effort, one is under the influence of *thina*.

### 13 Torpor or Dullness – *Middha* or inactive condition

It is the morbid state of mental factors. It is the sickness of mental factors. When one feels inactive, one is being influenced by *middha*. *Thina* and *middha* always associate with consciousness together.

### 14 Sceptical doubt – *Vicikicchā*

It is the sceptical doubt about the Buddha, the Dhamma, the Saṅgha, the Noble Threefold Training, one's past existences, one's future existences, the Law of Kamma and its result, the Law of Dependent Origination, and the Four Noble Truths, because one does not understand them clearly.

Being occupied with sceptical doubt, one does not revere the Triple Gem, one does not learn the Dhamma, one does not undertake the Noble Training, one does not even perform meritorious deeds. So one suffers a great loss in this life. Without performing meritorious deeds, one shall be reborn in woeful abodes again and again.

### • The Real Evil Forces in the World

**The fourteen immoral mental factors are the real evil forces in the world.** Wicked men and wild beasts, evil ghosts and cruel ogres are dangerous, ferocious and frightening, because their minds are overwhelmed by these 14 immoral mental factors.

These immoral mental factors are our bad qualities and internal enemies. Ten of them, comprising *greed (lobha)*, *anger (dosa)*, *ignorance (moha)*, *pride (māna)*, *wrong view (diṭṭhi)*, *torpor (thina)*, *sceptical doubt (vicikicchā)*, *restlessness (uddhacca)*, *moral shamelessness (ahirika)* and *moral fearlessness (anottappa)*, are called 'defilements' (*kilesās*), because they defile, debase and burn the mind all the time when they arise in the mind.

Defilements lie latent in the mind since conception in rebirth-consciousness; they arise to the surface of the mind, agitate and burn the mind when we come in contact with various sense-objects; they influence the mind to do evil actions when they

become gross and violent.

Their three leaders, namely, *greed, anger and ignorance*, are immoral roots, from which immoral, evil minds arise and perform evil actions. They are the main causes of all evil, unjust actions and all sufferings in the world.

*Attachment to sense-objects (kāmarāga), attachment to jhāna bliss and Brahma existences (bhavarāga), ill-will (paṭigha), pride (māna), false view (diṭṭhi), adherence to false view that one becomes pure by bovine or canine morality or by rites and ceremonies (sīlabbata-parāmāsa), sceptical doubt (vicikicchā), jealousy (issā), avarice (macchariya) and ignorance (moha)* are ten Fetters (*saṃyojana*) that bind beings to the Wheel of Existence to be reborn endlessly in the Three Worlds of Sense-sphere, Fine-material Sphere and Immaterial Sphere.

(c) Twenty-five Beautiful Mental Factors (*Sobhana Cetasikas*)

These 25 beautiful mental factors are our good, positive qualities. If we can develop them systematically, we can overcome and destroy all immoral mental factors, which are our bad, negative qualities. Then we shall be the noblest and happiest people in the world, enjoying the eternal peace and unique bliss of Nibbāna for ever.

They are divided into four sub-groups.

(1) Nineteen Beautiful Mental Factors (*Sobhana Sādhārana Cetasikas*)

They collectively associate with all beautiful consciousnesses.

1 Faith and Confidence – *Saddhā*

It is having faith and confidence in the Buddha, the Dhamma and the Saṅgha called ‘Triple Gem’ with the knowledge that they are the noblest objects of veneration, and by worshipping them and taking refuge in the Triple Gem, we shall be safe, well protected, peaceful and prosperous, being reborn in blissful realms repeatedly. “*Saddhā is our most precious and noblest possession*”, said the Buddha.

2 Mindfulness – *Sati*

It is mindful of things that are taking place and not to let things



go unnoticed. We must be always mindful of meritorious deeds, such as alms-giving, observing moral precepts and undertaking Buddhist meditations.

*Mindfulness is the Way to the Deathless (Nibbāna);*

*Heedlessness is the way to death. The mindful do not die; the heedless are as if already dead. (Dhammapada V. 21)*

3 Moral Shame – *Hiri*; feeling ashamed to do evil.

4 Moral Dread – *Ottappa*; feeling afraid to do evil.

Knowing the Law of Kamma and the very terrible consequences of evil actions to oneself, one feels ashamed and scared to do evil. Moral shame and moral dread are the nearest causes for maintaining pure morality. They are the Guardian of the World.

5 Greedlessness, Non-attachment, Generosity – *Alobha*

*Greedlessness (alobha)* is the opposite of *greed (lobha)*, and it can oppose and overcome *greed*. It does not crave for money, wealth, power, sensual-pleasure. It makes one greedless, selfless, not attached to one's wealth; so one can donate and help others very generously. Also one can be contented with whatever one has. We can develop generosity by practising alms-giving.

*“Contentment is the greatest wealth”,* said the Buddha.

A well contented man is much happier than a discontented rich man.

6 Hatelessness, Good-will, Tolerance, Loving-kindness – *Adosa*

*Angerlessness (adosa)* opposes *anger (dosa)* and can overcome *anger*. Hatelessness and good-will towards all living beings, to tolerate insults, unpleasant dealings, unpleasant weather, unpleasant conditions, and to cause no harm to any living being is the characteristic of ‘*angerlessness*’ (*adosa*), and it is the most beautiful quality to possess.

Wishing all living beings to be free from danger, mental pain, bodily pain and to be well and happy always is called *loving-kindness (mettā)*; *tolerance and forbearance* are called ‘*khanti*’. ‘*Khanti*’ and ‘*metta*’ are excellent qualities to possess according to the teachings of the Buddha.

Anger, hatred, ill-will and bad-attitude make one ugly and dissociable whereas hatelessness, good-will, tolerance and loving-kindness make one beautiful and sociable both in this life and in future existences.

The Buddha advised to practise the meditation of radiating loving-kindness (*Metta-bhāvanā*) at all times and at all places to protect oneself from all dangers, to gain great merit, and to live happily and very beneficially.

#### 7 Equanimity and Mental balance – *Tatramajjhataṭṭā*

Its chief characteristic is ‘*impartial view*’ or ‘*keeping at the middle of all things*’. ‘*To view impartially*’ means ‘*to view with neither attachment nor aversion*’. It balances consciousness and mental factors to function together at equal pace. When mentalities are working together harmoniously at equal pace, it has nothing to do, it can relax and be at peace at equanimity. It is a very noble quality.

*Tatramajjhataṭṭā* maintains equanimity whatever worldly condition one may encounter. The eight worldly-conditions (*loka-dhammas*) are “*gain and loss, fame and dishonour, praise and blame, happiness and suffering.*” *Nobody can avoid these worldly conditions.*

‘*Tatramajjhataṭṭā*’ is also called ‘*upekkhā*’, which is neither hedonic indifference nor neutral feeling. We can practise it as a meditation for living at a sublime state by contemplating repeatedly with equanimity: “*All beings are as they are conditioned by their own kammās.*”

8 Tranquillity of mental factors – *Kāya-passaddhi*

9 Tranquillity of consciousness – *Citta-passaddhi*

10 Lightness of mental factors – *Kāya-lahutā*

11 Lightness of consciousness – *Citta-lahutā*

12 Elasticity of mental factors – *Kāya-mudutā*

13 Elasticity of consciousness – *Citta-mudutā*

14 Adaptability of mental factors – *Kāya-kammaññatā*

15 Adaptability of consciousness – *Citta-kammaññatā*

16 Proficiency of mental factors – *Kāya-pāguññatā*

17 Proficiency of consciousness – *Citta-pāguññatā*

18 Uprightness of mental factors – *Kāyujjukatā*

19 Uprightness of consciousness – *Cittujjukatā*

The above six pairs or 12 mental factors make the mind tranquil and peaceful, light and tender, adaptable to new conditions and to work proficiently and uprightly.

(2) Three Abstinent Mental Factors (*Virati Cetasikas*)

20 The Right Speech – *Sammāvācā*

It is the speech which abstains from four evil speeches:

- (i) Lying or false speech – *Musāvādā*,
- (ii) Slandering or back-biting – *Pisuṇavācā*,
- (iii) Harsh or abusive speech – *Pharusavācā*,
- (iv) Frivolous or vain talk – *Samphappalāpā*.

21 The Right Action – *Sammā-kammanta*

It is the action which abstains from three evil bodily actions:

- (i) Killing any living being – *Pānātipātā*,
- (ii) Stealing other's property – *Adinnādānā*,
- (iii) Sexual misconduct – *Kāmesumicchācārā*.

It also includes misuse of the senses such as taking intoxicating drinks and drugs.

22 The Right livelihood – *Sammā-ājīva*

It is the livelihood which abstains from four evil speeches and three evil bodily actions. It abstains from a livelihood that causes harm to other beings, such as trading in arms, weapons, poison, intoxicating drinks and drugs, live-animals and human-beings. It also abstains from slaughtering, fishing, hunting, soldiering, deceit, treachery, soothsaying, trickery, etc.

Observing eight precepts by abstaining from four evil speeches, three evil bodily actions and the wrong-livelihood is called observing *Ājīvattṭhamaka-sīla*.

(3) Two illimitable Mental Factors (*Appamaññā Cetasikas*)

### 23 Compassion – *Karuṇā*

It makes the hearts of good people quiver when others are afflicted with suffering. The wish to remove the suffering of others is its chief characteristic. It discards cruelty and wickedness.

### 24 Sympathetic joy – *Muditā*

It is not mere sympathy but also appreciative joy. Its chief characteristic is to rejoice at other's prosperity.

### 25 The Faculty of Wisdom – *Paññindriya*

Wisdom has the control over the understanding of things as they really are, that is, understanding in terms of ultimate mentalities and ultimate materialities with the characteristics of *impermanence* (*anicca*), *suffering* (*dukkha*) and *not-self* (*anatta*).

Because wisdom can overcome *ignorance* (*moha*), it is called '*amoha*' (*non-delusion or wisdom*). Because it can remove the veil of *darkness of ignorance* blinding man's mind and dispel the *darkness of ignorance* (*avijjā*), it is called '*higher knowledge*' (*vijjā*).

*Paññindriya* is usually called '*wisdom mental factor*' (*paññā-cetasika*). When it is purified and cultivated by *concentration* (*samādhi*) it assumes the powerful role of '*supernormal knowledge*' (*abhiññā*).

When it is developed to the highest level by insight meditation (*vipassanā*), it becomes the powerful '*Fourfold Path-wisdom*' (*Magga-ñāṇas*), which can totally eliminate all *defilements* (*kilesās*) from the mind and establish the highest status called '*Arahatship*' (*Perfect Person*). The culmination of wisdom is the '*Omniscient Wisdom*' (*sabbaññuta-ñāna*) of the Buddha.

#### • The Beautiful Good Forces in the World

(1) The 25 beautiful mental factors constitute the beautiful good forces in the world. By developing them, we can become upright, virtuous and noble, and we can destroy all the evil forces and all suffering in our minds.

The 25 beautiful mental factors are our excellent qualities. They do not usually arise in worldlings, because they don't have the chance to arise in the mind as the minds of worldlings are over-

whelmed by evil forces called '*immoral mental factors*' most of the time.

*Only the Buddha knew the natures and powers of the good forces and the bad forces and how to develop the good forces in order to suppress and finally eliminate the bad forces totally to become the noblest and happiest people in the world. The Buddha and Arahants are indeed the noblest and happiest people in the world.*

(2) *Greedlessness (alobha), hatelessness (adosa) and wisdom (paññā, amoha)* are three moral roots, the roots of moral minds and the causes of all good actions and happiness in the world. They can be developed by performing alms-giving (*dāna*), observing moral precepts (*sīla*) and undertaking meditation (*bhāvanā*), respectively.

In performing these three kinds of meritorious deeds, moral minds arise by many billions every second, and when they perish, they leave their seeds of merit called **good kammās** by many billions in the mental stream. **Each good kamma has the potential to produce a blissful existence in a blissful realm.** So billions of good kammās mean that we can enjoy many uncountable-existences in blissful realms life after life.

(3) *Faith (saddhā), right effort (vīriya), mindfulness (sati), knowledge (suta), wisdom (paññā), moral shame (hiri) and moral dread (ottappa)* constitute the seven qualities of an upright person.

(4) *Faith, right effort, right mindfulness, right concentration (sammā-samādhi) and wisdom* are the five powers and the five faculties, which can combat our worst enemies called 'defilements' (*kilesās*).

(5) *Right view (wisdom), right thought (vitakka), right speech (sammāvācā), right action (sammā-kammanta), right livelihood (sammā-ājīva), right effort (sammā-vāyāma), right mindfulness (sammā-sati) and right concentration (sammā-samādhi)* constitute the Noble Eightfold Path as well as the Noble Threefold Training. By developing them fully, we can attain the Fourfold Path-wisdom, which eliminates all defilements, and we shall become Arahants, the highest, best and noblest attainment in life.

## CHAPTER [ 3 ]

### CONSCIOUSNESSES OR MINDS

#### • Classification of Consciousnesses (*Cittas*) or Minds<sup>22</sup>

*Consciousness (citta)* and *mental factors (cetasikas)* combine systematically in several ways to form **121 combinations**, which represent various states of the ‘**mind**’. These combinations are simply called ‘**consciousnesses**’ although they represent various ‘**minds**’.

The classification of consciousnesses is described in Chart (1), attached to this book at the back.

#### Classification of Consciousness according to Planes (*Bhūmi*)

1 Sense-sphere consciousness ( <i>kāmāvacara-cittas</i> )	... 54
These consciousnesses arise mostly in the sense-sphere, but some of them also arise in other spheres.	
2 Fine-material sphere <b>consciousness</b> ( <i>rūpāvacara cittas</i> )	... 15
3 Immaterial-sphere <b>consciousness</b> ( <i>arūpāvacara cittas</i> )	... 12
4 Supramundane <b>consciousness</b> ( <i>Lokuttara cittas</i> )	... 8 or 40
Total	89 or 121

#### • Sense-sphere Consciousness (*Kāmāvacara Citta*) (54)

Sense-sphere consciousnesses are divided into three groups:

*Immoral consciousness* (*akusala citta*) ... 12

*Rootless consciousness* (*ahetuka citta*) ... 18

*Sense-sphere beautiful consciousness*  
(*kāmāvacara sobhana citta*) ... 24

#### (a) Twelve Immoral Consciousnesses (*Akusala Cittas*)

Immoral or unwholesome consciousnesses comprise:

**8 types of greed-rooted consciousness** (*lobhamūla-citta*),

**2 types of anger-rooted consciousness** (*dosamūla-citta*),

**2 types of ignorance-rooted consciousness** (*mohamūla-citta*).

---

22. “The Essence of Buddha Abhidhamma,” Third Edition,  
by Dr. Mehm Tin Mon, pp. 30-60.

• **Eight types of Greed-rooted Consciousness (*Lobhamūla citta*),**

<i>diṭṭhī-sam</i>	<i>diṭṭhī-vip</i>	<i>diṭṭhī-sam</i>	<i>diṭṭhī-vip</i>
+ +	+ +	- -	- -
<i>asañ sasañ</i>	<i>asañ sasañ</i>	<i>asañ sasañ</i>	<i>asañ sasañ</i>

‘+’ = *somanassa-sahagatā* – accompanied by pleasant mental feeling

‘-’ = *upekkhā-sahagatā* – accompanied by neutral feeling

*diṭṭhī-sam* = *diṭṭhigata sampayuttā* – associated with wrong view

*diṭṭhī-vip* = *diṭṭhigata vippayuttā* – dissociated with wrong view

*asañ* = *asañkhārika* – unprompted; *sasañkhārika* = prompted

**The names of 8 greed-rooted consciousnesses in Pāli**

- 1 *Somanassa-sahagatā diṭṭhigata sampayuttā asañkhārika lobhamūla citta.*
- 2 *Somanassa-sahagatā diṭṭhigata sampayuttā sasañkhārika lobhamūla citta.*
- 3 *Somanassa-sahagatā diṭṭhigata vippayuttā asañkhārika lobhamūla citta.*
- 4 *Somanassa-sahagatā diṭṭhigata vippayuttā sasañkhārika lobhamūla citta.*
- 5 *Upekkhā-sahagatā diṭṭhigata sampayuttā asañkhārika lobhamūla citta.*
- 6 *Upekkhā-sahagatā diṭṭhigata sampayuttā sasañkhārika lobhamūla citta.*
- 7 *Upekkhā-sahagatā diṭṭhigata vippayuttā asañkhārika lobhamūla citta.*
- 8 *Upekkhā-sahagatā diṭṭhigata vippayuttā sasañkhārika lobhamūla citta.*

**The names of 8 greed-rooted consciousnesses in English**

- 1 One greed-rooted consciousness, unprompted, accompanied by pleasant mental feeling, and associated with wrong view.
- 2 One greed-rooted consciousness, prompted, accompanied by pleasant mental feeling, and associated with wrong view.
- 3 One greed-rooted consciousness, unprompted, accompanied by pleasant mental feeling, and dissociated with wrong view.
- 4 One greed-rooted consciousness, prompted, accompanied by pleasant mental feeling, and dissociated with wrong view.

## 80 ❖ The Great Discovery of Ultimate Science

- 5 One greed-rooted consciousness, unprompted, accompanied by neutral feeling, and associated with wrong view.
- 6 One greed-rooted consciousness, prompted, accompanied by neutral feeling, and associated with wrong view.
- 7 One greed-rooted consciousness, unprompted, accompanied by neutral feeling, and dissociated with wrong view.
- 8 One greed-rooted consciousness, prompted, accompanied by neutral feeling, and dissociated with wrong view.

### • Two Types of Anger-rooted Consciousness (*Dosa-mūla Citta*)

paṭigha-sampayuttam	
*	*
asaṇ	asaṇ

‘\*’ = domanassa-sahagatam = accompanied by painful mental feeling  
 paṭigha-sampayuttam = associated with ill-will

**The names of 2 anger-rooted consciousnesses in Pāli**

***Domanassa-sahagatam paṭigha-sampayuttam asaṇkhārika dosamūla citta.***

***Domanassa-sahagatam paṭigha-sampayuttam asaṇkhārika dosamūla citta.***

**The names of 2 anger-rooted consciousnesses in English**

- 1 One anger-rooted consciousness, unprompted, accompanied by painful mental feeling and associated with ill-will.
- 2 One anger-rooted consciousness, prompted, accompanied by painful mental feeling and associated with ill-will.

### • Two Types of Ignorance-rooted Consciousness (*Moha-mūla Citta*)

vicikicchā-sam	uddhacca-sam
—	—

*vicikicchā-sampayuttam* – associated with sceptical doubt

*uddhacca-sampayuttam* – associated with restlessness

**The names of 2 ignorance-rooted consciousnesses in Pāli**

***Upekkhā-sahagatam vicikicchā-sampayuttam moha-mūla citta.***

***Upekkhā-sahagatam uddhacca-sampayuttam moha-mūla citta.***

**The names of 2 ignorance-rooted consciousnesses in English**

- 1 One ignorance-rooted consciousness, accompanied by neutral



feeling and associated with sceptical doubt.

- 2 One ignorance-rooted consciousness, accompanied by neutral feeling, and associated with restlessness.

**(b) Eighteen Rootless Consciousnesses (*Ahetuka Cittas*)**

- They include
- 7 immoral resultant consciousnesses (*akusala vipāka cittas*),
  - 8 rootless moral resultant consciousnesses (*ahetuka kusala vipāka cittas*),
  - 3 rootless functional consciousnesses (*ahetuka kiriya cittas*).

Three immoral roots (*akusala-hetu*) – greed (*lobha*), anger (*dosa*), ignorance (*moha*)

Three moral roots (*kusala-hetu*) – greedlessness (*alobha*), hatelessness (*adosa*), wisdom (*amoha*)

The 18 rootless consciousnesses contain none of these roots.

**• Seven Types of Immoral Resultant Consciousness (*Akusala Vipāka Citta*)**

cakkhu	ghāna	kāya	santīraṇa
—	—	∧	—
sota	jīvhā	sampaṭicchana	

‘∧’ = *dukkha-sahagataṃ* - accompanied by painful bodily feeling

- 1 *Upekkhā-sahagataṃ cakkhuviññāṇaṃ*  
Eye-consciousness accompanied by neutral feeling.
- 2 *Upekkhā-sahagataṃ sotaviññāṇaṃ*  
Ear-consciousness accompanied by neutral feeling.
- 3 *Upekkhā-sahagataṃ ghānaviññāṇaṃ*  
Nose-consciousness accompanied by neutral feeling.
- 4 *Upekkhā-sahagataṃ jīvhāviññāṇaṃ*  
Tongue-consciousness accompanied by neutral feeling.
- 5 *Dukkha-sahagataṃ kāyaviññāṇaṃ*  
Body-consciousness accompanied by painful bodily feeling.
- 6 *Upekkhā-sahagataṃ sampaṭicchana-cittaṃ*  
Receiving consciousness accompanied by neutral feeling.
- 7 *Upekkhā-sahagataṃ santīraṇa-cittaṃ*  
Investigating consciousness accompanied by neutral feeling.

## 82 ❖ The Great Discovery of Ultimate Science

**Note:** Put 'akusala vipāka' or 'immoral resultant' before each consciousness-name to show the full name.

### • Eight Types of Rootless Moral Resultant Consciousness (Ahetuka Kusala Vipāka Cittas)

cakkhu	ghāna	kāya	santīraṇa
—	—	∇	—
sota	jīvhā	sampaṭicchana	+ santī

‘V’ = sukha-sahagataṃ = accompanied by pleasant bodily feeling

#### 1 Upekkhā-sahagataṃ cakkhuviññāṇaṃ

Eye-consciousness accompanied by neutral feeling.

#### 2 Upekkhā-sahagataṃ sotaviññāṇaṃ

Ear-consciousness accompanied by neutral feeling.

#### 3 Upekkhā-sahagataṃ ghānaviññāṇaṃ

Nose-consciousness accompanied by neutral feeling.

#### 4 Upekkhā-sahagataṃ jīvhāviññāṇaṃ

Tongue-consciousness accompanied by neutral feeling.

#### 5 Sukha-sahagataṃ kāyaviññāṇaṃ

Body-consciousness accompanied by pleasant bodily feeling.

#### 6 Upekkhā-sahagataṃ sampaṭicchana-cittaṃ

Receiving consciousness accompanied by neutral feeling.

#### 7 Upekkhā-sahagataṃ santīraṇa-cittaṃ

Investigating consciousness accompanied by neutral feeling.

#### 8 Somanassa-sahagataṃ santīraṇa-cittaṃ

Investigating consciousness accompanied by pleasant mental feeling.

**Note:** Put 'kusala vipāka' or 'moral resultant' before each consciousness-name to show the full name.

### • Three Types of Rootless Functional Consciousness (Ahetuka Kiriya Cittas)

pañcadvārāvajjana	hasituppāda
—	+
manodvārāvajjana	

#### 1 Upekkhā-sahagataṃ pañcadvārāvajjana-cittaṃ

Five-door directing consciousness accompanied by neutral feeling.

#### 2 Upekkhā-sahagataṃ manodvārāvajjana-cittaṃ

**Mind-door directing consciousness accompanied by neutral feeling.**

### 3 *Somanassa-sahagataṃ hasituppāda-cittaṃ*

**Smile-producing consciousness accompanied by pleasant feeling.**

#### (c) Twenty-four Sense-sphere Beautiful Consciousnesses

(*Kāmāvacara Sobhana Cittas*)

**They include 8 types of sense-sphere moral consciousness**

(*Kāmāvacara kusala citta*)

**8 types of sense-sphere resultant consciousness**

(*Kāmāvacara vipāka citta*)

**8 types of sense-sphere functional consciousness**

(*Kāmāvacara kiriya citta*)

#### • Eight Types of Sense-sphere Moral Consciousness

(*Kāmāvacara Kusala Citta*)

<i>ñāṇa-sam</i>	<i>ñāṇa-vip</i>	<i>ñāṇa-sam</i>	<i>ñāṇa-vip</i>
+ +	+ +	- -	- -
<i>asaṇṇ sasaṇṇ</i>	<i>asaṇṇ sasaṇṇ</i>	<i>asaṇṇ sasaṇṇ</i>	<i>asaṇṇ sasaṇṇ</i>

*ñāṇa-sam* = *ñāṇa-sampayuttaṃ* – associated with knowledge of kamma

*ñāṇa-vip* = *ñāṇa-vippayuttaṃ* – dissociated with knowledge of kamma

The remaining symbols have the same meanings as in those of greed-rooted consciousnesses. The names of sense-sphere moral consciousnesses are similar to those of greed-rooted consciousnesses.

**The names of 8 sense-sphere moral consciousnesses in Pāḷi**

*Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṇṇhārika mahākusala citta.*

*Somanassa-sahagataṃ ñāṇa-sampayuttaṃ sasaṇṇhārika mahākusala citta.*

*Somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṇṇhārika mahākusala citta.*

*Somanassa-sahagataṃ ñāṇa-vippayuttaṃ sasaṇṇhārika mahākusala citta.*

*Upekkhā-sahagataṃ ñāṇa-sampayuttaṃ asaṇṇhārika mahākusala citta.*

*Upekkhā-sahagataṃ ñāṇa-sampayuttaṃ sasaṇṇhārika mahākusala citta.*

*Upekkhā-sahagataṃ ñāṇa-vippayuttaṃ asaṇṇhārika mahākusala citta.*

*Upekkhā-sahagataṃ ñāṇa-vippayuttaṃ sasaṇṇhārika mahākusala citta.*

**The names of 8 sense-sphere moral consciousnesses in English**

1 One sense-sphere moral consciousness, unprompted, accompanied by pleasant mental feeling, and associated with knowledge.

84 ❖ *The Great Discovery of Ultimate Science*

- 2 One sense-sphere moral consciousness, prompted, accompanied by pleasant mental feeling, and associated with knowledge.
- 3 One sense-sphere moral consciousness, unprompted, accompanied by pleasant mental feeling, and dissociated with knowledge.
- 4 One sense-sphere moral consciousness, prompted, accompanied by pleasant mental feeling and dissociated with knowledge.
- 5 One sense-sphere moral consciousness, unprompted, accompanied by neutral feeling and associated with knowledge.
- 6 One sense-sphere moral consciousness, prompted, accompanied by neutral feeling and associated with knowledge.
- 7 One sense-sphere moral consciousness, unprompted, accompanied by neutral feeling and dissociated with knowledge.
- 8 One sense-sphere moral consciousness, prompted, accompanied by neutral feeling and dissociated with knowledge.

• **Eight Types of Sense-sphere Resultant Consciousness, and Eight Types of Sense-sphere Functional Consciousness**

Their names are the same as those of 8 sense-sphere moral consciousnesses; just change 'moral consciousness' to 'resultant consciousness' or 'functional consciousness'.

The sense-sphere moral or resultant or functional consciousness is also called 'great moral or resultant or functional consciousness'. Here, 'great' means 'greater in number'. The sense-sphere moral or resultant or functional consciousnesses are greater in number than fine-material sphere or immaterial sphere or supramundane moral or resultant or functional consciousnesses.

**(d) Fifteen Fine-material Sphere Consciousnesses (*Rūpāvacara Cittas*)**

- They include**
- 5 types of fine-material sphere moral consciousness (*Rūpāvacara kusala citta*)
  - 5 types of fine-material sphere resultant consciousness (*Rūpāvacara vipāka citta*)
  - 5 types of fine-material sphere functional consciousness (*Rūpāvacara kiriya citta*)

• **Five Fine-material Sphere Moral Consciousnesses**  
(*Rūpāvacara Kusala Cittas*)

These consciousnesses are *jhāna* consciousnesses. *Jhāna* means mental absorption. The mind remains absorbed for hours in meditation-object. *Jhāna* can also be regarded as a combination of *jhāna* factors which

keeps the mind unitedly, harmoniously and serenely absorbed on a single object. It is the state of one-pointedness of the mind that makes the mind extremely blissful and powerful.

The five *jhāna* factors are neutral mental factors with the following significances.

**Vitakka** – initial application of the mind to the sense-object; applied thought.

**Vicāra** – sustained application of the mind to the sense-object; discursive thinking.

**Pīti** – joy or rapture; a precursor of happiness.

**Sukha** – pleasant feeling; happiness (*vedanā cetasika*)

**Upekkhā** – neutral feeling (also *vedanā cetasika*)

**Ekaggatā** – one-pointedness of the mind; it unites consciousness and mental factors to remain harmoniously focused on a sense-object. It is translated as concentration (*samādhi*).

- The names of 5 fine-material sphere moral consciousnesses in Pāli

vitakka	vicāra	pīti	sukha/upekkhā	ekaggatā
+	+	+	+	–
first	second	third	fourth	fifth

1 *Vitakka vicāra pīti sukha ekaggatā sahitaṃ pathamajjhāna rūpāvacara kusala citta.*

2 *Vicāra pīti sukha ekaggatā sahitaṃ dutiyajjhāna rūpāvacara kusala citta.*

3 *Pīti sukha ekaggatā sahitaṃ tatiyajjhāna rūpāvacara kusala citta.*

4 *Sukha ekaggatā sahitaṃ catutthajjhāna rūpāvacara kusala citta.*

5 *Upekkhā ekaggatā sahitaṃ pañcamajjhāna rūpāvacara kusala citta.*

The 5 rūpāvacara jhāna cittas differ from one another in the number of jhāna factors.

The names of 5 fine-material sphere moral consciousnesses in English

1 First jhāna fine-material sphere moral consciousness together with initial application, sustained application, joy, pleasant feeling, and one-pointedness.

2 Second jhāna fine-material sphere moral consciousness together with sustained application, joy, pleasant feeling, and one-pointedness.

## 86 ❖ The Great Discovery of Ultimate Science

- 3 Third jhāna fine-material sphere moral consciousness together with joy, pleasant feeling, and one-pointedness.
- 4 Fourth jhāna fine-material sphere moral consciousness together with pleasant feeling and one-pointedness.
- 5 Fifth jhāna fine-material sphere moral consciousness together with neutral feeling and one-pointedness.

- **Five Fine-material Sphere Resultant Consciousnesses, and**
- **Five Fine-material Sphere Functional Consciousnesses**

Their names are the same as those of 5 fine-material sphere moral consciousnesses; just change ‘moral consciousness’ to ‘resultant consciousness’ or ‘functional consciousness’.

### (e) Twelve Immaterial Sphere Consciousnesses (*Arūpāvacara Cīttas*)

- Their include**
- 4 types of immaterial sphere moral consciousness (*Arūpāvacara kusala citta*)
  - 4 types of immaterial sphere resultant consciousness (*Arūpāvacara vipāka citta*)
  - 4 types of immaterial sphere functional consciousness (*Arūpāvacara kiriya-citta*).

- **Four Immaterial Sphere Moral Consciousnesses**

(*Arūpāvacara Kusala Cīttas*)

These consciousnesses are also *jhāna* consciousnesses. They all have *upekkhā* and *ekaggatā* as their *jhāna* factors. They differ from one another in the sense-object they take.

**The names of 4 immaterial sphere moral consciousnesses in Pāli**

ākāsānañcāyatana	ākiñcaññāyatana
—	—
viññānañcāyatana	nevasaññā-nāsaññāyatana

- 1 *Upekkhā ekaggatā sahitaṃ ākāsānañcāyatana kusala citta.*
- 2 *Upekkhā ekaggatā sahitaṃ viññānañcāyatana kusala citta.*
- 3 *Upekkhā ekaggatā sahitaṃ ākiñcaññāyatana kusala citta.*
- 4 *Upekkhā ekaggatā sahitaṃ nevasaññā-nāsaññāyatana kusala citta.*

The names of 4 immaterial sphere moral consciousnesses in English

- 1 *Ākāsānañcāyatana* moral consciousness together with neutral feeling and one-pointedness.
- 2 *Viññānañcāyatana* moral consciousness together with neutral feel-

ing and one-pointedness.

3 *Ākiñcaññāyatana* moral consciousness together with neutral feeling and one-pointedness.

4 *Nevaśāññā-nāśāññāyatana* moral consciousness together with neutral feeling and one-pointedness.

- Four types of Immaterial Sphere Resultant Consciousness, and
- Four types of Immaterial Sphere Functional Consciousness

Their names are the same as those of the 4 immaterial sphere moral consciousnesses; just change ‘moral consciousness’ to ‘resultant consciousness’ or ‘functional consciousness’

**(f) Supramundane Consciousnesses (*Lokuttara Cittas*)**

Those, who undertake meditation in Vipassanā-yānika Way, can develop 8 Lokuttara cittas; and those, who undertake vipassanā meditation in Samatha-yānika Way, can develop 40 lokuttara cittas.

- Eight Supramundane Consciousness (*Vipassanā-yānika Way*)

They include 4 supramundane moral consciousnesses, and  
4 supramundane resultant consciousnesses.

- Four Supramundane Moral Consciousnesses  
(*Lokuttara Kusala Cittas*)

1 Sotāpatti-path-consciousness (*Sotāpatti-magga-citta*)

(Consciousness belonging to the path of stream-entry)

2 Sakadāgāmi-path-consciousness (*Sakadāgāmi-magga-citta*)

(Consciousness belonging to the path of once-returning)

3 Anāgāmi-path-consciousness (*Anāgāmi-magga-citta*)

(Consciousness belonging to the path of never-returning)

4 Arahatta-path-consciousness (*Arahatta-magga-citta*)

(Consciousness belonging to the path of arahatship)

- Four Supramundane Resultant Consciousnesses  
(*Lokuttara Vipāka Cittas*)

1 Sotāpatti-fruit-consciousness (*Sotāpatti-phala-citta*)

(Consciousness belonging to the fruition of stream-entry)

2 Sakadāgāmi-fruit-consciousness (*Sakadāgāmi-phala-citta*)

(Consciousness belonging to the fruition of once-returning)

3 Anāgāmi-fruit-consciousness (*Anāgāmi-phala-citta*)

(Consciousness belonging to the fruition of never-returning)

4 Arahatta-fruit-consciousness (*Arahatta-phala-citta*)

(Consciousness belonging to the fruition of arahatship)

• **Forty Supramundane Consciousnesses (*Samatha-yānika Way*)**

The 4 supramundane moral consciousnesses and the 4 supramundane resultant consciousnesses can each associate with each of the five rūpāvacara jhāna cittas. So there are  $8 \times 5 = 40$  lokuttra cittas in the Samathayānika way, making the total number of cittas  $81+40=121$ .

• **Five Jhāna Sotāpatti Magga Cittas in Pāli**

tak	cā	pīti	su/up	ek
+	+	+	+	—
pa	du	ta	ca	pañ

- 1 ***Vitakka, vicāra, pīti, sukh' ekaggatā sahitaṃ pathamajjhāna sotāpatti-magga-cittaṃ.***
- 2 ***Vicāra, pīti, sukh' ekaggatā sahitaṃ dutiyajjhāna sotāpatti-magga-cittaṃ.***
- 3 ***Pīti, sukh' ekaggatā sahitaṃ tatiyajjhāna sotāpatti-magga-cittaṃ.***
- 4 ***Sukh' ekaggatā sahitaṃ catutthajjhāna sotāpatti-magga-cittaṃ.***
- 5 ***Upekkh' ekaggatā sahitaṃ pañcamajjhāna sotāpatti-magga-cittaṃ.***

• **Five Jhāna Sotāpatti Path-Consciousness in English**

- 1 The first *jhāna sotāpatti* path-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
- 2 The second *jhāna sotāpatti* path-consciousness together with sustained application, joy, bliss and one-pointedness.
- 3 The third *jhāna sotāpatti* path-consciousness together with joy, bliss and one-pointedness.
- 4 The fourth *jhāna sotāpatti* path-consciousness together with bliss and one-pointedness.
- 5 The fifth *jhāna sotāpatti* path-consciousness together with equanimity and one-pointedness.

The five *sakadāgāmi* path-consciousnesses, the five *anāgāmi* path-consciousnesses and the five *arahatta* path-consciousnesses are named similarly. The five *sakadāgāmi-phala* cittas, etc., can also be written in a similar way by just changing *magga*, into 'phala'.



• **Classification of Consciousnesses according to Birth (*Jātī*)**

The consciousnesses are divided into four classes according to birth as follows: (*See the Citta Chart (1) at the back of this book.*)

1 Immoral consciousness	( <i>akusala citta</i> )	...	12
2 Moral consciousness	( <i>kusala citta</i> )	...	21
3 Resultant consciousness	( <i>vipāka citta</i> )	...	36
4 Functional consciousness	( <i>kiriya citta</i> )	...	20

*Vipāka cittas* and *kiriya cittas* are collectively called *avyākata cittas*. ‘*Avyākata*’ means ‘*indeterminate*’, that is, ‘not determined as kammically ‘wholesome’ or ‘unwholesome’. The 56 *avyākata cittas* and their concomitants are kammically neutral; they have no kamma properties.

*Akusala cittas* and *kusala cittas* and their concomitants have kamma properties. ‘Kamma’ is ‘volitional action’ with the potential to bear results. Immoral deeds are performed by immoral consciousnesses together with their concomitants, depositing billions of bad kammās in the mental stream. Moral deeds are performed by moral consciousnesses together with their concomitants, depositing billions of good kammās in the mental stream.

Bad kammās will bear bad results including repeated rebirth in the woeful realms. Good kammās will bear good results including repeated rebirth in blissful realms. For detailed information about kamma and kamma-result, please read Chapter [ 6 ].

• **Exalted Consciousnesses (*Mahaggata Cittas*)**

The 15 fine-material sphere consciousnesses (*rūpāvacara cittas*) and the 12 immaterial-sphere consciousnesses (*arūpāvacara cittas*) are collectively known as **27 exalted consciousnesses (*mahaggata cittas*)**. *Mahaggata cittas* are more developed and more exalted than the 54 sense-sphere consciousnesses (*kāmāvacara cittas*).

Five fine-material-sphere moral consciousnesses (*rūpāvacara kusala cittas*) and four immaterial-sphere moral consciousnesses (*arūpāvacara kusala cittas*) are collectively called **9 mahaggata kusala cittas**.

Five fine-material-sphere resultant consciousnesses (*rūpāvacara vipāka cittas*) and four immaterial-sphere resultant consciousnesses (*arūpāvacara vipāka cittas*) are collectively called **9 mahaggata vipāka cittas**.

Similarly 5 fine-material-sphere functional consciousnesses

(*rūpāvacara kiriya cittas*) and four immaterial sphere functional consciousnesses (*arūpāvacara kiriya cittas*) are collectively called **9 mahaggata kiriya cittas**.

• **Mundane Consciousnesses (*Lokiya Cittas*)**

The 54 *kāmāvacara cittas* and the 27 *mahaggata cittas* are collectively known as 81 *lokiya cittas* (mundane consciousnesses).

‘*Lokiya*’ means ‘*mundane*’ or ‘associated with the three spheres of existence – viz., the sense sphere, the fine-material sphere and the immaterial sphere.’

The **17 moral consciousnesses**, comprising 8 sense-sphere moral consciousnesses and 9 mahaggata moral consciousnesses, are called 17 mundane moral consciousnesses (*lokiya kusala cittas*).

The **23 resultant consciousnesses**, comprising 7 immoral resultant consciousnesses (*akusala vipāka cittas*), 8 rootless moral resultant consciousnesses (*ahetuka kusala vipāka cittas*), 8 great resultant consciousnesses (*mahāvīpāka cittas*), are collectively called **23 sense-sphere resultant consciousnesses** (*kāmāvacara vipāka cittas*).

The 23 *kāmāvacara vipāka cittas* and the 9 mahaggata *vipāka cittas* are collectively called **32 mundane resultant consciousnesses** (*lokiya vipāka cittas*).

The 15 *rūpāvacara cittas* and the 12 *arūpāvacara cittas* make up **27 mundane jhāna consciousnesses** (*lokiya jhāna cittas*).

• **Supramundane Consciousnesses (*Lokuttara Cittas*)**

The 4 Path-consciousnesses (*magga cittas*) are known as supramundane moral consciousnesses (*lokuttara kusala cittas*).

The 4 Fruition-consciousnesses (*phala cittas*) are known as supramundane resultant consciousnesses (*lokuttara vipāka cittas*).

The 4 Path-consciousnesses and the 4 Fruition-consciousnesses form the 8 supramundane consciousnesses (*lokuttara cittas*) in brief, which are realized by undertaking vipassanā in the “*vipassanā-yānika way*”, that is, “*taking insight meditation as the vehicle*”.

Each of the 8 *lokuttara cittas* can associate with each of the 5 *rūpāvacara kusala jhānas*. So there will be  $8 \times 5 = 40$  supramundane *jhāna* consciousnesses (*lokuttara jhāna cittas*) which can be realized by undertaking vipassanā by the “*samatha-yānika way*”, that is, “*taking tranquillity meditation as the vehicle*”.

• **The Total Number of Consciousnesses**

If we combine 81 mundane consciousnesses with 8 supramundane consciousnesses in brief, we get 89 consciousnesses as the total number of consciousness in brief.

If we combine 81 mundane consciousnesses with 40 supramundane *jhāna* consciousnesses, we get 121 consciousnesses as the total number of consciousness in the “*samatha-yānika way*”.

**Attention:** For a systematic quick review on consciousnesses, please see the “Citta Chart” attached to the back of this book.

• **Association of Each Mental Factor with Different Consciousnesses<sup>23</sup>**

Please look at Chart (2) attached to the back of this book.

In general we can say that:

- 1 The 7 essential mental factors (*sabbacitta-sādhāraṇas*) associate with all consciousnesses.
- 2 The 6 particular mental factors (*pakiṇṇakas*) associate with certain *sobhana cittas* and *asobhana cittas*.
- 3 The 14 immoral mental factors (*akusala cetasikas*) associate only with immoral consciousnesses.
- 4 The 4 *akusala sādhāraṇas* associate with all immoral *cittas*.
- 5 The 19 *sobhana sādhāraṇas* associate with all *sobhana cittas*.
- 6 The remaining 6 *sobhana cetasikas* associate only with *sobhana cittas*.

For a detailed survey of the combination of each *cetasika* with different *cittas*, the chart on *Sampayoga* method (i.e., Chart No.2 at the back of this book) should be consulted.

**(a) Association of Neutral Mental-factors**

- 1 The 7 *sabbacitta-sādhāraṇas* associate with all *cittas*.
- 2 *Vitakka* associates with 55 *cittas*, comprising 44 *kāma-cittas* (10 *dvipaṇca-viññāṇas* being excepted) and 11 first-*jhāna cittas*.
- 3 *Vicāra* associates with 66 *cittas*, comprising 44 *kāma-cittas* (10 *dvipaṇca-viññāṇas* being excepted) and 11 first-*jhāna cittas* and 11 second *jhāna cittas*.

---

23. "The Essence of Buddha Abhidhammā", Third Edition, by Dr. Mehm Tin Mon, pp 81-93.

92 ❖ *The Great Discovery of Ultimate Science*

- 4 *Adhimokkha* associates with 78 *cittas* in the brief method (*vīpassanā yānika*) and 110 *cittas* in the broad method (*samatha yānika*) with the exception of 10 *dvipaṇca-viññāṇas* and *vicikicchā-sampayutta citta*.
- 5 *Vīriya* associates with 73 *cittas* in the brief method or 105 *cittas* in the broad method with the exception of 10 *dvipaṇca-viññāṇas*, 2 *sampañicchana cittas*, 3 *santīraṇa cittas* and 1 *pañca-dvārāvajjana citta*.
- 6 *Pīti* associates with 51 *somanassa-sahagata cittas* comprising 4 *lobha-mūla somanassa cittas*, 1 *somanassa-santīraṇa citta*, 1 *hasituppāda citta*, 12 *kāma sobhana somanassa cittas*, 11 first-*jhāna cittas*, 11 second-*jhāna cittas* and 11 third-*jhāna cittas*.
- 7 *Chanda* associates with 69 *cittas* in the brief method or 101 *cittas* in the broad method with the exception of 2 *moha mūla cittas* and 18 *ahetuka cittas*.

**(b) Association of Immoral Mental-factors**

- 1 The 4 *akusala sādharmaṇas* – namely, *moha*, *ahirika*, *anottappa* and *uddhacca* – associate with all the 12 *akusala cittas*.
- 2 *Lobha* associates with 8 *lobha-mūla cittas*.  
*Diṭṭhi* associates with 4 *lobha-mūla diṭṭhigata-sampayutta cittas*.  
*Māna* associates with 4 *lobha-mūla diṭṭhigata-vippayutta cittas*.
- 3 *Dosa*, *issā*, *macchariya* and *kukkucca* associate with 2 *dosa-mūla cittas*.
- 4 *Thina* and *middha* associate with 5 *akusala sasaṅkhārika cittas*.
- 5 *Vicikicchā* associates with *moha-mūla vicikicchā-sampayutta citta*.

**(c) Association of Beautiful Mental Factors**

- 1 The 19 *sobhana-sādhāraṇa cetasikas* associate collectively with all *sobhana cittas* numbering 59 in the brief method and 91 in the broad method.
- 2 The 3 *virati cetasikas*, namely, *sammā-vācā*, *sammā-kammanta* and *sammā-ājīva*, associate intermittently and individually with 8 *mahākusala cittas* and unfailingly and unitedly with 8 *lokuttara cittas*.
- 3 The 2 *appamaññā-cetasikas* – namely, *karuṇā* and *muditā* – associate intermittently and individually with 28 *cittas* comprising 8 *mahākusala cittas*, 8 *mahākiriya cittas* and

12 *mahaggata cittas*, excluding 15 fifth-*jhāna cittas*.

- 4 *Paññindriya*, i.e., *paññā-cetasika*, associates with 47 *cittas*, comprising 12 *kāma-sobhana ñāṇa-sampayutta cittas*, 27 *mahaggata cittas* and 8 *lokuttara cittas*.

### • Different Combinations of Mental Factors With Different Consciousnesses

The reader is advised to consult the Cetasika Chart on *Śaṅgaha* Method (i.e., Chart No. 3 at the back of the book).

#### (a) Concomitants of Immoral Consciousnesses

The name of each *citta* in Pāli and its meaning should be consulted before enumerating the concomitants associated with a particular *citta*.

If the *citta* is *somanassa-sahagataṃ*, all the 13 *aññasamāna cetasikas* will associate with the *citta*. If the *citta* is *upekkhā-sahagataṃ* or *domanassa-sahagataṃ*, *pīti* must be excepted from the 13 *aññasamānas*. **Four *asaṅkhārika lobha-mūla cittas*** will be considered first.

- 1 The first *lobha-mūla asaṅkhārika citta* associates with 19 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala sādhāraṇa cetasikas*, *lobha* and *diṭṭhi*.
- 2 The second *lobha-mūla asaṅkhārika citta* associates with 19 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala sādhāraṇa cetasikas*, *lobha* and *māna*.
- 3 The third *lobha-mūla asaṅkhārika citta* associates with 18 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, *lobha* and *diṭṭhi*.
- 4 The fourth *lobha-mūla asaṅkhārika citta* associates with 18 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, *lobha* and *māna*.

Note that the **4 *lobha-mūla asaṅkhārika cittas*** are associated with the same *cetasikas* as the corresponding *asaṅkhārika cittas* plus *thina* and *middha*.

- 5 The first *lobha-mūla asaṅkhārika citta* associates with 21 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala - sādhāraṇa cetasikas*, *lobha*, *diṭṭhi*, *thina* and *middha*.
- 6 The second *lobha-mūla asaṅkhārika citta* associates with 21 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala -*

94 ❖ *The Great Discovery of Ultimate Science*

*sādhāraṇa cetasikas, lobha, māna, thina and middha.*

- 7 The third *lobha-mūla sasaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas, lobha, diṭṭhi, thina and middha.*
- 8 The fourth *lobha-mūla sasaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas, lobha, māna, thina and middha.*
- 9 The *dosa-mūla asaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas* and 4 *dosa-catukka cetasikas.*
- 10 The *dosa-mūla sasaṅkhārika citta* associates with 22 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas, 4 dosa-catukka cetasikas, thina and middha.*
- 11 The *moha-mūla vicikicchā-sampayutta citta* associates with 15 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*adhimokkha, pīti* and *chanda* being excepted), 4 *akusala-sādhāraṇa cetasikas* and *vicikicchā.*
- 12 The *moha-mūla uddhacca-sampayutta citta* associates with 15 *cetasikas*, namely, 11 *aññasamāna cetasikas* (*pīti* and *chanda* being excepted) and 4 *akusala-sādhāraṇa cetasikas.*

**(b) Concomitants of Rootless Consciousnesses**

- 1 The 10 *dvipaṇca-viññāṇa citta*s associate with only 7 *sabbacitta-sādhāraṇa cetasikas.*
- 2 The *somanassa-santīraṇa citta* associates with 11 *aññasamāna-cetasikas* (*vīriya* and *chanda* being excepted).
- 3 The *manodvārāvajjana-citta* associates with 11 *aññasamāna-cetasikas* (*pīti* and *chanda* being excepted).
- 4 The *hasituppāda citta* associates with 12 *aññasamāna-cetasikas* (*chanda* being excepted).
- 5 The *pañcadvārāvajjana-citta*, the 2 *sampaṭicchana citta*s and the 2 *upekkhā-santīraṇa citta*s are each associated with 10 *aññasamāna cetasikas* (*vīriya, pīti* and *chanda* being excepted).

**(c) Concomitants of Kāmāvacara Moral Consciousnesses**

- 1 The first pair of *mahākusala citta*s each associates with 38

- cetasikas*, namely, 13 *aññasamāna cetasikas* and 25 *sobhana cetasikas*.
- 2 The second pair of *mahākusala cittas* each associates with 37 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 24 *sobhana cetasikas* (*paññā* being excepted).
  - 3 The third pair of *mahākusala cittas* each associates with 37 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 25 *sobhana cetasikas*.
  - 4 The fourth pair of *mahākusala cittas* each associates with 36 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 24 *sobhana cetasikas* (*paññā* being excepted).

Note that *thina* and *middha*, being immoral *cetasikas*, do not associate with *sasañkhārika sobhana cittas*. Thus the mental factors associated with the *asañkhārika* and the *sasañkhārika* in each pair are the same; the difference in intensity of the two *cittas* is due to the difference in the strength of the two *cetanās*.

#### (d) Concomitants of Kāmāvacara Resultant Consciousnesses

The *vipāka-cittas*, being the resultants of past *kammas*, do not perform any meritorious deed. Thus they are not associated with the 3 *virati cetasikas* and the 2 *appamaññā cetasikas* as these *cetasikas* give rise to meritorious deeds.

- 1 The first pair of *mahā-vipāka cittas* each associates with 33 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).
- 2 The second pair of *mahā-vipāka cittas* each associates with 32 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 19 *sobhana sādhāraṇa cetasikas*.
- 3 The third pair of *mahā-vipāka cittas* each associates with 32 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).
- 4 The fourth pair of *mahā-vipāka cittas* each associates with 31 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 19 *sobhana-sādhāraṇa cetasikas*.

#### (e) Concomitants of Kāmāvacara Functional Consciousnesses

The three *virati cetasikas*, being kusala-dhammas, do not associate with *mahākiriya cittas* which are *avyākata-dhammas* (*avyākata* –

kammically neutral).

The two *appamaññā cetasikas*, however, associate with *mahākiriya cittas*, because arahants meditate on *karuṇā* and *muditā*.

- 1 The first pair of *mahākiriya cittas* each associates with 35 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 22 *sobhana-cetasikas* (*viratis* being excepted).
- 2 The second pair of *mahākiriya cittas* each associates with 34 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 21 *sobhana-cetasikas* (*viratis* and *paññā* being excepted).
- 3 The third pair of *mahākiriya cittas* each associates with 34 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 22 *sobhana-cetasikas* (*viratis* being excepted).
- 4 The fourth pair of *mahākiriya cittas* each associates with 33 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 21 *sobhana-cetasikas* (*viratis* and *paññā* being excepted).

**(f) Concomitants of Exalted Consciousnesses (Mahaggata Cittas)**

In enumerating the *cetasikas* which associate with *mahaggata cittas*, the *jhāna* factors must be taken into consideration: *Vitakka* is eliminated starting from the second *jhāna*, *vicāra* from the third *jhāna*, and *pīti* from the fourth *jhāna*. In the fifth *jhāna*, by substituting *upekkhā* for *sukha*, there is no change in the number of *cetasikas*, because both *upekkhā* and *sukha* represent *vedanā cetasika*.

Furthermore the three *virati cetasikas* do not associate with *mahaggata cittas*, because these *cittas* concentrate on *pañibhāga-nimitta* of *kaṣiṇa*, etc., and as such they cannot take the objects connected with the three *viratis*.

*Karuṇā* and *muditā* may associate with the first to the fourth *jhānas*, because these *jhānas* can be developed by meditating on *karuṇā* or *muditā*. In the fifth *jhāna* the concentration is associated with *upekkhā*, so both *karuṇā* and *muditā* should be eliminated.

- 1 The 3 first-*jhāna mahaggata cittas* each associates with 35 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 22 *sobhana cetasikas* (*viratis* being excepted).
- 2 The 3 second-*jhāna mahaggata cittas* each associates with 34 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*vitakka* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).



- 3 The 3 third-*jhāna mahaggata cittas* each associates with 33 *cetasikas* – namely, 11 *aññasamāna cetasikas* (*vitakka* and *vicāra* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- 4 The 3 fourth-*jhāna mahaggata cittas* each associates with 32 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- 5 The 15 fifth-*jhāna mahaggata cittas* each associates with 30 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).

**(g) Concomitants of Supramundane Consciousnesses  
(*Lokuttara Cittas*)**

The 40 *lokuttara cittas* are also *jhāna cittas*; so the *jhāna*-factors should be eliminated as mentioned above.

The three *viratī cetasikas*, being factors of the Noble Eightfold Path, associate collectively with all the *lokuttara cittas*.

The two *appamaññā cetasikas*, however, do not associate with *lokuttara cittas* which concentrate on *Nibbāna* and as such cannot take the objects connected with *karuṇā* and *muditā*.

- 1 The 8 first-*jhāna lokuttara cittas* and the 8 somanassa *lokuttara cittas* (brief method) are each associated with 36 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 2 The 8 second-*jhāna lokuttara cittas* are each associated with 35 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*vitakka* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 3 The 8 third-*jhāna lokuttara cittas* are each associated with 34 *cetasikas* – namely, 11 *aññasamāna cetasikas* (*vitakka* and *vicāra* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 4 The 8 fourth-*jhāna lokuttara cittas* are each associated with 33 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).

- 5 The 8 fifth-*jhāna lokuttara cittas* are also each associated with 33 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).

• **Fixed Cetasikas and Unfixed Cetasikas**

Of the 52 *cetasikas*, 41 are called ***niyata-yogīs* (fixed cetasikas)** and the remaining 11 are called ***aniyata-yogīs* (unfixed cetasikas)**.

*Niyata-yogīs* invariably associate with the *cittas* with which they are known to associate. *Aniyata-yogīs* do not always associate with the *cittas* with which they are known to associate; they arise only when they should.

**The 11 *aniyata-yogī cetasikas* are: *issā*, *macchariya*, *kukkucca*, *māna*, *thina*, *middha*, three *viratis* and two *appamanñās*.** The ways they associate with *cittas* will be described below.

1 Though it is mentioned in Chart No.3 that *issā*, *macchariya* and *kukkucca* associate with two *dosa-mūla cittas*, they do not arise whenever *dosa-mūla citta* arises.

*Issā* arises only when one envies others' success or prosperity; otherwise it does not. When *issā* arises, *macchariya* and *kukkucca* do not arise. *Macchariya* arises only when one conceals one's property or when one feels stingy; otherwise it does not. When *macchariya* arises, *issā* and *kukkucca* do not arise. *Kukkucca* arises only when one is grieving over the evil that is done or over the good that is not done; otherwise it does not. When *kukkucca* arises *issā* and *macchariya* do not arise. So *issā*, *macchariya* and *kukkucca* do not arise simultaneously; they arise separately and only when the conditions are met with. This way of association by *cetasikas* is known as ***nānā-kadāci way***.

2 Although *māna* is said to associate with the four *lobha-mūla diṭṭhigata-vipayutta cittas*, it arises only when one thinks highly of oneself or having a low opinion of others. It does not arise when one is having no conceit.

3 Although *thina* and *middha* are said to associate with the five *akusala-sasaṅkhārika cittas*, they associate with these *cittas* only when these *cittas* and their concomitants are dull, inert and morbid; otherwise they do not arise.

4 The three *virati cetasikas*, namely, *sammā-vācā*, *sammā-kammanta* and *sammā-ājīva*, also arise in the *nānā-kadāci* way. *Sammā-vācā* arises only when one is abstaining from false speech; otherwise it does not. *Sammā-kammanta* arises only when one is abstaining from wrong action; otherwise it does not. *Sammā-ājīva* arises only when one is abstaining from false livelihood; otherwise it does not.

5 The two *appamaññā cetasikas*, namely, *karunā* and *muditā*, also arise in the *nānā-kadāci* way. *Karunā* arises only when one is having compassion for someone; otherwise it does not. *Muditā* arises only when one is rejoicing over someone's success or prosperity; otherwise it does not.

## APPLICATIONS

1 A man is angry because the food served by his wife is not good. What is the type of this man's *citta* and what are the *cetasikas* that associate with that *citta*?

The name of this *citta* is “*Domanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārika dosa-mūla citta*.”

The *cetasikas* that associate with this *citta* are 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, *dosa*. (*Issā*, *macchhariya* and *kukkucca* do not associate with this *citta*.)

2 One feels sad because another person gets a better job than oneself. What is the type of this *citta* and what are its concomitants?

The name of the *citta* is the same as above. But now one is envying another's success; so *issā* will also associate with the *citta* in addition to 17 *cetasikas* mentioned above.

3 One feels uneasy because one does not want to share one's office with a new comer. What is the type of this *citta* and what are the *cetasikas* that associate with the *citta*?

Again the *citta* is “*domanassa-sahagataṃ paṭigha sampayuttaṃ asaṅkhārika dosa-mūla citta*”.

The *cetasikas* that associate with this *citta* are 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, *dosa* and *macchhariya* (total – 18).

4 A man feels remorseful after doing something wrong. What is his consciousness and its associated mental factors?

His consciousness is “*Domanassa-sahagataṃ patigha-sampayuttaṃ asaṅkhārika dosa-mūla citta*”. Its associated mental factors are “12 *aññasamāna cetasikas* (*pīti* being excepted) 4 *akusala-sādhāraṇa cetasikas*, *dosa* and *kukkucca*.”

5 A poor man knows kamma and its result. He reluctantly steals another man’s hand-bag. What is his consciousness and its associated mental factors?

The poor man’s consciousness is “*Upekkhā-sahagataṃ diṭṭhi-vippayuttaṃ asaṅkhārika lobha-mūla citta*.” Its associated mental factors are “12 *aññasamāna cetasikas* (*pīti* being excepted) 4 *akusala-sādhāraṇa cetasikas*, *lobha* and *thina-middha*.”

However, as his mind is alert during stealing, *thina-middha* may not associate.

6 A beautiful lady with beautiful dress walks proudly and joyfully as she knows that four men are gazing at her. What is her consciousness and its associated mental factors?

Her consciousness is “*Somanassa-sahagataṃ diṭṭhi-vippayuttaṃ asaṅkhārika lobha-mūla citta*.” Its associated mental factors are “13 *aññasamāna cetasikas*, 4 *akusala-sādhāraṇa cetasikas*, *lobha*, *māna* (total - 19).”

7 A lady is paying homage to a pagoda with joy and with the knowledge of *kamma*. What are her *citta* and the concomitants associated with it?

Her *citta* is ‘*somanassa-sahagataṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*’.

The *cetasikas* associated with the *citta* are “13 *aññasamāna cetasikas*, 19 *sobhaṇa-sādhāraṇa cetasikas* and *paññindriya*” (*viratis* and *appamanñās* do not associate with this *citta*). (total – 33)

8 A man unwillingly writes the right amount of his income in the income-tax form, because he does not want to lie as he knows *kamma* and its result. What are his *citta* and the *cetasikas* associated with it?

The man’s *citta* is “*upekkhā-sahagataṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhaṇa-sādhāraṇa cetasikas*, *sammā-vācā* and *paññā* (total – 33).”

9 On knowing *kamma* and its result, a fisherman stops fishing for his livelihood, though reluctantly. What are his *citta* and its concomitants?

His *citta* is “*upekkhā-sahagatāṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas*, *paññindriya* and *sammā-ājīva* (total 33).”

10 A child feels pity for a dog which has been hit by a car. The child has no joy and no knowledge of *kamma* at the time.

The child’s *citta* is ‘*upekkhā-sahagatāṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta*’.

The *cetasikas* associated with the *citta* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas* and *karuṇā* (total – 32).”

11 A father gladly congratulates his son for the son’s success in the examination. The father does not think of *kamma* and its result at that instant.

So the father’s *citta* is “*somanassa-sahagatāṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “13 *aññasamāna cetasikas*, 19 *sobhana-sādhāraṇa cetasikas* and *muditā* (total – 33).”

12 A man is being absorbed in the fourth *jhāna* by meditating on the *paṭibhāga-nimitta* of *pathavī-kasīṇa*. What is the name of the *citta* and the concomitants associated with the *citta*?

The *citta* is ‘*rūpāvacara fourth-jhāna kusala-citta*.’ It may be also called ‘*sukh*’ *ekagatā sahitaṃ catutthajjhāna kusala citta*.’

The *cetasikas* associated with the *citta* are “10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas* and *paññā cetasika* (total – 30).”

13 What are the *cetasikas* that associate with the *sotāpatti-phala citta* which is accompanied by pleasant feeling?

The *cetasikas* are “13 *aññasamāna cetasikas*, 19 *sobhana-sādhāraṇa cetasikas*, 3 *viratī cetasikas* and *paññindriya* (total – 36).”

## CHAPTER [ 4 ]

### MENTAL PHENOMENA AND MATERIAL PHENOMENA

We have seen that *citta* and 52 *cetasikas* are 53 different ultimate realities with different but definite characteristics. Their classifications according to feelings, roots, functions, doors, objects and bases will be dealt with in this chapter.<sup>24</sup>

#### • **Vedanā Saṅgaha – Compilation of Feelings**

Here *cittas* and *cetasikas* will be compiled briefly in accordance with feeling (*vedanā*).

First, feeling is compiled in two ways.

#### (a) **Compilation according to sense-objects:**

- 1 *Sukha vedanā* – pleasant feeling experienced when in contact with pleasant desirable sense-objects.
- 2 *Dukkha vedanā* – painful feeling experienced when in contact with unpleasant and undesirable sense-objects.
- 3 *Upekkhā vedanā* – neutral feeling which is neither pleasurable nor painful. It is experienced when in contact with neither pleasant nor unpleasant sense-objects.

#### (b) **Compilation according to Controlling Faculty:**

- 1 *Somanassa vedanā* – pleasant mental feeling,
- 2 *Domanassa vedanā* – painful mental feeling,
- 3 *Sukha vedanā* – pleasant bodily feeling,
- 4 *Dukkha vedanā* – painful bodily feeling,
- 5 *Upekkhā vedanā* – indifferent or neutral feeling.

In compilation (a) *sukha* implies pleasant feeling both in mind and body while *dukkha* implies painful feeling both in mind and body.

In compilation (b) *sukha* is divided into *somanassa* and *sukha* whereas *dukkha* is divided into *domanassa* and *dukkha*. So it should be noted that the feelings in the mind and the feelings in the body are different and that a person can be happy even if his body is in pain or a rich man may be unhappy even if he lives in great luxury.

---

24. "The Essence of Buddha Abhidhamma", Third Edition,  
by Dr. Mehm Tin Mon, pp. 94-106.

### • Classification of Consciousness according to Feelings

By looking at Citta Chart No. (1), attached to the back of this book, 121 consciousnesses can be classified according to feeling as shown in Table 4.1.

**Table 4.1 Classification of Consciousness according to Feelings**

Name of <i>citta</i>	<i>Somanassa</i>	<i>Domanassa</i>	<i>Upekkhā</i>	<i>Sukha</i>	<i>Dukkha</i>	<i>Total</i>
<i>Akusala citta</i>	4	2	6	-	-	12
<i>Ahetuka citta</i>	2	-	14	1	1	18
<i>Kāmasobhaṇa</i>	12	-	12	-	-	24
<i>Kāmacitta</i>	18	2	32	1	1	54
<i>Mahaggata citta</i>	12	-	15	-	-	27
<i>Lokiya citta</i>	30	2	47	1	1	81
<i>Lokuttara citta</i>	32	-	8	-	-	40
<i>Total cittas</i>	62	2	55	1	1	121

**Key:** *Lokiya-cittas* : U-catu-satta, So-tiṃsa, Do-dwa, Su Du-ek.

*Total cittas* : U-pañcece, So-cha dwe, Do-dwe, Su Du-ek.

- 1 *Sukha vedanā* associates with only one *citta* – namely, *ahetuka kusala-vipāka sukha-sahagataṃ kāya -viññāṇa citta*.
- 2 *Dukkha vedanā* also associates with only one *citta* – namely, *akusala-vipāka dukkha-sahagataṃ kāya -viññāṇa citta*.
- 3 *Domanassa vedanā* associates with two *dosa-mūla cittas*.
- 4 *Somanassa vedanā* associates with 62 *cittas* – namely, 18 *kāma-somanassa cittas*, 12 *mahaggata somanassa cittas* and 32 *lokuttara somanassa cittas*.
- 5 *Upekkhā vedanā* associates with 55 *cittas* – namely, 32 *kāma-upekkhā cittas*, 15 *mahaggata upekkhā cittas* and 8 *lokuttara upekkhā cittas*.

Pepole like *sukha* and *somanassa* feeling, but hate *dukha* and *domanassa* feeling.

**Note:** The above classification of *cittas* may be assumed to include the classification of *cetasikas* according to feeling as well.

The reason is that the *cetasikas* that associate with *sukha-sahagatāṃ citta* will also associate with *sukha vedanā*, the *cetasikas* that associate with *dukkha-sahagatāṃ citta* will also associate with *dukkha vedanā*, the *cetasikas* that associate with *domanassa citta* will also associate with *domanassa vedanā*, and so on.

• **Hetu Saṅgaha – Compiling according to Roots**

Here *cittas* and *cetasikas* will be compiled briefly according to roots. **There are 6 types of roots (*hetu*):**

- 1 **Immoral roots – *Akusala hetu* (3) – *lobha, dosa, moha***
- 2 **Moral roots – *Kusala hetu* (3) – *alobha, adosa, amoha***
- 3 **Indeterminate roots – *Avyākata hetu* (3) – *alobha, adosa, amoha***

*Akusala hetu* are the roots that associate with *akusala cittas*. *Kusala hetu* are the roots which associate with *kusala cittas*. *Avyākata hetu* are the roots which associate with *vipāka cittas* and *kiriya cittas*. The *avyākata* roots are the same as the *kusala* roots.

‘*Avyākata*’ means ‘indeterminate’, i.e., neither determined as kammically ‘wholesome’ nor as ‘unwholesome’. *Vipāka cittas* and *kiriya cittas* together with their concomitants are termed as *avyākata*, because they do not have kamma properties.

• **Classifications of Consciousness according to Roots**

**Please look at Chart 4.1 at the back of this book.**

- 1 *Ahetuka cittas* – *cittas* without roots (18).  
They are 7 *akusala-vipāka cittas*, 8 *ahetuka-kusala-vipāka cittas* and 3 *ahetuka-kiriya cittas*.
- 2 *Sahetuka cittas* – *cittas* with roots (71).  
These *cittas* are further divided as follows:
  - (a) *Ekahetuka cittas* – *cittas* with one root (2). They are the 2 *moha-mūla cittas* which have only *moha* as root.
  - (b) *Dviihetuka cittas* – *cittas* with two roots (22).  
They are 8 *lobha-mūla cittas* containing *lobha* and *moha* as roots, 2 *dosa-mūla cittas* containing *dosa* and *moha* as roots and 12 *kāma-sobhana ñāṇa-vippayutta cittas* containing *alobha* and *adosa* as roots.



(c) *Tihetuka citta*s – *citta*s with three roots (47).

They are 12 *kāma-sobhana nāṇa-sampayutta citta*s, 27 *mahaggata citta*s and 8 *lokuttara citta*s. These *citta*s have *alobha*, *adosa* and *amoha* as roots.

#### • **Kicca Saṅgaha – Compiling according to Functions**

There are 14 kinds of functions performed by various *citta*s. It is remarkable to note that every *citta* performs at least one type of function. These functions are important in life.

- 1 ***Paṭisandhi-kicca*** – rebirth function or linking the past life with the present life.
- 2 ***Bhavaṅga-kicca*** – life-continuum function to continue the formation of life-stream incessantly till death.
- 3 ***Āvajjana-kicca*** – apprehending function to confront the sense-object and to direct the consciousness-stream to the object.
- 4 ***Dassana-kicca*** – seeing function to see the object.
- 5 ***Savana-kicca*** – hearing function to hear the sound.
- 6 ***Ghāyana-kicca*** – smelling function to smell the object.
- 7 ***Sāyana-kicca*** – tasting function to taste the object.
- 8 ***Phusana-kicca*** – touching function to touch the object.
- 9 ***Sampaṭicchana-kicca*** – receiving function to receive the object.
- 10 ***Santīraṇa-kicca*** – investigating function to investigate the object.
- 11 ***Voṭṭhapana-kicca*** – determining function to determine the object whether it is good or bad.
- 12 ***Javana-kicca*** – apperceiving function to enjoy the taste of the object.
- 13 ***Tadālambaṇa-kicca*** – registering function to continue enjoying the taste of the object.
- 14 ***Cuti-kicca*** – death function.

#### • **Consciousnesses Performing Respective Functions**

Please refer to Chart No.4.2 at the back for a quick view of the *citta*s performing their respective functions.

- 1 There are 19 *citta*s which perform rebirth function. They are 2 *upekkhā-santīraṇa citta*s, 8 *mahā-vipāka citta*s and 9 *mahaggata-vipāka citta*s. These *citta*s are known as ‘rebirth conscious-

nesses' (*paṭisandhi-cittas*) while they perform rebirth function.

- 2 **There are 19 *cittas* which perform life-continuum function.**  
They are the same as the 19 *paṭisandhi-cittas*. They are known as *bhavaṅga-cittas* (life-continuum-consciousnesses) while they perform the life-continuum process.
- 3 **There are 2 *cittas* which perform apprehending function.**  
They are *pañca-dvārāvajjana citta* and *mano-dvārāvajjana citta*.
- 4 **There are 2 *cittas* which perform the seeing function.**  
They are the 2 eye consciousnesses (*dvi-cakkhuviññāṇa*).
- 5 **There are 2 *cittas* which perform the hearing function.**  
They are the 2 ear-consciousnesses (*dvi-sotaviññāṇa*). (*dvi* = 2)
- 6 **There are 2 *cittas* which perform the smelling function.**  
They are the 2 nose-consciousnesses (*dvi-ghānaviññāṇa*).
- 7 **There are 2 *cittas* which perform the tasting function.**  
They are the 2 tongue-consciousnesses (*dvi-jivhāviññāṇa*).
- 8 **There are 2 *cittas* which perform the touching function.**  
They are the 2 body-consciousnesses (*dvi-kāyaviññāṇa*).
- 9 **There are 2 *cittas* which perform the receiving function.**  
They are the two *sampaṭicchana cittas*.
- 10 **There are 3 *cittas* which perform the investigating function.**  
They are the three *santīraṇa cittas*.
- 11 **There is 1 *citta* which performs the determining function**  
(*voṭṭhapana-kicca*). It is *mano-dvārāvajjana citta*.
- 12 **There are 55 *cittas* which perform the apperceiving function**  
(*javana-kicca*). They are 12 *akusala cittas*, 21 *kusala cittas*, 4 *phala cittas* and 18 *kiriya cittas* (the two *āvajjana-cittas* being excepted). These *cittas* can easily be remembered by the phrase: '*ku-ku-kri-phala*'.  
*Kāma-javana cittas* (29) – 12 *akusala cittas* + 8 *mahā-kusala cittas* + 8 *mahā-kiriya cittas* + 1 *hasitupāda citta*.  
*Appanā-javana cittas* (26) – 9 *mahaggata kusala cittas* + 9 *mahaggata kiriya cittas* + 4 *magga cittas* + 4 *phala cittas*.
- 13 **There are 11 *cittas* which perform registering function**  
(*tadālambana-kicca*). They are 3 *santīraṇa cittas* and 8 *mahā-vipāka cittas*.
- 14 **There are 19 *cittas* which perform death-function (*cuti-kicca*).**  
They are 2 *upekkhā-santīraṇa cittas*, 8 *mahā-vipāka cittas* and 9

*mahaggata-vipāka cittas.*

### For Cross-examination

- 1 There are 68 *cittas* which perform a single function each. They are 10 *dvi-pañcaviññāṇa cittas*, 3 mind elements and 55 *javana-cittas*. Mind elements consist of *pañca-dvārāvajjana citta* and 2 *sampaṭicchana cittas*.
- 2 There are 2 *cittas* which perform two functions each. They are *somanassa-santīraṇa citta* and *mano-dvārāvajjana citta*.
- 3 There are 9 *cittas* which perform three functions. They are the 9 *mahaggata-vipāka cittas* that perform rebirth function, life-continuum function and death function.
- 4 There are 8 *cittas* which perform 4 functions. They are the 8 *mahāvipāka-cittas* that perform *paṭisandhi-*, *bhavaṅga-*, *cuti-*, and *tadāmbaṇa-kiccas*.
- 5 There are 2 *cittas* which perform 5 functions. They are the 2 *upekkhā-santīraṇa cittas* that perform *paṭisandhi-*, *bhavaṅga-*, *cuti-*, *santīraṇa-* and *tadāmbaṇa-kiccas*.

### • Functioning Places (*Ṭhānas*)

‘*Ṭhāna*’ means ‘functioning place’. As we need a place or office to carry out a particular job, so *cittas* need places to perform their functions. It is the body-substance of each *citta* which serves as the place of performing its function.

The ‘body-substance of each *citta*’ refers to the *citta* itself. So the place of function of each *citta* is the same as the *citta*.

There are 10 *ṭhānas* because 5 related functions (i.e., 5 sense-impressions) are performed in turn in a single *ṭhāna* called ‘*pañcaviññāṇa ṭhāna*’. **The ten *ṭhānas* are:**

- 1 *Paṭisandhi-ṭhāna* – 19 *paṭisandhi cittas*,
- 2 *Bhavaṅga-ṭhāna* – 19 *bhavaṅga cittas*,
- 3 *Avajjana-ṭhāna* – 2 *avajjana cittas*,
- 4 *Pañca-viññāṇa-ṭhāna* – 10 *dvi-pañca-viññāṇa cittas*,
- 5 *Sampaṭicchana-ṭhāna* – 2 *sampaṭicchana cittas*,
- 6 *Santīraṇa-ṭhāna* – 3 *santīraṇa cittas*,
- 7 *Voṭṭhapana-ṭhāna* – *mano-dvārāvajjana citta*,
- 8 *Javana-ṭhāna* – 55 *javana cittas*,
- 9 *Tadāmbaṇa-ṭhāna* – 11 *tadāmbaṇa cittas*,

### 10 *Cuṭi-thāna* – 19 *cuṭi cittas*.

#### • *Dvāra Saṅgha* – Compiling according to Sense-doors

Here *cittas* and *cetasikas* will be compiled briefly based on the six sense-doors. ‘*Dvāra*’ means ‘door’. There are **six doors in our body through which outside senses can enter.**

- 1 *Cakkhu-dvāra* – eye-door (*cakkhu-pasāda*)
- 2 *Sota-dvāra* – ear-door (*sota-pasāda*)
- 3 *Ghāna-dvāra* – nose-door (*ghāna-pasāda*)
- 4 *Jivhā-dvāra* – tongue-door (*jivhā-pasāda*)
- 5 *Kāya-dvāra* – body-door (*kāya-pasāda*)
- 6 *Mano-dvāra* – mind-door (19 *bhavaṅga-cittas*)

**Note:** The names in brackets describe the essential element of each door. ‘*Pasāda*’ is ‘translucent materiality’ at which the sense object appears.

The first five doors are material doors (*rūpa-dvāras*) whereas the sixth door is a mind door (*nāma-dvāra*).

#### • The Consciousnesses in Each Door

Readers may refer to Chart No. 4.3 at the back for a quick overview.

1 Forty-six *cittas* arise in connection with the eye-door:

a	<i>pañca-dvārāvajjana</i> (apprehending)	1
b	<i>cakkhu-viññāṇa</i> (seeing)	2
c	<i>sampañicchana</i> (receiving)	2
d	<i>santīraṇa</i> (investigating)	3
e	<i>voṭṭhapana</i> or <i>mano-dvārāvajjana</i> (determining)	1
f	<i>kāma-javana</i> (apperceiving)	29
g	<i>tadālambana</i> (registering)	8
Total		46

**Note:** Of the 11 *tadālambana cittas*, 3 *santīraṇas* are already counted in 1(d). So only the 8 *mahāvipāka cittas* are counted in 1(g).

All the *cittas* that can arise in each door are counted here.

2 Forty-six *cittas* arise in connection with the ear-door.

The *cittas* are as in (1) – just change *cakkhu-viññāṇa* to *sota-viññāṇa*.

3 Forty-six *cittas* arise in connection with the nose-door.

The *cittas* are as in (1) – *ghāna-viññāṇa* is substituted for *cakkhu-*

*viññāṇa*.

- 4 Forty-six *cittas* arise in connection with the tongue-door.  
The *cittas* are as in (1) – *jivhā-viññāṇa* is substituted for *cakkhu-viññāṇa*.
- 5 Forty-six *cittas* arise in connection with the body-door.  
The *cittas* are as in (1) – *kāya-viññāṇa* is substituted for *cakkhu-viññāṇa*.
- 6 Sixty-seven *cittas* arise in the mind door:
 

a <i>mano-dvārāvajjana</i>	
(apprehending and determining)	1
b <i>kāma-javana</i> + <i>appanā-javana</i> (apperceiving)	55
c <i>tadālambaṇa</i> (registering)	11
Total	67

### For cross-examination

- 1 The total number of *cittas* that arise at the five material doors or *rūpa-dvāras* is 54, namely, *pañca-dvārāvajjana* 1, *dvipañca-viññāṇa* 10, *sampaṭicchana* 2, *santīraṇa* 3, *voṭṭhapana* or *mano-dvārāvajjana* 1, *kāma-javana* 29 and *tadālambaṇa* 8. These are the 54 *kāmāvacara cittas* which arise mostly in the sense-sphere.
- 2 The *cittas* that can arise at the five doors are *pañca-dvārāvajjana* and 2 *sampaṭicchana cittas*, these 3 *cittas* being collectively known as *mano-dhātu* (mind-elements).
- 3 The *cittas* that always arise at the 6 doors are *somanassa-santīraṇa*, *mano-dvārāvajjana* and 29 *kāma-javana cittas* (total – 31).
- 4 The *cittas* that sometimes arise at the 6 doors and sometimes do not arise at the 6 doors are 2 *upekkhā-santīraṇa cittas* and 8 *mahā-vipāka cittas* (total – 10).
- 5 The *cittas* that always arise without a door are 9 *mahaggata-vipāka cittas*.
- 6 The 19 *paṭisandhi-cittas*, the 19 *bhavaṅga-cittas* and the 19 *cuti-cittas* are called *dvāravimutti* (i.e., door-freed) because:
  - i they do not arise in any of the sense-doors such as eye-door,
  - ii *bhavaṅga-cittas* themselves serve as the mind-door, and
  - iii they exist without receiving any new external object pertaining to the present life.

### • Ārammaṇa Saṅgha – Compiling according to Sense-Objects

*Ālambaṇa* or *ārammaṇa* means sense-object. *Cittas* and *cetasikas*

will be compiled briefly here in accordance with the **six sense-objects**.

- 1 ***Rūpā-rammaṇa*** – visible object (*vaṇṇa*)
- 2 ***Saddā-rammaṇa*** – sound (*sadda*)
- 3 ***Gandhā-rammaṇa*** – smell (*gandha*)
- 4 ***Rasā-rammaṇa*** – taste (*rasa*)
- 5 ***Phoṭṭhabbā-rammaṇa*** – tangible object (*pathavī, vāyo* and *tejo*)
- 6 ***Dhammā-rammaṇa*** – mind-object.

The mind-object is sixfold: (i) 5 *pasāda rūpas* (translucent materialities), (ii) 16 *sukhuma-rūpas* (subtle materialities), (iii) 89 *cittas* (consciousness), (iv) 52 *cetasikas* (mental factors), (v) *Nibbāna* and (vi) concepts such as *kaṣiṇa-nimitta*. The mind-object cannot arise at the five sense-doors, but it can arise in the mind-door.

Six sense-objects consist of all ultimate realities and concepts.

**Note:** The names in brackets for the first five senses are the essential elements of the senses. For the mind-object, the sixfold objects mentioned above are the essential elements.

• **Consciousnesses and Sense-Objects according to Doors**

- 1 The 46 *cittas* that arise in connection with the eye-door are known as *cakkhu-dvārika cittas*; they are aware of the present visible object only.
- 2 The 46 *cittas* that arise in connection with the ear-door are known as *sota-dvārika cittas*; they are aware of the present sound only.
- 3 The 46 *cittas* that arise in connection with the nose-door are known as *ghāna-dvārika cittas*; they are aware of the present smell only.
- 4 The 46 *cittas* that arise in connection with the tongue-door are known as *jivhā-dvārika cittas*; they are aware of the present taste only.
- 5 The 46 *cittas* that arise in connection with the body-door are known as *kāya-dvārika cittas*; they are aware of the present tangible object only.
- 6 The 67 *cittas* that arise at the mind-door are known as *mano-dvārika cittas*; they are aware of all six sense-objects, which may be present, past, future or independent of time. How remarkable!

• **Individual Consciousness and Sense-Object**

Please refer to Chart No. 5.1 at the back of this book for a quick review.

- 1 *Cakkhu-viññāṇa-dvi* are aware of the present visible object only.  
*Sota-viññāṇa-dvi* are aware of the present sound only. (*dvi* = 2)  
*Ghāṇa-viññāṇa-dvi* are aware of the present smell only.  
*Jivhā-viññāṇa-dvi* are aware of the present taste only.  
*Kāya-viññāṇa-dvi* are aware of the present tangible object only.
- 2 The 3 *mano-dhātu* (*pañca-dvārāvajjana* and *sampaṭicchana*) are aware of the above five present sense-objects.
- 3 The 11 *tadālambaṇa* and *hasituppāda* are aware of six *kāma*-objects, comprising 54 *kāma-cittas*, 52 *kāma-cetasikas* and 28 types of *rūpa*.
- 4 The 12 *akusala cittas*, the 4 *ñāṇa-vippayutta mahā-kusala cittas* and the 4 *ñāṇa-vippayutta mahā-kiriya cittas* are aware of six *lokiya* (mundane) sense-objects, comprising 81 *lokiya cittas*, 52 *lokiya cetasikas*, 28 types of *rūpa* and concepts.
- 5 The 4 *ñāṇasampayutta mahā-kusala cittas* and *rūpa-kusala abhiññāṇa* are aware of all six sense-objects except *arahatta magga* and *arahatta phala*. These objects comprise 87 *cittas* (*arahatta magga* and *arahatta phala* being excepted), 52 *cetasikas* associated with the 87 *cittas*, 28 types of *rūpa*, concepts and *Nibbāna*.
- 6 The 4 *ñāṇasampayutta mahā-kiriya cittas*, *kiriya abhiññāṇa* and *mano-dvārāvajjana citta* are aware of all the six sense-objects, comprising 89 *cittas*, 52 *cetasikas*, 28 types of *rūpa*, concepts and *Nibbāna*.
- 7 The 15 *rūpavacara cittas*, with the exception of *abhiññāṇa-dvi*, have concepts as their objects.
- 8 The 3 *ākāsānañcāyatana cittas* and the 3 *ākīṇcaññāyatana cittas* have *ākāsa* (infinite space) and *ākīṇcañña* (nothingness) respectively as their objects.
- 9 The 3 *viññāṇañcāyatana cittas* and 3 *neva-saññā-nāsaññāyatana cittas* have *ākāsānañcāyatana kusala/kiriya citta* and *ākīṇcaññāyatana kusala/kiriya citta* respectively as their objects.
- 10 The 8 *lokuttara cittas* have *Nibbāna* as their object.
- 11 The 19 *paṭisandhi-cittas*, the 19 *bhavaṅga-cittas* and the 19 *cuti-cittas* take the near-death sign (*marapāsanna-nimitta*) of the immediate past life as their object. This *nimitta* may be in the form of ‘kamma’,

‘sign of kamma’ or ‘sign of destiny’.

• **Vatthu Saṅgaha – Compiling according to Physical Bases**

‘*Vatthu*’ means ‘physical base’ depending on which the various *cittas* and their associated *cetasikas* arise. There are **six such physical bases**.

1 *Cakkhu-vatthu* – *cakkhu-pasāda* – eye-base

2 *Sota-vatthu* – *sota-pasāda* – ear-base

3 *Ghāna-vatthu* – *ghāna-pasāda* – nose-base

4 *Jivhā-vatthu* – *jivhā-pasāda* – tongue-base

5 *Kāya-vatthu* – *kāya-pasāda* – body-base

6 *Hadaya-vatthu* – physical base that exists in the blood of the heart – i.e., the heart-base.

Thus the first five physical bases are the five *pasāda rūpas* whereas the sixth base is the heart-base.

**There is a simile of ‘striking a match’.** The match-stick is the striking element, the rough surface of the match-box is the receiving element, and the flame is the resultant element. Now the flame does not exist anywhere before striking the match. When the conditions for its arising are fulfilled, the flame arises.

**In the same way the visible object is the striking element, the eye-door is the receiving element, and the eye-consciousness is the resultant element. The eye-consciousness does not exist before or after the contact between the visible object and the eye-door; it arises just at the time of contact and then perishes.**

Now the eye-translucent materiality, i.e., *cakkhu-pasāda*, is the door through which the visible object enters the mind. So *cakkhu-pasāda* is called *cakkhu-dvāra*, i.e., the eye-door.

Then the eye-consciousness together with its seven concomitants arises at the point of contact, i.e., on *cakkhu-pasāda*, depending on *cakkhu-pasāda* as the physical base. Thus *cakkhu-pasāda* is also known as the eye-base.

The same thing is true for the other four sense-organs or *pasāda rūpas*. **Each *pasāda-rūpa* functions as the sense-door as well as the physical base.**

• **Physical Bases in Three Spheres**

1 In the eleven *kāma*-planes, i.e., the sense-sphere, all the six physical bases (*vatthu*) exist.



2 In the fine-material sphere (*rūpa-loka*) only three physical bases, namely, *cakkhu-vatthu*, *sota-vatthu* and *hadaya-vatthu* exist.

During the *samatha-bhavanā* (tranquillity-meditation) to enter the *rūpa jhāna*, the meditator has to give up the enjoyment of sensual pleasure by controlling his mind not to wander around sense-objects. So when the *jhāna-kusala kamma* conditions him to be re-born in the *rūpa*-realm, he is not endowed with *ghāna-vatthu*, *jivhā-vatthu* and *kāya-vatthu* as no enjoyment of sensual pleasure exists there. Brahmās are happy with *jhāna-bliss*. However, they need eyes to see the *Buddha*, ears to listen to the *Dhamma* and *hadaya-vatthu* for the arising of *mano-viññāṇa cittas* and the associated mental factors.

3 In the immaterial sphere (*arūpa-loka*) no *vatthus* exist, because no materiality exists there – again due to the meditation power of *samatha-bhāvanā* to enter *arūpa-jhānas*. These are good evidences to show that karmas create all existences.

#### • Consciousness Elements (*Viññāṇa-Dhātu*)

‘*Viññāṇa*’ means ‘*citta*’ (consciousness) whereas ‘*dhātu*’ means ‘element’ or that which carries its own characteristic, but it is not a living being.

**The *cittas* as *dhātu* or elements, are divided into 7 classes.**

- 1 *Cakkhu-viññāṇa-dhātu* – eye-consciousness element
  - 2 eye-consciousnesses depend on eye-base for their arising.
- 2 *Sota-viññāṇa-dhātu* – ear-consciousness element
  - 2 ear-consciousnesses depend on ear-base for their arising.
- 3 *Ghāna-viññāṇa-dhātu* – nose-consciousness element
  - 2 nose-consciousnesses depend on nose-base for their arising.
- 4 *Jivhā-viññāṇa-dhātu* – tongue-consciousness element
  - 2 tongue-consciousnesses depend on tongue-base for their arising.
- 5 *Kāya-viññāṇa-dhātu* – body-consciousness element
  - 2 body-consciousnesses depend on body-base for their arising.
- 6 *Mano-dhātu* – mind element – *pañca-dvārāvajjana* and two *sampaticchana-cittas*.

They depend on the heart-base for their arising.

7 *Mano-viññāṇa-dhātu* – mind-consciousness-element – the remaining 76 *cittas*. They depend on the heart-base for their arising. The 4 *arūpa-vipāka cittas*, however, do not depend on any

physical base.

• **Classification of Consciousness according to Physical Bases**

Please refer to Chart No. 5.2 at the back of this book for a quick review.

- 1 There are 10 *cittas* which always depend on *pañcavatthu* (*cakkhu-vatthu*, *sota-vatthu*, *ghāna-vatthu*, *jivhā-vatthu*, *kāya-vatthu*) for their arising. They are *dvi-pañca-viññāṇa cittas*.
- 2 There are 33 *cittas* which always depend on the heart-bases (*hadaya-vatthu*) for their arising. They are 2 *dosa-mūla cittas*, 3 *mano-dhātu cittas*, 3 *santīraṇa cittas*, *hasituppāda citta*, 8 *mahā-vipāka cittas*, 15 *rūpāvacara cittas* and 1 *sotāpatti-magga citta*.
- 3 There are 42 *cittas* which sometimes depend on the heart-base and sometimes do not depend on the heart-base for their arising. They are 10 *akusala cittas* ( 2 *dosa-mūla cittas* being excepted), 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas*, 4 *arūpāvacara kusala cittas*, 4 *arūpāvacara kiriya cittas*, 7 *lokuttara cittas* (*sotāpatti-magga* being excepted) and *mano-dvārāvajjana citta*.

These *cittas* depend on the heart-base when they arise in the material spheres (*kāma*-planes and *rūpa*-planes), and they do not depend on the heart-base when they arise in the immaterial sphere (*arūpa*-planes).

- 4 There are 4 *cittas* which never depend on *vatthu* for their arising. They are 4 *arūpāvacara vipāka cittas* which arise only in the *arūpa*-planes.

**Note:** There are 46 *cittas* (as mentioned in no. 3 and 4 above) which arise in *arūpa*-planes.

## CHAPTER [ 5 ]

### PSYCHOPHYSICAL PHENOMENA

#### • Psychophysical Phenomena in a Life-Time<sup>25</sup>

The psychophysical phenomena, taking place in living beings in a life-time, will be described here. First, we should take note that ultimate mentalities and ultimate materialities are like very subtle energy without visible form and shape and they cannot be detected by any science instruments.

In a person consciousnesses together with mental factors arise continuously one after another very rapidly without any separation in time at the rate of more than a thousand billion consciousnesses per eye-wink. The life-span of a consciousness is measured by three sub-moments, namely, the submoment of arising (*uppāda*), the submoment of existing (*thīti*) and the submoment of perishing (*bhaṅga*) of the consciousness. These three submoments are equal to a consciousness-moment, which is the life-span of a consciousness.

The life-span of materiality is equal to seventeen consciousness-moments or  $17 \times 3 = 51$  sub-moments, that is, seventeen times the life-span of consciousness. The arising moment and the perishing moment of materiality are equal to one sub-moment each. So the existing time of materiality is equal to  $51 - 2 = 49$  sub-moments. Thus materiality is also arising and perishing extremely rapidly at the rate of more than 58 billion materialities per second.

#### • The Causes which Produce Mentalities

The causes which produce mentalities, comprising consciousnesses and mental factors, are the productive karmas and the twelve bases (*āyatana*s).

The reproductive kamma, which conditions the present existence to arise, continuously produces its resultant consciousness one

---

25. “The Essence of Buddha Abhidhamma”, Third Edition,  
by Dr. Mehm Tin Mon, pp. 107-140, 168-173, 189-191.

after another, associated with mental factors, throughout the life-span of the existence. The first resultant consciousness and its associated mental factors function as rebirth-consciousness. The subsequent resultant consciousnesses function as life-continuum consciousnesses, (*bhavaṅga cittas*) and the last resultant consciousness functions as death-consciousness (*cuti-citta*).

The twelve bases consist of six internal bases and six external bases, which are described below.

(a) Six Internal Bases (Six Sense-Doors)

1 Eye-base as well as Eye-door	.....	<i>Cakkhu-pasāda</i>
2 Ear-base as well as Ear-door	.....	<i>Sota-pasāda</i>
3 Nose-base as well as Nose-door	.....	<i>Ghāna-pasāda</i>
4 Tongue-base as well as Tongue-door	.....	<i>Jivhā-pasāda</i>
5 Body-base as well as Body-door	.....	<i>Kāya-pasāda</i>
6 Mind-base as well as Mind-door	.....	<i>89 or 121 cittas</i>

**Note:** The first five bases are 5 translucent materialities in the eye, the ear, the nose, the tongue and the body. They act as physical bases (*vatthus*) for eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness respectively to depend on for their arising. They also function as five sense-doors for present visible object, sound, smell, taste and tangible object to appear respectively.

**Mind-base** consists of all consciousnesses, including 19 *bhavaṅga-cittas* which serve as the mind-door. Excluding ten *dvipaṇṇa-vinnāṇas*, which depend on the first five bases for their arising, the remaining 75 *cittas* in brief or 107 *cittas* in the broad method, with the exception of 4 arūpāvacara vipāka *cittas*, depend on the **heart-bases** (*hadaya-vatthu* in the heart) for their arising.

(b) Six External Bases (Six Sense-objects)

- |   |                          |
|---|--------------------------|
| 1 Visible object ( <i>vaṇṇa</i> )   | 2 Sound ( <i>sadda</i> ) |
| 3 Odour ( <i>gandha</i> )   | 4 Taste ( <i>rasa</i> )  |
| 5 Tangible object or touch ( <i>pathavī, vāyo, tejo</i> )                 |                          |
| 6 Mind object consisting of 52 <i>cetasikas</i> , 16 <i>sukhuma-rūpas</i> |                          |

(subtle materialities) and *Nibbāna*.

Note: All ultimate realities comprising all consciousnesses, all mental factors, all ultimate materialities and *Nibbāna* are included in the twelve bases (*āyatanas*).

When six sense-objects (six external bases) strike the respective six sense-doors (six internal bases) and appear at the doors, cognitive processes arise to be aware of the sense-objects. For example, when a visible object strikes the eye-base (*cakkhu-pasāda*) and appears at the eye-door, eye-door-cognitive series of consciousnesses arises to be aware of the visible object (described on pages 63-65).

• Psychophysical Phenomena at the Time of Conception

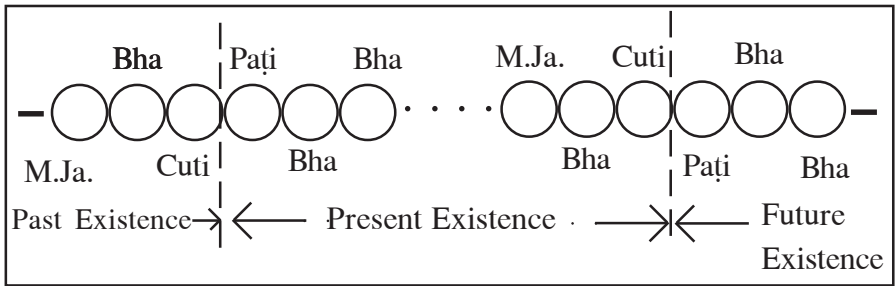
The life of a human being starts with conception in an existence. That being must die from his immediate past existence to be reborn in the present existence. This is in accord with the science conception that “*Life comes from life*”.

The description of the detailed features of an existence in Buddhism is very logical and scientific, and the description can be verified by direct observation with wisdom in insight meditation.

Diagram (5.1) shows the mental stream connecting three existences. In his immediate past existence, when a person is about to die, the energy of the kamma which produces that existence is about to be exhausted. Then among the many billions of moral kammas and immoral kammas which are stored in the mental stream of that person, one kamma will have the chance to produce the new existence.

Among the many billion kammas, the ‘successful kamma’, which has the chance to produce the next existence, appears at the mind-door of the dying person, or the objects observed at the time of performing that kamma, called ‘kamma-nimitta’, appears at the mind-door, or ‘the sign of destiny’ in connection with the place, where the successful kamma is going to produce the new existence, appears at one of the six sense-doors of the dying person.

**Diagram 5.1 The Mental Stream Connecting Three Existences**



Taking that near-death sign as its object, the near-death cognitive series of consciousness (*marañāsanna-vīthi*), described on pages 133-134, arises in the dying person. After that cognitive series terminates with *marañāsanna-javana* (M.Ja. in Diagram 5.1), a life-continuum-consciousness (*Bha* = *Bhavaṅga*) and then death-consciousness (*cuti* = *cuti-citta*) arise and perish. That means the dying person dies.

Soon after the death-consciousness perishes, the rebirth-consciousness (*Paṭi* = *Paṭisandhi-citta*) of the new existence arises without any separation in time, no matter in whatever realm the new existence takes place.

The successful kamma, which produces the new existence, produces its sense-sphere resultant consciousness one after another continuously for the whole existence. The first resultant consciousness functions as rebirth-consciousness (*Paṭi*), the subsequent resultant consciousnesses function as life-continuum consciousnesses (*Bha*), and the last resultant consciousness functions as death-consciousness (*Cuti*).

• **Four Modes of Conceiving and Rebirth**

1. ***Aṇḍaja-patisandhi*** – **egg-born rebirth** after being conceived in an egg; e.g. fowls, ducks, birds.
2. ***Jalābuya-patisandhi*** – **womb-born rebirth** after being conceived in a mother's womb; e.g. humans, dogs, cats, cows.
3. ***Samsedaja-patisandhi*** – **moisture-born rebirth** after being conceived in a fruit, in a flower, in marsh, in water, in corpses and carcasses;

e.g. flies, mosquitoes, frogs.

#### 4. *Opapātika-patisandhi* – spontaneous rebirth

It is rebirth in the form of a fully grown up person as if jumping out of no where. Celestial beings, hell-denizens, some woeful ghosts and demons are born by spontaneous rebirth.

Science does not know spontaneous rebirth, does not see celestial beings and cannot see woeful ghosts and earth-bound deities walking on the roads. During our Buddha's time, a beautiful girl, named Ambapālī was born by spontaneous rebirth in the garden of the Princes of Vesālā country.






##### • Material Phenomena in One Existence

The four causes which produce materialities are kamma, consciousness, heat (*utu*) and nutriment (*oja*).

The 'reproductive kamma' (*Janaka-kamma*) also produces kamma-born materialities starting from the moment of conception. In womb-born living beings like humans, dogs, cows, three kamma-born material groups, comprising body-decad, sex-decad and heart-decad, are manifested at the moment of conception. After conception, eye-decad, ear-decad and the rest are manifested quickly in due order.

#### Diagram (5.2) Material Phenomena in One Existence

##### □ RŪPA □ ARISING AND DISSOLUTION OF MATERIAL PHENOMENA

Pati Bha Bha Bha Bha Bha Bha				Arising of rupa	Dissolution of rūpa 		
Series of cittas							
Kammaja rūpa						Starts to form at Patisandhi kāla, goes on forming incessantly at every minor instant.	Last formed at the 17 <sup>th</sup> citta reckoned backward from Cuti; last kammaja rūpa dissolves when cuti dissolves.
Cittaja rūpa						First formed at arising instant of first bhavariga; incessantly formed at arising instant of successive cittas.	Last formed at the arising instant of cuti citta; this last cittaja rūpa lasts for 16 conscious moments after death.
Utuja rūpa						First formed at the existing instant of Patisandhi citta. Then incessantly formed at every minor instant.	Continues to be formed till the corpse is reduced to bones and then to dust.
Āharaja rūpa } Bahiddha oja	pāsaka	diffuses with blood	internal oja	Āharaja rūpa	Starting from the existing instant of the combination of internal and external oja it is formed incessantly at every minor instant.	Last formed at the dissolving instant of cuti citta; will last for 50 minor instants after death.	

You can see this diagram in Chart (9) attached at the back of this book.

Of the four causes which produce materiality, the reproductive kamma starts producing kamma-born material groups from the arising moment of rebirth-consciousness and continues producing kamma-born material groups at every sub-moment till the arising moment of the seventeenth consciousness, reckoned backward from death-consciousness. Since materiality has a life-span of 17 consciousness-moments, the last formed kamma-born materiality will perish at the perishing moment of death-consciousness.

*It is a natural law that psychic life and material life must arise together and must perish together. All consciousnesses are associated with psychic life (jīvitindriya cetasika) and all kamma-born-material groups contain material life (jīvita-rūpa).*

75 consciousnesses, excluding 10 *dvipaṇcaviṇṇāṇas*, 4 *arūpa vipāka cittas*, all rebirth-consciousnesses and Arahants' death-consciousnesses, produce mind-born material groups at their arising submoments.

So mind-born material groups begin to form at the arising moment of the first *bhavaṅga citta* (life-continuum) after rebirth-consciousness and continue to be formed at every arising moment of subsequent consciousness for the whole life till the arising moment of death-consciousness. This last formed mind-born material groups will last for 16 consciousness-moments after death. That means that all mind-born materiality perishes soon after death.

Every material group contains the heat-element '*tejo*'. So the heat element '*tejo*' in the first kamma-born material groups reaches the existing state after one submoment. Thus from the existing moment of rebirth-consciousness, heat-born material groups are produced at every submoment continuously. As the heat-element, present in every new-born material group, keeps on producing heat-born material groups, heat-born material groups will continue to be formed till the corpse is reduced to bones and then to dust.

Every material group also contains the nutritive essence '*ojā*'.



After eaten food is digested in the stomach, the nutritive essence, containing external *oja*, diffuses throughout the body. So the external *ojā* comes in contact with internal *ojā*, present in internal material groups of the body. The time of contact is called the genetic or arising moment. After one submoment, the combination of internal *ojā* and external *ojā* reaches the existing state. Starting from that existing moment, the combination of internal *ojā* and external *ojā* produces nutriment-born material groups at every submoment continuously.

*So nutriment-born materiality is formed at every sub-moment incessantly till the perishing moment of death-consciousness, because the support required for the formation of āhāraja-rūpa can be furnished by consciousness up to that time. So at the time of death, that last-formed nutriment-born materiality has lasted for one submoment. In another 50 submoments, that last-formed nutriment-born materiality also perishes.*

*Thus at the time of death, kamma-born materiality perishes simultaneously together with death-consciousness. Mind-born materiality, nutriment-born materiality perish soon after death. But heat-born materiality will go on forming and perishing till the corpse, which consists of only heat-born materiality, is converted into dust.*

*As new material groups are incessantly produced from four causes, old material groups perish and disappear when their life-span of 17 consciousness-moments is over. Thus the material phenomena go on uninterruptedly in the sense-sphere till the end of life like the flame of a lamp or the stream of a river.*

#### • Psychophysical Phenomena in a Living Being

Soon after the kamma-born rebirth-consciousness arises and perishes, kamma-born life-continuum consciousnesses (*bhavaṅga-cittas*) keep on arising one after another incessantly day and night while we are not aware of anything. All *bhavaṅga cittas* depend on the kamma-born heart-bases (*hadaya-vatthu*) and take the near-death sign of the immediate past life as their object for their arising. As this object is not processed to be known by cognitive

series of consciousnesses, we do not know it. As we do not know anything while *bhavaṅga cittas* are arising, psychologists called *bhavaṅga-cittas* as ‘unconscious minds’.

In reality there are no consciousnesses which are not aware of a sense-object. Every consciousness takes a sense-object and clings to it, and also has to depend on a physical base (*vatthu*) for its arising.

When we are awake, all six sense-objects (external bases) come in contact with our six sense-doors (internal bases) respectively. However, we can be aware of only one sense-object at a time only when a cognitive series of consciousness arises to know the object.

• **Eye-Door Cognitive Series of Consciousnesses**

When a sense-object of very great intensity strikes the eye-door and appears at the door, the following eye-door cognitive series of consciousness arises.

Bha-“Tī-Na-Da-Pa-Ca-Sam-San-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Ja-Dā-Dā”-Bha-

The symbols represent the following consciousnesses.

Bha : *Bhavaṅga = Life-continuum*

Only *bhavaṅga-cittas* keep arising before any sense-object appears at any sense-door.

Tī : *Atīta-bhavaṅga = past bhavaṅga-citta*

At the arising moment of this consciousness, the sense-object strikes the eye-door and takes one consciousness-moment to become distinct.

Na : *Bhavaṅga-calana = Vibrating life-continuum*

At the arising moment of this *citta*, the sense-object appears at the eye-door. Life-continuum vibrates two times (Na-Da) and is cut-off.

Da : *Bhavaṅgu-paccheda = cut-off or arrested life-continuum*

*Bhavaṅga*-stream is cut-off after this consciousness.

Pa : *Pañcadvārāvajjana = five-door directing consciousness*

It is always the first consciousness in the five-door cogni-

tive series. It pays attention and takes notice of the sense-object.

Ca : *Cakkhu-viññāṇa* = eye-consciousness

It sees the visible object and transmits it to next consciousness.

Sam : *Sampaticchana* = receiving consciousness

It receives the sense-object and relays it to next consciousness.

San : *Santīraṇa* = investigating consciousness

It investigates the sense-object whether it is good or bad.

Vo : *Voṭṭhapana* (*manodvārāvajjana*) = determining citta

It determines whether the sense-object is good or bad.

Ja : *Javana* = impulsive consciousness

It arises seven times enjoying the taste of the sense-object.

(We know the sense-object roughly here and enjoy it.)

Dā : *Tadālabhāna* = registering consciousness

It arises two times and continues enjoying the taste of the sense-object. When the second *tadālabhāna* perishes, the visible object and the eye-base, which have arisen together, also perish together, because their life-span of 17 consciousness-moments is now complete.

Bha : *Bhavaṅga* = life-continuum

Since the visible object no longer exists, the cognitive series ends, and life-continuum arises continuously.

**Note:** When the sense-object is of moderate intensity, it takes two or three consciousness-moments after striking the eye-door to develop itself to become distinct at the door, and two *tadālabhāna cittas* can no longer arise.

Similar cognitive series of consciousnesses arise in the ear-door, the nose-door, the tongue-door and the body-door.

#### • Mind-door Kāma-javana Cognitive Series of Consciousness

When one of the six sense-objects, which may be past, present or future sense-object, appears at the mind-door, the mind-door sense-sphere impulsive consciousness (*kāma-javana*) cognitive series of consciousnesses arises. Just as the image of a person appears

**directly in a mirror, so too a sense-object appears directly in the mind door.**

If the sense-object is very clear and distinct, the following cognitive series of consciousness arises.

“Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Dā-Dā” -Bha-

Na : *Bhavaṅga-calana = Vibrating life-continuum*

At the arising moment of this consciousness, the sense-object appears at the mind-door. Life-continuum vibrates two times (Na-Da) and is cut-off.

Da : *Bhavaṅgu-paccheda = cut-off or arrested life-continuum*

Bhavaṅga-stream is cut-off after this consciousness.

Ma : *Manodvārāvajana = mind-door directing consciousness*

It pays attention and takes notice of the sense-object and decides whether the sense-object is good or bad.

Ja : *Javana = impulsive consciousness*

It arises seven times enjoying the taste of the sense-object. If wise reflection is made in making decision, moral minds arise as *javana-cittas*. If unwise reflection is made in deciding whether the object is good or bad, immoral minds arise as *javana-cittas*.

Dā : *Tadālabhāna = registering consciousness*

It arises two times and continues enjoying the taste of the sense-object. After the second *tadālabhāna*, the cognitive series terminates.

Bha : *Bhavaṅga = life-continuum*

As the cognitive series has terminated, bhavaṅga-stream keeps on flowing again.

**Note:** If the sense-object is of moderate intensity, two *tadālabhanas* do not arise, and the cognitive series terminates after the seventh *javana-citta*. After that, life-continuum keeps on flowing as usual.

• **Secondary Mind-door Cognitive Series of Consciousness**

As described above, when one of the six sense-objects appears

at the mind door, primary mind-door cognitive series arises. But there are secondary mind-door cognitive series which follow each and everyone of the five-door cognitive series.

In a five-door cognitive series, the sense-object is processed only to the extent to be known roughly whether it is good or bad. The form, the shape, the detailed features and the name of the sense-object are not known yet.

Thus after a five-door cognitive series, several secondary mind-door cognitive series follow, retaking the sense-object which has perished and reappears as a past object in the mind-door.

The first secondary mind-door cognitive series retakes the past sense-object. The second mind-door cognitive series follows suit, observing the retaken object and the old object that reappears in the mind-door together.

Then the third secondary mind-door cognitive series follows suit, observing the form and the shape of the object.

Then the fourth secondary mind-door cognitive series follows again, considering the name of the sense-object. If necessary, many secondary mind-door cognitive-series quickly occur in succession, examining the detailed features of the object and also thinking about the name of the object.

Only after these many-secondary mind-door cognitive series, does one know the object together with its name and other details.

Considering the fact that consciousness can occur one after another incessantly at a tremendous rate of more than a billion times per eye-wink or per snap of the fingers, and a mind-door cognitive series contains only about ten cognitive consciousnesses, more than a billion cognitive series of consciousnesses can occur in a second. That is also the reason why we think that we can see and hear simultaneously when we watch television. In reality, we cannot hear while we see, and we do not see while we hear.

- **Cognitive Series of Consciousnesses in a life-time**

While we are eating, or thinking about something or doing something, the five-door cognitive series and the mind-door cog-

nitive series will be arising and perishing as described above. After each cognitive series, the normal stream of life-continuum will be flowing so that there is no break in the mental stream in the whole life.

In the above cognitive series, only sense-sphere moral minds and immoral minds will be arising as impulsive consciousnesses (*kāma-jāvanas*) which bear kamma properties. In Arahants, functional consciousnesses (*kiriya-cittas*) will arise as impulsive consciousnesses which do not bear kamma properties.

When we undertake tranquillity meditation and attain *jhānas*, fine-material moral consciousnesses and immaterial moral consciousnesses will arise as impulsive consciousnesses.

Again after attaining the *jhānas*, if we continue undertaking insight meditation (*vipassanā*) and attain Path-wisdom (*Magga-ñāṇa*), supramundane moral consciousnesses will arise as impulsive consciousnesses.

• *Jhāna Cognitive Series of Consciousness (Jhāna Vīthi)*<sup>26</sup>

‘*Jhāna*’ is the state of mental absorption when the mind remains focused on the counter-sign (*paṭibhāga-nimitta*) of concentration for one hour, two hours, ..... one day, two days, ..... up to seven days at a time. At the *jhāna* state, the five *jhāna*-factors (p. 85) are fully developed and they totally suppress defilements including hindrances not to arise in the mind.

So the mind is pure, calm, tranquil, peaceful, blissful and very powerful. It radiates very brilliant and penetrative light with the help of which the meditator can see penetratively all the internal organs of himself as well as of others, and define ultimate mentalities and ultimate-materialities by means of their respective characteristics, functions, manifestations and proximate causes of their arisings. He could also see far-away objects clearly.

To attain *jhāna*, we have to undertake tranquillity-meditation as

---

26. “*The Essence of Visuddhi Magga*”, Volume I,  
by Dr. Mehm Tin Mon, pp. 147-162

**In this meditation, the meditator has to focus his mind on the in-breath and the out-breath at the distinct touching point of the breath at his nostril or upper lip. When he can concentrate his mind well on the breath for one hour, two hours, continuously, the learning sign or acquired sign (*uggaha-nimitta*, usually as a white mass) appears at the touching point.**

The meditator continues focusing his mind on the learning sign, which slowly turns into the counter-sign (*paṭibhāga-nimitta*) which appears very clear and bright like the evening star, or a diamond, or pearl, etc. He continues his meditation by focusing his mind on the counter-sign, and when his mind remains focused and absorbed at the counter-sign for one hour, two hours, or more, he is said to attain the first rūpāvacara kusala citta, i.e., the first fine material sphere jhāna.

(*Manda-paññā*) Na-Da- “Ma-Pa-U-Nu-Go-Jhā” -Bha-  
(*Tikkha-paññā*) Na-Da- “Ma-U-Nu-Go-Jhā” -Bha-

---

When the counter-sign appears at the meditator's mind-door:

Na :	<i>Bhavaṅga-calana</i>	= vibrating life-continuum,
Da :	<i>Bhavaṅgu-paccheda</i>	= cut-off or arrested life-continuum,
Ma :	<i>Manodvārāvajjana</i>	= mind-door directing consciousness,
Pa :	<i>Parikamma</i>	= preparation for jhāna to arise,
U :	<i>Upacāra</i>	= proximity of jhāna,
Nu :	<i>Anuloma</i>	= adaptation or connection between <i>parikamma</i> and jhāna,
Go :	<i>Gotrabhu</i>	= it cuts the kāma-lineage to form the exalted or <i>mahaggata</i> -lineage,
Jhā :	<i>Jhāna</i>	= <i>rūpāvacara kusala citta</i> (or <i>arūpāvacara kusala citta</i> ),

Bha : *Bhavaṅga* = life-continuum arises.

When the counter-sign appears at the mind-door, life-continuum vibrates twice and is cut-off (Na-Da). Then *manodvārāvajjana* (Ma) takes notice of the sign and decides whether it is good or bad.

Then sense-sphere moral consciousness, associated with wisdom, which functions as neighbourhood-concentration (*upacāra-samādhi*) javana arises four times in persons of slow-wisdom (*manda-paññā*) as *parikamma*, *upacāra*, *anuloma* and *gotrabhu*, or three times in persons of quick-wisdom (*tikkha-paññā*) as *upacāra*, *anuloma* and *gotrabhu*.

Immediately after *gotrabhu*, *rūpāvacara kusala first-jhāna citta* arises just once as impulsive consciousness (*appanā-javana*). This fine material-sphere moral consciousness or first jhāna consciousness associates with all the five jhāna-factors.

After practising to redevelop this first *rūpāvacara-jhāna citta* very skilfully, the first two jhāna factors (*vitakka*, *vicāra*) can be eliminated to develop the second *rūpāvacara-jhāna citta*. Then the third jhāna-factor (*pīti* = joy) can be eliminated to develop the third *rūpāvacara-jhāna citta*, and the fourth jhāna-factor (*sukha* = bliss) can further be substituted with *upekkhā* (neutral feeling) to attain the fourth *rūpāvacara jhāna citta*, which is the best foundation for undertaking insight meditation.

### • Two Ways of Developing Rupāvacara Jhānas

For slow-witted persons, after attaining the first *rūpāvacara jhāna*, they cannot eliminate *vitakka* and *vicāra* simultaneously to develop the second *rūpāvacara jhāna*. They have to eliminate *vitakka* first to develop the second *rūpāvacara jhāna*, and then eliminate *vicāra* to develop the third *rūpāvacara jhāna*. After that they can eliminate *pīti* to develop the fourth *rūpāvacara jhāna*, and then substitute *sukha* with *upekkhā* to develop the fifth *rūpāvacara jhāna*. So for them, there are five *rūpāvacara jhānas*.

So there are two ways of developing *rūpāvacara jhāna*, namely, the four-jhāna method and the five-jhāna method. The second *rūpāvacara jhāna* of the four-jhāna method is identical to the third *rūpāvacara jhāna* of the five-jhāna method, and the fourth *rūpāvacara*



*jhāna* of the four-*jhāna* method is identical with the fifth *rūpāvacara jhāna* of the five-*jhāna* method. The four-*jhāna* method is the common practical method.

After practising to redevelop the fourth *rūpāvacara jhāna* very skilfully, the meditator can develop higher concentration called immaterial sphere moral consciousnesses (*arūpāvacara jhāna cittas*) by undertaking ‘Kasiṇa meditation’.

• **Developing Arūpāvacara Jhānas** (*Immaterial Sphere Jhānas*)<sup>27</sup>

Then he redevelops the *fourth rūpāvacara jhāna* by mindfulness of breathing, comes out of it, and undertakes **kasiṇa-meditation** such as repeated reflection on an earth-disc called ‘*pathavī kasiṇa*’. When he can see the earth-disc with closed eyes, he attains the **learning sign**. Again focusing on the learning sign, he reflects ‘*pathavī, pathavī*’ repeatedly until the learning sign becomes clear and brilliant; he attains the **counter-sign** (*paṭibhāga nimitta*).

He extends the counter-sign with his will-power until it fills all directions. Focusing on that enlarged counter-sign and reflecting *pathavī, pathavī* repeatedly, he can develop the fourfold or fivefold *rūpāvacara jhānas*. The *jhāna* cognitive series is as shown above.

To develop *arūpāvacara jhānas*, the meditator now reasons about the defects of the physical body and the troubles it develops on account of heat and cold, insect-bites, hunger and thirst, diseases, ageing and death, and the need to work the whole life for food, clothing and shelter.

When he feels detached from the physical body and materiality, he first develops the fourth *rūpāvacara jhāna* by meditating on the expanded counter-sign of earth-kasiṇa. He then comes out from the fourth *jhāna* and, though the expanded counter-sign exists in his vision, he neglects it and tries to concentrate his attention on the infinite space (*ākāsa*) beyond it and meditates “*space, space*” (*ākāsa, ākāsa*) repeatedly.

---

27. “The Essence of Visuddhi Magga”, Volume I,  
by Dr. Mehm Tin Mon, pp. 108-144, 245-250.

When his mild attachment (*nikanti*) to the counter-sign disappears, the counter-sign suddenly disappears, unfolding infinite space. Concentrating his mindfulness on the infinite space, he goes on meditating “space, space” until he reaches the first *arūpa-jhāna*. This *jhāna* is called “*ākāsānañcāyatana kusala citta*,” because it focuses on infinite space.

He then continues his meditation by concentrating his mindfulness on *ākāsānañcāyatana kusala citta*, meditating “*viññāṇa, viññāṇa*” (consciousness, consciousness) repeatedly till he reaches the second *arūpa-jhāna*. This *jhāna* is called “*vinnāṇañcāyatana kusala citta*”.

Then, without giving attention to *ākāsānañcāyatana kusala citta*, he focuses his attention on nothingness and meditates “*nothingness, nothingness*” or “*natthi kiñci*” repeatedly till he reaches the third *arūpa-jhāna*. This *jhāna* is called “*akiñcaññāyatana kusala citta*”; ‘*akiñcañña*’ also means ‘*nothingness*’.

By taking the third *arūpa-jhāna* consciousness as the object of meditation, he can further develop the fourth *arūpa-jhāna*. This *jhāna* is called “*nevasaññā-nāsaññāyatana kusala citta*”. ‘*Nevasaññā-nāsaññā*’ literally means that ‘perception neither exists nor does not exist’. It refers to the fact that this fourth *arūpa-jhāna* consciousness is so subtle and so refined that one cannot definitely say whether there is a consciousness or not. Consciousness is no longer noticeable at the state of this *jhāna*.

• Developing Supernormal Powers.....(*Abhiññā*)<sup>28</sup>

A person, who attains four *rūpa-jhānas* and four *arūpa-jhānas* in earth-kasīṇa meditation, can easily develop these eight *jhānas* in the meditation of other nine kasīṇa meditations. Then he can practise in 14 ways as described by the Buddha on eight *kasīṇas* (except light-kasīṇa and *ākāsa kasīṇa*) and eight *jhānas* to make his mind very skilful and powerful. He can then develop five or seven supernormal powers.

---

28. “The Essence of Buddha Abhidhamma,” Third Edition  
by Dr. Mehm Tin Mon, pp. 290-291, 168-173.

1 ***Iddhividha Abhiññā*** –

Powers of creating forms, flying through the air, walking on water, diving into the earth, passing through mountains, etc.

2 ***Dibba-sota Abhiññā*** –

Divine ear or clairaudience, which enables one to hear subtle or coarse sounds, far or near.

3 ***Paracitta-vijānana (Ceto-pariya ñāṇa)*** –

Power to penetrate the minds of others to discern their thoughts.

4 ***Pubbenivāsānussati*** – Power to remember the former existences of oneself or of others and the former worlds.

5 ***Dibba-cakkhu*** – Divine eye or clairvoyance, which enables one to see subtle or coarse things, far or near, and also celestial worlds and woeful abodes.

Together with *dibba-cakkhu*, the following two more Supernormal Powers also arise.

6 ***Yathākammūpagañāṇa*** – Power of seeing beings in the 31 planes of existence and knowing their respective kammās which have given rise to their rebirths.

7 ***Anāgataṃsañāṇa*** – Power of knowing future existences and future worlds.

So we may say that there are seven *lokiya-abhiññās*. But when we count five mundane supernormal knowledges (five *lokiya abhiññās*), (6) and (7) are included in *dibba-cakkhu*. Also *cutūpapātañāṇa*, which is the knowledge of seeing dying beings and reappearing of beings, is included in *dibba-cakkhu*.

In counting six *abhiññās*, a supramundane supernormal power (*lokuttara abhiññā*) is added to the five *lokiya abhiññās*. This *lokuttara abhiññā* is called *Āsavakkhaya-ñāṇa*.

8 ***Āsavakkhaya-ñāṇa (Arahatta-magga-ñāṇa)*** –

Knowledge associated with *Arahatta-magga* that can extinct all cankers (*āsavas*) or all defilements (*kilesās*).

***Chalābhiñña*** is an *Arahant* who possesses the six super-normal knowledges mentioned above. It should be noted that the five mundane supernormal knowledges are attainable through the utmost perfection of mental concentration (*samādhi*) and they are the culmination of *samatha-bhāvanā* (tranquillity-meditation). The supramundane supernormal power, i.e., *Āsavakkhaya-ñāṇa*, which

is *Arahatta Magga-nāṇa*, is attainable by undertaking insight-meditation (*vipassanā*) and it is the culmination of *vipassanā-bhāvanā* (insight meditation).

• **Fourfold Arrival of Death (*Maraṇupatti-Catukka*)**

The fourfold arrival of death may be compared to the four ways of extinguishing a lighted oil-lamp.

The flame of the oil-lamp will go out when:

- 1 the wick burns out,
- 2 the oil burns out,
- 3 both the wick and the oil burn out, or
- 4 the wind blows suddenly or the light is put out purposely even though the wick and the oil still remain.

In the same way, a person may die in one of the following ways:

- 1 *Āyukkhaya-maraṇa* –  
Death due to the expiration of the life-span,
- 2 *Kammakkhaya-maraṇa* –  
Death due to the expiration of the reproductive kammic force,
- 3 *Ubhayakkhaya-maraṇa* – Death due to the expiration of both the life-span and the reproductive kammic force,
- 4 *Upacchedaka-maraṇa* – Death due to the intervention of a destructive *kamma*. It is sudden death such as the one encountered in car accident or suicide.

• **Appearance of Kamma-related Objects**

Now, to those who are about to die, by the power of the *kamma* that is going to condition the next birth, one of the following three near-death signs always presents itself through one of the six doors:

- 1 *Kamma* – the *kamma* that produces rebirth in the subsequent life appears at the mind door;
- 2 *Kamma-nimitta* – sign of *kamma*, i.e., the scene, the sound, the smell, etc., that are or were observed during the performance of the volitional action (*kamma*) which is going to bear result;
- 3 *Gati-nimitta* – sign of destiny, i.e., the scenes or signs of buildings in connection with the place where one is going to be reborn according to the successful *kamma*.

Since the *kamma* is in the form of ultimate reality (*cetanā*), it pre-

sents itself through the mind-door.

If the sign of *kamma* belongs to the past *kamma*, it also presents itself through the mind-door. If it belongs to the present *kamma*, it can enter through any of the six doors depending on its form. If it is a visible object, it will enter through the eye-door.

The sign of destiny belongs to the present. So, depending on its form, it may present itself through any of the six sense doors.

• **Near-death Cognitive Series of Consciousness (*Maraṇāsanna Vīthi*)**

Now, when the near-death sign appears at one of the six doors, the *āvajjana-citta* (directing consciousness) will pick up the sense object and a stream of consciousness, known as *maraṇāsanna-vīthi*, flows on. In accordance with the *kamma* that is going to produce next rebirth, an *akusala* or *kusala citta* normally functions 5 times as *javanas* in these *vīthis*. These *javanas* are known as “*maraṇāsanna-javanas*”.

(a) **Ati-mahantā-rammaṇa Cakkhu-dvāra Maraṇāsanna Vīthis**

Two typical *maraṇāsanna vīthis* for a visible object of very great intensity striking the eye-door:

- 1 Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Dā-Dā-Bha-Cuti-Paṭi” –Bha-
- 2 Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Dā-Dā-Cuti-Paṭi” –Bha-

The present *kamma-nimitta* or the *gati-nimitta* strikes the eye-door at the arising moment of the first *atīta-bhavaṅga* (Tī). Being of very great intensity, it becomes distinct at the arising moment of *bhavaṅga-calana* (Na). The life-continuum consciousness (*bhavaṅga*) vibrates for two consciousness-moments (Na-Da) and is cut off. Then, observing the *nimitta*, *pañca-dvāravajjana* (Pa), *cakkhu-viññāṇa* (Ca), *sampaṭicchana* (Sam), *santīraṇa* (Ṇa), *voṭṭhapana* (Vo), five *javanas* (Ja), two *tadālambaṇas* (Dā) and one *bhavaṅga* (Bha) arise in series. Then the death-consciousness (*cuti*) occurs when the person dies. In the second *vīthi*, *cuti* follows *tadālambaṇa* directly without any intervention of a *bhavaṅga-citta*.

Immediately after the dissolution of the death-consciousness, the rebirth-consciousness (*paṭisandhi-citta*) arises in the next life without any break in the stream of consciousness and without any lapse in time. The next life may appear in a very far place like a *brahma realm*, yet there is no lapse in time.

Thus for the stream of consciousness to flow on, there is no barrier in time and space. **The idea of timeless and spaceless is realized here.** Also the idea that the soul wanders around before it enters the next life is not correct. There is no soul nor person in Abhidhamma; there are only incessant flows of mental-stream and material-stream in accordance with **the Law of Dependent Origination** (*Paṭicca-samuppāda*) which will be explained in Chapter [ 7 ].

**(b) Mahantā-rammaṇa Cakkhu-dvāra Maraṇāsanna Vīthis**

- 1 Tī-Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Bha-Cuti-Paṭi” –Bha-
- 2 Tī-Tī-Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Bha-Cuti-Paṭi” –Bha-

When the present *kamma-nimitta* or the *gati-nimitta* of fairly great intensity strikes the eye-door at the arising moment of the first *atīta-bhavaṅga* (Tī), it takes two or three consciousness-moments for the object to become distinct at the eye-door. Then bhavaṅga stream vibrates two times (Na, Da) and is cut off; and cognitive series arises as the above cognitive series without two *tadālambanas*.

**(c) Ati-vibhūtā-rammaṇa Mano-dvāra Maraṇāsanna Vīthis**

- 1 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Dā-Dā-Bha-Cuti-Paṭi” –Bha-
- 2 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Dā-Dā-Cuti-Paṭi” –Bha-

When the *kamma* which is going to produce next rebirth or the past *kamma-nimitta* related to that *kamma* appears at the mind-door, the life-continuum vibrates twice and is cut off (Na-Da). Then *mano-dvārāvajjana* takes notice of the object and directs the stream of consciousness towards the object, observes the object and makes its decision. Then come five *javanas* followed by two *tadālambanas* and one or no *bhavaṅga*. Then the death-consciousness (*cuti*) occurs when the person dies. Immediately after death, the rebirth-consciousness (*paṭisandhi*) arises in the next life without any break in the stream of consciousness. After that the life continuum (*bhavaṅga*) flows on in the next life.

**(d) Vibhūtā-rammaṇa Mano-dvāra Maraṇāsanna Vīthis**

- 1 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Bha-Cuti-Paṭi” –Bha-
- 2 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Cuti-Paṭi” –Bha-

The difference from (c) is that no *tadālamba* arises in (d).

### • Rebirth-Consciousnesses (*Paṭisandhi-cittas*)

Rebirth-consciousness arises in the new existence as the result of the *kamma* which has the chance to condition the new existence. Rebirth consciousness joins the new existence with the old one; so it is called *paṭisandhi-citta*.

The rebirth-consciousness will be accompanied by its concomitants (*cetasikas*). It is the nucleus as well as the foregoer and leader of its associates. It will have a physical base (*hadaya-vatthu*), provided by the same *kamma*, if the new existence takes place in *pañca-vokāra*-planes (planes of five *khandhas*). If the new existence takes place in *catu-vokāra*-plane (plane of four-*khandhas*, i.e. *arūpa-plane*), there will be no physical base.

The rebirth-consciousness grasps the sense-object which the *marañā-sanna javanas* have observed. If the *javanas* observed *kamma-nimitta*, the rebirth-consciousness also observes *kamma-nimitta*. Moreover, all *bhavaṅga cittas* and *cuti-citta* in the new life also observe the same sense-object.

The object of *rūpa-paṭisandhi* is *kamma-nimitta* which may be the counter sign of *kasiṇa* that usually appears at the mind-door at the time of death.

The object of *arūpa-paṭisandhi* is also *kamma-nimitta* which may be either concepts such as infinite space (*ākāsa*) or *mahaggata-cittas*.

### • Planes of Rebirth after Death

Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (*jīvitindriya*), material life (*jīvita-rūpa*), heat (*usma = tejodhātu*) and consciousness (*viññāṇa*) of one individual in a particular existence. But death is not the complete annihilation of a being. Death in one place means rebirth in another place so long as the causes for the next life are not extinct.

### • The Planes where Rebirth can Take Place after Death

Now the possible planes where rebirth can take place after death are enumerated as follows. Please refer to Chart (7) attached at the back of this book.

1 When a *brahmā* in an *arūpa*-plane dies, he may be reborn in the same plane or a higher plane but not in a lower *arūpa*-plane. Moreover he may be reborn in the sense-sphere with three roots either as a

*deva* or as a human being. Thus:

- i After the death in *Ākāśānañcāyatana*-plane, 4 *arūpa-paṭisandhis* and 4 *kāma-tihetuka-paṭisandhis* are possible.
- ii After the death in *Viññānañcāyatana*-plane, 3 *arūpa-paṭisandhis* (*Ākāśānañcāyatana-paṭisandhi* is excepted) and 4 *kāma-tihetuka-paṭisandhis* are possible.
- iii After the death in *Ākiñcaññāyatana*-plane, *ākiñcaññāyatana-paṭisandhi*, *n'evasaññā-n'āsaññāyatana-paṭisandhi* and 4 *kāma-tihetuka paṭisandhis* are possible.
- iv After the death in *N'evasaññā-n'āsaññāyatana*-plane, *n'evasaññā-n'āsaññāyatana-paṭisandhi* and 4 *kāma-tihetuka paṭisandhis* are possible.

2 When a *brahmā* in a *rūpa*-plane (except *Asaññāsatta* and *Suddhāvāsas*) dies, he may be reborn in any plane except the four *apāya*-abodes depending on his *kamma*. Also he will not be reborn either as a degraded human being or a degraded earth-bound deity. In other words, 4 *kāma-dvihetuka-paṭisandhis*, 4 *kāma-tihetuka-paṭisandhis*, 6 *rūpāvacara paṭisandhis* and 4 *arūpāvacara paṭisandhis* with the exception of 2 *ahetuka-paṭisandhis* are possible.

When *Asaññāsatta brahmā* dies, he will be reborn in the sense-sphere either as a human or as a *deva*. Thus 4 *kāma-dvihetuka paṭisandhis* and 4 *kāma-tihetuka paṭisandhis* are possible.

**3 Now, when a human being or a *deva* from the sense-sphere dies, he may be reborn in any plane if he is a *tihetuka*-person, because he can develop *jhānas* to be reborn as a *brahmā* or he may commit immoral actions to be cast down to woeful abodes.**

When a human being or a *deva* of *dvihetuka* person dies, any one of th 10 *kāma-paṭisandhis* is possible.

4 When *ahetuka*-persons in the human realm as well as in the lower *catumahārājika* realm die, all 10 *kāma-paṭisandhis* are possible.

When woeful persons from the four *apāya* abodes die, again all 10 *kāma-paṭisandhis* are possible.



## CHAPTER [ 6 ]

### THE IMPORTANT LAW OF KAMMA

- The Discovery of the Law of Kamma

At the middle watch of the auspicious full-moon night of May 588 B.C., the Bodhisatta inclined his pure, serene and concentrated mind towards the Supernormal Knowledge of Divine Eye (*Dibbacakkhu*), and immediately the most powerful Divine Eye arose in him. Through this divine eye, he could see all living beings in one hundred thousand crores of world-systems. He could also penetratively see in these living beings the ultimate mentalities and the ultimate materialities, arising and perishing extremely rapidly and incessantly. He could also see dying persons and where they were reborn according to their kammās after death.

Together with Divine Eye, the following two Supernormal Knowledges also arose in him.

(1) *Yathākammūpaga-ñāṇa* – the Supernormal Knowledge of seeing beings in 31 planes of existence and knowing their respective "Kammās", which give rise to their respective existences.

(2) *Anāgataṃsa-ñāṇa* – the Supernormal Knowledge of knowing the future existences of oneself and of others and also future events and future worlds.

The Bodhisatta could see that those human beings and celestial beings, who were living happily, have done morally good actions in their past existences, and those woeful persons, who were suffering miserably, had done morally evil actions in their past existences.

The Bodhisatta also knew that as the minds arise and perish extremely rapidly, in performing a good action, billions of moral minds arise and perish, depositing billions of moral kammās in the mental stream, and in performing an evil action, billions of immoral minds arise and perish, depositing billions of immoral kammās in the mental stream.

Kammas are like plant-seeds left behind after eating the fruits. As a seed can produce a new plant similar to the former plant that produced the seed, a moral kamma can give rise to a human or celestial existence together with happiness, and an immoral kamma can give rise to a woeful existence together with woeful suffering. The Bodhisatta knew this phenomenon very clearly.

The Bodhisatta also understood that it was volition (*cetanā*, p.66), a neutral mental factor, which sets the intention to perform a moral or immoral action, and prompts its associated consciousness and mental factors to perform their respective functions to accomplish the action. Since each volitional action, called "Kamma" in Pali, is accomplished by the effort of volition, the Buddha identified volition with the action and designated volition as 'Kamma'.

• **The Explanation of the Law of Kamma<sup>29,30</sup>**

To explain the kamma law further, we should note that all three types of actions, namely, bodily action, verbal action and mental action, are performed by the mind. Since the body, the hands, the legs and the mouth cannot move by themselves, they are moved by the mind through mind-born materiality to perform the action.

Suppose a mosquito bites you. You feel painful and you know that a mosquito is biting you. You become angry and anger prompts you to kill the mosquito. But anger itself cannot bring about the killing action. It is the volition (*cetanā*) which, being associated with anger, becomes angry volition, sets the motive to kill the mosquito and prompts its associated consciousness and mental factors to perform their respective functions to accomplish the killing action.

Consequently consciousness and mental factors produce mind-born materialities to move the hand to smash the mosquito to death.

• **Who kills the mosquito?**

Since the hand smashes the mosquito to death, is the hand the

---

29. "Kamma, The Real Creator", by Dr. Mehm Tin Mon,  
Mya Mon Yadanar Publication, pp. 115-202, 254-315.

30. "The Essence of Buddha Abhidhamma", Third Edition,  
by Dr. Mehm Tin Mon, pp. 153-168.

killer? The hand would say: “I am just materiality. I cannot move by myself. The consciousness moves me to smash the mosquito. I do not know what is being done.”

Then is consciousness the killer? The consciousness would also argue: “I am just aware of the mosquito-bite. I have no intention to kill the mosquito. Volition prompts me to move the hand; so I move it.” Thus we can see that consciousness is also only an accomplice, not the real killer.

**Since the volition sets the motive to kill the mosquito, prompts consciousness and mental factors to do their functions to kill the mosquito and is concerned with accomplishing the killing action, volition is the real killer.**

Since the killing action is accomplished because of volition (*cetanā*), the Buddha identifies volition with the action and said:

***“Cetanā-harī bhikkhave kammaṃ vadāmi.***

***Cetayittvā kammaṃ karoti kāyena vācāya manasā.”***

***“O monks, it is volition that I call kamma. Prompted by volition, one performs an action through body, speech or mind.”***

One performs an evil action because one is influenced by immoral roots (greed, anger, ignorance) and unwise reflection, thinking that an evil action is faultless and it will not bring about reactions upon oneself. During an evil action, immoral minds arise and perish by many billions, depositing billions of immoral kammās in the mental stream or mind-continuum.

Similarly one performs a moral, good action because one is influenced by moral roots (greedlessness, angerlessness, wisdom) and wise reflection, knowing that a moral good action will bring about great benefits. During a moral action, moral minds arise and perish by many billions, depositing billions of moral kammās in the mental stream.

**As stated in Abhidhamma Commentry, the minds can arise and perish one after another very rapidly at the rate of more than a thousand billion minds per snap of the fingers or per eye-wink. So many billion minds can arise and perish during an immoral action**

or a moral action.

The volitions which associate with each of these many billion minds perform and accomplish the action. They are called *conascent kammās*. When they perish together with the minds, each of them leaves its kamma-property in the mental stream. So many billion kamma-properties, called *asynchronous kammās*, are deposited in the mental stream. These asynchronous kammās are like the seeds of fruits left behind after eating the fruits.

As each seed has the potential to produce a new tree which can bear the same kind of fruits, so also a potent asynchronous kamma has the potential to produce a new existence and a new reaction which is similar to the action done and which will come to the person who performed the action.

So there are two types of kammās:

- (1) Conascent Kammās which perform and accomplish the action,
- (2) Asynchronous kammās which produce reactions including new existences and fortunes.

Both types are simply called “**kammās**” in conversation for easy reference. The asynchronous kammās exist in the mental stream.

• How Do Kammās Bear Results?

The way asynchronous kammās bear results resembles the way plant-seeds produce new plants together with flowers and fruits.

*Sadisam pākam janeti.*

Kamma will produce results similar to it.

*Yadisam vappate bijam tādissam harate phalam.*

As you sow the seed, so shall you reap the fruit.

*Kālyānakārī kalyānam pāpakārī ca pāpakam.*

Who does good receives good; who does bad receives bad.

Good deeds will bear good results, and bad deeds will bear bad results.

• Kamma bears Results a Billionfold

In science we have a law called “Newton’s Law of action”. The Law states: “To every action, there is an equal and opposite

**reaction.” Similarly, in the Law of Kamma, we can say that to every action, similar reactions will come many times.**

How is that? Because in a moral or immoral action, billions of moral or immoral kammās are produced, and each kamma can produce a new reaction in accord with the action.

**For example, during the dispensation of our Gotama Buddha, a Lady Arahant by the name of Dhamma Diṇṇā was foremost among the Buddha’s female disciples in preaching the Dhamma.** She possessed supernormal powers. When she looked at her past existences with her supernormal knowledge of former existences, she saw that in one existence she was the wife of a brahmin.

One day her husband’s closest friend came to their house. Her husband requested her to cook some special good food. She went to the market, but she could not get any meat, because she was late. So she killed a little kid (young goat) which she bred at home, and cooked its meat. Her husband and friend enjoyed the tasty food and thanked the good house-wife.

Now she believed that animals were created by a Creator for human consumption, and so it would not be sinful to kill a kid. She was wrong; because when she died, she was born in hell and she had to suffer very miserably for many years, or we can say that she was killed a billion times in hell.

When she escaped from hell, she was born as animals as many existences as there were hairs in the body of the kid that she killed. In all these animal existences, she was killed while still young by being cut at her throat. Only when one of her past good kammās had the chance to bear results, she regained the human existence.

**Thus she killed a kid just once, and she was killed many times in return in the same way as she killed the kid!**

**The true story of Saraṇagāmaṇiya Thera was very interesting.** (pp. 153-154). As a poor man, he kept **Threefold Refuge** in the Buddha, the Dhamma and the Saṅgha well for just one existence during the Dispensation of **Anomadassi Buddha** one asaṅkheyya and one hundred thousand world-cycles ago.

As he had acquired many billions of sacred kammās, he was reborn as the **Sakka**, king of devas, for eighty existences, as the **Universal Monarch** for seventy-five existences, as ordinary Kings for innumerable existences during that long period.

Finally he was born as **a rich man's son** in the Dispensation of **Gotama Buddha**. At his age of seven years, an Arahant bhikkhu guided him and his play-mates to take Threefold Refuge, and immediately he became an Arahant, named **Saraṇagamanīya Thera**.

So the effects of good kammās are very great!

• **Donate a Quarter and Become a Millionaire**

I have the chance to read **the biography of Howard Hugh, an American billionaire**, who possessed three billion dollars. He was handsome and good natured. Many ladies were interested in him. But he did not marry and lived as a bachelor. He took pleasure riding his single-seated aeroplane under the blue sky.

One day unfortunately the plane crashed, and he was very seriously wounded. He had to take major surgery operation and long medical treatment including pathadine injection to reduce the pain. Finally he was cured, but addicted to pathadine.

He had to take pathadine injection regularly. After many days he lost appetite for food and could not sleep. He grew very thin and haggard with cracked flesh and skin. So he was no longer handsome. As he was very shy, he didn't want to associate with people. To pass his time away leisurely for a change, he stayed with his group in resort-hotels one after another.

He rented the whole top floor of the hotel and let it be secluded, without allowing other people to come in. As he could not sleep, he spent his time watching television, movies, special programs and listening to songs and music. He could only eat ice-cream which he liked best.

Everyday at twilight time he came down from the hotel by the lift and took a walk for one hour. When he went up to his top floor by the lift, he gave the lift-operator one quarter (25 cents). One day he forgot to bring a quarter. He walked to the cars in the parking lot. When he saw a man sitting in a car, he asked politely: "Friend, I

need a quarter. Can you help me?"

"Oh yes, here is one quarter. I am very glad to help you."

"Thank you. Friend, may I know your name and address?"

The man willingly told his name and address. He was amazed why the stranger wanted to know his name and address. Later he was more amazed to receive a cheque of one million dollars from that stranger, whom he came to know to be Howard Hugh, a billionaire. Howard Hugh had written a will to give a million dollars to the man who had donated a quarter to him gladly before he passed away.

That donor of one quarter might get one million dollars in each of his many future existences, because he had acquired many millions of good kammass in donating a quarter gladly.

In Myanmar we have a saying: ***"Donate as much as a banyan seed; you will get the reward greater than a bayan tree."***

#### • The Operations of the Law of Kamma

The Law of Kamma is a natural law, which is not controlled by any Almighty God. As a mango-seed will produce a mango-tree and many mangoes, and an apple-seed an apple-tree and many apples, so also unwholesome immoral kammass will produce woeful existences and many bad results, and moral kammass will produce blissful existences and many good results.

**We have learnt that billions of moral or immoral kammass are deposited in the mental stream in each moral or immoral action. Now we have performed uncountable actions in the present existence as well as in our uncountable past existences. So the moral kammass and the immoral kammass that we have produced and acquired are uncountable. These kammass, which have not yet produced their results and still remained active, have been transmitted from mind to mind up to the present existence. We have noted that the Bodhisatta saw his continuous mental stream from Sumedha-existence up to Siddhattha-existence with his supernormal know-ledge of former existences.**

Thus we could understand that there will be many billions of

kammas in our present mental streams. So no body can know or predict which kamma will produce what result at what time. Only the Buddha knew how kammas operate. **According to the teachings of the Buddha, kammas can be classified into four kinds in four ways to predict when, where and how each type bears results.**

**(a) Four Kinds of Kammas according to Function**

*(Kicca-kamma Catukka)*

**(1) Productive Kamma (*Janaka Kamma*)**

Productive kamma is a powerful kamma that can produce a new existence. It produces its resultant consciousness with associated mental factors and kamma-born materiality continuously from conception till death. They constitute the continuous production of five aggregates, which constitute an existence.

If the productive kamma is a sense-sphere moral kamma (*kāmāvacara kusala kamma*), the new existence arises either in the human realm or a *deva* realm. If the kamma is an immoral kamma, the new existence arises in one of the woeful abodes. If the productive kamma is strong, the new being will enjoy long life; if it is weak, the new being will enjoy short life.

**(2) Supportive Kamma (*Upatthambhaka Kamma*)**

Supportive kamma is not strong enough to produce a new existence. It supports the productive kamma to bear results and also supports the results to last long.

**(3) Obstructive Kamma (*Upapīlaka Kamma*)**

Obstructive kamma obstructs or prevents the productive kamma not to bear result, and when the productive kamma has the chance to bear results, the obstructive kamma obstructs the productive kamma to bear little results and also obstructs the results not to grow and not to last long.

At the time of rebirth of a new existence, billions of moral kammas and immoral kammas will be transmitted from the death-consciousness of the past existence to the rebirth-consciousness of the new existence. For human beings, moral kammas can function as supportive kammas, and immoral kammas can function as obstructive kammas.



Although a person is born poor, if he has a good job and work hard with good intelligence, he can become rich. Especially if he performs good actions or meritorious deeds regularly, his accumulated moral kmmas, become more powerful than immoral kmmas and bear good results. So he can become very prosperous.

When he becomes rich, he may enjoy a lot of sensual pleasures, doing immoral actions and thus increasing immoral kmmas and forgetting to perform meritorious deeds. When his cumulative immoral kmmas become more powerful than moral kmmas, they will start bearing bad results one after another. So we have the saying: *“Misfortune never comes alone.”*

**Therefore, we have ups and downs in life due to the alternate results of good kmmas and bad kmmas. Thus the world-famous English play-writer, William Shakespeare, wrote:**

*“Life is not a bed of roses. Life is full of ups and downs.”*

#### **(4) Destructive Kamma (*Upaghātaka Kamma*)**

**Destructive kamma is a powerful kamma which tortures a person, completely cuts off the effects of his productive kamma and destroys the productive kamma itself. So the person dies abruptly and is usually reborn in accordance with the destructive kamma.**

A destructive kamma may be moral or immoral. For example, a person may, through his productive kamma, be destined to live a long life. But an immoral destructive kamma may arise suddenly and bring about his premature death by such means as heart-attack, paralytic stroke, car-accident, etc.

On the other hand, a person is reborn as a woeful ghost after death due to his immoral productive kamma. His former relatives offer food and robes to monks and share the good merit to him. If he can appreciate the good deed and say *“sādhū, sādhū”* or *“well done, well done,”* the powerful moral kamma that he acquires can act as a destructive kamma, destroying his immoral productive kamma completely and producing its good effects. So the woeful ghost dies suddenly and is reborn as a celestial being.

Thus when one of our relatives dies, we usually perform great

meritorious deeds and share the merits to that person to help him in case he is reborn as a woeful ghost.

**(b) Four Kinds of Kammas according to Priority of Bearing Results (*Pākadānapariyāya-kamma Catukka*)**

**(1) Weighty Kamma (*Garuka Kamma*)**

A weighty kamma is so powerful that no other kammas can stop its function of bearing results. In other words, it has the first priority to produce a next existence.

Bad weighty kammas include five very heinous kammas, namely, killing the father, killing the mother, killing an Arahant, wounding the Buddha, and creating a schism in the Saṅgha Community, the last one being the most heinous. A person, who committed such a heinous action, will be born in the worst hell called 'Avīci hell'. A permanent false view (*niyata-micchādiṭṭhi*) is also taken as one of the bad weighty kammas.

Good weighty kammas include nine jhāna kammas, namely, five rūpāvacara kusala jhānas and four arūpāvacara kusala jhānas. A person, who can develop a jhāna and maintain it till death, will be reborn as a brahmā after death as the result of that jhāna kamma.

Supramundane moral kamma (lokuttara kusala kamma) will be the best weighty kamma for it closes the doors of the four woeful abodes for ever. A noble person (*Ariyā*) will never be reborn in a woeful abode; he will be reborn only in a blissful realm after death if he is not yet an Arahant.

**(2) Proximity-Kamma (*Āsanna Kamma*)**

Proximity-kamma is a near-death kamma, which is performed at the time of near death or which was performed earlier and is remembered or recollected at the time of near death.

If we do not have any good weighty kamma, that is often the case, we must rely on our proximity kamma to condition our next life. To get a good proximity kamma, sons and daughters or relatives or friends should arrange wholesome deeds such as offering robes to monks or listening to Dhamma-preaching for the near-death person. He should also be reminded of his past good

**deeds or to reflect on one of the Buddhas' attributes such as "Arahant, Arahant."**

**A good example is Venerable Sona's father** in Sri Lanka. The father was a hunter. He kept on hunting until he was very old. He became a monk in his son's monastery, which was on Sona Giri Hill.

Soon the very old monk fell ill and he had a vision that hell-hounds were coming up the hill to bite him. He told his son to drive away the hounds. Being an Arahant, Venerable Sona knew that his father had a near-death-sign of destiny to be cast down to hell after death.

In order to save his father, Ven. Sona told his disciples to gather flowers quickly and spread them on the pagoda which was in the monastery compound. Then they carried his father on a couch to the pagoda. Venerable Sona persuaded his father to pay homage to the pagoda and to rejoice in the offering of flowers to the pagoda on his behalf.

The old monk paid obeisance to the pagoda. He also took delight in offering flowers to the Buddha. So he developed moral minds by many billions and acquired many billion moral kammass. One of these moral kammass now had the chance to function as productive kamma by proximity effect. At that time the near-death sign changed.

"My son, very beautiful celestial ladies are calling me to go along with them. Shall I go with them?"

"Please go along with them, father."

His father passed away, became a celestial being and went along with celestial ladies. The son was delighted to know that his effort to prevent his father from being cast down to hell was successful.

### **(3) Habitual Kamma (*Āciṇṇa Kamma*)**

**Habitual kamma is a deed, either good or bad, that one performs regularly or habitually, or it may be a good deed which is performed once and is recollected frequently.**

For teachers, their regular teachings become their wholesome habitual kammass. For a person who meditates regularly, that meditation practice becomes his moral habitual kamma.

For those who make fishing, hunting or stealing as their regular means of earning a living, those immoral actions become their immoral habitual kammās. Since **Venerable Sona's father** was a hunter for life, hunting was his habitual kamma. So he saw hell hounds as the near-death sign, indicating that he was going to be born in hell after death.

**In the absence of a weighty kamma and a proximity kamma, the habitual kamma will have the chance to condition the arising of the next existence after death.**

*It is important to live well morally, and it is more important to die well to be reborn in a blissful realm. The best way to prepare for our death is to develop a moral habitual kamma. We can choose any meritorious deed we like – alms-giving, keeping pure morality, or meditating. If we perform it regularly, it will become habitual kamma and bear results to generate a good rebirth.*

#### **(4) Unspecified Kamma (*Kaṭattā Kamma*)**

Unspecified kamma is a kamma, which has been done earlier and forgotten, but is potent enough to take on the role of generating rebirth in the absence of weighty kammās, proximity kammās and habitual kammās.

For example, **the chief Queen Mallikā of King Kosala** in Sāvatti, performed many meritorious deeds together with the king. She also arranged the most outstanding offering of alms-food of the king to the Buddha and the Saṅgha. But unfortunately she also committed one heinous immoral action.

One day when she went into the bath-room, a dog followed her, and she enjoyed sexual pleasure with the dog. When she came out of the bath-room, the dog followed her. This was noticed by the king, and he immediately questioned her. She vehemently lied to the king saying that the king must have had a distorted vision for she came out alone.

As the King loved his chief Queen very dearly, he believed her and excused her. After many days, the Queen forgot this matter totally. When she died, this immoral unspecified kamma had the chance to bear results and conditioned her to be reborn in Avīci

Hell, the worst hell.

King Kosala believed that his wise beloved chief Queen would be reborn in a celestial realm. But to make it sure, he went to Jetavana Monastery for seven days to ask the Buddha. As the Buddha knew about the matter well, he used his supernormal power to make the king forget about asking the question about his chief Queen.

On the eighth day the Buddha allowed him to ask the question, because the Buddha knew that the chief Queen escaped from Avīci hell and was reborn in Tusitā celestial realm. The king was very glad to hear that his beloved chief Queen was reborn in Tusitā realm.

As Queen Mallikā had performed many meritorious deeds, one powerful moral kamma acted as a destructive kamma, destroying totally her immoral heinous kamma that sent her to Avīci Hell and conditioning her to be reborn in Tusitā realm. She was very lucky to suffer in the worst hell just for seven human days. So moral wholesome kammas are very reliable.

**[C] Four Kinds of Kammas according to the Time of Bearing Results (*Pākakāla Kamma Catukka*)**

**(1) Immediately Effective Kamma (*Diṭṭhadhammavedaniya Kamma*)**

These kammas bear results in the present existence.

**(2) Subsequently Effective Kamma (*Upapajjavedaniya Kamma*)**

These kammas bear fruits in the next subsequent existence.

**(3) Indefinitely Effective Kamma (*Aparāpariyavedaniya Kamma*)**

These kammas bear results from the second subsequent existence till the last existence when the person becomes an Arahant.

**(4) Defunct Kammas (*Ahosi Kammas*)**

These kammas no longer bear fruits.

**When we perform moral actions or immoral actions, moral consciousnesses or immoral consciousnesses arise seven times as impulsive consciousnesses (*javana cittas*) in each cognitive series.**

**Please see Chart (9) attached to the back of this book.**

Among the seven *jāvanas*, the first *javana* is the weakest, because it does not get repetitive effect from previous *jāvanas*. The subsequent *jāvanas* become stronger and stronger, the seventh *javana* being the strongest on account of repetitive effect.

The *volition (cetanā)*, which associates with the first weakest *javana*, is the weakest and it is called “Immediately effective kamma.” This kamma can ripen and yield its results in the present existence. If it does not have the chance to bear results in this existence, it becomes defunct kamma.

The volition, associated with the seventh strongest *javana*, is the strongest and it is called “Subsequently effective kamma”. This kamma can ripen and bear results to produce the next subsequent existence. If it does not have the chance to bear fruits in the next subsequent existence, it also becomes defunct kamma.

The volitions, associated with the middle five *jāvanas*, are moderately strong; they represent “Indefinitely effective kammās”. They can ripen at any time starting from the second future existence till the last existence when the person becomes an Arahant, and they will bear results whenever they get the opportunity.

#### • Illustrations of Immediately Effective Kammās Bearing Results

There are many examples illustrating the operation of immediately effective kammās. A very poor man by the name of **Mahāduk** had the chance to offer one meal to **Kassapa Buddha**. As the Buddha is the noblest person, he got great merit for offering alms-food to the Buddha. He became rich within a few days on account of this good kamma.

During the time of **Gotama Buddha**, a very poor couple, **Puṇṇa** and his wife, gladly offered boiled rice, the food that would sustain the couple for the whole day, to **Venerable Sāriputta**, the right-hand chief disciple of Gotama Buddha. The Venerable had just come out from Extinction Attainment (*Nirodha Samāpatti*) for seven days.

As the Venerable was very noble, to offer food to him when he was just out of extinction attainment and in need of food very

urgently, the couple attained very wholesome moral kammas by many billions. On that very day all the earth-lumps, that came out of the plough of Puṇṇa in the field, turned into real gold. So the couple became very rich.

**Prince Devadatta, who was Prince Siddhattha's brother-in-law,** became a monk together with other Sākya Princes. By undertaking meditation he could develop eight jhāna attainments and some supernormal powers. He became ambitious to become a Buddha himself.

With his supernormal power he could convince **Prince Ajātasattu** to become his disciple. **He persuaded the Prince to kill his father, King Bimbisāra, to become king while he would kill the Buddha to become a Buddha. The Prince killed his father and became king.**

With the help of King Ajātasattu, Ven.Devadatta tried to kill the Buddha several times. He failed. Finally he rolled down a very big rock from up hill to kill the Buddha, who was taking a walk down hill. The big rock hit another big rock, smashing it into pieces. A small splinter hit the toe of the Buddha, thus wounding the Buddha. In fact nobody could kill a Buddha.

**Ven.Devadatta also tried to cause a chism in the Saṅgha Community.** Again he failed. So he committed two most heinous evil actions. He repented, felt very sad, and fell ill. He wanted to beg pardon from the Buddha. He requested his disciples to carry him on a couch to the Buddha, who was staying at the Jetavaṇṇa monastery at that time.

There was a big lake near the monastery. When Ven. Devadatta reached there, he felt very thirsty. He asked his disciples to let him down to drink water. As soon as he stepped down from the couch, and stood on earth, the earth cracked open and Avīci hell fire came up and swallowed him and took him to Avīci hell. So immediately effective kammas bear results in the present existences.

**King Ajātasattu** was killed by his son to become king.

- **Illustrations of Subsequently Effective Kammas Bearing Results**

**An old woman called Caṇḍālī,** who earned her living by begging,

was walking slowly along the main road of Rājagraha city. The **Buddha** saw her when he looked at the world in the morning with his divine eye. The Buddha knew that she had done no meritorious deed, and that she would die soon and would be reborn in a woeful abode.

The Buddha had compassion for her. So he went out on alms-round early to meet her at the outskirts of the city. As the Buddha stopped in front of her, she also stopped, gazing at the Buddha without knowing the Buddha. As she did not develop reverence and respect to the Buddha, she gained no merit yet from meeting the Buddha.

**Venerable Mahā Moggallāna**, the left-hand chief disciple of the Buddha, looked at her mind and also knew that she would die soon and would be reborn in a woeful abode. He also knew the intention of the Buddha. So he persuaded Caṇḍālī: “Caṇḍālī, the Buddha is standing here to bless you. You will soon die and be reborn in a woeful abode. Pay homage to the Buddha to get great merit and be reborn in a celestial realm.”

**Only then did Caṇḍālī develop reverence to the Buddha and paid homage to him very respectfully. Just paying homage respectfully to the Buddha for a few seconds developed billions of powerful moral kammās. The Buddha knew that she would be reborn in a celestial realm after death. So he proceeded on his alms-round.**

Caṇḍālī also proceeded on her way unsteadily with the help of a walking stick. A cow thought that she would cause harm to its young calf. So the cow butted her, and she fell down and died. Her subsequently effective kamma conditioned her to be reborn in a big beautiful gold mansion in Tāvātimsā realm with one thousand attendants. She immediately came down and thanked Venerable Mahā Moggallāna for persuading her to pay obeisance to the Buddha.

**As persuaded by his teacher Ven. Devadatta, Prince Ajātasattu** killed his father, King Bimbisāra, and became king. When he grew old, his son again killed him to become king. As Ajātasattu acquired billions of heinous immoral kammās, the immediately effective kamma conditioned him to be killed in return, and the subse-



quently effective kamma conditioned him to be reborn in hell after death.

Ajātasattu's teacher, **Devadatta**, inflicted a wound on a toe of the Buddha and also caused a schism in the Saṅgha community. So he acquired many billions of very heinous immoral kammās. His immediately effective kamma conditioned him to be swallowed by Avīci hell-fire in the present existence, and his subsequently effective kammās conditioned him to be killed many billion times in his subsequent existences in Avīci hell for a very long time.

### • Illustrations of Indefinitely Effective Kammās Bearing Results

One *asaṅkheyya* (incalculable aeon) and one hundred thousand world cycles ago, **Anomadassī Buddha** appeared in the world. At that time there was a poor man, who was looking after his two blind parents. He did not have the chance to meet the Buddha, but luckily he met **Venerable Nisabha**, the Right-hand Chief Disciple of the Buddha, and respectfully took Threefold Refuge from him.

*“Taking Threefold Refuge” means the solemn recognition of the Buddha, the Dhamma and the Saṅgha as the holiest objects of worship, because they can ward off all dangers, including woeful rebirth after death, bring great benefits and prosperity, eliminate suffering and deliver happiness.*

At that time the life-span of human beings is one hundred thousand years. As that poor man kept Threefold Refuge throughout his life, he acquired many billions of powerful good kammās, and the many billion indefinitely-effective kammās would bear great results for uncountable future existences.

When that poor man died, he was born in Tāvātimsā celestial realm. **He was born as King of Devas, called Sakka, for eighty existences, as Universal Monarch in the human realm for seventy-five existences, as ordinary human king and ordinary deva-king for innumerable existences. He was never born in the four woeful abodes.**

In every existence he was honoured wherever he went; he had

great intelligence and great retinue; he enjoyed great wealth; he possessed good appearance; he was loved by others; he had steady and good friends; his reputation spread in all directions.

Finally he was reborn as a very rich man's son in Sāvattthi at the dispensation of **Gotama Buddha**. At the age of seven years, he was playing with his friends and they went into a monastery. An Arahant met them, admonished them kindly, and let them take Threefold Refuge. With the guidance of the Arahant, the boys recited: "*Buddhaṃ saraṇaṃ gacchāmi; Dhammaṃ saraṇaṃ gacchāmi; Saṅghaṃ saraṇaṃ gacchāmi*", meaning: "I go to the Buddha for refuge; I go to the Dhamma for refuge; I go to the Saṅgha for refuge".

**The rich man's son immediately recalled the Threefold Refuge that he had maintained at the time of Anomadassī Buddha, and he attained Arahantship, that is, he became an Arahant at the age of seven years. He was well known as "*Saraṇagamaniya Thera*" in the Dispensation of Gotama Buddha. (Apa. 1, 82; Apa.ṭha, 2, 39)**

• **Our Indefinitely Effective Kammās always Follow Us**

*If we think, speak or act with wicked minds, because of that, misery follows us, even as the wheel follows the hoofs of the ox which draws the cart.*

*If we speak, act or plan with pure minds, because of that, peace and happiness follow us, even as one's shadow which never leaves us.* (Dhammapada 1 and 2)

• **All Kammās Become Defunct When One becomes an Arahant**

As billions of kammās are formed when we perform a moral or immoral action, all the kammās will not have the chance to bear results during the specified periods. Only some kammās will have the chance to bear results.

Those immediately effective-kammās, which do not have the chance to bear results in the present existence, will become defunct and inactive. Similarly subsequently effective kammās, which fail to bear results in the next subsequent existence, will also become defunct and ineffective.

Indefinitely effective kmmas, however, will bear results from the second subsequent existence up to the last existence when the person becomes an Arahant. Since all defilements are totally eliminated in an Arahant, the remaining kmmas have no necessary support from ignorance, craving and clinging (*avijjā, taṇhā, upādāna*) to produce a new existence. So an Arahant is not reborn after death or *parinibbāna*. So all kmmas become defunct and inactive when Arahants pass away.

For example, during the Dispensation of Gotama Buddha, **Aṅguli-māla** killed more than one thousand people to get one thousand right-hand fore-fingers of human beings to honour his teacher. When the Buddha admonished him, he threw away his sword and became a bhikkhu. Then he undertook meditation diligently as taught by the Buddha; he became an Arahant. So when he passed away to Anupādisesa Nibbāna, all his kmmas became defunct.

**(d) Four Kinds of Kammas with respect to the Places of Fruition (*Pākāṭhāna Kamma Catukka*)**

**(1) Immoral Kammas (*Akusala Kammas*)**

When we perform immoral actions with immoral minds, immoral kmmas are produced by many billions. Immoral kmmas produce their fruition in four woeful abodes in the form of woeful existences and woeful suffering.

**(2) Sense-Sphere Moral Kammas (*Kāmāvacara Kusala Kammas*)**

When we perform meritorious deeds such as alms-giving and observing moral precepts, sense-sphere moral minds arise by billions and perish, leaving behind billions of sensesphere-moral kmmas.

These kmmas produce their fruition in sensuous blissful realms, that is, human realm and six *deva* celestial realms in the form of blissful existences and blissful sensual happiness.

**(3) Fine-material-sphere Moral Kammas**

**(*Rūpāvacara kusala Kammas*)**

When we can develop rūpāvacara kusala jhāna-attainments, we acquire billions of rūpāvacara kusala kmmas. These kmmas are

much more noble and superior than sense-sphere moral kammās. If we can maintain these jhānas till death, these kammās will have priority to bear results to be reborn as brāhmas in the brahma-realms.

The first rūpāvacara kusala kamma will produce rūpa-brahma-existence in the first rūpāvara brahma-realm, the second rūpāvacara kusala kamma will give rise to brahma-existence in the second rūpāvacara brahma-realm, and so on.

**In developing rūpāvacara jhānas, we have to abstain from enjoying sensual pleasure, which is a hindrance or obstruction to the development of jhānas. So fine-material sphere brahmās (*rūpa-brahmās*) do not enjoy sensual pleasure. They enjoy jhāna-bliss, which is the highest worldly bliss, much superior to celestial sensual bliss. They are much more powerful than *devas*, and they also enjoy much longer life-spans than *devas*.**

We can also enjoy jhāna-bliss by developing rūpāvacara jhānas through tranquillity meditation (*samatha bhāvanā*) nowadays in International Pa-auk Forest Buddha-sāsana Centres in Myanmar, Sri Lanka, Thailand, Singapore, Malaysia, Indonesia, U.S.A., etc.

#### **(4) Immaterial-sphere Moral Kammās (*Arūpāvacara Kusala Kammās*)**

After developing four rūpāvacara jhānas through kasiṇa-meditation, we can also develop four immaterial-sphere moral jhānas (*arūpāvacara kusala jhānas*) by undertaking tranquillity meditation on four immaterial meditation-objects. These jhānas can also be developed nowadays in International Pa-auk Forest Buddha Sāsana Centres.

As arūpā-jhānas are superior to rūpa-jhānas, arūpa-jhāna bliss is more peaceful and more blissful than rūpa-jhāna bliss. When we can develop arūpa-jhāna attainments, we acquire billions of immaterial moral kammās. If we can maintain the arūpāvacara jhānas till death, the arūpāvacara kusala kammās will have priority to bear results after death to condition us to be reborn in immaterial-sphere brahma-realms.

Here again the first arūpāvacara kusala kamma will produce arūpa-brahma existence in the first arūpāvacara brahma-realm, the second

arūpāvacara kusala kamma will give rise to arūpa-brahma existence in the second arūpāvacara brahma-realm, and so on.

Now in developing *arūpāvacara kusala jhānas*, we are also undertaking meditation which develops no desire for material body, which associates with a lot of suffering such as hunger, illness, birth, ageing, bodily pain, quarrels, etc.

By the power of this meditation with no desire for material body, when arūpāvacara kusala kammās bear results, they produce immaterial resultant consciousnesses with their associated mental factors, which constitute four resultant mental aggregates. So *arūpa-brahmas* exist only as four mental aggregates or minds without bodies. Yet they can live with great arūpa-jhāna bliss for many world-cycles.

- So the Mind or Kamma is the Real Creator of all living Beings!

The Buddha discovered that ‘the mind’ or its property called ‘kamma’ is the real creator of all living beings in the thirty-one planes of existence.

**(a) Immoral Kammas Create Four Types of Woeful Beings**

We perform immoral evil actions with immoral minds, producing immoral kammas. Immoral kammas condition the rebirth of woeful beings in four woeful abodes. Those beings who develop anger-rooted consciousnesses just before death are usually born in hells. Those who develop greed-rooted consciousnesses just before death are usually reborn as woeful ghosts (*petas*) or as demons (*asurās*) if their immoral kammas are very heinous. Those who develop ignorance-rooted consciousnesses just before death are usually reborn as animals.

**(b) Sense-sphere Moral Kammas Give Rise to Three Types of Human Beings and Celestial Beings**

When we perform meritorious deeds without the knowledge of kamma and its result, two rooted moral minds arise by billions, producing billions of two-rooted moral kammas; the two roots are greedlessness and angerlessness (*alobha, adosa*).

If we perform meritorious deeds with the knowledge of kamma

and its result, three-rooted sense-sphere moral minds and three-rooted sense-sphere moral kammās will arise by billions; the third root is wisdom (*amoha*).

If we can develop keen volitions by feeling happy and enthusiastic before and after performing the meritorious deeds, our moral kammās will be of superior quality. If we develop poor volitions by feeling unhappy and not enthusiastic before and after performing the meritorious deeds, our moral kammās are of inferior quality.

So there are four kinds of sense-sphere moral kammās:

- (1) two-rooted inferior sense-sphere moral kammās,
- (2) two-rooted superior sense-sphere moral kammās,
- (3) three-rooted inferior sense-sphere moral kammās,
- (4) three-rooted superior sense-sphere moral kammās.

Type (1) sense-sphere moral kammās produce rootless sensuous blissful rebirth with *kusala vipāka upekkhā santīraṇa citta* in the human realm and the lower catumahārājika realm as retarded persons.

Types (2) and (3) sense-sphere moral kammās give rise to two-rooted sensuous blissful rebirth with *kāmāvacara vipāka nāṇa-vippayutta cittas* in the human realm and six celestial deva realms.

Type (4) sense-sphere moral kammās give rise to three rooted sensuous blissful rebirth with *kāmāvacara vipāka nāṇa-sampayutta cittas* in the human realm and six celestial deva realms.

So human beings are not born equal. Some are born blind, deformed or retarded as rootless persons with very low wisdom.

Some are born normal as two-rooted persons without rebirth-wisdom. Some are also born normal as three-rooted persons with rebirth wisdom. Three-rooted persons are more intelligent than two-rooted persons, and they can develop jhānas and can be enlightened as noble persons by undertaking threefold noble training. Rootless persons and two-rooted persons cannot develop jhānas and cannot attain enlightenment to become noble persons however much they may try in the present existence.

**(c) How do Fine-material Sphere Moral Kammas Give Rise to 16 Rūpa-Brahma Realms?**

Among *chanda, citta, vīriya, and paññā* (wish, consciousness, effort and wisdom), which associate with *rūpāvacara jhānas*, one usually becomes predominant. Based on the quality of this predominant factor, each of the four *rūpāvacara jhānas* can be differentiated as inferior (*paritta*), moderate (*majjhima*) and superior (*pañita*).

Three types of *first rūpāvacara kusala jhānas* produce three types of *first rūpāvacara kusala kammas*, which give birth to rūpa-brahmās in three first jhāna rūpa-realms, called *Brahma-parisajjā realm, Brahma Purohitā realm and Mahā-brahma realm*, respectively.

Three types of *second rūpāvacara kusala jhānas* produce three types of *second rūpāvacara kusala kammas*, which give birth to rūpa-brahmās in three second jhāna rūpa-realms, called *Parittābhā realm, Appamāṇābhā realm and Abhassarā realm*, respectively.

Three types of *third rūpāvacara kusala jhānas* produce three types of *third rūpāvacara kusala kammas*, which give birth to rūpa-brahmās in three third jhāna rūpa-realms, called *Paritta-subhā realm, Appamāṇa-subha realm and Subhakiṇhā realm*, respectively.

*Fourth rūpāvacara kusala jhānas* give rise to *fourth jhāra kusala kammas*, which give birth to rūpa-brahmās in *vehapphala realm*.

*After attaining the fourth rūpāvacara jhāna, if the meditator practises saññā-virāga bhāvanā (meditation which develops no desire for perception and consciousness) to completion, then by the power of this meditation, the kamma, which is produced, will give birth to Asaññasatta brahmā in Asaññasatta realm. Asaññasatta brahmā has only body with no perception, no consciousness and no mentality. So he will never be aware of mental pain throughout his long life-span for 500 world-cycles.*

Non-returners (*Anāgāmīs*), who attain the fourth *rūpāvacara jhāna*, will be reborn in *Suddhāvāsa realms* (Pure realms) after death. Here again, depending on the predominant faculty, rebirth takes place in *five Suddhāvāsa realms as follows*.

(1) Predominant faculty of faith (*saddhā*) ..... Avihā realm,



- (2) Predominant faculty of effort (*vīriya*) ..... Ātappā realm,
- (3) Predominant faculty of mindfulness (*sati*) ..... Suddassā realm,
- (4) Predominant faculty of concentration (*samādhi*) .....Suddassī  
realm,
- (5) Predominant faculty of wisdom (*paññā*) ..... Akaniṭṭha realm.

The non-returners in Suddhāvāsa realms will attain Arahatta-magga and Arahatta-phala in due course. So the five Suddhāvāsa realms are inhabited only by three types of noble persons, namely, *Anāgāmi-phala person* (non-returners), *Arahatta-magga person*, and *Arahatta-phala person* (Arahant). So there are seven fourth jhāna realms.

(d) *Ārūpa* Moral Kammās Create 4 Types of *Ārūpa-Brahmās*

Ākāśānañcā-yatana moral kammās give rise to Ākāśānañcā-yatana brahmās in Ākāśānañcā-yatana brahmās in Ākāśānañcā-yatana realm.

Viññānañcā-yatana moral kammās give rise to Viññānañcā-yatana brahmās in Viññānañcā-yatana realm.

Ākincaññā-yatana moral kammās give rise to Ākincaññā-yatana brahmās in Ākincaññā-yatana realm.

Nevasaññā-nāsaññā-yatana moral kammās produce nevasaññā-nāsaññā-yatana brahmās in Nevasaññā-nāsaññā-yatana realm.

• The Chart Showing 31 Planes of Existence

At the bottom of the chart, the names of 8 major hells and 128 minor hells are described. They exist below the earth-surface. They are not eternal hells. Upon the exhaustion of their evil kammās which sent them to hells, hell-denizens may be reborn in blissful realms as the results of their past good kammās.

On the surface of the earth, there exist four realms, namely, the animal realm, the realm of woeful ghosts, the human realm and the realm of demons (*asurās*).

Above the surface of the earth, there are six celestial *deva* planes or realms; their names are described in Chart (6.1).

High up in space there exist sixteen fine material planes (*rūpa-brahma* realms), consisting of 3 first jhāna planes, 3 second jhāna planes, 3 third jhāna planes and 7 fourth jhāna planes.

At the top of the chart are four immaterial realms or *bhūmis*.



Maha-kappa (World-cycle)			
4 Asankheyya Kappas		4 Kappas	
Vivatta thavi	World remain as formed	Antara Kappa	Asankheyya Maha-kappa
Vivatta	World being destroyed	10 yr to asankheyya	64 antara kappas
World remains as formed	World being destroyed	10 yr	64 antara kappas

BHÜMI									
4 Bhūmis + 4 Paṭisandhis									
Paṭisandhi		Bhūmi		life-span					
Neva-vipā		Neva-saṭṭhā-nāsaṭṭhā-yatana		84000					
Akāñ-Vipā		Akāñsaṭṭhā-yatana-bhūmi		60000					
Viññā-Vip		Viññānācā-yatana bhūmi		40000					
Akāsi-Vip		Akāsinācā-yatana bhūmi		20000					
Fifth Jhāna Vipāka		7 Planes of Fourth Jhāna		Akanitṭha		16000			
				Sudassi		8000			
				Sudassā		4000			
				Ātappā		2000			
				Aviha		1000			
				5 Planes of Suddhāvāsa		500			
Asaṇṇa Jivitaṇavaka		Asaṇṇa-Satta		Vehapphala		500			
Fourth Jhāna Vipāka		3 Third Jhāna Planes		Parittā-Subhā		Appamāna-Subhā		Subhā-kinha	
								16, 32, 64 world cycles	
3rd Jhāna 2nd Jhāna Vipāka		3 Second Jhāna Planes		Parittabhā		Appamāna-bhā		Ābassara	
								2, 4, 8 world cycles	
First Jhāna Vipāka		3 First Jhāna Planes		Brahma parisajjā		Brahma purohita		Mahā brahma	
								1/2, 1/3, 1 asankhe-kappa	
Kāma-Sugati-7 Planes 8 Mahāvīpāka citras		6 Deva Planes		Paranimmita-Vasa		Vatī		16000	
						Nimmāmarati		8000	
						Tusitā		4000	
						Yāmā		2000	
						Tāvatisā		1000	
						Cātummahārājika		500	
						7 kama-Sugati Planes		9216 m	
								2304 m	
								576 m	
								144 m	
								36 m	
								9 million	
Ku-vi-up-sam Aka-vi-up-sam		Animal realm		Peta realm		Human realm		Asurā realm	
4 Apāya : Aka-vipā Upekkaṇā Santrāna (Apāya paṭisandhi)		4 Apāya abodes 4 minor nirayas in each front Total minor nirayas = 4 x 4 x 8 = 128		Sañjīva niraya		Kālasutta niraya		Sanghāta niraya	
				Roruva niraya		Mahāruruva niraya		Tāpana niraya	
				Mahātāpana		Avici niraya		4 minor nirayas in each front are filled with sewage, hot ash, thorny trees, hot rivers with flames respdy.	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	
								42000 Vojanas each	
								Form human realm to highest plane = 71856000 Vojanas	
								5508000 Vojanas each	

Chart 6.1 The Chart Showing 31 Planes of Existence  
(A bigger size of this chart is attached at the back of this book.)

They are named according to the names of four arūpāvacara jhānas.

Rebirth consciousness (*Paṭisandhi*) of the inhabitants of each plane is described in the left vertical column. The life-span of the inhabitants of each plane or realm is described in the right vertical column.

There should be no doubt about thirty-one planes of existence, because the Buddha and many Arahants with supernormal knowledges could see them and their inhabitants with their divine eyes.

### • **The Extremely Powerful Law of Kamma**

Kamma is a property of the mind which is most powerful in the world. Moral minds give rise to moral kammas, and immoral minds produce immoral kammas. These kammas are transmitted from mind to mind; so they exist in the mental stream. They are also transmitted from one existence to another existence continuously as there is no break and no gap in the mental stream and the material stream at the time of death and rebirth.

*The **Law of Kamma** is not controlled by any Almighty God. It is a natural Law which works in its own field. It does not give preference either to the rich or to the poor, either to the king or to the pauper; it always works as it should as an honest universal judge.*

### • **Why are People Different from One Another?**

There was a very rich brahmin, named **Todeya**, living near Jetavana Monastery, where the Buddha was dwelling. As Todeya was ignorant of the Law of Kamma, he told **his son, named Subha**, not to give donation to anyone for alms-giving will not bring any benefit to oneself, and if one donates generously, one shall become poor.

*As Todeya did not perform any meritorious deed, he didn't live long. When he died, he was reborn as a dog at his house. The dog remembered its past existence, and it was very fond of Subha. Subha also became fond of the dog, let it eat good food and sleep on a bed.*

The Buddha knew about Todeya being reborn as a dog. To give a lesson to Subha, he walked in front of Subha's house on his alms-round one day. The dog barked at the Buddha. The Buddha stopped and said to the dog: "*You Todeya, you didn't respect me when you were a human being; now you bark at me when you are a dog.*"

Then he went on his way.

The dog noticed that the Buddha knew about its past life and became very sad. So it went to a heap of ashes and slept on it. When Subha saw his dog sleeping on ashes, he asked his house-guard why the dog slept on ashes. The guard told Subha that the Buddha called the dog “Todeya”.

Subha became angry with the Buddha for saying that his father became a dog after death. So he angrily went to Jetavana Monastery to challenge the Buddha.

The Buddha knew that Subha would come to him. So he calmly said: “*Subha, have you got the four gold-pots left by your father?*”

Subha was most interested to get those four pots full of gold. He knew that his father buried them somewhere. He had searched for them, but could not find them. So he immediately calmed down and replied: “No, I didn’t get them yet.”

The Buddha said again: “*Well Subha, if you want to get them, go back to your house, feed your dog to its full, and when it becomes sleepy, tap its back with your hand and ask: “Daddy, where did you bury the four gold pots? The dog will show you the place.”*”

As Subha wanted to get the gold-pots very much, he thought: “I shall go home and try it. If I do not get the gold pots, I shall come back and challenge the Buddha violently.” So he went home, fed his dog to its full, and when it became drowsy, he tapped its back with his hand and asked: “Daddy, where did you bury the gold-pots?”

The dog became very excited and delighted, because its former son called it “Daddy”; so it jumped up and ran to the place and scratched the earth where the four gold pots were buried. On digging at that place, Subha got the four gold-pots.

**Subha was so happy that he developed reverence to the Buddha and became a devotee of the Buddha. As he was intelligent, he asked the Buddha: “Venerable Sir, why are all people different from one another? Why some people have long lives and some have short lives, why some are sickly and some are healthy, why some are ugly and some are beautiful, why some have few friends and some have many friends, why some are poor and some are**

rich, why some are born in high caste and some are born in low caste, why some are not intelligent and some are very intelligent?”

*The Buddha first gave the essential answer thus:*

*“Sabbe sattā kammaṣakā kammaṃ satte vibhajjati”*

*“All beings are the owners of their karmas; they own only their karmas as their properties. Their karmas determine their fates and fortunes and divide them into lowness and excellence.”*

As the karmas done by the people in their past existences as well as in their present existences are different, their fates and fortunes are different. Subha requested the Buddha to explain in more detail. So the Buddha elaborated his answers as follows.

### **(1) Short life and long life**

Some people have no compassion for other living beings, men and animals, and get into the habit of killing them cruelly. When they die, they are usually reborn in hells. However, with the support of some good karmas they have acquired previously, if they are reborn as human beings, their lives are short.

Some people have compassion for other living beings and avoid killing animals or human beings. When they die, they are usually reborn in celestial realms. However, if they are reborn as human beings, they enjoy long lives.

### **(2) Poor health and good health**

Some people have no compassion for other living beings and take pleasure in torturing living beings (men and animals). When they die, they are usually reborn in hells. However, with the support of some good karmas that they have acquired previously, if they are reborn as human beings, they are sickly and prone to diseases.

Those people, who have compassion and do not injure other living beings, will be reborn in celestial realms after death. However, if they are reborn as human beings, they enjoy good health.

### **(3) Being ugly or being beautiful**

Some people are short tempered and wrathful. They easily become angry and furious. They speak harshly, insulting others. When they die, they are usually reborn in hells. However, if they are

reborn as human beings with the support of their previous good karmas, they are ugly.

Some people are calm and peaceful with little or no anger. They practise loving-kindness and tolerance. They seldom become angry and they do not speak ill of others. When they die, they are reborn in celestial realms. However, if they are reborn as human beings, they are handsome or beautiful.

#### **(4) Having few friends or many friends**

Some people are jealous of others who are more successful or richer than them. Because of this jealousy, they will be reborn in hells after death. However, if they are reborn as human beings with the support of their previous good karmas, they will have few friends and little power.

On the other hand, some people have no jealousy and can rejoice at others' success or prosperity. When they die, they will be reborn in celestial realms. However, if they are reborn as human beings, they will be famous with many friends and followers and great power.

#### **(5) Being born poor or rich**

Some people are stingy and very much attached to their wealth. They don't want to share their wealth with others. They do not give anything in donation. Because of their stinginess and their attachment to their wealth, they are reborn in four woeful abodes after death. If they are reborn as human beings because of their previous good karmas, they will be very poor.

On the other hand, those who are generous, willing to help others and devoted to alms-giving, will become richer in this very life, and will be reborn as celestial beings after death, or if they are reborn as human beings, they will be very rich; the greater their donation, the richer will they be.

#### **(6) Being born in low class or high class**

Some people are very proud and conceited. They think highly of themselves, have a low opinion of others, and look down on others. They don't know to pay respect to others who are worthy of respect. On account of this false pride, they are reborn in woeful abodes after death. If they are reborn as human beings because of

their previous good karmas, they will be reborn in low class or caste.

Some people have no pride. They live humbly, paying respect to all, especially to those who are worthy of respect. When they die, they are born as celestial beings, or if they are reborn in the human realm, they are born in high class or caste.

### **(7) Being born dull-witted or intelligent**

Some people have no desire for knowledge and no desire to learn. They do not associate with honest, upright, wise and learned persons who could give them good example and good advice. They associate with ignorant, silly, stupid persons who could not give them any useful knowledge.

They do not ask learned persons to explain to them what is good and what is bad, what is right and what is wrong, what should be practised and what should be avoided, what is beneficial in the present as well as in the future. With no knowledge of natural laws and natural truths, right conduct and right actions, they perform wrong, evil actions. So when they die, they are reborn in four woeful abodes. But if they are reborn as human beings with the support of their previous good karmas, they are dull-witted.

On the other hand, some people are willing to learn and to study to get good knowledge. So they approach upright, wise and learned persons and learn from them what is good and what is bad, what is right and what is wrong, what are the natural laws and natural truths, and what are most beneficial in life. So they become learned and intelligent in the present life. As they know and perform the right, good actions, they will be reborn in celestial realms after death, or if they are reborn as human beings, they will be intelligent life after life.

### **• Can We Create Our Fate and Fortune as We Like?**

Of course, yes, if you can make use of your mind wisely, because it is your mind which creates your present fate and fortune through its kamma property. The mind is the most powerful force in the universe that creates towns and cities, languages and cultures, arts and science, space-ships and space-communication, etc.

As the mind controls our thoughts, our speeches and our actions, it actually rules the whole world. And it is the mind that creates all living beings and determines their fates, fortunes and destinies.

If you know the nature and the workings of the mind, and how karmas are formed and how they bear results, you will have **the right view** (*sammā-diṭṭhi*). **Then with the guidance of the right view as your guiding star, you will live wisely, avoiding evil actions and doing good actions.**

On the other hand, if you are ignorant of the law of kamma, which describes how karmas are formed and how they bear similar results a billionfold, you will have **the wrong view** (*micchā-diṭṭhi*). Then you don't know how to live wisely, doing evil actions, enjoying sensual pleasure and neglecting meritorious deeds.

You do immoral evil actions with immoral minds, producing billions of immoral karmas, which are transmitted from mind to mind and from one existence to another existence until your last existence when you become an Arahant, a Perfect Person. These billions of bad karmas will condition you to be reborn in woeful abodes for many existences.

When you perform meritorious deeds such as alms-giving and observing moral precepts, sense-sphere moral minds arise by many billions, producing billions of sense-sphere moral karmas, which will condition you to be reborn again and again in the human realm and celestial realms, enabling you to enjoy supreme sensual pleasure for many existences.

If you can practise **tranquillity meditation** (*samatha-bhāvanā*) and develop fine-material sphere jhānas (*rūpāvacara kusala jhānas*), you will be reborn as a **Brahmā** after death. Then you are very powerful, and you can enjoy greater worldly bliss called jhāna-bliss for many million years.

If you can also undertake **insight meditation** (*vipassanā-bhāvanā*) and develop the first Path-wisdom and its Fruition-wisdom, you will become a noble person called '**Stream-winner**'. Then you are totally guaranteed never to be reborn in woeful abodes, and you can be reborn up to seven existences in the human realm and



celestial realms, enjoying excellent sensual pleasure together with the highest bliss called '**Nibbāna bliss**'. After that, you can be reborn as a Brāhmā, attain three higher Path-Wisdoms in due course, become an Arahant and pass over to Nibbāna, enjoying eternal peace and supreme bliss for ever.

*So you can be whatever you like in the thirty-one planes of existence. The Buddha has shown the way, and you will have to exert the right effort to reach your goal. **The first important thing is to develop the right view and make it your guiding star in life.***

*The right understanding of the Law of Kamma, Kamma and its results, will make you a person with **the right view**. If you do not understand the Law of Kamma, kamma and its results, and neglect them or disbelieve them, you will become a person with **the wrong view**.*

***"The right view** causes unarisen wholesome deeds to arise, multiplies the wholesome deeds that have arisen, and will condition blissful existences to arise after death. The right view has no equal in causing meritorious deeds to arise, in multiplying meritorious deeds that have arisen and in conditioning blissful rebirths in blissful realms.*

***"The wrong view** causes unarisen immoral deeds to arise, multiplies the immoral deeds that have arisen and condition woeful existences to arise after death. The wrong view has no equal in causing evil deeds to arise, in multiplying evil deeds that have arisen, and in conditioning woeful rebirths in woeful abodes", said the Buddha.*

The great English poet and dramatist, **William Shakespeare**, 1564-1616, wrote: "*I am the captain of my soul and the master of my fate.*"

We can now say: "*I am the captain of my mind and the creator of my fate.*"

**The knowledge that we can control our fate and fortune as we like is a very great blessing. If we avoid evil actions, do good actions, and purify our minds by undertaking the Threefold Noble Training of Morality, Concentration and Wisdom as taught by the Buddha to become Noble Persons in this very life, we shall be the happiest persons with the highest and best attainment in life!**



## CHAPTER [ 7 ]

### THE IMPORTANT DOCTRINE OF DEPENDENT ORIGATION

• **The Doctrine of Dependent Origination (*Paṭiccasamuppada*)<sup>31,32</sup>**

The Doctrine of Dependent Origination logically and scientifically describes the rounds of births and deaths of all living beings in terms of twelve factors and eleven causal relations, involving ultimate mentalities and ultimate materialities. It rationally explains why and how we are born, what is most important to do in life, what will happen after death, and why we are born again and again endlessly.

• **Twelve Factors of Dependent Origination**

(1) *Avijjā* = *Moha* = ignorance and delusion

*Avijjā* is the mental factor 'moha' present in twelve immoral minds. As ignorance, it blinds man's eyes, preventing him from seeing the true nature of sense-objects, comprising all living beings and inanimate things. As delusion, it tricks men by making human beings appear as permanent (*nicca*), pleasant (*sukha*), substantial (*atta*) and beautiful (*subha*), whereas in reality every person is impermanent (*anicca*), suffering (*dukkha*), void of self or soul (*anatta*) and loathsome (*asubha*).

There are eight important departments, which are blinded by *avijjā* so that their true natures are not known. They are:

- (i) The noble truth of suffering ... *dukkha-sacca*,
- (ii) The noble truth of the cause of suffering ... *samudaya-sacca*,
- (iii) The noble truth of the extinction of suffering ... *nirodha-sacca*,
- (iv) The noble truth of the Path leading to the extinction of suffering ... *Magga-sacca*. They make up Four Noble Truths.

---

31. "The Essence of Buddha Abhidhamma", Third Edition, by Dr. Mehm Tin Mon, Mya Mon Yadanar Publication, pp. 221-239.

32. "The Essence of Visuddhi Magga", Vol. II, by Dr. Mehm Tin Mon, Mya Mon Yadanar Publication, pp. 129-208.

170 ❖ *The Great Discovery of Ultimate Science*

- (v) Past existences and past aggregates of mentality-materiality,
- (vi) Future existences and future aggregates of mentality-materiality,
- (vii) The front end and the rear end of the present existence, and the present aggregates of mentality-materiality,
- (viii) *Paṭiccasamuppāda* causal relations which include the Law of Kamma and its effect.

(2) ***Sanḅhāra*** = *cetanā* = *kamma-formations*

***Sanḅhāra*** refers to 12 immoral volitions (*cetanās*) associated with 12 immoral minds and 17 mundane moral volitions associated with 17 mundane moral minds. They totally amount to 29 volitions or 29 ***kammas***.

(3) ***Viññāṇa*** = *resultant consciousness of kamma*

***Viññāṇa*** refers to the 32 mundane resultant consciousnesses produced by 12 immoral kammas and 17 mundane moral kammas.

(4) ***Nāma-rūpa*** = *mentality-materiality*

***Nāma*** (mentality) here refers to 35 mental factors which associate with 32 mundane resultant consciousnesses (32 *lokiya vipāka cittas*) comprising 15 rootless resultant consciousnesses and 17 moral resultant consciousnesses. (see Citta Chart (1) at the back)

***Rūpa*** (materiality) is kamma-born materialities produced by 29 kammas described in (2).

(5) ***Salāyatana*** = *six internal bases* = *six sense-doors*

***Salāyatana*** refers to 5 translucent kamma-born materialities which serve as five sense-doors and the resultant consciousnesses which serve as the mind-door.

(6) ***Phassa*** = *Contact between sense-object and the consciousness that knows the sense-object*

For example, when a visible object strikes the eye-door, eye-consciousness and its associated mental factors, including *phassa* (contact) and *vedanā* (feeling), arise at the striking point. That *phassa* makes the contact between the visible object and the eye-consciousness to see the object, and the *phassa* also produces that *vedanā* (feeling).

(7) **Vedanā** = feeling

It is the feeling which is produced by *phassa* (contact) as described in (6).

(8) **Taṇhā** = Lobha = greed and craving

Greed craves for pleasant feeling. Even when unpleasant feeling arises, it wishes for pleasant feeling to arise and craves for that pleasant feeling. So whenever feeling arises, *taṇhā* always arises.

(9) **Upādāna** = clinging or grasping by *taṇhā* or *diṭṭhi*.

*Taṇhā* (greed) is fond of pleasant feeling very much and gets attached strongly to that pleasant feeling as *upādāna* (clinging). *Diṭṭhi* (wrong view) can also give rise to *upādāna* (clinging) by getting strongly attached to that wrong view.

(10) **Bhava** = Kamma-bhava + upapatti-bhava

= kamma-formations + kamma-process

*Kamma-bhava* refers to 29 volitions or 29 kammās like *saṅkhāra*. *Upapattibhava* refers to *viññāṇa* and *nāmarūpa*, the same as the two effects of *saṅkhāra* in numbers (3) and (4).

(11) **Jāti** = birth; it refers to the arising state of *Upapattibhava* or the arising of *viññāṇa* and *nāma-rūpa*.(12) **Jarā-marāṇa** = ageing-death

Every mentality and every materiality has the characteristics of arising (*uppāda*), existing or ageing (*thīti*) and perishing (*bhaṅga*). Birth refers to the arising state, ageing-death refers to the existing state and death refers to the perishing state (of *upapatti-bhava*).

## • Eleven Causal Relations of Dependent Origination

1 **Avijjā paccayā Saṅkhārā**

**Ignorance** causes *kamma-formations* to arise, or dependent on ignorance arise *kamma-formations*.

Because of the ignorance of the Law of Kamma and the Four Noble Truths, people perform both immoral bad actions as well as moral good actions. When they perform bad actions, 12 immoral minds and 12 volitions (*cetanās*) arise as *kamma-formations*. When they do good actions like giving alms or observing moral precepts, 8 sense-

**Table 7.1 Causal Relations between Three Existences**

3 Periods	12 Factors	20 Modes
Past	1 <i>Avijjā</i> (Ignorance) 2 <i>Saṅkhāra</i> ( <i>Kamma</i> -formations)	<i>Kamma-bhava</i> ( <i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Present	3 <i>Viññāṇa</i> (Consciousness) 4 <i>Nāma-rūpa</i> (Mentality- Materiality) 5 <i>Salāyatana</i> (6 Bases) 6 <i>Phassa</i> (Contact) 7 <i>Vedanā</i> (Feeling)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4, 5, 6, 7
	8 <i>Taṇhā</i> (Craving) 9 <i>Upādāna</i> (Grasping) 10 <i>Bhava Kamma-bhava</i> ( <i>Upapatti</i> -bhava)	<i>Kamma-bhava</i> ( <i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Future	11 <i>Jāti</i> (Rebirth) 12 <i>Jarā-maraṇa</i> (Ageing and Death)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4, 5, 6, 7

*sphere moral minds and volitions* arise. When they can develop 5 rūpāvacara jhānas and 4 arūpāvacara jhānas, 5 *fine-material sphere moral volitions* and 4 *immaterial-sphere moral volitions* arise. Altogether 29 moral and immoral volitions arise as kamma-formations.

## 2 *Saṅkhāra paccayā Viññānam*

*Kamma-formations cause resultant consciousnesses to arise, or dependent on kamma-formations arise resultant consciousnesses.*

Twelve immoral kammās produce 7 immoral resultant consciousnesses. Eight sense-sphere moral volitions produce 8 rootless moral resultant consciousnesses as well as 8 sense-sphere resultant consciousnesses. Five rūpāvacara kusala kammās and 4 arūpāvacara kusala kammās give rise to 5 rūpāvacara vipāka cittas and 4 arūpā-

vacara vipāka cittas, respectively. Please look at Citta Chart (1) at the back. Altogether 32 mundane resultant consciousnesses are formed.

### 3 *Viññāṇa paccayā Nāma-rūpaṃ*

*Resultant consciousness causes mentality-materiality to arise, or dependent on resultant consciousnesses arise mentality-materiality.*

Here *viññāṇa* represents both *vipāka-viññāṇa* and *kamma-viññāṇa*. *Vipāka-viññāṇa* refers to 32 mundane resultant consciousnesses which give rise to 35 mental factors which associate with 32 *vipāka cittas*. *Kamma-viññāṇa* means *cittas* associated with *cetanā-kamma*, and it refers back to 29 moral kammās and immoral kammās, which are described as *saṅkhāra* in causal relation (2). The reason is that it is *kamma*, not *viññāṇa* or *citta*, that can give rise to kamma-born materiality.

Thus in *nāma-rūpaṃ*, *nāma* refers to 35 *cetasikas* which associate with 32 *lokiya vipāka cittas*, and *rūpaṃ* refers to 18 types of *kammaja-rūpas* (kamma-born materialities).

### 4 *Nāma-rūpa paccayā Saḷāyatanaṃ*

*Mentality-materiality causes six internal bases to arise or dependent on mentality-materiality arise six internal bases.*

Six internal bases consist of five kamma-born translucent materialities (*pasāda-rūpas*) which serve as five sense-doors, namely, the eye-door, the ear-door, the nose-door, the tongue-door and the body-door, and 32 *lokiya-vipāka cittas*, which comprise 19 *bhavaṅga-cittas* (life-continuum consciousnesses) that serve as the mind-door. In causal-relation (3), we have seen that 32 *lokiya-vipāka cittas* give rise to 35 mental factors which associate with them, and now in causal-relation (4) 35 mental factors (mentality) re-condition the arising of 32 *lokiya-vipāka cittas*. This illustrates the "condition by way of mutuality" (*añña-mañña-paccaya*) between *cittas* and *cetasikas*.

### 5 *Saḷāyatana paccayā Phasso*

*Six internal bases cause 'contact' (phassa) to arise, or dependent on six internal bases arise 'contact' (phassa).*

When six sense-objects come in contact with the six sense-doors,

174 ❖ *The Great Discovery of Ultimate Science*

32 lokiya-vipāka cittas arise together with *phassa*, *vedanā* and other mental factors. The 'contact' (*phassa*) in this causal relation refers to the 32 *phassa-cetasikas* which associate with 32 *lokiya-vipāka cittas*. These 32 *phassas* can also be referred to as the *phassas* that arise at the six sense-doors, that is, as *cakkhu-samphassa*, *sota-samphassa*, *ghāna-samphassa*, *jivhā-samphassa*, *kāya-samphassa* and *mano-samphassa*.

6 ***Phassa paccayā Vedanā***

*Contact: causes feeling to arise, or dependent on contact arises feeling.*

Here feelings mean the 32 feelings which associate with 32 lokiya-vipāka cittas. Although the contacts and the feelings arise together simultaneously, the *phassas* are regarded as the causes, and the feelings are regarded as the effects. As the feelings are produced by the contacts at the six sense-doors, they are also called *cakkhu-samphassajā-vedanā*, *sotasamphassajā-vedanā*, *ghānasamphassajā-vedanā*, *jivhāsamphassajā-vedanā*, *kāyasamphassajā vedanā* and *manosamphassajā-vedanā*.

7 ***Vedanā paccayā Taṇhā***

*Feeling causes Craving to arise, or dependent on feeling arises craving.*

*Craving (taṇhā)* is the craving that associates with 8 *lobha-mūla cittas*. *Craving* always arises as greed-rooted consciousness. The *cravings (taṇhā)* as a consequence of six types of feelings are referred to as *rūpa-taṇhā* (craving for visible object), *sadda-taṇhā* (craving for sound), *gandha-taṇhā* (craving for odour), *rasa-taṇhā* (craving for taste), *phoṭṭhabba-taṇhā* (craving for tangible object) and *dhamma-taṇhā* (craving for mind-object).

8 ***Taṇhā paccayā Upādānam***

*Craving causes clinging or grasping to arise, or dependent on craving arises clinging or grasping.*

Here *craving (taṇhā)* is greed present in 8 greed-rooted consciousnesses, and *clinging (upādāna)* refers to four types of clinging, namely, *kamupādāna* (clinging to sense-objects), *silabbatupā*

*dāna* (clinging to canine or bovine morality), *attavādupādāna* (clinging to soul, self or atta-theory) and *diṭṭhupādāna* (clinging to wrong view).

The ultimate mentality that represents *kāmupādāna* is '**greed**' (*lobha*) and the ultimate mentality that represents the other three *clinging* is '**false-view**' (*diṭṭhi*).

As both *taṇhā* and *kāmupādāna* stand for '*lobha*', how can '*lobha*' be the cause as well as the effect? The explanation is fourfold.

(1) *Taṇhā* is weaker than '*kāmupādāna*'. When we see a beautiful object, first a weak craving arises. When we think over and over how exceptionally beautiful the object is, the craving becomes stronger and stronger until it becomes very strong craving or firm grasping, which is *kāmupādāna*.

(2) Other commentators have the view that the desire to get an object is '*craving*' (*taṇhā*), and the strong attachment or firm grasping which develops after getting the object is '*kāmupādāna*'.

(3) Furthermore, *taṇhā* is the opposite of *appicchatā* (frugality) whereas *kāmupādāna* is the opposite of *santuṭṭhitā* (contentment). So it can be said that *taṇhā* causes *kāmupādāna* to arise.

(4) *Taṇhā* is the cause of suffering encountered in acquiring wealth whereas *kāmupādāna* is the cause of suffering encountered in guarding the wealth. So it can be said that *kāmupādāna* arises as a consequence of *taṇhā*.

We have to explain further how *taṇhā* causes the other three *upādānas* to arise. The clinging to the theory that '*soul, self or atta*' (*attavādupādāna*) is synonymous with '*personality-belief*' (*sakkāya-diṭṭhi*), taking the five aggregates of existence as a 'person' or 'I'. This belief is clearly the outcome of the *attachment* (*taṇhā*) to oneself. So we can say that *taṇhā* causes *attavādupādāna* to arise.

Those, who practise canine or bovine morality, living like a dog or an ox, or other futile practices such as sleeping on thorns, are actually doing so for the betterment of themselves or their 'selves' out of attachment (*taṇhā*) to themselves. That means that *taṇhā* gives rise to *silabbataparāmāsa*.

176 ❖ *The Great Discovery of Ultimate Science*

Those, who cling to many false views for the betterment of themselves out of attachment (*taṇhā*) to themselves, develop *diṭṭhupādāna*. So *craving* also causes *diṭṭhupādāna* to arise.

9 ***Upādāna pacayā Bhavo***

*Clinging causes existence to arise, or dependent on clinging arises existence.*

*Upādāna* refers to 4 *clings or graspings* as described in causal relation (8). *Bhavo* literally means 'existence', but here *bhava* means 'kamma-bhava', the rebirth-producing karmas, comprising 12 immoral karmas and 17 sensphere moral karmas, the same as *saṅkhāra* in causal relation (1). The only difference is that *saṅkhāra* refers to kamma-formations in the past existence, and *kamma-bhava* refers to the kamma-formations in the present existence.

'*Upapattibhava*' means the kamma-resultant process or the rebirth-process. As *saṅkhāra*, the past kamma-formations, produces 32 *lokiya-vipāka cittas*, 35 *cetasikas* and 18 *kammaja rūpas* in causal relations 2 and 3 that constitute the present existence, *kamma-bhava*, the present kamma-formations, produces *upapatti-bhava* comprising 32 *lokiya-vipāka cittas*, 35 *cetasikas* and 18 *kammaja rūpas*, which constitute the future existence.

*Upādāna* cannot condition the future existences to arise directly; it can only condition the present kamma-formations (*kamma-bhava*) to arise, and the *kamma-bhava* causes the future existence to arise.

When one is strongly craving for something with *upādāna*, one performs the action to get that thing, producing *kamma-bhava*, which later conditions the future existence to arise when the present existence dies.

If one performs a moral action, producing moral *kamma-bhava*, that moral *kamma-bhava* will cause the rebirth-process to arise in a blissful realm. If one performs an immoral action, producing immoral *kamma-bhava*, that immoral *kamma-bhava* will cause the rebirth-process to arise in a woeful plane.

10 ***Bhava paccayā jāti***

*Kamma-bhava causes birth to arise, or dependent on kamma-*



*bhava arises birth.*

When *kamma-bhava* conditions the rebirth-process to arise, the *lokiya-vipāka cittas*, their associated mental factors and 18 *kamma-rūpas*, which constitute the new existence, arise, exist and perish. The arising of mentalities-materialities is called birth (*jāti*), their existence is called ageing (*jarā*), and their perishing is called death (*maraṇa*).

11. *Jāti paccayā jarā-maraṇaṃ soka parideva dukkha domanassa upayasā sambhavantī.*

*Birth conditions ageing-death, worry, lamentation, pain, grief, and despair to arise. Thus arises the whole mass of suffering.*

When ageing-death, worry, lamentation, pain, grief and despair arise, immoral minds associated with *avijjā* also arise. So *avijjā* will condition another round of eleven causal relations to arise again. This process will go on indefinitely until the person concerned becomes an Arahant.

When *avijjā* arises, subsequent factors also arise again as cause-effect relations. So the causal relations of Dependent Origination can turn round and round like a wheel with twelve factors serving as the spokes of the wheel as shown in Figure 7.1 on page 178.

This shows that all living beings, excluding Arahants, are born again and again one existence after another endlessly in the thirty-one planes of existence. The round of births and deaths is called ‘*Saṃsāra*’ in Pāli.

**In Table 7.1, although the causal relations are described only for three existences, they can be extended backward and forward endlessly. This shows that we have been born for uncountable existences and shall be reborn again and again until we are enlightened as Arahants.**

- **The Rounds of Births and Deaths in Terms of Five Causes and Five Effects**

Although the Buddha described the Doctrine of Dependent Origination as one cause and one effect, in real life, many causes give rise to many effects.

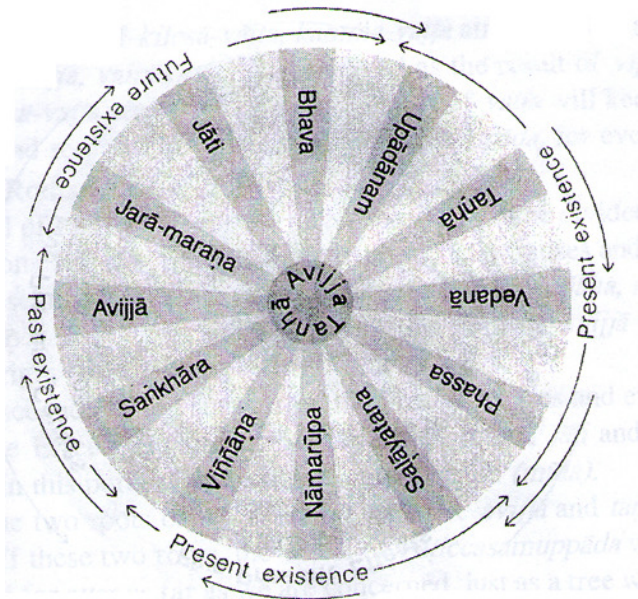


Fig 7.1 The Wheel of *Paṭiccasamuppāda* in terms of one cause and one effect



Fig 7.2 The Wheel of *Paṭiccasamuppāda* in terms of five causes and five effects

When we look at Table 7.1, we see only *avijjā* and *saṅkhāra* to be taken as the past causes. But *avijjā* is *kilesa-vaṭṭa-dhamma*, so also are *taṇhā* and *upādāna*. Now *avijjā*, *taṇhā*, *upādāna* are defilements (*kilesās*) and they all are *vaṭṭa-dhammas*, that is, they are the dhammas or ultimate realities involved in the round of rebirth. Besides they associate together with greed-rooted consciousness. Therefore, *taṇhā* and *upādāna* must be taken together with *avijjā* as the past causes.

Again *saṅkhāra* (kamma-formations) is a *kamma-vaṭṭa-dhamma*, and so also is *kamma-bhava* which is also kamma-formations. So *saṅkhāra* and *kamma-bhava* should also be taken together as the past causes.

So we have five dhammas – viz., *avijjā*, *taṇhā*, *upādāna*, *saṅkhāra*, *kamma-bhava* (factors 1, 2, 8, 9, 10) as the past causes.

*Viññāna*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā* (factors 3, 4, 5, 6, 7) in the present existence are the present effects of the past causes as shown in Table 7.1.

Again in the present existence, *taṇhā*, *upādāna*, *kamma-bhava* are the present causes for future rebirth. As reasoned above, when *taṇhā*, *upādāna* are taken into account, *avijjā* is also implicitly accounted for. Furthermore, *saṅkhāra* must also be grouped together with *kamma-bhava* as both are kamma-formations. So we again get *taṇhā*, *upādāna*, *kamma-bhava*, *avijjā*, *saṅkhāra* (factors 8, 9, 10, 1, 2) as the present causes for the arising of the future existence.

In the future existence, we see *jāti* and *jarā-maraṇa* as the effects of the present causes. *Jāti*, *jarā*, *maraṇa* actually denote the arising, existing and perishing of *upapatti-bhava* which consists of *viññāṇa* and *nāma-rūpa*. When *viññāṇa* and *nāma-rūpa* arise, *saḷāyatana*, *phassa*, *vedanā* also arise. So we again have *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā* as the future five effects of the present five causes.

The five past causes (1, 2, 8, 9, 10), the five present effects (3, 4, 5, 6, 7), the five present causes (1, 2, 8, 9, 10) and the five future effects (3, 4, 5, 6, 7) are described as **20 Modes** in the third column of Table 7.1.

Thus it is stated in Visuddhi Magga that:

“Five causes were there in the past;  
Five fruits we find in present life;  
Five causes do we now produce;  
Five fruits we reap in future life.”

• The Rounds of Births and Deaths in Terms of Three Rounds (*Vaṭṭa*)

‘*Vaṭṭa*’ means going round and round like the rotation of a wheel. The wheel of Dependent Origination may be divided into three segments called ‘three rounds’ or ‘three *vaṭṭas*’.

- 1 Round of defilements (*kilesa-vaṭṭa*) = *avijjā*, *taṇhā*, *upādāna*
- 2 Round of kammass (*kamma-vaṭṭa*) = *saṅkhāra*, *kamma-bhava*
- 3 Round of resultants (*vipāka-vaṭṭa*) = *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *jāti*, *jarā-maraṇa*, *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa*.

The round of defilements is really the driving force which makes people perform moral actions as well as immoral actions. For example, *avijjā* (ignorance) gives us the vision that fried chicken really exists and it is very tasty, although in the ultimate sense, fried chicken does not exist and only ultimate materialities exist. As we could not see ultimate realities and we are seeing fried chicken, we develop the *wrong view* (*diṭṭhi*) that fried chicken really exists and *craving* (*taṇhā*) for eating fried chicken also arises. When *craving* and *wrong view* grow stronger to *grasping* (*upādāna*), we have a very strong desire to eat fried chicken; so we kill a chicken, fry it and eat it. So billions of *immoral minds* (*saṅkhāra*) and billions of *immoral kammass* (*kamma-bhava*) arise during the time of exerting the effort to kill the chicken and killing it.

Again *ignorance* (*avijjā*) gives us the vision that a rich man enjoying great luxury really exists, although in the ultimate sense the rich man and luxury do not really exist as they are in reality only ultimate mentalities and materialities, both of which have no form and no appearance. However, because of the wrong vision, the *wrong view* (*diṭṭhi*) taking them to really exist and *craving* (*taṇhā*) for becoming a rich person arises in us. When they grow in strength to

grasping (*upādāna*), we exert the effort to give donation to charity, because the Buddha said that alms-giving will make us rich in future existences. So billions of *moral minds* (*saṅkhāra*) and billions of *moral karmas* (*kamma-bhava*) arise during the time of exerting the effort to give donation and donating our money to charity.

So the round of defilements (*kilesā-vatṭa*) will always give rise to the round of karmas (*kamma-vatṭa* consisting of *saṅkhāra* and *kamma-bhava*), and the round of karmas, with the support of ignorance, craving and grasping, will always produce the round of resultants, just as seeds, with the support of earth, water, air and sun-light, produce new trees and fruits.

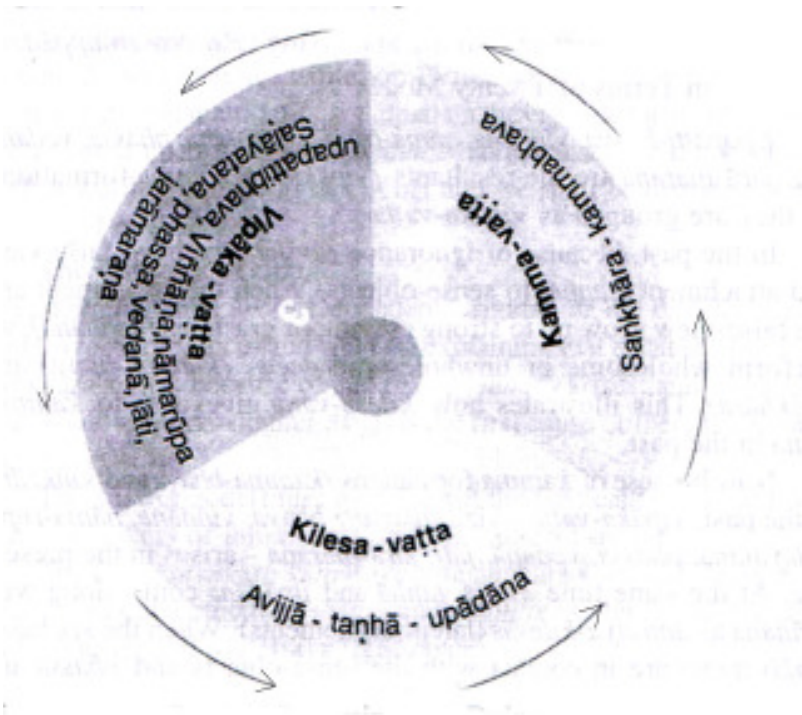


Fig. 7.3 The Wheel of *Paṭiccasamuppāda* in terms of Three Rounds (*Vaṭṭas*)

And the round of resultants (*vipāka-vaṭṭa*) will give rise to the round of defilements again. So the rounds of *vaṭṭa* will keep on rotating for ever, and so does the Wheel of Dependent Origination.

So the Doctrine of Dependent Origination beautifully explains the rounds of births and deaths of all beings in the thirty-one planes of existence!

• The Rotation of Dependent Origination in Terms of  
Five Causes and Five Effects

In the explanation described above, we can see that the round of defilements and the round of karmas arise together, and they operate together to produce the round of resultants. So we can combine the first two rounds as '*avijjā, taṇhā, upādān, saṅkhāra, kamma-bhava*' as the cause for the production of the round of resultants, which can be taken as '*viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā*'. *Vedanā* will then give rise to the round of defilements, namely, '*taṇhā, avijjā, upādāna*' which in turn will give rise to the round of karmas.

Therefore, we can also state the rotation of the wheel of Dependent Origination as five causes and five effects:

In the past, because of five causes: '*avijjā, taṇhā, upādāna, saṅkhāra, kamma-bhava*,' there arise five effects: '*viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā*' in the present; the present five effects then give rise to the Five Present causes: '*avijjā, taṇhā, upādāna, saṅkhāra, kamma-bhava*', which will produce five effects: '*viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā*' in the future again, and so on. Indeed, only causes and effects exist in the universe. The causes represent the Noble Truth of the Cause of Suffering, and the effects represent the Noble Truth of Suffering.

• The Two Roots of Dependent Origination

In Table 7.1 the Wheel of Dependent Origination is divided into two portions. The first portion starts from the Past Causes and ends at the Present Effects, comprising *avijjā, saṅkhāra, nāma-rūpa, saḷāyatana, phassa, vedanā*. In this portion, *avijjā* is the root or origin (*mūla*).



The second portion starts from the Present Causes and ends at the Future Effects, comprising *taṇhā*, *upādāna*, *bhava*, *jāti*, *jarā-maraṇa*. In this portion *taṇhā* is the root or origin.

So the two roots of Dependent Origination are *avijjā* and *taṇhā*. If we can completely cut off these two main roots, the wheel of *Paṭiccasamuppāda* will be destroyed for ever as far as we are concerned, just as a tree will die if its roots are cut off.

The Buddha showed that we can cut off the two main roots of *Paṭiccasamuppāda* by undertaking Threefold Noble Training of Morality, Concentration and Wisdom, which represents the Eight-fold Noble Path. When we can clearly see with wisdom all the true nature of mentality and materiality, their causal relations as described in Dependent Origination, and open up the eight major departments which are covered up and blinded by *avijjā*, then *taṇhā*, the main cause of suffering, has no place to attach to and nothing to crave for. So both *avijjā* and *taṇhā* will be totally cut off and we shall be liberated from the round of suffering and rebirth for ever!

#### • No Beginning in *Saṃsāra*

‘*Saṃsāra*’ literally means ‘perpetual wandering’. It is a name given to the continuous process of ever again and again being born, growing old, suffering and dying. To put it more precisely, *saṃsāra* is the unbroken chain of the fivefold *khandha*-combinations which constantly change from moment to moment and continuously follow one another through inconceivable periods of time.

As no one can trace the limits of space, so also no one can trace back to the beginning of *saṃsāra* and nobody can conceive when it will end. Compared to the course of *saṃsāra*, a single life-time constitutes only a tiny and fleeting fraction.

The ‘round of rebirth’ in the thirty-one planes of existence according to the causal relations has been explained by the Law of Dependent Origination. This law can be satisfactorily verified by insight meditation and I have seen this being done in International Pa-auk Forest Buddha Sāsana Centres in Myanmar.

When we draw a circle, we have to begin from some point, and when we have completed the circle, no beginning nor the end can

be seen. Similarly, when the Law of Dependent Origination is explained, the explanation must start from some point, and *avijjā* is an appropriate point. When the explanation is over, we see that there is no beginning nor the end. The wheel of *Paṭiccasamuppāda* will keep on rotating for each individual until and unless he can cut off the two main roots, i.e. *avijjā* and *taṇhā*, and become an Arahant.

*In Digha Nikāya (Sutta 15) the Buddha said: "Profound, Ānanda, is this Dependent Origination and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird's nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the rounds of rebirth."*

• **Concrete Evidences of Past Existences and Future Existences**

According to the teachings of the Buddha, every person has lived for uncountable existences in the past, and will be reborn life after life endlessly in the future until and unless he becomes an Arahant. The best evidences for past existences and future existences are also the teachings of the Buddha themselves.

The **Buddha** is truly noblest. His teachings, known as **Dhamma**, meaning 'natural Truths', lead to the highest attainment of '**the Nine Noblest Supramundane Dhammas**', consisting of four Path-consciousnesses, four Fruition-consciousnesses and Nibbāna. These 'Nine Supramundane Dhammas' are truly noblest, because they totally eliminate all **defilements**, which are the causes of all evil actions and all suffering in the world. The Buddha's unique Nine Supramundane Dhammas together destroyed all his defilements so completely that no faintest trace of defilements remained in his mind, making him the noblest person, most worthy of Veneration by humans, devas and Brahmās'.

Although the Buddha was endowed with infinite noblest attributes, only nine special attributes were mentioned by him in his discourses for the sake of ready remembrance and easy contemplation by devotees. His first attribute '**Arahant**' has the following meaning:

*Being perfectly pure and totally free from defilements (greed, anger, ignorance) which defile, debase and burn the mind and which are the root causes of all evil actions and all suffering in the world,*



and possessing the highest morality, the highest mental concentration and the highest wisdom, the Buddha is the noblest and most worthy of veneration and worship by humans, devas and Brahmās. He will never perform evil action in any place. So he is known as **'Arahant'**.

The Buddha's fourth attribute **'Sugato'** has the meaning:

*Because the Buddha **'goes well'**, that is going to Nibbāna through four Path-Wisdoms, and **'speaks well'**, that is speaking only what is true and beneficial, he is known as **'Sugato'**.*

So the Buddha always **'speaks well'**, that is **speaking only what is true and beneficial**; he never speaks what is not true and not beneficial.

Arahants are also perfectly noble and pure, having no defilements. So they never perform evil actions; they will never speak false speech; they always speak the truth.

- **Seeing Uncountable Past Existences and  
Uncountable Future Existences**

When the Buddha said that at the first watch of the full-moon night when he would be enlightened as a Buddha, he developed the Supernormal Knowledge of Former Existences (*Pubbenivāsānussati-abhiññā*) and through this supernormal knowledge, he could see all his past existences, past activities, past events and past learnings up to and beyond his existence of Ascetic Sumedha, four asaṅkheyyas (incalculable aeons) and one hundred thousand world-cycles ago when he received the prophesy of Buddha Dīpaṅkarā that he would become a future Buddha, we should believe what he said, because a Bodhisatta (future Buddha) must fulfil ten Great Perfections and five Great Sacrifices for at least four asaṅkheyyas and one hundred thousand world-cycles to become fully qualified to be enlightened as a Buddha.

As the Buddha's uncountable existences were the future existences of Sumedha, we can say that the Bodhisatta Siddhattha could see uncountable past existences and uncountable future existences. When Buddha Dīpaṅkarā gave the prophecy that Sumedha

would become a Buddha after four *asaṅkheyyas* and one hundred thousand world-cycles, he could also see uncountable future existences of *Sumedha*.

Again when the Buddha said that through that supernormal knowledge of former existences, he could also penetratively see all his past existences in terms of ultimate mentalities and ultimate materialities, arising and perishing very rapidly, and that he could discern and define each mentality and each materiality by their respective characteristics, functions, manifestations and proximate causes for their arising, we should also believe what he said, because without defining all ultimate mentalities and all ultimate materialities precisely, he could not undertake insight meditation to develop four Path-consciousnesses and four Fruition-consciousnesses, which realize *Nibbāna*, to get enlightened as a Buddha.

#### • Discovering the Law of Kamma and the Doctrine of

##### Dependent Origination

Again the Buddha said that at the middle watch of that auspicious night, he developed the Supernormal Knowledge of Divine Eye (*Dibba-cakkhu-abhiññāna*) with which he could see all living beings in one hundred thousand crores of world-cycles, and that he could also penetratively see ultimate mentalities and ultimate materialities in these living beings, arising and perishing very rapidly and incessantly. He also said that together with Divine Eye, he also attained *Yathākammūpaga-ñāṇa* – the Power of seeing beings in the 31 planes of existence in each world-cycle and knowing their respective kammas which give rise to their respective existences, and *Anāgataṃsa-ñāṇa* – the Power of knowing future existences of oneself and of others and also future events and future worlds.

Again we should believe what the Buddha said, because by seeing and knowing how consciousnesses and volitions give rise to kammas and how kammas produce various existences, he could deduce the Law of Kamma, and by also seeing and knowing ultimate mentalities and ultimate materialities precisely together with their characteristics, functions and manifestations and how new existences are formed one after another continuously without

break in the mental stream and material stream, he could also deduce the important Doctrine of Dependent Origination. The Law of Kamma and the Doctrine of Dependent Origination have to be discerned and verified in Insight or Vipassanā Meditation.

The Doctrine of Dependent Origination has been verified to be true by many million Arahants, and it has also been verified by many meditators nowadays in insight meditation in International Pa-auk Forest Buddha sāsaṇa Meditation Centres.

• **Knowing Past Existences, Past Activities, Past Learnings, Intellectual level of Every Body**

The Buddha also knew the past existences, past activities, past learnings and intellectual level and the names of all the persons whom he met.

At one time the Buddha was delivering a discourse to an audience of bhikkhus in Veḷuvana Monastery outside Rājagṛaha City. When he saw, from a distance, the two ascetic friends and their 250 followers coming to the Monastery, he drew the attention of the bhikkhus, saying: "*Bhikkhus younder come Kolita and Upatissa, who are destined to become the two Chief Disciples on my left and right.*"

According to their request, the Buddha ordained the new comers as Ehi-bhikkhus and expounded an appropriate discourse in harmony with the intellectual level and disposition of the 250 followers of the two friends. These 250 bhikkhus became Arahants at that one sitting.

To become Chief Disciples (*Agga-sāvakas*) the two friends needed to develop the higher wisdom called *Agga-sāvaka paramī-ñāṇa* as well as the 4 Path-Wisdoms to be enlightened as Arahants as they had already fulfilled Noble Perfection for one asaṅkheyya and one hundred thousand world-cycles, which the Buddha Knew.

**Venerable Mahā Moggallāna** (who was Kolita) undertook vipassanā meditation very strenuously for 7 days and became enlightened as an Arahant. **Venerable Sāriputta** (who was Upatissa) undertook Vipassanā meditation in detail and became enlightened as an Arahant after 15 days. The Buddha named the two of them as his left-hand Chief Disciple and Right-hand Chief Disciple respectively. Vener-

able Mahā Mogallāna was foremost in Supernormal Power, and Venerable Sāriputta was foremost in Wisdom among the Buddha's disciples.

• **Persons Who Remember Their Past Existences Well**

There are some people, who can remember their past existences through their birth-wisdom (*Jātissara-ñāṇa*) all over the world. Dr. Ian Stevenson, a Professor from the University of Virginia, U.S.A., made a world-wide research on persons, who could remember their past existences well. My two colleagues, Dr. Thar Hla and U Aye Naing, as well as Shanti Devi of New Delhi could remember their past existences very well.

(1) **Dr. Ian Stevenson**, a professor from the University of Virginia, U.S.A., made a world-wide research on persons who could tell about their past existences. I have a copy of his book entitled “Twenty Cases Suggestive of Reincarnation”, Universtiy Press of Virginia, in which he commented: “In my discussion at the end, I argue that *some* of the cases do much more than suggest reincarnation; they seem to me to furnish considerable evidences for it.”

(2) **Dr. Thar Hla, Professor of the Institute of Medicine (1)**

I myself met two colleagues who could remember their past existences very well. One colleague is **Dr. Thar Hla**, a specialist in skin diseases and a retired professor of the Institute of Medicine (1) Yangon. His past existence was a spinster by the name of **Daw Shwe Mai**, who donated her house and her farm-land to a Buddhist monastery and made a wish to become an intelligent man in her next life. Her wish came true. She had a burning scar on her chest, because her blouse was burnt while cooking. When Dr. Thar Hla was born, he also had a similar scar on his chest. Dr. Thar Hla remembered his past existence very well.

(3) **U Aye Naing, Assistant Director and Adviser to the Ministry of Religious Affairs**

My other colleague is **U Aye Naing**, a retired assistant director and an adviser to the Ministry of Religious Affairs. He could remember his past existence as a Karen National Chief, **U Nay Gyaw**,

and his past family in detail. At the age of three years, U Aye Naing persuaded his parents to take him to his previous house in another village and showed the way how to go there. When he met his previous son and daughters, he called them by their names, told them that he was previously their father, and that he buried a pot with some gold ornaments under the mango tree at the back yard. When they dug at that place, they found the pot with gold ornaments as told by the child. So they believed that the child was their reincarnated father. U Aye Naing visited his previous family frequently.

#### **(4) Shanti Devi of New Delhi, India**

A good case of reincarnation is **Shanti Devi** who was born in New Delhi, India, in 1926. When she was three years old, she told her parents that she had a husband by the name of **Kadar Nath Chaubey**, a textile trader in Mutra. She said that she was his wife **Lugdi** in her past existence and that Lugdi died ten days after giving birth to a son.

As Shanti Devi talked often about her past existence, her father wrote a letter, addressed to “Kadar Nath Chaubey, textile trader, Mutra”. About a week later, a letter came from Kadar Nath Chaubey, saying that his wife was indeed Lugdi and she did die ten days after giving birth to a son. He also requested to let him see Shanti Devi.

A few days later while Shanti was playing in front of the house, she immediately ran into the bed-room. When asked by her mother, she said that her former husband was at the gate. It was indeed Kadar Nath Chaubey. As all what Shanti had said came to be true, her father informed the Research Department that his daughter could remember her past life very well. The Research Department arranged a trip to take Shanti Devi to Mutra.

At the Mutra station Shanti greeted a relative of Kadar Nath Chaubey among the crowd. She was put in a pony cart and asked to give directions to her former house. Shanti gave correct directions. She also remembered her previous house although it was painted differently.

Before they entered the house, the Research people asked Shanti about the rooms and the furnitures in each room. Again what she said was found to be correct.

A big crowd gathered in front of the house to see Shanti. **Shanti could call the names of about fifty persons and talked to them friendly.**

While the Research people and Shanti were sitting in the parlour, Shanti said that she (Lugdi) had buried one hundred silver coins in one corner of the room. The Research people delightfully dug the ground, but no money was found. Then Kadar Nath Chaubey appologized them, saying that he had already taken the money earlier. (*The International Aryan League, Delhi, reported in 1936*)

#### • **Remembering Past Existences through Hypnosis**

Those who could not remember their past existences can be hypnotized and asked to tell about their past existences. This technique has been much studied and practised in Europe and the United States of America.

(1) Mrs. N. Baker, a housewife in England, did not know French and had never gone to France. Yet when she was hypnotized, she spoke in French fluently about many events that had occurred in Paris many years ago.

(2) Reverend Martin, the clergyman in Coptic Church, Pensylvania, U.S.A., and 22 educated church members wanted to do their own research with regard to past existences. They learned the art of hypnosis and hypnotized their church devotees who never believed in past existences.

But when they were asked under hypnosis to tell about their past existences, they all told about their past existences. All what they said were recorded and played back to them. They were very amazed to hear about their past existences. When their statements under hypnosis were investigated, they were found to be true. Their research findings were published as a book entitled: *“Researches in Reincarnation and Beyond.”*

### **(3) Bridy Murphy became Mrs. Virginia Tighe**

A research committee in U.S.A. hypnotized **Mrs. Virginia Tighe** six times in 1952-1953. In all the six times she spoke about her past life as **Bridy Murphy** in Belfast, Ireland, about 150 years ago. She told the place where she lived, the name of the street, the name of the big store where she used to do her shopping, and the name of her husband who served as a Professor of Law in Queen's College around the year 1847.

The research committee went to Belfast to make an investigation. They could not find the name of the street, the place where Bridy Murphy lived, the big store where she used to do her shopping. Everything had changed in the course of 150 years.

But when they studied the old city diaries and the old records, they found the name of the street, and the name of the big store mentioned by Mrs. Virginia Tighe. They also saw the record that the Queen of England came to Ireland in 1847 and opened Queen's College, where Bridy Murphy's husband worked as a Law-professor.

The story of Bridy Murphy was published in newspapers and journals and it became well known in the United States of America. But people would regard it as a great miracle that Mrs. Virginia Tighe, who has never been to Ireland, could tell correctly the story of Bridy Murphy, who lived with her husband in Belfast 150 years ago. As nobody could explain it, that story was now forgotten.

#### **• Edgar Cayce, the American Miracle Man**

The ability and achievements of Edgar Cayce in the United States of America were very mysterious and very marvellous. He was born in Kentucky in 1877. His farming parents were not educated. He went to a country school up to the ninth grade.

Then he worked as a clerk in a bookshop. Later he became an insurance-salesman. At 21, he became afflicted with laryngitis and lost his voice. All medication proved ineffective for a year.

Then while he was working as a photographer's apprentice, a travelling entertainer and hypnotist, Mr. Hart, came to town. He agreed to hypnotize Edgar Cayce. Miraculously Cayce could talk



in normal voice under hypnosis. Later, a local man, Mr. Layne, who had some talent as a hypnotist, hypnotized Cayce and suggested to him to describe the nature of his ailment.

Edgar Cayce responded in normal voice: "In the normal state, the body is unable to speak because of a partial paralysis of the inferior muscles of the vocal cords produced by nervous strain. It may be removed by increasing the circulation of blood to the affected parts by suggestion while in the unconscious condition."

Mr. Layne promptly suggested to Cayce that his circulation would increase to the affected parts until the ailment was cured. Gradually Cayce's upper chest and then his throat began to turn pink, then rose (pinkish red), and then violet red. After 20 minutes the sleeping man cleared his throat and said: "It's all right now. The condition is removed. Make the suggestion that the circulation returns to normal and let the body awake."

Mr. Layne gave the suggestion as directed. Edgar Cayce woke up and began to speak normally. It occurred to Layne that if, in the hypnotic state, Cayce could see and diagnose the condition of his own body, he might also be able to see and diagnose that of others. He suggested to Cayce about this.

They tried the experiment on Layne himself, who had been suffering from a stomach ailment. Cayce, under hypnosis, described the inner condition of Layne's body and suggested certain modes of treatment. It worked. Then Cayce diagnosed many patients, gave correct readings and treatments, and cured many chronic patients who could not be cured by normal medical treatments.

Readings could be taken at night or in broad daylight. A few minutes after lying down, he would put himself to the hypnotic state. Then Layne or Cayce's wife would give Cayce appropriate suggestion. The usual formula was this:

"You will now have before you (patient's name) who is located at (street, address, town, state). You will go over his body carefully, examine the body thoroughly, and tell me the conditions you find at the present time, giving the causes of existing conditions, and also suggestions for the relief of his body. You will answer



questions as I ask you.”

Edgar Cayce, under hypnosis, had parapsychological ability. He could examine patients who were far away and he could see penetratively into their bodies to diagnose the nature of diseases and ailments correctly. So invalid patients need not be brought to him. He could make correct diagnosis and cure the patients not only from the United States but also from other countries.

Edgar Cayce had been giving medical diagnosis by clairvoyance since 1901 and about thirty thousand patients were cured of their chronic diseases. He could also see their past karmas, and he said that some diseases were connected with their past bad karmas. To cure past karma-related diseases, the bad effects of the bad karmas had to be stopped by performing meritorious deeds, and the present diseases had to be cured by proper medicines. The medicines which Cayce prescribed were mainly herbal medicines. The records of patients were kept in Edgar Cayce Foundation, which was set up in Virginia Beach.

- **Life-Readings which are more Exact than Astrological Charts**

It was not until 1923, in Dayton, Ohio, that the first reference to reincarnation appeared during one of Edgar Cayce’s diagnosis. While he was in the hypnotic state, a friend requested him for an astrological reading. Cayce casually answered from his hypnotic state that more important than the urges from the planetary influences were the drives, talents and abilities which came to a person from his previous existences on earth.

Then followed “Life-Readings” in which Cayce described some details of previous reincarnations on earth, apparently picking out only those past reincarnations which were most influential to the present existence. He frequently gave names, dates and places, as well as characteristic urges of talents, weakness, abilities, and sometimes physical and psychological problems arising as a result, he explained, of memory carried over at a deep unconscious level from these previous existences.

Life-Readings of Edgar Cayce himself revealed that he was a high priest in Egypt, many centuries ago, who possessed great

occult powers; but self-will and sensuality proved his undoing. In a later reincarnation in Persia, he was a physician. Once he was wounded fatally in a desert warfare and left to die on the desert sand. Alone, without food, water, shelter and the ability to move, he spent three days and nights in such physical agony that he made a supreme effort to release his mind from his body. He was finally successful in this attempt.

- **A Maiden Telegraph Operator**

A young woman Telegraph Operator in New York City became curious about the strange telegrams that she was asked on several occasions to send to Virginia Beach. She made enquiries about Edgar Cayce's identity; her curiosity heightened, and she decided to request for her life-reading by sending a telegram, stating her present address.

Very soon she received her life-reading. She was told in the reading that she was wasting her time as a telegraph operator, and that she should study commercial art, because she had been a competent commercial artist for several past existences, and that she could be one again.

The notion of entering commercial art or any other kind of art had never entered her head, but on the strength of a daring sense that she might as well try anything once, she put herself through art school. To her surprise she found that she had genuine talent and she soon became a highly successful artist.

- **The Best-Seller Book about Edgar Cayce and Reincarnation**

The detailed story of the wonderful achievements of Edgar Cayce was written by **Gina Cerminara** as a book entitled "**Many Mansions: The Edgar Cayce Story of Reincarnation**", a Signet Book. This book became a Best Seller for several years in U.S.A. and is still available in prominent book-shops in U.S.A.

This best-seller book showed that people were very interested in the wonderful abilities of Edgar Cayce and reincarnation. But as they could not explain about these strange phenomena, they just

regarded these phenomena as miracles that could not be explained, and all finally forgot all about them.

• **Explanation of the Stories of Bridy Murphy and Edgar Cayce**

The Bridy Murphy story and the Edgar Cayce story are very good evidences for the verification of the teachings of the Buddha that all living beings are born again and again in accord with the Law of Kamma and the Law of Dependent Origination, that all the knowledges, abilities, talents, kammās, etc., acquired in each existence, pass over to the subsequent existences, and that there is no separation in time and no break in the stream of mentality-materiality between death and rebirth. So all the knowledges, etc., that we have learnt in our uncountable past existences are present in the mental-material streams of our present existences. We cannot remember them, because our minds are blinded by *ignorance (avijjas)* and other defilements (*kilesās*).

The life-reading on Edgar Cayce by Edgar Cayce himself revealed that he was a high priest in Egypt many centuries ago, who possessed great occult powers. In a later existence in Persia, he was a physician. Once he was wounded fatally in desert-warfare and left to die on the hot sands. Alone without food, water and shelter, he spent three days and nights in such physical agony, making a supreme effort to release his consciousness from his body. Finally he succeeded in his attempt.

Actually the mind or consciousness cannot go outside the body. When the mind becomes concentrated and pure, it has the psychic power of seeing penetratively into the body of any person and also far-away objects. That Persian Physician mentioned above must have attained the neighbourhood concentration and the psychic ability to see far-away objects like his home and family members. So he thought that he could release his consciousness from his body. (See Lady Physics Professor story on p.20)

In his reincarnation as Edgar Cayce, he could use this psychic power and physician-knowledge under hypnosis to examine patients who were far away, to see penetratively into their bodies to diagnose the nature of their diseases and to prescribe correct her-

bal medicines to cure the diseases. In giving life-readings of several people, Edgar Cayce could use the psychic power to see the talents and abilities together with the various past existences of people like the Buddha.

The mind of a person under hypnosis is not aware of anything except one thing which is the suggestion of the hypnotist. So it is free from arisen defilements, called 'hindrances' (*nīvaraṇas*). So it is pure and concentrated like in the state of the neighbourhood concentration. Thus it has psychic power like the mind associated with the neighbourhood concentration.

• **Concrete Evidences of Future Existences**

Every existence is the future existence of its past existence. So the concrete evidences of past existences are also the concrete evidences of future existences.

Earth-bound deities, who are born by spontaneous rebirth, and celestial beings know their past existences.

(1) **An old beggar-woman, named Caṇḍālī**, had the chance to pay homage to the Buddha on the road in Rājagṛaha City just before she was butted to death by a cow. She was immediately reborn as a celestial being in Tāvātimsā realm and came down to thank Venerable Mahā Moggalāna for persuading her to pay homage to the Buddha.

(2) **Another interesting story is about a little frog**, who lived in Gaggarā lake in Campā country. While the Buddha preached a sermon to a large audience by the lake, the frog came up to listen the Buddha's voice respectfully. At that moment a cowherd came to the place where the little frog stayed still behind the audience and accidentally pressed his goad on the frog. The frog died and instantly was reborn by spontaneous rebirth as a deity in a great gold mansion in Tāvātimsā realm.

On reflection the deity knew that his good deed of listening to the Buddha's sermon with respect as a frog had given rise to his celestial existence. So he came down to earth together with his mansion to pay obeisance to the Buddha. The Buddha used his magnificent

power to make the deity and his celestial mansion visible to the audience, and asked the deity who he was, although he already knew about the deity.

The deity answered: “I was a little frog from this lake. While I listened to your voice with respect, I was killed and reborn as a deity in Tāvātimsā realm.”

The Buddha asked the question three times, and the deity gave the same answer three times. The audience was very much impressed to know the immediate great benefits of listening to the Dhamma even by a frog. So they paid more attention to the Buddha’s sermon.

The Buddha continued preaching the sermon in detail. Eighty-four thousand people gained enlightenment and emancipation from suffering. The **frog-deity** also became a Stream-Winner.

*(Vimāna Story 201)*

- **The Amazing True Story of Estelle Roberts and the Spirit Red Cloud**

**Estelle Roberts in England could see earth-bound deities and communicate with them throughout her life since childhood. She helped the people to communicate with their dead relatives, who became earth-bound deities, many times from 1925 to 1970. She had psychic power like Edgar Cayce, because she could have developed the right concentration in her past existence.**

When Estelle Roberts went out, she could see earth-bound deities or spirits going about on the streets. It was like meeting many people on a busy street.

Estelle Roberts was married at the age of eighteen. She bore three children and then her husband was bed-ridden with chronic illness. So she had to attend to her sick husband as well as to her children, and she had to work to support the family.

When her husband died, he came to her as a spirit for three nights successively. With a very sad face the spirit called her to come along with him.

“How can I go along with you?” she asked.

“You die and come along with me,” said the spirit.

“I cannot die. I have to bring up the children.”

The spirit didn’t say anything more and departed sadly.

On the day before the burial, the spirit came again and apologised her: “I do not understand. I do not need you any more. You need not attend to me any more. I can live on by myself. It is very surprising.”

***“As you are alive after death, all other dead persons are also alive after their death in the human existence. I have to tell to the people about this so that the whole world knows about it”, said Estelle Roberts.***

At that time Estelle Roberts was thirty years old. She married Arther Roberts the next year. As she didn’t have to work any more, she had more time to think about the spirits who came to her. She also attended regularly **spiritual meetings in which living relatives communicated with the spirits of their dead beloved ones through a medium who had extrasensory perception.**

Then the medium told Estelle Roberts, “You are also a medium. You have many things to do. When the spirit world chooses you and gives you responsibility, don’t refuse to accept it.”

Estelle Roberts wanted to use her ability of extrasensory perception for the benefits of the people. **On one night she sat alone in darkness to have contact with the spirit world. Then she heard a voice speaking in magnificent exact English.**

“I come to serve the world. I shall work with you.”

“Who are you?” asked Estelle Roberts.

**“You know me as Red Cloud. I shall be your spirit guide.”**

At that moment there appeared a man’s head surrounded by light with olive complexion, dark eye and thin dark beard.

***Red Cloud was learned and powerful. He served as Estelle’s guiding spirit and guardian for more than fifty years. In cooperation with Estelle Roberts he demonstrated the existence of the spirit world to the people in a practical and wonderful manner. He also cured many patients of their chronic diseases.***

### • **The Secret Message between two Lovers**

One day **a maiden** was present in a spiritual meeting of Estelle Roberts. She wanted to contact with her lover who died recently in an accident. Her lover spirit arrived immediately and gave a message to Estelle again and again. Estelle was hesitant to speak that message. So she asked the maiden: “Did your lover use to speak harsh speech?”

“No, what did he say?”

“He was speaking repeatedly: ‘Not bloody likely’.”

“Is that so! Ha! Ha! That was a well-known message from a Bernard Shaw’s play. When my lover and I were together, we agreed to use that message to inform the living one if one of us dies.”

The spirits, who are born by spontaneous rebirth, remember their past existences and their sweethearts. They still love their sweethearts and follow them wherever they go. Estelle Roberts noticed that their temperament, behaviour and the manner they spoke did not change.

### • **Communication between the Public and their Dead Relatives through a Medium**

For over fifty years Estelle Roberts gave her service to the Public to help them to communicate with their dead relatives from the spirit world. The public communication with the dead was held in prominent public halls all over England as well as in Europe and Ireland. Thousands of people usually filled the public halls to have a chance to communicate with their dead relatives.

The news about holding public communications with the dead was usually announced in advance in journals and newspapers. So people thronged the public hall on the appointed day. Many dead relatives from the spirit world also came to the place of communication.

Estelle Roberts went to the hall one hour in advance and made contact with the spirit world.

“I come here to form a bridge between you and your living

relatives. I shall help you to communicate with them. You all please help me too.”

**The persons from the spirit world also wanted to communicate with their relatives. They wanted to tell their relatives that they did not die and that they were still alive. They wanted to put an end to the grief and worry of their parents and relatives. They had tried to contact with their relatives, but they couldn't. So they had been waiting for the golden opportunity to communicate with their relatives through a medium.**

The time for communication arrived. Members of the Board of chairmen and Estelle Roberts took their places. The spiritual meeting began with a prayer. Then a prominent member of the board of chairmen gave an introductory speech.

Then Estelle Roberts walked to the front on the stage, holding the microphone in her hand. Invisible persons from the spirit world surrounded her, imploring her to let him or her communicate with his or her parents. Estelle had to request them to speak one after another.

The audience was waiting in great expectation. Estelle Roberts, pointing her right hand towards the audience, said into the microphone: “Molly Johnson, your daughter Lexli gave you a message. ‘Mother, you looked at my photograph and wept this morning. I’m sad to see you weeping. I’m with you. I don’t die. I’m alive. I talked to you, but you couldn’t hear me. Mother, please don’t cry any more.’”

Mrs. Molly Johnson was very pleased to hear the message. Estelle Roberts announced again: “Mr. Herrickson, I had a message for you from your son John. He said that he died by motor-cycle accident. Here is the message: “Daddy and Mum, I’m terribly sorry to make you unhappy with my accident. It happened so quickly that I couldn’t avoid it. But I don’t die. I still live on. Don’t worry about me. I have everything I need. Don’t keep that motorcycle. I can now move faster than a motorcycle.”



Some messages were short, some were long, and some were not clear. Only the persons concerned would understand. Those who received the messages were very much delighted, shouting words of thanks to Estelle Roberts. The spiritual meeting lasted for about one hour. Then the spirit guide, Red Cloud, reminded Estelle Roberts to stop the meeting. He always watched the situation carefully and he didn't want Estelle to be overburdened and harmed.

When Estelle Roberts announced that it was time to stop the spiritual meeting, many people in the audience and many persons from the spirit world felt frustrated, because they didn't have the chance to communicate with their relatives that day.

It is good news to know that when people died and were born in the spirit world, they still remembered and loved their parents and relatives in the human existence.

#### • **Direct Voice Contact with the Spirits**

**Estelle Roberts and Red Cloud used a small trumpet to produce the voice of the spirit. Red Cloud taught the spirits or earth-bound deities how to use the trumpet.**

The spiritual meeting by direct voice contact was conducted at night in a quiet atmosphere. The persons who want to make direct contact with their relatives sat around Estelle Robert, holding hands together in Estelle's living room. A small trumpet with luminous paint shining faintly to be visible in the dark was placed in the middle. The windows were closed and thick curtains prevented outside light from entering the room.

A soft music was played as a background music. All persons were asked to relax their minds. If a person was worrying or thinking seriously or having doubt about direct voice contact, the contact with the spirit world would be disturbed.

The spirits who made the contact must also relax their minds and must be free from worry or anxiety. Estelle was put under hypnosis by Red Cloud. When all conditions were right, the communication by direct voice contact from the spirit world came incessantly.

The spiritual meeting began with the greetings from Red Cloud:

“Ladies and gentlemen, may all of you be healthy and happy.” Then the trumpet rose up and moved around the room very fast without striking the ceiling or the furniture.

When a spirit wanted to speak to a person holding hands in a circle around Estelle Roberts, the trumpet stopped near the ear of the person, and the voice of the spirit appeared. Although the voices of spirits coming out of the trumpet might not be different in sound, their manner of speaking, their choices of words, their enunciation and intonation were different. So listeners could recognize who were speaking.

• Lovers from Different Worlds can be Together Again

A distinguished person who made contact with his wife in Estelle Roberts’ spiritual meetings by direct voice contact was Sir Henry Segrave.

Sir Henry Segrave had great ambition to break the record in world car-racing. While he was practising with a race car in Daytona Beach, Florida, a person from England wrote a letter to him to inform him the message given by the spirit of a former world champion in car racing in a spiritual meeting. The message was a warning to Sir Henry Segrave to take care in racing.

When Sir Henry Segrave returned to England, he studied some spiritual meetings. Not long after that he took part in motor-boat racing in Windermere Lake, the largest lake in England. He was trying to break the world record when his motor-boat capsized, killing him.

He became a spirit after death, and he tried to make contact with his wife in the spiritual meetings of Estelle Roberts by direct voice contact. On hearing the news, Lady Segrave came to the spiritual meeting of Estelle Roberts.

Soon after the meeting began the moving trumpet stopped by the side of Lady Segrave. A word ‘Di’ came out of the trumpet – the word only Sir Henry Segrave used to call his wife lovingly. Lady Segrave became very excited, knowing that it was really her husband speaking to her from the spirit world. Then the spirit

could not control the trumpet and it fell to the floor.

Red Cloud's voice appeared clearly: "Don't be upset. The trumpet dropped to the floor, because Lady Segrave became excited and Sir Henry Segrave was not skilful yet in using the trumpet. I shall help him to be successful next time."

In the next time as well as in many times afterward Lady Segrave was calm and peaceful and she could relax her mind well. Sir Henry Segrave too became skilful in using the trumpet and he could speak in low tone or high tone as he liked to his wife.

"Di, I was with you on the fourteenth."

"Do you remember that day?"

"Oh, yes. It's your birth-day."

"Were you in the car with me?"

"Of course. Be careful with your driving. You drive too fast."

"Don't worry. I'm a skilful driver."

"Well, wasn't I a skilful driver also?"

They talked to each other delightfully for many minutes day after day for many months. They talked intimately about their old days, about their house affairs, about friends, about Henry's father, about minor things that could be understood only by them. The two lovers could be together again though they were in different worlds.

*Lovers can meet and enjoy the time together behind the death-curtain!*

After communicating with her dead husband for one year by direct voice contact, Lady Segrave anonced to the world through newspapers with concrete evidences that her husband was still alive in the spirit world!

*"It is natural that parents and sons, husbands and wives, brothers and sisters must depart from one another by death. When they are separated by the wall of death, everyone is stricken with grief and despair. It is my duty to help those who are overwhelmed and burnt by grief due to the departure of their beloved ones."*

***“As I have been very happy and peaceful because I could be together with my husband in the spiritual meetings by direct voice contact, although he has passed away more than a year ago, I wish all the people like me to be happy and peaceful.”***

For this bold performance by Lady Segrave, both the spirit guide Red Cloud and Sir Henry Segrave praised her with applause.

Lady Segrave died in 1968. She was also reborn as a spirit and could be together with her husband in the spirit world. They came together to Estelle Roberts and thanked her heartily for her contribution to their happiness for many years.

The detailed experience of Estelle Roberts was described in a book written by Estelle Roberts herself, entitled “Fifty Years as a Medium.”

• **Mrs. Leonora Piper, a White Crow and Benefactor**

In the United States of America, there were also well known persons with extrasensory perception. Mrs. Leonora Piper was such a person. She married **William Piper** at the age of 22. Three years later, she gave birth to a daughter. Then an old wound started giving her trouble.

She consulted a blind person with extrasensory perception. She fainted while being examined by the person. In the next week she attended a regular meeting of that person in which he communicated with the spirits of the dead.

Mrs. Piper fell into hypnosis. She got up, picked up a writing paper and a pencil from the table, wrote something quickly, and handed the paper to a man in the circle. When she regained her consciousness, that man thanked her for giving him a message from his dead son.

In communicating with the spirit world, three spirits could send messages to their living relatives through Mrs. Piper simultaneously: one could control her right hand to write automatically, another could control her left hand to write down a message, and the third one could control her tongue to speak out a message.

During that time Mrs. Piper would be under hypnosis without awaneness.

The world famous American philosopher, William James, Professor of Psychology in Harvard University, supervised Mrs. Piper's contact circle for one and a half years and studied her extrasensory perception. He made the following remark:

*"If you want to refute the statement that all crows are black, you need not try to show that all crows are not black. You just find a white crow. If you can show a white crow, then that statement that all crows are black is annulled. The white crow I have found is Mrs. Piper. When she is under hypnosis, she can see, hear, and know what cannot be normally seen, heard and known."*

Mrs. Piper was invited to England several times. The famous English Physicist, Sir Oliver Lodge, arranged Mrs. Piper's contact circle at his house. He often admired Mrs. Piper that on account of her, he came to believe in future existences.

Mrs. Piper died in 1950. When her daughter wrote a book about her mother, Sir Oliver Lodge, wrote in the introduction as follows.

*"Mrs. Piper was a great benefactor of mankind. She had done much good to the people with her power of extrasensory perception. She pacified the grief of many broken families by helping them to communicate with their dead beloved ones. She made clear in the most practical and exact manner that there are future existences after death."*

- There should be no Doubt about Past Existences and Future Existences

As the Omniscient Buddha has taught the Doctrine of Dependent Origination, describing the rounds of birth and death of all living beings with causes and reasons, and the Doctrine has been verified by millions of Arahants and noble persons as well as by vipassanā meditators nowadays, there should be no doubt about our past existences and future existences.

Just as the world-famous American philosopher William James

has said that “if you can show a white crow, then the statement that all crows are black is annulled”, so too ‘if you get a good evidence of a past existence and a future existence, then the statement that there are no past existences and no future existences is annulled.”

## CHAPTER [ 8 ]

### THE FOUR NOBLE TRUTHS AND NIBBĀNA

• The Greatest Noblest Universal Noble Truths<sup>33</sup>

The Four Noble Truths encompass all ultimate realities that really exist in the universe. These ultimate realities were not known to anyone until they were revealed by the Omniscient Buddha more than 2600 years ago. Ultimate realities consist of ultimate mentalities, ultimate materialities and Nibbāna.

Ultimate mentalities consist of one type of consciousness and 52 types of mental factors, which are the ultimate basic components of the mind. Ultimate materialities consist of 28 types of ultimate materialities, which are the ultimate, basic components of the living bodies of living beings. So only if we know comprehensively and penetratively about ultimate mentalities and ultimate materialities, shall we know about the mind, about the Four Noble Truths and about existence in detail. The ultimate realities are described in detail in "The Essence of Buddha Abhidhamma", written by Dr. Mehm Tin Mon.

Those who understand the Four Noble Truths comprehensively, penetratively and vividly will become Noble Persons (*Ariyās*) and only Noble Persons really understand the Four Noble Truths comprehensively, penetratively and vividly.

In his first sermon, known as "*Dhamma-cakka-pavattana*", meaning "*Turning the Wheel of Dhamma*", the Buddha described the Four Noble Truths to a group of five monks, known as **Pañca-Vaggī**. As the Buddha made his voice heard and known to all Devas and Brahmās in ten thousand world-systems, many Devas and Brahmās also came to listen the sermon.

Thus has it been said by the fully-enlightened Buddha:

***"It is through not understanding, not realizing four things, that I,***

---

33. "The Essence of Visuddhi Magga", Vol. II, by Dr. Mehm Tin Mon, pp. 112-127.

***bhikkhus, as well as you, had to wander so long through the rounds of births and deaths. And what are these four things? They are the Noble Truth of suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Extinction of Suffering, and the Noble Truth of the Path that leads to the Extinction of Suffering."***

***(Digha-nikāya, 18)***

### **(1) The Noble Truth of Suffering**

***"Birth, ageing, sickness and death are suffering. Sorrow, lamentation, pain, grief and despair are suffering. Association with unloved persons or unpleasant conditions is suffering; separation from beloved persons or pleasant conditions is suffering, and not to get what one desires is suffering. In brief, the five aggregates of clinging are suffering."***

Later in **Pātheyya Sutta**, the Buddha described three types of suffering.

- (i) ***Dukkha-dukkha*** – the obvious type of suffering comprising all bodily pain and mental pain. The first twelve types of suffering mentioned in Dhamma-cakka Sutta are obvious suffering.
- (ii) ***Viparināma-dukkha*** – the suffering due to change in condition.

Pleasant conditions do not exist forever. Sooner or later, they will change into unpleasant conditions, giving rise to suffering. Some obvious examples are:

*All youthfulness will end in ageing.*

*All social gatherings will end in parting.*

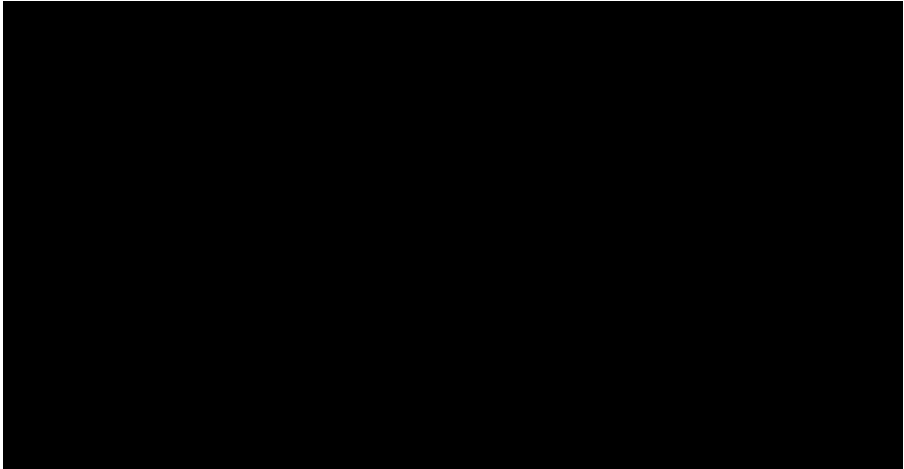
*All lovely unions will end in parting company.*

*All pleasant living will end in dying.*

Sensual pleasure is transient and fleeting, and it belongs to *viparināma dukkha*. In a well-known play written by the world famous **William Shakespeare**, **Romeo** and **Juliet** fell in love with each other. When they were together, they were so happy that they thought: ***"Love is a many splendid thing."*** But when they were separated by their parents, they were so sad that they finally committed suicide.



**Table 8.1 The Four Noble Truths**



Many heart-broken lovers, including lovely actress Marylin Monroe, also committed suicide. Many billionaires also committed suicide during economic depression, because they lost many million dollars overnight when the prices of stocks and shares went down drastically. The greater the attachment to the wealth or beloved one, the greater the suffering when one lost them.

(iii) ***Saṅkhāra-dukkha*** – the suffering due to conditioning

This is the most important type of suffering that must be observed by insight wisdom in vipassanā meditation. All human beings, **Devas and Rūpa-Brahmās are made up of five aggregates of clinging, which are composed of ultimate mentalities and ultimate materialities.**

• **Five Aggregates of Clinging (*Upādānakkhandhas*)**

1. **Material aggregate** consists of 28 ultimate materialities.
2. **Consciousness aggregate** consists of 81 mundane consciousnesses.
3. **Feeling aggregate** consists of feelings associated with 81 mundane consciousnesses.
4. **Perception aggregate** consists of perceptions associated with 81 mundane consciousnesses.
5. **Aggregate of mental formations** consists of 50 mundane factors with the exception of feeling (*vedanā*) and perception (*saññā*).

As the mentalities and materialities together with the five aggregates are arising due to causes and perishing extremely rapidly and incessantly, they have to be reconditioned to arise by causes very rapidly and incessantly.

**So the Buddha said, “*Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā,*” meaning: “All conditioned things are impermanent; all conditioned things are suffering.”**

As all living beings and all existences are made up of five aggregates of clinging, they are conditioned things; so they are impermanent and really suffering.

## (2) The Noble Truth of the Origin of Suffering

**“This, O monks, is the Noble Truth of the Origin of Suffering. It is craving (*taṇhā*) which gives rise to fresh rebirth together with pleasure and attachment. It finds great delight in this and that objects in the new existence,” said the Buddha.**

Here the Buddha singled out *craving* (*taṇhā*) as the main cause which produces a new existence. Craving is greed (*lobha*) which has the characteristic of craving for and attaching to sense-objects and existence. Strong attachment is called ‘clinging’ or ‘grasping’ (*upādāna*). Greed always arises together with *ignorance* (*avijjā*) and other defilements in greed-rooted immoral consciousnesses. **Ignorance blinds the minds of worldings and makes sense-objects and existence appear to be permanent (*nicca*), pleasant (*sukha*), self or person (*atta*) and beautiful (*subha*); so greed (*taṇhā*) craves for them, and grasping (*upādāna*) strongly attaches to them.**

We have seen in the **Doctrine of Dependent Origination** that *avijjā*, *taṇhā*, *upādāna* represent **the round of defilements** and they give rise to **the round of kammās**, comprising *kamma-formations* (*saṅkhārā*) and *kammās* (*kamma-bhava*). The round of kammās, with the support of the round of defilements, then produces **the round of resultants**, comprising *resultant consciousness* (*viññāṇa*), *its associated mental factors* and *kamma-born materialities* (*nāma-rūpa*), *six internal bases* (*saḷāyatana*), *contact* (*phassa*), and *feeling* (*vedanā*), **which represent a new existence.**

As the round of resultants will give rise to the round of defilements, the above three rounds will keep on rotating, producing new existences one after another endlessly.

Thus *craving* (*taṇhā*) can be singled out as the origin of suffering.

• **Craving takes Delight in new Existences**

Craving builds a new existence again and again, and whatever existence it has built, whether the existence of an animal or the existence of a human being, it always takes delight in the new existence and the sense-objects in that existence.

In Buddhist literature, once there lived **King Assaka**, who ruled Paṭali City in Kāśī country. His chief queen, **Upari Devī**, was very beautiful and much loved and adored by the king. However, she fell ill and died while still young. The king had her corpse immersed in oil in a glass-coffin, and he gazed at the corpse constantly.

**A hermit with supernormal powers came to the royal garden** of the king and asked the gardener to inform the king that he could tell where his dead queen was reborn. The king went to the garden with his entourage.

**The hermit told the king that his dead queen was reborn as a cow-dung beetle in that garden.** The king would not believe it, saying that his intelligent queen must be reborn as a celestial being.

The hermit, by his supernormal power, asked the beetle to come out of the big stone-slab, where the king and his former chief queen had sat together on several occasions. The female beetle came out following her male beetle husband.

**The hermit made the king understand what the female beetle said.** She said that she was the chief queen of King Assaka in her past existence, but she had died from that existence and became a beetle; so she and the king were in different existences and they did not belong to each other any more. She added that she was very happy to be with her new husband, and that, as she loved her husband so much that, if possible, she would like to feed the blood from King Assaka's throat to her beetle-husband.

The king was convinced that the female beetle was indeed the new existence of his dead chief queen. He was so angry that he gave the order to burn the queen's corpse immediately. On his return to the palace, he chose a new chief queen and lived happily.

**Thus craving gives rise to fresh rebirth, and bound up with pleasure and lust, now here, now there, finds ever fresh delight.**

### **(3) The Noble Truth of the Extinction of Suffering**

***“This, O monks, is the Noble Truth of the Extinction of Suffering. It is the complete fading away and extinction of craving, forsaking and abandoning craving, liberation and detachment from craving. It is Nibbāna - the eternal peace and supreme bliss.***

According to the Third Noble Truth, there is really the extinction of suffering when the main cause of suffering, *craving* (*taṇhā*), is completely eliminated. How can craving be totally eliminated?

*Craving* is *greed* (*lobha*) which works in unison with other defilements. The following first eight defilements associate with eight greed-rooted consciousnesses.

#### **1. Ignorance or Delusion — *Moha* or *Avijjā***

It blinds the mind not to know: (1) the four Noble Truths, (2) past existences and future existences, (3) the front end and the rear end of present existence, (4) the causal relations of Dependent Origination and the Law of Kamma.

#### **2. Moral Shamelessness to do evil actions — *Ahīrika***

#### **3. Moral Fearlessness to do evil actions — *Anottappa***

#### **4. Restlessness of the mind — *Uddhacca***

#### **5. Greed, Craving, Attachment — *Lobha*, *Taṇhā*, *Rāga***

Greed has the characteristics of craving for sense-objects and attaching to them. By craving for many things like money, wealth and sensual pleasure, greed has the greatest influence on the mind as well as on the person. *Strong attachment* to money, wealth, beloved ones, etc., is called *clinging or grasping* (*upādāna*). The greater the attachment, the greater the worry to guard them, and the greater the pain when one lost them. That is the reason why heart-

broken lovers and some billionaires committed suicide.

6. **Wrong View** — *Diṭṭhi*

The most basic and universal wrong view is ‘personality-belief’ or ‘**self-illusion**’. The belief that ‘**self**’ is identical with any one of the five aggregates of grasping or with ‘**person**’ is called ‘**personality-belief**’. The belief that ‘**self**’ is identical with ‘**soul**’, ‘**ego**’ or ‘**atta**’ is called ‘**self-illusion**’. This wrong view develops ‘**selfishness**’, and “**Selfishness is the greatest curse of the human race**”, correctly stated by **Willian Gladstone**, the British former Prime Minister.

7. **Pride or Conceit** — *Māna*

‘Pride’ also looks at oneself as “I am smart, I am wise, I know most” and becomes very conceited.

8. **Sloth or Idleness** — *Thina*

It makes the mind inactive. It arises due to lack of effort.

9. **Greed or Craving also causes ‘Anger’ or ‘Hatred’ to arise.**

*From craving springs grief;*

*From craving springs fear;*

*For him who is wholly free from craving,*

*There is no grief, much less fear. (Dhammapada 216)*

When grief or fear arises, anger also arises causing mental pain, so greed gives rise to anger.

10. **Sceptical Doubt** (*Vicikicchā*) about the Buddha, the Dhamma, the Saṅgha, past existences, future existences, the law of kamma, the Doctrine of Dependent Origination and the Four Noble Truths, because ‘**Ignorance**’ (*Moha*) blinds the mind not to know them.

‘**Ignorance**’ (*Moha* or *Avijjā*) blinds the mind not to know the true nature of sense-objects, comprising all living beings and inanimate things. Living beings are composed of ultimate mentalities and ultimate materialities. As mentalities and materialities are arising and perishing very rapidly and incessantly, leaving nothing permanent to be called ‘self’ or ‘soul’, they have the characteristics of

*impermanence (anicca), suffering (dukkhā), not-self or no-self (anatta), and disgusting (asubha).* So all sense-objects also have the same characteristics.

But *ignorance* blinds the minds of worldlings and turn their worldly outlook upside down. So worldlings and all defilements see sense-objects to be *permanent (nicca), pleasant (subha), self or person (atta) and beautiful (subha).* They are also ignorant of the Law of Kamma, the Doctrine of Dependent Origination and the Four Noble Truths. So worldlings perform evil actions and enjoy sensual pleasure as much as possible. **When they die, most of them are born in woeful abodes for many existences. So the Buddha said: “The Four woeful Abodes are the permanent homes of most living beings.”**

**All defilements can be uprooted and totally eliminated by undertaking the Noble Eightfold Path, consisting of the Noble Threefold Training of Morality, Concentration and Wisdom.**

Observing the higher morality mindfully can suppress and subdue defilements not to arise in the mind. Next, meditators develop *jhāna*-concentrations by undertaking tranquillity-meditations strenuously as taught by the Buddha. Then meditators can keep their minds pure, free from defilements for longer periods. The concentrated mind is very powerful and blissful.

The wisdom in the pure mind radiates very bright and penetrative light, with the help of which meditators can discern ultimate mentalities and ultimate materialities, arising and perishing rapidly in themselves as well as in others. They can define mentalities and materialities precisely by their respective characteristics, functions, manifestations and proximate causes for their arising. They can also discern the four causes – *kamma, consciousness, heat and nutriment* – that give rise to materialities.

Then by tracing their mind-continuum or mental streams backward and forward, they can discern their past existences and future existences and verify the causal relations of Dependent Origination. After that, they can undertake *vipassanā*-meditation as instructed

by the Buddha. When they penetratively discern the true characteristics of mentalities and materialities, ignorance cannot blind the mind anymore, and greed has nothing to crave for and attach to. So both ignorance and greed do not arise in the mind anymore, and other defilements also do not arise in the mind.

When they can develop ten insight knowledges, the Path-consciousness and the Fruition-consciousness arise without delay. Although the Path-consciousness arises only once, the wisdom associated with it, called Path-wisdom, simultaneously accomplishes four functions, namely:

- (1) comprehension of the Noble Truth of Suffering,
- (2) eradication of defilements which are the causes of suffering,
- (3) realization of Nibbana, and
- (4) full development of the eight factors of the Noble Path.

By reundertaking vipassana meditation, the meditators can develop three higher Path-wisdoms, and the four Path-wisdoms totally eliminate all defilements including *craving (taṇhā)*, *ignorance (moha)* and the meditators become Arahants, the noblest and happiest persons just below Buddhas and Pacceka-buddhas!

- Nibbāna, the Third Noble Truth, really Exists!

According to the Third Noble Truth, when the origin of suffering ‘craving’ is totally eliminated, all suffering is also totally eliminated. Therefore, the mental stream is totally free from all taints, defilements and suffering, and it will be serene, peaceful and blissful.

These serenity (*sīti*), peace (*santi*) and bliss (*sukha*) describe the nature of Nibbāna. Nibbāna has the characteristic of ‘eternal peace and supreme bliss’ (*Santisukha*).

In Samyutta Nikāya (38.1), the Buddha said:

*“The extinction of greed (lobha), the extinction of hatred (dosa), the extinction of ignorance (moha), this is called Nibbāna.”*

In Āditta Sutta, Samyutta Nikāya, the Buddha said:

*“O monks, the whole world is in flames. The six sense-doors, namely, the eye, the ear, the nose, the tongue, the body, the mind, and the six sense-objects, namely, the visible object, the sound, the smell, the taste, the touch and the thought are in flames. The six consciousnesses that arise due to the contact between the sense-doors and the sense-objects, namely, the eye-consciousness, the ear-consciousness, the nose-consciousness, the tongue-consciousness, the body-consciousness, the mind-consciousness and their associated mental factors are in flames.*

*“By what fire are they in flames? By the fires of lust (lobha), hatred (dosa), and ignorance (moha); by the fires of birth (jāti), ageing (jarā) and death (maraṇa), sorrow (soka), lamentation (parideva), pain (dukkha), grief (domanassa) and despair (upāyāsa) are they kindled. When all these eleven fires are totally extinguished and eliminated by four Path-wisdoms, Nibbāna is realized.*

However, “the end goal” that one aims for should be differentiated from ‘the means’ that is employed. Here the extinction of the flames is ‘the means’, and Nibbāna is ‘the end goal’. One must not thereby infer that Nibbāna is nothing but the extinction of greed, anger and ignorance.

Nibbāna always exists naturally, but we cannot see it, because our minds are blinded by ignorance, greed and anger. It is like the moon on the full-moon night. Though the moon surely exists in the sky, we cannot see it when it is blocked by thick clouds. When the clouds are blown away by strong winds, the moon becomes visible immediately. Similarly, when defilements are eliminated, we can realize Nibbāna vividly.

Nibbāna can be realized clearly by four Path-consciousnesses and four fruition-consciousnesses, and the eternal peace and unique bliss of Nibbāna can be enjoyed as much as one likes by a noble person (*ariyā*) by developing Fruition-attainment. It is very remarkable that the ultimate Goal ‘Nibbāna’ and its su-



preme bliss can be realized and enjoyed in this very life!.

If one can develop the first Path-wisdom and its Fruition-wisdom, one becomes a Noble Person called ‘Stream-winner’ , who can enjoy the eternal peace and supreme bliss of Nibbāna up to seven existences in blissful realms, and one shall become an Arahant automatically.

*“Far better than sovereignty over the whole earth or sovereignty over two celestial realms, that is, far better than to be a Universal Monarch or the Celestial King Sakka, is to be a Stream-winner.”*

#### (4) The Noble Truth of the Path Leading to the Extinction of Suffering

*“This, O monks, is the Noble Truth of the Path leading to the Extinction of Suffering. It is simply the Noble Eightfold Path consisting of the right understanding, the right thought, the right speech, the right action, the right livelihood, the right effort, the right mindfulness, and the right concentration.”*

The classification of the eight Path-factors of the Noble Eightfold Path as the Noble Threefold Training, and the practical procedure for undertaking the Noble Threefold Training is comprehensively described on pages 269-327 in this book.

The beauty of the Path is that meditators first develop the pure higher morality, and on the foundation of this pure morality, they undertake Tranquillity Meditations to develop jhāna concentrations to attain the purity of the minds when the wisdom in the mind radiates very bright penetrative light.

With the help of this bright. penetrative light, they define ultimate mentalities and ultimate materialities in themselves and in others, discern the causes of materialities and mentalities as well as the causal relations of Dependent Origination, and then undertake Vipassanā Meditation as taught by the Buddha to develop ten insight knowledges.

If they are successful, the first Path-wisdom and its Fruition-

wisdom will arise, taking Nibbāna as their object, and they will become Stream-winners. If they wish, they can reundertake Vipassanā Meditation to develop three higher Path-wisdoms and their three Fruition Wisdoms. If successful, they will become Arahants, the best, highest and happiest attainment in life!

The Four Path-Wisdoms, the Four Fruition-Wisdoms and Nibbāna are the nine Noblest Supramundane Dhammas, which are so powerful that they can totally uproot and eliminate all defilements from the minds to become Arahants!

*“Free from pain and torture is the Noble Eightfold Path; free from groaning and suffering is this Noble Path; it is the Noblest Perfect Path.”*  
(Majjhima Nikāya 139)

*“The only Path that leads to the purity of the mind, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna is the Noble Eightfold Path.*

*(Mahā Satipaṭṭhāna Sutta)*

## CHAPTER [ 9 ]

### DEVELOPMENT OF SPIRITUAL PROGRESS

#### • How To Live Wisely, Happily and Peacefully

All the people want to live happily and peacefully. But they don't know how to live wisely, happily and to escape woeful rebirth after death. Most people also don't know that they have lived uncountable existences in the past and they will be reborn uncountable existences in the future until they become Arahants, Perfect Noble Persons.

Occasionally some books appeared, claiming that they could show the way how to live happily. Many people rushed to buy the books and practised as described in the books. They could not find happiness, and the books disappeared.

**No one can live happily until and unless one knows the true causes of unhappiness, worrying and suffering, and can get rid of the causes.** As the causes are among the ultimate realities, only when one gets some knowledge of the Ultimate Science of Ultimate Realities, will one find the true causes of unhappiness, worrying and suffering.

**To live wisely, happily and to escape woeful rebirth is most important in life. The most exalted Buddha truly saw with his most powerful Divine Eye that most people were born in four woeful abodes after death and that it is very very difficult for them to escape from woeful abodes and to regain the human existence. With his Omniscient Wisdom the Buddha also knew correctly the causes of unhappiness and woeful rebirth, and also how to eliminate those causes totally to become Noble Persons and to enjoy the true unique happiness and eternal peace of Nibbāna for ever.**

The Buddha preached his findings to humans, devas and Brahmās very intensively for 45 years, enlightening many millions of them to become Noble Persons, the best attainment in life. These facts prove the truth of his sublime teachings. All his most precious teachings are well preserved as **Three Repositories of Buddhist**

**Scriptures** (*Tipiṭakas*) in Myanmar both in writing and in practice. **The Omniscient Buddha is really the greatest Saviour and greatest Benefactor of all living beings!**

• **The True Causes of Unhappiness, Worrying till Death and Woeful Rebirth**

In the Ultimate Science of Ultimate Realities or the Higher Teachings of the Buddha, known as **Abhidhamma**, the Buddha pointed out that **the 14 immoral mental factors are the only real evil forces in the universe, and they are the main causes of all evil actions and all suffering on earth, including unhappiness, worrying, woeful rebirth and very miserable woeful suffering.**

Out of the 14 immoral mental factors (described briefly on pages 68-72), ten are called '**defilements**', because they defile, debase and burn the mind. **Their three leaders**, namely, *greed, anger and ignorance*, are designated by the Buddha as the '**hottest fires**' and '**immoral roots**'. They give rise to immoral minds and influence men and beasts to perform evil wicked actions with immoral minds, depositing billions of immoral *kammas* in their mental streams.

These immoral *kammas* will follow the performers of evil actions life after life as there is no break in the mental stream at the time of death of one existence and rebirth of the next existence. All mentalities and materialities in each person arise and perish very quickly and continuously, connecting all his or her uncountable existences as a very long chain of mentalities and materialities in a state of flux.

The immoral *kammas* will bear bad results, starting from the present existence up to the last existence. Generally *kammas* bear results similar to the way they were formed. If a person tortures and kills an animal, he will be tortured and killed in a similar way in his many future existences, because billions of bad *kammas* are formed in an immoral action.

**This Kamma Law can be illustrated by a true story of Dhamma Dinnā**, a female Arahant with supernormal powers during the Dispensation of Buddha Gotama. When she looked at her past existences with her supernormal power of former existences, she saw

that in one of her past existences, she was the wife of a Brahmin.

One day a very close friend of her husband came to their house. Her husband requested her to cook good food. She went to her village's morning market. She could not get any meat, because she was late. She killed a little goat, which she bred at home and cooked its meat. Her husband and his friend thanked and admired her for the good food she served.

When she died, she was born in hell. She had to suffer very miserably, being killed many million times. When she escaped from hell, she was born as animals as many existences as there were hairs on the body of the little goat that she killed. In all these animal existences, she was killed while still young by having her throat cut. **So we may say: "The similar bad reactions of an evil action may come a billion times, because billions of bad kammās are formed during that evil action."**

As each person may have committed many evil actions in his or her many past existences as well as in the present existence, he or she will encounter many kinds of bad results of those evil actions. He or she may be born poor, ugly, with bad health and low intelligence. He or she will come across several bad sense-objects, many bad happenings, many troubles and always worrying how to make a living. **Thus defilements and bad kammās are the true causes of unhappiness, worrying and woeful rebirths.**

- **The Minds of Worldlings are Overwhelmed by Defilements**

The Omniscient Buddha also noticed that six major defilements, namely, *ignorance, greed, anger, wrong-view, pride and sceptical doubt*, always lie latent in the minds of worldlings since the time of conception in rebirth-consciousness. They are called '*Latent defilements (anusaya-kilesās)*'. They arise in the mind as moderate defilements' (*pariyuṭṭhāna-kilesās*) when sense-objects appear in the sense-doors.

When beautiful or pleasant sense-objects appear in the eye-door, the ear-door, etc., *greed* arises as greed-rooted minds, associated with ignorance, *wrong-view* or *pride*. When unpleasant or undesira-

ble objects appear in the sense-doors, *anger* arises as anger-rooted consciousness, associated with ignorance, moral shamelessness and moral fearlessness to do evil actions. When ordinary sense-objects appear in the sense-doors, *ignorance* arises as ignorance-rooted consciousness, associated with sceptical doubt or restlessness (*uddhacca*).

*Ignorance* or *delusion* (*moha* or *avijjā*) blinds the mind not to know the true nature of sense-objects, which are composed of ultimate mentalities and ultimate materialities, that are arising and perishing very rapidly and incessantly, thus having the characteristics of *impremanence* (*anicca*), *suffering* (*dukkha*), *not-self* (*anatta*), and *loathsomeness* (*asubha*).

*Ignorance* blinds the mind, and gives the opposite wrong vision that sense-objects are *permanent* (*nicca*), *pleasant* (*sukha*), *self* or *person* (*atta*) and *beautiful* (*subha*). It also gives the delusion that persons, men, women, you, I, self really exist.

Wrong-view (*diṭṭhi*) takes 'self', 'person', 'I' to really exist and identifies 'self' with 'soul' or '*atta*', giving rise to the wrong view of 'self-illusion' (*atta-diṭṭhi*). The wrong view that takes 'self', to be identical with anyone of the five *aggregates of grasping* (*upādānakkhandhas*) is called 'personality-belief'.

Such a wrong view makes one very selfish and egoistic, producing harmful thoughts of 'I', 'my', 'me', 'mine' and selfish desires, caring for only one's welfare without any consideration for others' welfare. William Gladstone, the British former Prime Minister, correctly said: "*Selfishness is the greatest curse of the human race.*"

Greed or craving (*lobha* or *taṇhā*) has the characteristic of craving and attachment. With the illusion given by ignorance (*moha*), greed desires and craves for beautiful sense-objects, beautiful clothes, pleasant music, expensive perfumes, good food and drinks, good movies and entertainments, money, wealth, fame, power, good houses, saloon-cars, etc. So worldlings have to work hard the whole life to gratify the many desires of greed. But greed can never be gratified. The more it gets, the more it desires for. It

never gives up its characteristic of craving and attachment. Working hard to get money is suffering. Ungratified desires also cause suffering. Because of attachment to one's possession and beloved ones, one has to worry for their safety all the time. Worrying is also suffering.

Worrying arises as anger-rooted consciousness, which is accompanied with mental pain. When the attachment to beloved ones and wealth is very great, the mental pain is also very great and unbearable when one loses them. That is the reason why several persons committed suicide, when they lost their beloved sweet-hearts or lovers or great wealth. Many billionaires committed suicide when they lost many million dollars at the time of economic depression when the prices of shares and stocks went down drastically.

Anger, hatred, ill-will (*dosa*, *paṭigha*, *vyāpāda*) are identical. Anger has the characteristic of becoming angry, short tempered and disappointed. When one encountered unpleasant sense-objects, unpleasant dealings or situations, loss of wealth or job, loss of friends, anger arises. Anger also gives rise to sadness, sorrow, grief, lamentation, worry, fury, mental depression, mental stress, etc. Mental stress and strain gives rise to mental illness as well as bodily illness. Medical doctors reported in Times magazine that 90 percents of the patients, who go to medical clinics today, have illness due to the mind.

Also *jealousy* (*issā*), *avarice or stinginess* (*macchariya*) and *remorse* (*kukkucca*) arise in anger-rooted consciousnesses, causing unhappiness without inducement from anybody. One shall be immediately happy if one can drive them away from one's mind or if one can prevent them not to arise in one's mind.

**Pride** (*māna*) also sees oneself as 'I' and makes one very proud, conceited, and very sensitive to insults to be always ready for a quarrel or a fight. We should take note of the saying: "*Pride will have a fall*".

**Moral shamelessness** (*ahirika*) and **moral fearlessness** (*anottappa*), the ignorance of the Law of Kamma and what is good or bad, prompt worldings to perform various evil actions.

**Sceptical doubt** (*vicikicchā*) has doubt about the Buddha, the Dhamma and the Saṅgha to be the most precious and noblest objects of veneration. So it makes one neglect to pay respect to them and to learn the Dhamma, thus losing the great opportunity of liberating oneself from all suffering.

**Therefore all defilements** (*kilesās*) **defile, debase and burn the mind, making worldlings unhappy, and causing them to be born in woeful abodes after death and not to escape from the rounds of births and suffering.**

• **Sensual Pleasure is not Real Happiness**

Under the illusion of *ignorance* (*moha*), sense-objects appear to be beautiful. When beautiful pleasant sense-objects appear at the sense-doors – viz, the eye-door, the ear-door, the nose-door, the tongue-door and the body-door, **pleasant feeling** (*sukha-vedanā*) arises. Greed-rooted consciousnesses, accompanied by **pleasant mental feeling** and **joy** (*pīti*), arise immediately and enjoy the taste of the sense-object, that is the pleasant feeling, and we think that we also enjoy the taste of the sense-object.

As the greed-rooted consciousness likes and craves for more similar enjoyment, we also like and crave for more similar enjoyment. We also think that the enjoyment of the taste of various beautiful or pleasant sense-objects, such as movies, pleasant music, fragrant perfumes, good food, pleasant sexual sensation, etc., is real happiness, and desire to enjoy sensual pleasure as much as possible.

**We don't know that the enjoyment of pleasant feeling** (*sukha-vedanā*) **with greed-rooted consciousness, accompanied by pleasant mental feeling** (*somanassa*) **and joy** (*pīti*) **constitute sensual pleasure, and pleasant feeling, joy and greed-rooted consciousness perish and disappear soon after they arise. So sensual pleasure is transcient and fleeting.** Besides, greed-rooted consciousness is associated with defilements, such as greed, ignorance, wrong-view, pride, moral shamelessness and moral fearlessness, which defile, debase and burn the mind. As soon as we cannot satisfy the craving of greed for more enjoyment of sensual pleasure, anger-rooted



consciousness, accompanied by painful mental feeling, arises and suffering also arises.

Therefore, the Buddha said that sensual pleasure is not real happiness; it is '*suffering due to change of conditions*' (*viparināma-dukkha*).

Moreover, by enjoying sensual pleasure, we are using up our good karmas, increasing bad karmas, wasting our precious time and neglecting to do meritorious deeds. So we shall be born in woeful abodes after death.

Some people take pleasure in fishing, hunting, gambling and consuming intoxicating drinks and drugs. They don't know that by doing so, they are living immorally, developing many billion immoral minds and immoral karmas, which will send them to woeful abodes after death. They shall be born life after life in woeful abodes, and they will find it to be very miserable and very difficult to regain the human existence again.

- The Noble Battle Against Evil Forces

We now know the evil forces which make us low, wicked and ignoble to perform so many evil actions that we have to suffer very miserably not only in the present existence but also in many future existences in four woeful abodes. The 14 immoral mental factors, including ten defilements and their three leaders, namely, *greed (lobha)*, *anger (dosa)* and *ignorance (moha)*, are really our worst internal enemies, and they are the causes of all suffering.

We must first set up a strong defence so that they cannot attack us, and then find the means and the way how to defeat them and conquer them totally so that they can never give us any trouble. After that we can live most happily life after life.

In reality the most Exalted Buddha has already found and shown the means and the way to humans, devas and Brahmās how to defeat the enemies and destroy them totally. Among the ultimate realities that most basically exist in living beings and in the universe, the evil forces consist of only the 14 immoral mental factors whereas the good beautiful forces comprise 25 beautiful mental factors, which are not only greater in number but also more

**powerful than the 14 immoral mental factors. If we can develop the good forces wisely as taught by the Buddha, we can defeat the evil forces.**

Both immoral mental factors and beautiful mental factors depend on consciousnesses for their arising and existing momentarily. So **the consciousnesses serve as the battle-ground.** The 13 neutral mental factors associate together both with immoral mental factors and beautiful mental factors. So also are the 28 ultimate materialities; they serve as material bases and sense-objects to all consciousnesses or minds to depend on and to cling to for their arising and existing momentarily. But when we can control the mind well, we can let moral minds arise as long as we like.

**However, we should not under estimate the power of the immoral mental factors. As they had complete control of our minds for many past existences, their power has grown tremendously. The buddha classified the 14 immoral mental factors into nine categories to show how they influence the people to be born again and again in the rounds of rebirths (*saṃsāra*) endlessly. The Buddha classified the beautiful mental factors, including some neutral mental factors, into seven categories to show the best way to fight the enemies.**

**• Classification of Immoral Mental Factors into 9 Categories<sup>34</sup>**

The nine categories include *Āsavas*, *Ogas*, *Yogas*, *Ganthas*, *Upādānas*, *Nīvaraṇas*, *Anusayas*, *Saṃyojanas*, and *Kilesās*.

**1 Four Cankers Or Intoxicants (*Āsavas*)**

As the fermented liquor, which has been left in the fermenting pot for a long time, intoxicates men strongly, so too the four *āsavas*, which have been fermented in the *khandha*-stream of living beings for uncountable existences, intoxicate men strongly to forget about their liberation from the rounds of births and suffering, called '*saṃsāra*'.

---

34. "The Essence of Buddha Abhidhamma", Third Edition,  
by Dr.Mehm Tin Mon, pp. 175-203.

- (1) **Kāmāsava** – it is *greed (lobha)* in 8 greed-rooted consciousnesses; it craves for and attaches to sensual pleasure;
- (2) **Bhavāsava** – it is *greed* in 4 greed-rooted consciousnesses, dissociated with *wrong view*; it craves for and attaches to rūpa-jhānas, arūpa-jhānas and Brahmā-existences;
- (3) **Diṭṭhāsava** – it is *false-view (diṭṭhi)* in 4 greed-rooted consciousnesses, associated with *wrong-view*; it is present in 62 kinds of wrong views at the time of the Buddha; now we have thousands of wrong views;
- (4) **Avijjāsava** – it is *ignorance (mohā)* in 12 immoral minds; it is ignorant of the 4 Noble Truths, past existences, future existences, both past and future existences, the Doctrine of Dependent Origination and four Noble Truths.

The essential elements of the above 4 āsavas are *greed, wrong-view and ignorance*; they strongly intoxicate living beings to make them wandering in *saṃsāra*.

## 2 Four Floods (*Oghas*)

'*Ogha*' means flood, torrent, whirlpool, overwhelm or suffocate. Just as great floods (like Sūnāmī) sweep away men and animals into the sea, overwhelm and drown them, so also the four *oghas* sweep away beings, overwhelm and drown them in the great ocean of *saṃsāra*. Like four great whirlpools in the broad ocean, they can pull down any ship and beings, who come over them, and so it is very difficult to cross over them.

The four *oghas* are similar to the four *āsavas*; their essential elements are also the same.

- (1) **Kāmogha** – the flood of sensual desire,
- (2) **Bhavogha** – the flood of desire for *jhānas* and Brahma existences,
- (3) **Diṭṭhogha** – the flood of false-views,
- (4) **Avijjogha** – the flood of ignorance.

## 3 Four Bonds (*Yogas*)

'*Yoga*' means bond, union, attachment and 'to yoke'.

The oxen which are yoked to the cart cannot get away from the cart. Similarly the beings, who are yoked to the machine of exis-

tence and firmly attached to the wheel of *samsāra* by means of four *yogas*, cannot get away from the machine of existence and from *samsāra*.

The four *yogas* are again similar to the four *āsavas*; their essential elements are also the same.

- (1) **Kāmayoga** – attachment to sensual pleasure,
- (2) **Bhāvayoga** – attachment to *jhānas* and Brahma-existences,
- (3) **Diṭṭhiyoga** – attachment to false-views,
- (4) **Avijjoga** – ignorance or delusion.

#### 4 Four Graspings (*Upādānas*)

'*Upādāna*' means strong attachment or clinging or grasping. It is like a snake grasping a frog without letting it go. *Upādāna* is stronger than *taṇhā* (craving).

- (1) **Kāmupādāna** – it is sense-desire or clinging to five sense-objects. Its essential element is *greed (lobha)* in 8 greed-rooted consciousnesses,
- (2) **Diṭṭhupādāna** – it is clinging to false views except the following two views. Its essential element is *diṭṭhi* in 4 greed-rooted consciousnesses, associated with wrong-view (*diṭṭhi*).
- (3) **Śīlabbatupādāna** – it is clinging to the false view that one becomes pure and thus be liberated from *samsāra* by bovine or canine morality (conduct) or clinging to rites and ceremonies. Its essential element is also *diṭṭhi* in 4 greed-rooted consciousnesses, associated with wrong view (*diṭṭhi*).
- (4) **Attavādupādāna** – it is clinging to the wrong view (*atta-diṭṭhi*) that 'soul' exists and 'I', 'you', 'person', etc., exist. It is synonymous with *sakkāya-diṭṭhi* (personality-belief).

**Note:** The latter three *graspings* (*upādānas*) represent *diṭṭhi-cetasika* alone. They are differentiated as three 'graspings' or 'clings', because the ways and the objects of clinging are different.

#### 5 Four Ties (*Ganthas*)

'*Gantha*' means 'tie' or 'bond'. The four *ganthas* are the strong bonds which tie the aggregates of mentality and materiality of one existence with those of another existence continuously.

- (1) **Abhijjā-kāyagantha** – it means all forms of *greed* or *craving* (*lobha*), present in 8 greed-rooted consciousnesses.
- (2) **Vyāpāda-kāyagantha** – it means all forms of *anger* or ill-will (*dosa*), present in 2 anger-rooted consciousnesses.
- (3) **Silabbataparāmāsa-kāyagantha** – it is adherence to the false view that one becomes pure and will be liberated from *saṃsāra* by bovine or canine morality (conduct) or by rites and ceremonies. It is *diṭṭhi* present in 4 greed-rooted consciousnesses associated with wrong-view.
- (4) **Idamsaccābhinivesa-kāyagantha** – it is the dogmatic belief that only one's view is true and all others' views are futile or that '*this alone is truth*'. It is also *diṭṭhi* present in 4 greed-rooted consciousnesses associated with *diṭṭhi*.

## 6 Six Hindrances (*Nīvaraṇas*)

'*Nīvaraṇa*' means '*hindrance*' or '*obstacle*'. They are moderate defilements that occupy the mind most of the time. They hinder and obstruct the arising of moral consciousnesses, moral deeds, *jhānas* and *maggas*. Even when we are doing meritorious deeds or undertaking meditation, they will arise in the minds as soon as we become heedless.

They are our worst internal enemies. By obstructing moral minds not to arise, they make us happy with immoral minds all the time. By hindering and obstructing our meritorious deeds, they block the way to attain good merits to be reborn as humans and devas, and by interfering and hindering meditations, they block the ways to attain *jhānas* and *maggas* so that we cannot be born as *Brahmās* and we cannot realize *Nibbāna*.

So we must fight against them all the time with good weapons, such as Four Supreme Efforts, Four Foundations of Accomplishment, Five Faculties and Five Powers, which will be mentioned soon, so that we shall win the noblest battle to realize our noblest goal.

- (1) **Kāmacchanda** – sense-desire; it is *greed* (*lobha*) in 8 greed-rooted consciousnesses.

230 ❖ *The Great Discovery of Ultimate Science*

- (2) **Vyāpāda** – ill-will; it is *anger* in 2 anger-rooted consciousnesses.
- (3) **Thina-middha** – sloth and torpor. They are *thina* and *middha* cetasikas. They make the mind inactive, idle, lazy and sleepy.
- (4) **Uddhacca-kukkucca** – restlessness and remorse or worry.
- (5) **Vicikicchā** – sceptical doubt about the Buddha, the Dhamma, the Saṅgha.
- (6) **Avijjā** – ignorance of ultimate realities, 4 Noble Truths, kamma Law, Doctrine of Dependent Origination, etc. It is *ignorance (moha)* present in 12 immoral minds.

**7 Seven Latent Defilements (*Anusaya-kilesās*)**

'Anusayas' mean 'latent defilements', which remain latent or lie dormant in the mental stream since conception in rebirth-consciousness. **They don't arise in the mind yet, but they remain ready to arise in the mind to become 'hindrances' as soon as sense-objects appear in the mind. This shows the reason why the mind is mostly occupied by defilements.**

- (1) **Kāmarāgānusaya** – craving and attachment to sense objects; it is *greed (lobha)* in 8 greed-rooted consciousnesses.
- (2) **Bhavarāgānusaya** – craving and attachment to jhānas and Brahma-existences; it is *greed* in 4 greed-rooted consciousnesses, dissociated with wrong view (*diṭṭhi*).
- (3) **Patighānusaya** – ill-will, it is *anger (dosa)* in 2 *dosamūla-cittas*.
- (4) **Mānānusaya** – pride or conceit; it is *māna-cetasika* present in four greed-rooted consciousnesses dissociated with wrong view.
- (5) **Diṭṭhānusaya** – wrong view; it is *diṭṭhi* in 4 *lobha-mūla cittas* associated with wrong view.
- (6) **Vicikicchānusaya** – sceptical doubt about Triple Gem, past existences, future existences, Law of Dependent Origination, 4 Noble Truths.
- (7) **Avijjānusaya** – *ignorance (moha)*; it is *moha* present in 12 immoral minds.

**8 Ten Fetters (*Samyojanas*) according to Abhidhamma Piṭaka**

'*Samyojanas*' mean '*fetters*' that bind living beings to the wheel of existence (*Paṭiccasamuppāda*) or to the wheel of *saṃsāra*, that is, the rounds of births and deaths. The binding is so tight that no one can free oneself from the rounds of births and deaths, without the guidance of the Buddha. This means that if we do not undertake the Threefold Noble Training of Morality, Concentration and Wisdom, also known as the Noble Eightfold Path, strenuously as taught by the Buddha, we shall be born life after life, mostly in four woeful abodes, endlessly.

- (1) *Kāmarāgā-saṃyojana* – craving and attachment to sense-objects.
- (2) *Bhavarāgā-saṃyojana* – craving and attachment to jhānas and Brahma-existences. It is *greed* in 4 *lobha-mūla citta*s dissociated with wrong view.
- (3) *Paṭigha-saṃyojana* – ill-will; it is *anger* in 2 *dosa mūla-citta*s.
- (4) *Māna-saṃyojana* – pride or conceit in 4 *lobha-mūla-citta*s dissociated with wrong view.
- (5) *Diṭṭhi-saṃyojana* – wrong view (*diṭṭhi*) in 4 *lobhamūla-citta*s associated with wrong view.
- (6) *Silabbata-parāmāsa-saṃyojana* – wrong view (*diṭṭhi*) in 4 *lobha-mūla citta*s associated with wrong view.
- (7) *Vicikicchā-saṃyojana* – sceptical doubt about Triple Gem, past and future existences, four Noble Truths.
- (8) *Issā-saṃyojana* – envy or jealousy in 2 *dosa-mūla citta*s.
- (9) *Macchhariya-saṃyojana* – avarice, stinginess in 2 *dosa-mūla citta*s.
- (10) *Avijjā-saṃyojana* – ignorance or delusion; it is *moha* present in 12 immoral minds.

## 9 Ten Defilements (*Kilesās*)

'*Kilesās*' mean '*defilements*'. They defile, debase and burn the mind. They are the main causes of all evil actions and all suffering in the world. Their three leaders, namely, *greed (lobha)*, *anger (dosa)*, and *ignorance (moha)*, are immoral roots, which give rise to immoral minds. If we can eliminate them totally, all the evil forces, i.e. 14 immoral mental factors, will be also totally eliminated. Then we shall become Arahants, Perfect Noble Persons,

who can enjoy the eternal peace and supreme happiness of Nibbāna for ever.

The attainment of Arahantship is the highest and best attainment in life. It is the culmination of spiritual progress and spiritual attainment.

• Ten Defilements are: -

- (1) **Lobha** – greed, craving and attachment to sense-objects.
- (2) **Dosa** – anger, hatred and ill-will; the most destructive element.
- (3) **Moha** – ignorance and delusion; it gives rise to the illusive world by blinding the mind and giving the wrong illusion. It is the leader of defilements and it associates with all 12 immoral minds.
- (4) **Māna** – pride or conceit; think high of oneself.
- (5) **Diṭṭhi** – wrong view, personality-belief, wrong view of eternity of the soul or ego (*sassata-diṭṭhi*), wrong view of nihilism (*natthika-diṭṭhi*), etc.
- (6) **Thina** – sloth or laziness, sickness of consciousness.
- (7) **Vicikicchā** – sceptical doubt about the Buddha, the Dhamma, the Saṅgha, past existences, future existences, Law of Dependent Origination, four Noble Truths.
- (8) **Uddhaeca** – restlessness; it makes the mind restless like a flag fluttering in the wind or like a disturbed state of a heap of ashes when hit with a stone.
- (9) **Ahirika** – moral shamelessness; it is not ashamed to do evil actions, because it does not know what is good or bad.
- (10) **Anottappa** – moral fearlessness; it is not scared to do immoral evil actions, because it is ignorant of the Law of Kamma.

### 1500 Kilesās

One consciousness, 52 mental factors, 18 real ultimate materialities (*nippaṇa rūpas*) and 4 characteristic materialities (*lakkaṇa-rūpas*) make up 75 ultimate realities. These 75 ultimate mentalities and ultimate materialities exist internally (in oneself) and externally



Table 9.1 The operation of each immoral Mental Factor in 9  
Categories of Evil Forces

14 Akusala Cetasikas (Immoral mental factors)	4 Āsavas	4 Oghas	4 Yogas	4 Ganthas	4 Upādānas	6 Nivāraṇas	7 Anusayas	10 Samyojanas	10 Kilesās	Department
1 <i>Lobha</i> ( <i>Taṇhā</i> )	●	●	●	●	●	●	●	●	●	9
2 <i>Diṭṭhi</i> (False View)	●	●	●	●	●		●	●	●	8
3 <i>Moha</i> / <i>Avijjā</i> (Ignorance)	●	●	●			●	●	●	●	7
4 <i>Dosa</i> / <i>Paṭigha</i> (Ill-will)				●		●	●	●	●	5
5 <i>Vicikicchā</i> (Doubt)						●	●	●	●	4
6 <i>Māna</i> (Pride)							●	●	●	3
7 <i>Uddhacca</i> (Restlessness)						●		●	●	3
8 <i>Thina</i> (Sloth)						●			●	2
9 <i>Middha</i> (Torpor)						●				1
10 <i>Kukkucca</i> (Brooding)						●				1
11 <i>Issā</i> (Envy)								●		1
12 <i>Macchariya</i> (Avarice)								●		1
13 <i>Ahirika</i> (Moral Shameless -ness)									●	1
14 <i>Anottappa</i> (Moral Fearless -ness)									●	1

(in others and in nature). So multiplying 75 by 2, we get 150 entities. As these 150 entities are the objects of operation of each kilesā, multiplying 150 entities by 10 kilesās, we get 1500 kilesās. So the evil forces are very great.

• **Review of the Operations of 14 Immoral Mental Factors as 9 Categories**

Looking at Table 9.1, we can see that *greed* (*lobha*) is most

active, participating in all 9 categories. The next 3 defilements, viz, *false-view (diṭṭhi)*, *ignorance (moha)* and *anger (dosa)* participate in 8, 7, 5 categories, respectively. So in fighting the 14 evil forces, we should focus on 10 defilements, especially on 3 immoral roots, as they give rise to 12 immoral minds, where all the evil forces arise and exist momentarily.

With what weapons should we fight the evil forces? We cannot use guns, cannons and fighter planes. We shall use and develop the good moral forces, including 25 beautiful mental factors, 13 neutral mental forces, and 17 mundane moral minds. The Buddha described the seven categories, which are collectively named "**Compendium of Enlightenment Factors**" or "**Bodhipakkhiya-Saṅgaha**" to fight evil forces.

• **Compendium of Enlightenment Factors<sup>35</sup> (Bodhipakkhiya-Saṅgaha)**

**'Bodhi'** means '*enlightenment*' or '*Path-consciousness*'. **'Bodhipakkhiya'** means the 37 factors of enlightenment. If we can develop them to get 4 Path-consciousnesses, the 4 Path-Wisdom, which associate with them, will totally eliminate all the evil forces. Then we shall attain '*Full Enlightenment*' to the '*Four Noble Truths*' and become '*Arahants*', Perfect Noble Persons, who can enjoy the eternal peace and the unique happiness of Nibbāna forever. That will be the the noblest conquest over the enemies and the best attainment in life.

**1 Four Foundations of Mindfulness (Satipaṭṭhānas)**

(1) **Kāyānupassanā-satipaṭṭhāna** – contemplation of Material Aggregate

It is contemplation of the Body such as "*mindfulness of breathing*" (*ānāpānassati*) to develop the right concentration (*samāsamādhi*) and to undertake vipassanā meditation to develop Path-consciousness.

**Kāyagatāsati** – contemplation of the 32 parts of the body and the disgusting nature of each part to develop "**the perception of foul-**

---

35. "The Essence of Buddha Abhidhamma", Third Edition,  
by Dr.Mehm Tin Mon, pp. 208-215.

ness on the living body".

*Kāyānupassanā-satipaṭṭhāna* is also vipassanā meditation, reflecting the characteristics of *asubha* (disgusting), *anicca* (impermanence), *dukkha* (suffering) and *anatta* (not-self) on the material aggregate, giving priority to the disgusting characteristic.

(2) ***Vedanānupassanā-satipaṭṭhāna*** – vipassanā-meditation, reflecting the three characteristic marks on the feeling aggregate, giving priority to the characteristic of *suffering* (*dukkha*).

(3) ***Cittānupassanā-satipaṭṭhāna*** – vipassanā-meditation, reflecting three characteristic marks on the consciousness-aggregate, giving priority to the characteristic of *impermanence* (*anicca*).

(4) ***Dhammānupassanā-satipaṭṭhāna*** – vipassanā-meditation, reflecting three characteristic marks on the perception-aggregate (*saññakkhandha*) and the aggregate of mental formations (*saṅkhārak-khandha*), giving priority to the characteristic of not-self (*anatta*).

The essential element of four Satipaṭṭhānas is '**mindfulness**' (*sati-cetacika*), present in 8 mahā-kusala cittas, 8 mahākiriya cittas, and 26 appanā-jāvanas.

## 2 Four Supreme Efforts (*Sammappadhānas*)

'Supreme effort' means no ordinary effort; it is the unfaltering concentrated effort of one who vows:

*"Let me be reduced to skin and bones; let my blood and flesh dry up; let my life come to an end; but I will not stop till I succeed."*

What are the four supreme Efforts? They are:

- (1) The effort to discard evils that have arisen,
- (2) The effort to prevent the arising of unarisen evils,
- (3) The effort to bring about the arising of unarisen good,
- (4) The effort to develop the arisen good.

What they mean is that one must exert great effort:

- (1) to discard greed, craving, false-view, pride, anger, hatred, ill-will, sceptical doubt, jealousy, avarice, etc., as soon as they arise in the mind,
- (2) to prevent any of the evil forces not to arise in the mind,
- (3) to perform meritorious deeds as much as possible,

- (4) to undertake the Noble Eightfold Path strenuously until one can develop the 4 supramundane consciousnesses (*magga-cittas*) and one becomes an Arahant.

This is the highest spiritual development!

The essential element of 4 supreme Efforts is ***Vīriya-cetasika*** present in 8 mahā-kusala *cittas*, 5 rūpāvacara kusala *cittas*, 4 arūpāvacara kusala *cittas* and 4 magga-*cittas*.

### 3 Four Foundations of Accomplishment (*Iddhipāds*)

'*Iddhi*' means 'Accomplishment' and '*Pāda*' means 'Foundation'. The '**accomplishment**' here means '**the arising of jhānas, maggas and phalas**', which are regarded as '**special Attainments**' in Buddhism. And the '**Foundations**' to achieve these ends are strong *wish or will* (*chanda*), *effort* (*vīriya*), *consciousness* (*citta*) and *investigating wisdom* (*vīmaṃsa*).

- (1) ***Chandiddhipāda*** – will; it is *chanda* present in 21 kusala *cittas*.
- (2) ***Vīriyiddhipāda*** – strong effort present in 21 moral minds.
- (3) ***Cittiddhipāda*** – strong consciousnesses; they are 21 moral minds.
- (4) ***Vīmaṃsiddhipāda*** – wisdom; it is *paññā-cetasika* in 21 kusala *cittas*.

The essential elements of the four Foundations of Accomplishment are *chanda*, *vīriya*, *citta* and *paññā* present in 21 moral minds (*kusala cittas*). Will (*chanda*) and effort (*vīriya*) are neutral mental factors. Yet they are the two keys to success. The Buddha said that if *will* or *effort* is very strong, we shall succeed whatever we do. We have the sayings:

*If there is a will, there is a way.*

*If your effort is very strong, you will become a Buddha.*

Any one of the four Foundations of Accomplishment can take the leading role as a king and its associates will support the leader to achieve success.

### 4 Five Faculties (*Indriyas*)

'*Indriya*' means '*faculty*' or '*controlling power*'. As the ministers control their respective ministries, the *indriyas* control their associates (consciousness and mental factors that associate with them) in

their respective fields of influence or ministries.

- (1) **Saddhindriya** – faith and confidence in Triple Gem; it is *saddhā* present in 8 *mahā-kusala cittas*, 8 *mahā kiriya cittas*, and 26 *appanā javanas*.
- (2) **Vīriyindriya** – effort or energy; it is *vīriya* present in the above 42 consciousnesses.
- (3) **Satindriya** – mindfulness; it is *sati* present in the above 42 *cittas*.
- (4) **Samādhindriya** – mental concentration; it is *ekaggatā* present in the above 42 consciousnesses.
- (5) **Paññindriya** – wisdom; it is *paññā* present in 34 *cittas*, comprising 4 *mahā-kusala ñāṇa-sampayutta cittas*, 4 *mahā-kiriya ñāṇa-sampayutta cittas*, and 26 *appanā javanas*.

'*Ekaggatā*' is a neutral mental factor which harmoniously unites its associated consciousness and mental factors and let them focus on a particular sense-object; i.e. the counter-sign of meditation. When it is well developed, we attain '*jhāna*' which makes the mind very powerful.

'*Wisdom*' or '*paññā*' is of course the most important mental factor, because it can be developed to the highest wisdom, called fourfold '*Path-Wisdom*', which can eliminate all defilements totally. Then we shall become Arahants, Perfect Noble Persons, achieving the highest spiritual progress and the noblest mental development.

## 5 Five Powers (*Balas*)

'*Bala*' means 'power'. The five 'powers' are strong and firm, and they cannot be shaken by the opposing forces. Besides they strengthen their associates (consciousness and mental factors) to win the battle.

- (1) **Saddhā-bala** – faith or confidence in Triple Gem (*saddhā*),
- (2) **Vīriya-bala** – effort or energy (*vīriya*),
- (3) **Sati-bala** – mindfulness (*sati*),
- (4) **Samādhi-bala** – mental concentration (*ekaggatā*),
- (5) **Paññā-bala** – wisdom (*paññā*).

Their essential elements are the same as those of five faculties.

In practice, *saddhā* and *paññā* should balance each other, because too much faith leads to unreasonable belief and too much investigation by wisdom leads to no concentration.

Similarly *vīriya* and *samādhi* should balance each other, because too much effort leads to restlessness and too much concentration leads to drowsiness.

Mindfulness (*sati*) need not be balanced by any factor. The stronger it is, the better it is for meditation. It controls all its associates to be mindful of the meditation-object so that we can achieve success in meditation.

## 6 Seven Constituents of Enlightenment (*Bojjhaṅgas*)

'*Bojjhaṅga*' is derived from '*bodhi-aṅga*' in which '*Bodhi*' is '*enlightenment*' or '*Path-Wisdom*' and '*aṅga*' means '*constituents*'. So ***Bojjhaṅga*** means '**Constituents of Enlightenment**'. Thus if we can develop them fully, we shall gain enlightenment and Path-Wisdom. In '*sambojjhaṅga*', '*sam*' means '*good*' or '*excellent*'.

- (1) ***Sati-sambojjhaṅga*** – mindfulness (*sati*),
- (2) ***Dhammavicaya-sambojjhaṅga*** – wisdom that investigates the truth,
- (3) ***Vīriya-sambojjhaṅga*** – effort or energy (*vīriya*),
- (4) ***Pīti-sambojjhaṅga*** – joy or rapture (*pīti*),
- (5) ***Passaddhi-sambojjhaṅga*** – tranquility of the mind (*passaddhi*),
- (6) ***Samādhi-sambojjhaṅga*** – mental concentration (*ekaggatā*),
- (7) ***Upekkhā-sambojjhaṅga*** – equanimity (*tatramajjattatā*),

The essential elements of the seven *bojjhaṅgas* are (1) *sati*, (2) *paññā*, (3) *vīriya*, (4) *pīti*, (5) *kāya-passaddhi* and *citta-passaddhi*, (6) *ekaggatā* and (7) *tatramajjattatā*, respectively – all being present in 42 *cittas*, comprising 8 mahā-kusala *cittas*, 8 mahā-kiriya *cittas* and 26 *appanā-jāvanas*.

*Dhammavicaya*, *vīriya* and *pīti* oppose sloth and torpor (*thina-middha*) and drive them away whereas *passaddhi*, *samādhi* and *upekkhā* oppose restlessness (*uddhacca*) and drive it away.

If we can develop the seven constituents of enlightenment, we

shall attain Path-Wisdom.

## 7 Eight Constituents of the Noble Eightfold Path (*Maggaṅgas*)

The Noble Eightfold Path is the Noble Path to Eternal Bliss or Nibbāna, the ultimate Goal of Buddhism. The eight factors of the Path can be classified as the Noble Threefold Training.

### (a) Training of Wisdom (*Paññā-maggaṅgas*)

- (1) *Sammā-diṭṭhi* – right view,
- (2) *Sammā-saṅkappa* – right thought.

### (b) Training of Morality (*Sīla-maggaṅgas*)

- (3) *Sammā-vācā* – right speech: abstaining from lying, slandering, abusing and gossiping,
- (4) *Sammā-kammanta* – right action: abstaining from killing, stealing and misuse of the senses, including sexual misconduct and consuming intoxicating drinks and drugs,

### (c) Training of Concentration (*Samādhi-maggaṅgas*)

- (5) *Sammā-ājīva* – right livelihood.
- (6) *Sammā-vāyāma* – right effort,
- (7) *Sammā-sati* – right mindfulness,
- (8) *Sammā-samādhi* – right concentration.

In undertaking the Noble Threefold Training one should start with the Training of Morality to develop pure morality. Pure morality subdues and suppresses **gross defilements** (*vītikāma-kilesās*) not to arise in the mind.

Based on pure morality, one then undertakes the Training of Concentration to develop the right concentration. **The best right concentration is the concentration associated with four *rūpāvacarajhānas*.** The mind associated with the right concentration is free from **moderate defilements** (*pariyuṭṭhāna-kilesās*) including *hindrances* (*nīvaraṇas*). So the mind becomes pure and radiates very bright and penetrative light.

With the help of this bright penetrative light, the meditator can see with close eyes the objects in front of him as well as very far away objects. He can also penetratively see into his body as well as

into other people's bodies and discerns all the internal organs.

The meditator can also penetratively discern ultimate materialities and ultimate mentalities, arising and perishing very rapidly and incessantly in his body as well as in other people's bodies. He can also define each mentality and each materiality by its characteristic, function, manifestation and the proximate cause for its arising. He can also penetratively discern the causal relations of Dependent Origination, discern his past existences and future existences and correlate one existence with its subsequent existence with cause-effect relations.

Then he can undertake insight-meditation (*vipassanā*) as instructed by the Buddha and described in Visuddhi-Magga. **If he can develop ten insight knowledges and four Path-wisdoms, all his defilements including latent defilements (*anusaya-kilesās*) will be totally eliminated by the four Path-wisdoms.** He will become an arahant, Perfect Noble Person, enjoying the eternal peace and unique bliss of Nibbāna for ever.

**This is the attainment of the highest spiritual progress, the highest mental development and the best attainment in life!**

#### • Review on Enlightenment Factors

Table 9.2 describes how 14 mental factors (left-side vertical column) function in seven categories of good forces as 37 enlightenment-factors (right-side vertical column).

If we look at the horizontal rows, we can see that *vīriya* takes part in 6 categories as 9 enlightenment-factors, *sati* takes part in 5 categories as 8 enlightenment factors, *paññā* participates in 5 categories as five enlightenment-factors, *ekaggatā* participates in 4 categories as 4 enlightenment-factors, *saddhā* takes part in 2 categories as 2 enlightenment-factors, and the remaining 9 mental factors participate in one category each as one enlightenment factor each.

It is amazing that 5 neutral mental factors, viz., *vīriya*, *ekaggatā*, *pīti*, *chanda*, *vitakka*, and only 9 beautiful mental factors function as 37 enlightenment-factors, and they can totally defeat the evil forces in the noblest battle.



**Table 9.2 The Operation of 14 Mental Factors as  
37 Enlightenment Factors in 7 Categories**

14 Beautiful Cetasikas (Enlightenment Factors)	4 Satipaṭṭhānas	4 Sammappadhānas	4 Iddhipādas	5 Indriyas	5 Balas	7 Bojjhaṅgas	8 Maggāṅgas	No. of times
1 <i>Vīriya</i> (effort)		●4	●	●	●	●	●	9
2 <i>Sati</i> (mindfulness)	●4			●	●	●	●	8
3 <i>Paññā</i> (wisdom)			●	●	●	●	●	5
4 <i>Ekaggaṭā</i> ( <i>samādhi</i> )				●	●	●	●	4
5 <i>Saddhā</i> (faith)				●	●			2
6 <i>Pīti</i> (joy)						●		1
7 <i>Passaddhi</i> (tranquillity)						●		1
8 <i>Tatramajjhataṭā</i> (equanimity)						●		1
9 <i>Chanda</i> (wish)			●					1
10 <i>Citta</i> (consciousness)			●					1
11 <i>Sammā-vācā</i> (right speech)							●	1
12 <i>Sammā-kammanta</i> (right action)							●	1
13 <i>Sammā-ājīva</i> (right livelihood)							●	1
14 <i>Vittaka</i> (right thought)							●	1

## CHAPTER [ 10 ]

### PURIFICATION AND DEVELOPMENT OF THE MIND

#### • The Noble Battle Within the Mind

What really exist in the universe and within living beings are only ultimate mentalities and ultimate materialities. All what are happening in our lives are the psychophysical processes involving these ultimate realities. The evil forces, consisting of 14 immoral mental factors, are arising and perishing in the mind. The good forces, consisting of 25 beautiful mental factors are also arising and perishing in the mind. The neutral forces, consisting of 13 neutral mental factors take part in both sides as they can associate with both immoral mental factors and beautiful mental factors.

So the battle between the evil forces and the good forces are occurring within the mind. Normally the evil forces have the upper hand as they can occupy the mind most of the time. Their front-fighters, that is, ten defilements, have their bases in the mind. Six major defilements, consisting of their three leaders, viz., *greed, anger and ignorance*, and three co-fighters, viz., *pride, wrong-view and sceptical doubt*, always lie latent in the mind as latent- defilements (*anusaya-kilesās*).

When sense-objects appear in the sense-doors, latent-defilements immediately arise in the mind as moderate defilements (*pariyuṭṭhāna kilesās*) and start agitating and influencing the mind in several ways. They arise in the mind as immoral minds, associated with immoral mental factors that they should associate with. Six of them, namely, *ignorance (moha)*, *sense-desire (craving or greed)*, *ill-will (anger)*, *sloth-torpor; restlessness-remorse*, and *sceptical doubt*, function as *hindrances (nīvaraṇas)*, which hinder or obstruct moral minds not to arise in the mind so that immoral forces can occupy and overwhelm the mind most of the time. When these moderate defilements become inflated to gross-defilements (*vīṭikkama-kilesās*), worldlings perform immoral actions.

Only when worldlings think about performing any meritorious deed, moral minds can start arising. Immoral minds can associate

with 15 to 22 neutral and immoral mental factors whereas sense-sphere-moral minds can associate with 31 to 34 neutral and beautiful mental factors. So moral minds are more powerful than immoral minds and can drive them away to occupy the mind. But as soon as we become heedless about meritorious deeds, immoral minds immediately arise to occupy the mind again.

Many worldlings do not even know what are meritorious deeds and what are immoral deeds, and that immoral deeds will produce very great evil effects and meritorious deeds will produce very great good effects. So they live with immoral minds most of the time, enjoying friendly gossiping, sensual pleasure, and doing evil actions, accumulating many billion immoral karmas every day. So no wonder that they are born in woeful abodes after death.

In woeful abodes there is very little chance to do meritorious deeds. So immoral karmas keep on bearing results one after another to condition woeful beings to be reborn life after life for many existences in woeful abodes. Only when a good karma, that the woeful being has done in his previous human existence, gets the chance to bear result, he will be reborn in the human realm again. In the new human existence, the whole above story repeats again to send him to the woeful abode after death.

Thus the Buddha has stated: *"The four woeful abodes are the permanent homes of most worldlings."*

The exalted Buddha could see the above phenomena with his most powerful supernormal powers and could understand the reasons correctly with his Omniscient Wisdom. So he made use of his knowledge of ultimate realities, ultimate truths, natural truths and natural laws very wisely how to salvage humans and celestial beings not to be born in woeful abodes, how to guide them to live wisely, happily and most beneficially, and to liberate them from the rounds of births and deaths with great suffering and to enjoy the eternal peace and unique happiness of Nibbāna for ever. He knew very well how to purify the mind to be totally free from defilements and how to achieve the highest spiritual progress and the highest mental development.

- **Systematic Purification and Development of the Mind**

As defilements have been lying dormant or latent in the mind and have been arising and influencing the mind from time immemorial, they have grown to be very big and strong like a big 'kilesā-tree'.

Now to get rid of a very big tree, we must first cut off its branches, which are like gross defilements, then cut the trunk of the tree, the trunk being similar to moderate defilements, and finally dig out the roots of the tree and burn them, the roots being similar to latent defilements, so that the tree will never grow up again.

In the same way, to cut down and get rid of the big 'kilesā-tree', we must first undertake the Training of Morality to suppress gross defilements not to arise in the mind temporally, then we must undertake the Training of Concentration to drive away moderate defilements for longer periods, and finally we must undertake the Training of Wisdom to eradicate or totally eliminate the kilesās together with latent defilements so that they will never arise in the mind again.

It is a great honour to win the battle against defilements. The Buddha said in Dhammapada, Verse 103:

*"A soldier may conquer the enemies a million times in battle. But a hero conquers his defilements just once. That hero is indeed the greatest of all conquerors."*

- **How to Perform Meritorious Deeds?**

What are Meritorious Deeds?

**The Great Greek Philosopher, Socrates,** said: *"To know what is good and what is bad is very important in life. If a person knows what is good and what is bad clearly, he will not turn his back towards the good actions and do the bad actions. I myself does not know the difference between good and bad yet; I am trying to find it out."*

What Socrates said is correct. Nobody will know correctly what is good and what is bad, if he does not know the Law of Kamma. Without studying the fundamental facts of the Ultimate Science of

Ultimate Realities, every worldling thinks that 'I', 'self', 'person' really exists, and becomes very selfish. So he will think that what is beneficial to oneself is good; what is not beneficial to oneself is bad. If he can catch some fish, kill them, cook them, and eat the fish-curry joyfully together with his family, he thinks that it is very good. He doesn't know that in catching and killing the fish, billions of immoral minds arise and perish, leaving billions of immoral karmas in his mental stream. The family-members, in appreciating the catching and killing of the fish, and in eating the delicious fish-curry joyfully, they all acquire billions of bad karmas also. When these bad karmas bear results starting from the present existences, they will get misfortunes again and again, and they will be reborn in woeful abodes after death life after life. So catching and killing the fish and eating the fish-curry joyfully are not good actions; they are definitely bad actions.

So the **Buddha** differentiates good actions from bad actions very simply as:

***"An action is good if it causes no harm to any living being (man or animal) and brings good results to oneself and to others. An action is bad if it causes harm to any living being, to oneself or to others, and it brings bad results to oneself or to others or to both."***

The **Buddha** advised his novice-son, **Rāhula**, who was only seven years old:

*"My son, if you want to think, to say or to do something, look first whether it will cause harm to some one; if so, don't do it. If it will not cause harm to any one, do it. But while you are doing it, look again whether it has caused some harm to some living being; if so, stop it and never do it again. If it has caused no harm to anyone, you continue your action. After you have finished your action, look again whether it has caused harm to some one. If so, never do it again. If not, you can do it again and again."*

**This is really great democracy taught by the Buddha.** Remember that animals were not created by any Almighty God for human consumption; they were born just like us. The reason is that their bad karmas caused them to be born as animals. If you can develop

the Supernormal Knowledge of Former Existences, you can see vividly that many of your past existences were animals. Or you can come and take insight meditation (*vipasanā*); you can see your past existences, including animal existences, at any International Pa-auk Forest Meditation Centre nowadays in Myanmar, Thailand, Singapore, Malaysia, Indonesia, U.S.A, etc.

During Gotama Buddha's Dispensation, **the rich man Todeya** did not perform meritorious deeds and became a dog at his house, which he is attached to, after death. As the dog could remember its past existence well; it followed its former son, **Subha**, lovingly. The Buddha told Subha the way how he could make his dog show him the place, where his father had buried four pots full of gold. As Subha got the gold pots, he believed that his dog was really his father, and he became a devotee of the Buddha.

There are many definite evidences about past existences and future existences. If you know one of your past existences definitely, you will believe that you are the future existence of that past existence. So whatever you do, you must have consideration for your uncountable future existences.

As the Buddha knew three moral roots, which are described below, he knew that alms-giving, observing moral precepts, and undertaking meditation can make them arise as moral minds which perform those three kinds of meritorious deeds.

**Alobha** = greedlessness, non-attachment, generosity,

**Adosa** = angerlessness, good-will, tolerance, loving-kindness,

**Amoha** or **Paññā** = wisdom, knowledge.

When we give alms to a monk or a nun, we develop greedlessness, non-attachment to our wealth, and generosity. So moral minds arise and perish by many billions, depositing many billion good karmas in our mental streams. So we have great merits. The nobler the receiver of the alms, the greater the good merit. So even if we offer a cup of drinking water or a flower to the Buddha-statue, taking the statue to be the real buddha, we shall get very great merit, because the Buddha is the noblest person.

If we observe moral precepts to abstain from killing, stealing,

etc., we develop angerlessness, good-will, tolerance and loving-kindness. So moral minds arise and perish by many billions while we have the good intention not to destroy other's life and not to take other's property illegally, and while we are abstaining from killing, stealing, etc. So we get billions of good karmas.

When we reflect repeatedly and respectfully any one of the Buddha's attributes, such as "*Arahāṃ, Arahāṃ*" with the understanding that the Buddha is noblest and most worthy of veneration or sincerely radiating loving-kindness such as "*May all living beings be happy and well*" repeatedly or when we are undertaking insight meditation to develop insight knowledge and Path-Wisdom, we are developing moral minds by many billions every second. So we attain many billion moral karmas every second. So when we die, we shall be born in blissful realms life after life.

#### • The Basic Training of Morality (*sīla*)

What is '*morality*' (*sīla*)? In one sense, it means '*composing*', which is keeping one's bodily actions and verbal actions well composed. A virtuous person keeps his manners well composed, and his bodily actions and verbal actions are not in disarray but well controlled.

In another sense, '*sīlana*' or '*sīla*' means '*upholding*'. It upholds and serves as the foundation for wholesome states such as mental concentration to grow up.

**The Buddha knew that 'morality' is the beginning of all meritorious deeds.** By standing on the foundation of pure morality and do other meritorious deeds, we get greater merit in performing these meritorious deeds.

**In one of his missionary tour in Kosala Country, the Buddha came to Veludvāra Village.** The village-elders asked the Buddha: "Venerable Sir, we have saved some money from our agricultural work. We want to live with our family happily using this money, and we want to be reborn in celestial realms after death. How should we live, Sir?"

***The Buddha said: "You revere the Buddha, the Dhamma and the Saṅgha respectfully. And you abstain from committing three evil***

***bodily actions and four evil speeches. Then you can live happily with your family, enjoying your wealth. You will be surely reborn in a celestial realm after death.*** (Veḷudvāreyaka Sutta)

What the Buddha advises them to do amounts to ‘**keeping Three-fold Refuge respectfully and observing Pañca-sīla diligently.**’

When the Buddha came to **Sālā village**, the Brahmins of that village asked him: “Venerable Buddha, when some people die, they are born in celestial realms. When some other people die, they are born in woeful abodes. What make the difference between them?”

***Again the Buddha gave the answer: “O Brahmins, when those people, who live justfully die, they are born in celestial realms. And when those other people, who live unjustfully, die, they are born in woeful abodes.”*** (Sāleyaka Sutta)

The Brahmins asked again: “Venerable Buddha, what do you mean when you say that some people live justfully and some other people live unjustfully?”

***The Buddha said: “Well, Brahmins, those people, who abstain from ten evil courses of immoral actions are living justfully, and those other people, who do not abstain from ten courses of evil actions, are living unjustfully and immorally.”***

***So when the Buddha advises the people to observe Pañca-sīla diligently, he really means that they should abstain from all ten evil actions.***

#### • Ten Courses of Immoral Actions (Bad Conduct)

The Buddha knew that ten courses of immoral actions or immoral conduct should be avoided by all means. The reason is that if we commit any one of these ten immoral actions, immoral minds and immoral karmas arise by many billions, and these immoral karmas will condition one to be reborn in woeful abodes life after life.

##### (a) Three immoral bodily actions:

- 1 ***Pāṇātipātā*** – killing any living being (man or animal),
- 2 ***Adinnādānā*** – stealing other’s property,
- 3 ***Kāmesu-micchācārā*** – misuse of the senses such as sexual misconduct and consuming intoxicating drinks and drugs,



## (b) Four immoral verbal actions:

- 4 *Musāvādā* – lying or false speech,
- 5 *Pisunavācā* – slandering, back-biting,
- 6 *Pharusavācā* – rude or harsh speech,
- 7 *Samphappalāpa-vācā* – vain talk, gossiping.

## (c) Three immoral mental actions:

- 8 *Abhijjā* – covetousness, plotting to take other's property illegally,
- 9 *Vyāpāda* – ill-will, plotting to destroy other's life and property,
- 10 *Micchādiṭṭhi* – wrong view, taking that kamma and its result do not exist.

## • Ten Courses of Moral Actions (Good Conduct)

These "ten courses of moral actions" are also known as "**Ten courses of good conduct**" (*sucaritas*) whereas "ten courses of immoral actions" are known as "**Ten courses of evil conduct**" (*ducaritas*).

The avoidance of ten kinds of evil actions give rise to ten kinds of good action. The reason is that in avoiding an evil action, we make wise reflection such as: "this mosquito bites me to take a drop of my blood. It must be very hungry. If I can develop tolerance and loving kindness and let the mosquito go, I get great merit for donating a drop of blood and for letting it go to its family".

When we have the chance to take other's money by stealing or cheating them, we should make wise reflection: "If I take their money illegally, they will be sad and unhappy for a long time. In stealing and cheating others, immoral minds arise by many billions, depositing many billion bad kammās in my mental stream. These bad kammās will cause many bad reactions to come to me, including woeful rebirths for uncountable existences. I should have consideration for other's safety, welfare and happiness. I should be an upright person so that all the people trust me and love me".

*Be careful that wise reflection develops moral minds, and unwise reflection develops immoral minds. The **right view**, which believes in kamma and its result correctly, should be used as the **guiding-***

*star to live wisely, happily and beneficially.*

**(a) Three moral bodily actions**

- (1) *Pānātipātā-virati* – avoidance of killing animals and men,
- (2) *Adinnādānā-virati* – avoidance of stealing, cheating, robbing, etc.
- (3) *Kāmesumicchācārā-virati* – avoidance of misuse of the senses.

**(b) Four moral verbal actions**

- (4) *Musāvādā-virati* – avoidance of lying, saying the truth,
- (5) *Pisunavācā-virati* – avoidance of slandering, say friendly speech,
- (6) *Pharusavācā-virati* – avoidance of harsh speech, say sweet and pleasing words.
- (7) *Samphappalāpavācā-virati* – avoidance of vain talk, speak beneficially.

**(c) Three moral mental actions**

- (8) *Anabhijjā* – avoidance of plotting to take other's property illegally,
- (9) *Avyāpāda* – avoidance of plotting to destroy other's life and property,
- (10) *Sammādiṭṭhi* – right view, knowing and believing kamma-law.

(Note: You can ignore the Pāli words. Just know the meaning.)

• **The Procedure for Observing Pañca-Sīla together with Threefold Refuge**

The Basic training for Buddhists is to observe respectfully Pañca-Sīla together with Threefold Refuge. We can take Pañca-Sīla together with Threefold Refuge in front of a Buddha Statue or Visualize a Buddha, a monk or a virtuous teacher. It should be taken respectfully in five steps to gain great merit.

**Step 1: Asking for Permission to pay Homage**

*Okāsa Okāsa Okāsa. Oh Venerable Sir, may I pay obeisance to thee! So as to be free from all my offences, accumulated from evil deeds done bodily, verbally and mentally, I pay homage to the Triple Gem: the Buddha, the Dhamma and the Saṅgha, once, twice,*

thrice, with my joined palms on my forehead very respectfully and humbly. Owing to my deeds of merit, may I realize Nibbāna soon.

**Step 2: Asking for Pañca-Sīla together with Threefold Refuge**

Venerable Sir, I wish to observe the five moral precepts together with the Noble Threefold Refuge. Please honour me by guiding me to undertake the precepts and the Threefold Refuge.

**Bhiikkhu:** Repeat the words that I say.

**Devotee:** Yes, Venerable Sir.

**Step 3: Paying Homage to the Buddha; say three times:**

*Namo tassa Bhagavato Arahato Sammāsambuddhassa.*

(Please learn this Pāḷi of this short form of paying homage.)

**Meaning:** Homage to the Exalted buddha, the One worthy of special veneration, and the Perfectly Self-Enlightened One.

**Step 4: Taking the Noble Threefold Refuge**

*Buddham saranam gacchāmi.*

I take refuge in the Buddha.

*Dhammam saranam gacchāmi.*

I take refuge in the Dhamma.

*Samgham saranam gacchāmi.*

I take refuge in the Saṅgha.

(Learn the above three Pāḷi lines and recite repeatedly wherever you are to protect yourself and to get great merit.)

*Dutayampi Buddham saranam gacchāmi.*

*Dutayampi Dhammam saranam gacchāmi.*

*Dutayampi Samgham saranam gacchāmi.*

For the second time, I take refuge in the Buddha, the Dhamma and the Saṅgha.

*Tatayampi Buddham saranam gacchāmi.*

*Tatayampi Dhammam saranam gacchāmi.*

*Tatayampi Samgham saranam gacchāmi.*

For the third time, I take refuge in the Buddha, the Dhamma and the Saṅgha.

**Bhikkhu:** The act of taking Threefold Refuge is completed.

**Devotee:** Yes, Venerable Sir.

**Step 5: Undertaking to Observe the Five Precepts**

1 *Pāṇātipātā veramaṇi-sikkhā-padaṃ samādiyāmi.*

I undertake to observe well the precept of abstaining from killing any living being.

2 *Adinnādānā veramaṇi-sikkhā-padaṃ samādiyāmi.*

I undertake to observe well the precept of abstaining from stealing other's properties.

3 *Kāmesu-micchācārā veramaṇi-sikkhā-padaṃ samādiyāmi.*

I undertake to observe well the precept of abstaining from sexual misconduct.

4 *Musāvādā veramaṇi-sikkhā-padaṃ samādiyāmi.*

I undertake to observe well the precept of abstaining from telling lies, slandering, speaking harshly, and talking vainly.

5 *Surāmeraya-majjapamā-daṭṭhānā veramaṇi-sikkhā-padaṃ samādiyāmi.*

I undertake to observe well the precept of abstaining from intoxicating drinks and drugs.

**Bhikkhu:** Do observe the five precepts together with the Three Noble Refuges with diligence and steadfast mindfulness.

**Devotee:** Yes, Venerable Sir.

**‘Pañca-Sīla’** is a very noble, beneficial and happy way of living for lay-persons. The objective of observing five noble precepts or *Pañca-Sīla* is to abstain from “Ten Courses of Immoral Actions,” also called “Ten Courses of Evil Conduct” and accomplish “Ten courses of Moral Actions,” also called “Ten Courses of Good Conduct.” In observing *Pañca-Sīla*, we abstain from causing any harm to any living being, thus allowing all living-beings including animals to live happily without worry and without danger caused by us. So it is very noble. We also develop the best moral character.

• **The Great Benefits of Taking Threefold Refuge**

In order to enshrine the noblest Triple Gem in our hearts, we take

Threefold Refuge with the understanding of their noblest virtues and with great respect and great devotion.

When the noblest virtues of the Buddha, the Dhamma and the Saṅgha are established in our hearts, our whole body and mind become very noble; so we are nobler than ordinary people without Threefold Refuge.

Because of the noblest virtues of Triple Gem, ghosts, ogres, ogresses and even wild beasts will not attack us, and we shall surely escape from woeful rebirth and will be born in celestial realms after death.

Thus by taking Threefold Noble Refuge, we are well protected from all dangers including woeful rebirth, which is the worst danger.

Besides, we gain great merit in taking Threefold Refuge and the good karmas will bear many wonderful results in the present existence as well as in future existences.

No matter where we are born in the future, either in the human realm or in the celestial realm, we shall enjoy (1) longevity, (2) great bodily beauty, (3) great happiness, (4) great retinue, (5) great power, (6) great respect and great affection from others, (7) great fame, (8) great wisdom, (9) great wealth, and (10) great sensual pleasure.

A good evidence about the attainment of these great merits is the true story of Venerable Tisaraṇagāmaṇiya Thera.

#### • The Story of Venerable Tisāraṇagāmaṇiya Thera

One asaṅkheyya (incalculable aeon) and one hundred thousand world cycles ago, **Anomadassī Buddha** appeared in the world. A **poor man**, who looked after his two blind parents, could neither offer alms nor afford to listen to the sermon of the Buddha. However, he met the Chief Disciple of the Buddha, named **Nisabha Thera**, and took Threefold Refuge with his guidance.

At that time the life-span of human beings was one hundred thousand years. As the poor man kept Threefold Refuge well established in his heart with great respect throughout his life, he accumulated many billions of powerful moral karmas.

When he died, he was born as the **Sakka**, King of Devas, in Tāvātimsā celestial realm. During a very long period of one asāṅkheyya and one hundred thousand world-cycles, he was reborn uncountable times in celestial realms and human realm, but never was he born in woeful abodes.

Again whenever he was born, he was more outstanding than others. He was born as the Sakka for eighty existences, as the Universal Monarch for seventy-five existences, as Kings and feudal lords for uncountable existences.

At the time of Gotama Buddha in the present world, he was reborn as a rich man's son in Sāvātthi city. At the age of seven years, he was the leader of his play-mates. While they were playing, they went into a monastery. An Arahant guided them to take Threefold Refuge. As soon as the rich man's son had taken Threefold Refuge, he became an Arahant. He was well known as **Tisāraṇagāmaṇiya Thera** in Gotama Buddha's Dispensation.

(*Apa. 1, 82; Apa.ṭha.2, 39*)

• **The Wonderful Benefits of Observing Pañca-Sīla**

1. Since the bodily and verbal actions of a person, who diligently observes Pañca-sīla, are blameless and praise-worthy, **he possesses the best moral character.**
2. Since he avoids doing harm to any living being, **he brings peace and happiness to all living beings including himself.**
3. Since he can prevent gross and aggressive defilements such as greed (*lobha*), anger (*dosa*) and ignorance (*moha*) from arising in the mind, **he enjoys peace and happiness instantly.**
4. **Loving-kindness (*mettā*), tolerance (*khantī*) and compassion (*karuṇā*) bloom in a person of good morality. So his face is calm, serene and adorable. People love and respect him. So he can join any assembly of people with grace and boldness.**
5. **Pañca-sīla represents the most beautiful and attractive dress as well as the best perfume.**

*The fragrance of flowers travels not against the wind, nor the fragrance of sandal wood and perfumes, but the fragrance of the*

*virtuous person travels against the wind pervading every direction.*

*(Dhammapada 54)*

6. A virtuous person, because of mindfulness and diligence, **will succeed in business and amassing riches.**
  7. His good fame will spread far and wide.
  8. In *Akaṅkheyya Sutta* the Buddha advises a person to keep pure morality if he wishes to win adoration and respect of his companions, great wealth, great fame and high position.
  9. Morality is the Foundation for building the higher structure of concentration. The Buddha advises that to develop the four Rūpāvacara Jhānas, one should keep pure morality, and to develop the Fourfold Path-wisdom and the Fourfold Fruition-Wisdom, one should maintain very pure morality diligently.
  10. The impurities of the mind-continuum cannot be washed with the water from Ganges River or other rivers; they can be washed only with the cool clear water of morality.
  11. The burning heat in body and mind by defilements cannot be cooled down and extinguished by moon-light, star-light or pure water; it can be cooled down and extinguished only by the cooling element of morality.
  12. There is no stairway like morality to go up to celestial realms; and there is no door-way like morality to enter Nibbāna.
  13. A person with morality will be free from delusion and perplexity at the time of death, remembering the meritorious deeds that he has done.
  14. He will be reborn in a blissful realm (human-realm or celestial realm) after death.
  15. *“Ijjati bhikkhave sīlavato cetopanidhi visuddhattā”*  
*“All the wishes of a person with pure morality will be fulfilled, because his mind is pure and noble”, said the Buddha.*
- Pure Morality Leads to the Best Moral Character and World Peace
  - Pure Morality is the Crown among all our Virtues.

The young and the old should embrace Pañca-sīla, because it is good till old age. It is the beginning of all meritorious deeds and itself is the noblest meritorious deed. It is the most beautiful and most precious dress, and its unique fragrance surpasses all perfumes in fragrance.

**Morality makes the mind and the person pure and noble, and as a pure, noble person, he maintains the best moral character. A person without morality is wicked and ignoble. So morality differentiates upright persons from wicked persons.**

• **Moral character is the most important Quality of a person** according to the concept of western scholars also. They make the following statement:

***“When wealth is lost, nothing is lost;  
When health is lost, something is lost;  
When character is lost, everything is lost.”***

*“A person, endowed with morality, wisdom and justice will not do evil action under any circumstances, and will not commit injustice for the sake of fulfilling his wishes”*

*“A person, endowed with morality, retinue and wealth will be honoured and respected by all wherever he is.”*

***“Pure morality leads to happiness till old age. Well established faith and confidence in Triple Gem leads to happiness. Attainment of knowledge leads to happiness. Abstinence from all evil actions leads to happiness.”*** (Dhammapada Verses 84, 303, 333)

• **The Ideal Way of living most Happily and Creating World-Peace**

The Buddha admonished his son Rāhulā never to cause harm to any living being by mental thought, verbal speech or bodily action. This is the ideal way how we should observe Pañca-sīla. As we cause no harm to any living being, we allow all living beings, men and animals, to live safely, peacefully and happily without danger, enemies, dread, worry and anxiety. So Pañca-sīla is called **“Great offering of safety and happiness” (Mahā-dāna).**

**To cause no harm to any living being and to let all living beings live peacefully, happily, without any worry, anxiety and**



dread is “the Noblest Democratic Principle of Buddhism.” With this understanding, Pañca-sīla is embraced and practised diligently by all Buddhists, who adore justice, truthfulness, equality, peace and happiness.

**This noble democratic principle promotes non-violence, non-transgression, tolerance, loving-kindness, compassion and sympathy for all. So there are no persecution and no war in the name of Buddhism.**

As a person of pure morality abstains from all evil actions, he leads a very noble, beautiful, blameless life. So he is free from four types of danger:

- (1) He is free from the danger of being blamed by himself;
- (2) He is free from the danger of being blamed or dispraised by others;
- (3) He is free from the danger of being punished by the law;
- (4) He is free from the danger of being reborn in a woeful abode after death.

**So he can live most happily among house-holders.**

Pañca-sīla is called ‘*Nicca-Sīla*’, meaning ‘the morality that should be observed always’, and it is also known as ‘*Garudhamma Sīla*’, meaning ‘the morality that should be observed respectfully and heedfully.’

If everyone in the whole world observes Pañca-sīla diligently, we can attain lasting ‘World Peace’ right away. So Pañca-sīla is regarded as ‘the Guardian of the World’.

• **The Higher Teaching of Ten Bases of Meritorious Deeds for greater Happiness and greater Benefits**

To do good actions completely, we should perform ten meritorious actions, known as “Ten Bases of Meritorious Deeds.” These ten meritorious deeds produce so much great benefits that they should be performed at all times.

(a) **Three Dāna-group Meritorious Deeds**

1. *Dāna* – alms-giving, generosity,
2. *Pattidāna* – sharing one’s merit to others,

**3. *Pattānumodana* – rejoicing others’ good merits by saying: “*Sādhu, Sādhu, Sādhu.*”**

**(b) Three *Sīla*-group Meritorious Deeds**

4. *Sīla* – morality, observing 5, 8, 9 or 10 moral precepts,
5. *Appacāyana* – reverence to elders and holy persons,
6. *Veyāvacca* – volunteer service in wholesome deeds.

**(c) Four *Bhāvanā*-group Meritorious Deeds**

7. *Bhāvanā* – tranquillity-meditation and Insight Meditation,
8. *Dhammassavana* – listening to Dhamma sermons,
9. *Dhamma-desanā* – expounding the Dhamma,
10. *Diṭṭhiujukamma* – straightening one’s right view.

It is the same as *Sammādiṭṭhi* – the right view.

*Diṭṭhiujukamma* should be included in all three groups.

**• Brief Explanation of Ten Bases of Meritorious Deeds**

**(a) *Dāna* – Alms-giving**

It is the easiest meritorious deeds to donate one’s money in charity. Fulfilling ten noble Perfections begins with alms-giving. The nobler the receiver of donation, the greater the merit received by the doner. So Buddhists donate to the Saṃgha Community headed by the Buddha, to hospitals, to monasteries, to schools, to the needy, etc.

*As moral actions bear similar results a billionfold, if we donate as much as a banyan seed, we get the benefit greater than a banyan tree, or in other words, if we donate one dollar in charity, we shall get a million dollars in every future existence.*

To make sure that we shall get everything we need in our future journey in the rounds of births and deaths called ‘*Samāsāra*’, we should try to donate various things as much as possible.

Don’t say that “I cannot donate, because I have no money.” You can donate your food for breakfast and also for lunch to the Buddha at home in your shrine. You can eat after donating for ten to twenty minutes. Your upbringing of your children, your support to your parents and relatives also mean alms-giving. Donating even a flower to the Buddha Statue will bring great benefits including

celestial existence and celestial happiness. Try to donate first little by little to the temple, to the monastery, to the hospital, to the orphan-school, etc., always with the intention or wish: “May this donation helps me to realize Nibbāna soon.” Then you can donate more and more as you become more and more prosperous.

**(b) *Pattidāna* – Sharing Merit to others**

After performing any meritorious deed, we share our merit to all living beings, saying: “*I share my merit to all living beings. May all living beings obtain the share of my merit and be well and happy*”.

While we are sharing merits, moral minds and moral karmas arise by many billions, and our good merit is multiplied many times. Those who could rejoice our merit by saying: “*Sādhu, Sādhu, Sādhu*”, will also attain great merit. Our relatives, who died and became woeful ghosts, will be following us expecting our shared merits, and if they can say “*Sādhu, Sādhu, Sādhu*” meaning “I appreciate the good merit”, they will get great merit which can help them to become celestial beings immediately.

**(c) *Pattānumodana* – Rejoicing other’s Merits by saying ‘*Sādhu*’**

By saying “*Sādhu, Sādhu, Sādhu*” in appreciation of other’s meritorious deeds, moral minds and moral karmas arise by many billions. Besides, we also receive a good share of the merits shared by others.

In Sāvattthi city, the rich lady, named **Visākhā**, donated the great **Pubbārāma Monastery**, worth 270 million gold coins, to the Buddha and shared merit to all living beings. A lady, who was present there, rejoiced the great donation and gladly said: “*Sādhu, Sādhu, Sādhu*”, also meaning: “Well done! Well done! Well done!” When she died, she was born in a very grand magnificent mansion in Tāvātimsā celestial realm.

In Buddhism we can do many meritorious deeds without the need to spend any money, and we get very great benefits.

**(d) *Sīla* – Morality, observing 5, 8, 9, 10 Moral Precepts**

Morality is the beginning and foundation of all meritorious deeds. It represents the best way of living nobly, happily and beneficially.

By observing five moral precepts, we abstain from all the ten courses of immoral actions and accomplish all the ten courses of moral actions. So we gain very great merits, which will protect us from woeful rebirth and condition us to be reborn in celestial realms after death life after life for many existences.

In observing higher morality, we also abstain from sensual pleasure and sexual pleasure. To observe eight precepts, also called Sabbath precepts, we add the following three precepts to Pañca-sīla, also changing Precept (3) as follows.

**3 *Abrahma-cariyā veramani-sikkhā-padam samādiyāmi.***

I undertake to observe well the precept of abstaining from the ignoble practice of sexual intercourse.

**6 *Vikāla-bhojanā veramani-sikkhā-padam samādiyāmi.***

I undertake to observe well the precept of abstaining from taking food after midday till dawn the next day.

**7 (a) *Nacca gīta vādita visuka dassana*, (b) *mālāgandha vilepana dhārana maṇḍana vibhūsanatṭhānā veramani-sikkhā-padam samādiyāmi.***

I undertake to observe well the precept of abstaining from (a) dancing, singing, playing musical instruments, which are obstacles to Noble Practice, and also (b) abstaining from wearing flowers, ornaments, using perfumes and beautifying myself with cosmetics.

**8 *Uccāsāyana mahāsāyana veramani-sikkhā-padam samādiyāmi.***

I undertake to observe well the precept of abstaining from staying on any high or luxurious seat or bed.

9 In observing Nine Precepts, we add one more precept which is radiating loving-kindness to all living beings: "*May all living beings be happy and well always.*"

10 In observing Ten Precepts, we separate Precept (7) into two precepts: (a) and (b), and add one more precept: "I abstain from using money and jewellery".

If we can observe higher moral precepts, that is, eight, nine or ten moral precepts, we shall get much more merit. We can live

nobly and happily with the best morality, radiating loving-kindness to all living beings, wishing them sincerely to be free from danger, mental pain and bodily pain, and to be happy and well always. So it leads to individual peace as well as to ‘World Peace.’

**(e) *Appacāyana* – Reverence to Elders and holy Persons**

Subduing our pride, we should pay respect to elders, parents, teachers, monks, nuns and holy persons. We get great merit by doing so. It is a great blessing to respect those worthy of respect. We should bend down our head in respect when we pass in front of them.

*A person, who is in the habit of constantly honouring and respecting the elders, can increase his four blessings: longevity, beauty, happiness and good health.* (Dhammapada 109)

**(f) *Veyāvacca* – Volunteer Service in wholesome Deeds**

Giving volunteer service in wholesome deeds is more meritorious than alms-giving. Volunteer service in the affairs of Triple Gem, parents and teachers amount to great volunteer meritorious deed as well as **character-morality** (*cāritta-sīla*).

Performing the respective duties of parents, sons and daughters, teachers, students, etc., as prescribed by the Buddha, also amount to volunteer meritorious deed and character-morality. If we perform the volunteer service with noble enthusiastic volition or intention, we shall gain great merit and great benefits.

**During the time of Kassapa Buddha**, in a monastery on the bank of Ganges River, a monk was sweeping the ground, putting the rubbish together. He called a novice, who was playing near-by, three times to come and throw away the rubbish into the river. The novice pretended not to hear and kept on playing. The monk beat the novice’s head with the long-handled broom.

The novice wept, scooped the rubbish into a basket, and went to the bank of the Ganges river. When he saw the tides and the waves coming up with great force, filling the whole banks of the river, he prayed and made a wish: “As the Ganges river is filled with great mass of water, let my mind be filled with great wisdom in my

future existence. May I be able to ask very profound questions, which cannot be answered by learned persons.”

The monk also came to the bank of the river and heard the prayer and the wish of the novice. So he also prayed and made a wish: “As the great Ganges river is overflowed with great mass of water, may my mind be overflowed with great mass of wisdom in my future existences as the result of my great merit of observing bhikkhu-morality and performing volunteer meritorious deeds. And may I be able to answer all the profound questions, asked by the future learned person of this present novice.”

When they passed away, they were reborn as celestial beings in Tāvātimsā realm. During the Dispensation of Gotama Buddha, the former novice was reborn as **King Milinda** with great wisdom, and the former monk was reborn as **Venerable Nāgasena**, who later became an Arahant with very great wisdom.

When King Milinda asked profound questions to learned persons in his country, they could not answer and left the country in shame. When Venerable Nāgasena came to King Milinda’s country, he could answer satisfactorily all the questions asked by King Milinda. Their questions and answers were published as a well known book, entitled ‘**Milinda Paññā**’.

So after performing a volunteer meritorious deed or any other meritorious deed, if we pray and make a wish, even profound wishes to have great wisdom, can be fulfilled by the power of the great merit of the meritorious deed. This is great news!

(g) *Bhāvanā* – Meditation

There are two types of Buddhist Meditation, namely:

(1) *Samatha Bhāvanā* = Tranquillity Meditation,

(2) *Vipassanā Bhāvanā* = Insight Meditation,

(1) ‘*Samatha*’ means ‘Tranquillity, calm, serene, peaceful’.

Tranquillity meditation develops mental concentration by subduing and temporarily eliminating *hindrances (nīvaraṇas)*, which are arisen defilements in the mind that defile, debase, inflict and agitate the mind to be restless and wandering.

The Buddha taught 40 Subjects of Tranquillity Meditation, comprising ten Kasiṇa Meditations, ten Meditations on Foulness (*Asubha*), ten Recollections (*Anussatis*), four Sublime Living Meditations (*Brahma-Vihāras*), Meditation on Perception of Loathsomeness of Food, Meditation on Defining the four Primary Elements and four Meditations on Immaterial Sphere (*Āruppas*). All the 40 meditations can give rise to the Right Concentration (*Sammāsamādhi*) and they are very beneficial.

Among the 40 meditation-subjects, Mindfulness of Breathing (*Ānāpānassati*) is the foremost. It can develop the Four Rūpāvacara Jhānas (mental absorptions). If one practises well to gain mastery in developing the jhāna, one can remain in jhāna-attainment for one hour, two hours, ... up to seven days at a time, living in great bliss, much superior to sensual pleasure.

When the mind is concentrated to jhāna-concentration, the mind becomes pure and very powerful, radiating very brilliant and penetrative light, which enables meditators to see near and far-away objects as well as the internal organs of oneself and of others with closed eyes. It helps meditators to discern ultimate realities, comprising ultimate materialities, consciousnesses and mental factors, and define each of them with respect to its characteristic, function, manifestation and proximate cause.

After developing four rūpāvacara jhānas in Mindfulness of Breathing, the meditators can undertake the remaining meditation-subjects easily and successfully. They can undertake all the ten kasiṇa meditations, developing four rūpāvacara jhānas as well as four arūpāvacara jhānas. They may proceed further, if they wish, developing the eight jhānas skilfully in fourteen ways on eight kasiṇas with the exception of light-kasiṇa and space-kasiṇa as taught by the Buddha; *then they can attain the seven supernormal knowledges (Abhiññā)*.

As jhāna-minds are much more powerful than sense-sphere moral minds, which arise in performing dāna-group meritorious deeds and sīla-group meritorious deeds, the jhāna moral kammās are also much more powerful than sense-sphere moral kammās,



which give rise to human existences and celestial deva existences after death, whereas rūpāvacara moral kammās with great happiness will produce rūpa-brahmā existences and arūpāvacara moral kammās will produce arūpa brahmā existences with very long life-spans and great happiness.

(2) Vipassanā Meditation is concerned with developing ten Insight Knowledges (*Vipassanā-ñāṇas*) and fourfold Path-Wisdom (*Magga-ñāṇa*) which is the most powerful wisdom as it can totally eliminate all defilements (*kilesās*), which are the root-causes of all evil actions and all suffering in every living being except Noble Persons and also in the whole world.

Vipassana meditation is also concerned with reflecting mainly on three characteristic marks of existence in many special ways to develop ten insight knowledges.

As all mentalities and materialities, which make up our minds and bodies, are arising and perishing extremely rapidly and incessantly, they possess the following three characteristics of existence.

- (i) *Anicca-lakkhaṇa – the characteristic of impermanence* as all mentalities-materialities perish soon after they arise due to causes,
- (ii) *Dukkha-lakkhaṇa – the characteristic of suffering*, because to be tortured continuously and incessantly by the rapid dissolution and perishing of our cherished mind and body really amount to suffering,
- (iii) *Anatta-lakkhaṇa – the characteristic of not-self*, because when all mentalities-materialities that constitute mind and body perish, nothing remains to be called soul, self, ego, atta or person.

These three characteristics of existence represent the object of vipassanā meditation. By reflecting on them in several ways, meditators can develop ten insight knowledges. Then, *gotrabhu*, the consciousness that cuts the worldly-lineage of the meditator to form the holy-lineage, arises and points the way to Nibbāna. Then Sotāpatti-path-consciousness and its Fruition-consciousness arise taking Nibbāna as their object. The meditator becomes a



**Stream-Winner, who can enjoy the eternal peace and unique bliss of Nibbāna right away. As a noble person, a Stream-winner will never be reborn in the woeful abodes. He will become an Arahant (Perfect Person) in due course without further meditation.**

*Better than absolute sovereignty over the whole earth,  
better than going to celestial realms and Brahma realms,  
better than even to be a Sakka, the King of devas, is to be a  
Stream-Winner. (Dhammapada 178)*

#### **(h) *Dhamma-savana* – Listening to Dhamma Sermons**

Listening to the Dhamma discourses and reading good Dhamma books increase our knowledge and understanding of Buddhism. Even if we understand one word like '**Right View**' and put it into practice, we gain great benefit.

Even if we hear the Dhamma that we have heard before, but now it is explained from different points of view, we can understand more clearly than before.

**We can drive away sceptical doubt about the Dhamma and develop greater faith and confidence in the Dhamma.**

We can dismiss wrong views and develop **the right view**, which is the best guiding star to live rightly and most beneficially.

As the Dhamma can drive away defilements, we can listen to the sermon with clear moral minds, acquiring billions of good karmas. The most important books to learn are "**The Essence of Buddha Abhidhamma**" and "**The Essence of Visuddhi Magga**", written by Dr. Mehm Tin Mon, which are easy to learn.

**While the Buddha was preaching a sermon to a great audience** by the side of Gaggarā lake in Sampā country, **a little frog** from the lake came on land and listened to the sermon. Of course, it didn't understand a word. But it was listening respectfully to the pleasant Dhamma-voice of the Buddha. So it was developing moral minds and moral karmas by many billions every second.

At that moment a cowherd came by and put down his stick or goad on the head of the little frog. The frog died and immediately became a celestial *deva* in Tāvātimsā realm. The *deva* remembered

his former frog-existence listening to the sermon. So he came down to near Gaggarā Lake with its celestial mansion, and paid homage to the Buddha.

As the Buddha knew everything, he made the *deva* and the celestial mansion visible to the audience. He asked the *deva*: “Who are you?” three times. The *deva* also answered three times: “I was a little frog in Gaggarā Lake. While I was listening respectfully to the Buddha’s sermon, a cowherd put down his stick or goad on my head. So I died and became a celestial *deva* in Tāvātimsā realm.”

The whole audience were amazed and delighted to know that they could be born as celestial beings in great jewel mansions by listening to the Dhamma. So they listened to the Buddha’s sermon more attentively. The Buddha continued preaching and at the end of the sermon, 84000 people and the frog-deva were enlightened as Stream-Winners. **This attainment is the greatest benefit and best attainment in life.**

(i) ***Dhamma-desanā* – Expounding the Dhamma**

The Teachings of the Buddha, called the Dhamma, is truly one of the Three Noblest and most Precious Jewels in the world. So it is included in the noblest ‘**Triple Gem**’ and ‘**Three most Precious Jewels**’, meaning the Buddha, the Dhamma and the Saṅgha.

The ‘**Nine Supramundane Dhammas**’, comprising ‘**four Path-Wisdoms, four Fruition-Wisdoms and Nibbāna**’ are really the noblest Dhammas, because they can eradicate all defilements and give rise to eternal peace and unique happiness as well as the attainment of Arahatsip, which is the highest and noblest attainment in life.

The noble teachings of the Dhamma to the people offer them the comprehensive understanding of the Dhamma, which is the most important and most beneficial knowledge in life, and if they can put this valuable knowledge into practice, they can develop the best moral character, the highest mental culture, avoiding all evil actions that cause harm to any living being and performing ten bases of meritorious deeds, thus acquiring great merit and billions of good kammās. These good kammās will prevent them from

being born in woeful abodes and will condition them to be reborn in blissful realms life after life, and finally will support them to become enlightened as Stream-Winners, who will become Arahants in due course. This will be their most satisfactory and best attainment in life.

So the Buddha states that “the appearance of the Dhamma in the world is for the welfare and happiness of all living beings” and that “the gift of Dhamma excels all other gifts.”

Thus the Dhamma can really give rise to “individual peace and happiness” as well as “World Peace and Worldly Happiness” right away in this very life.

So we should exert great effort to learn the Dhamma, practise the Dhamma and expound the Dhamma to the world for the greatest benefits, welfare and happiness of all living beings including ourselves!

(j) *Diṭṭhijukamma* – The Right View Knowing Kamma and its Result

*Diṭṭhijukamma* or the Right View, knowing the Law of Kamma as well as kamma and its result, is the most important deed among the ten bases of meritorious deeds. The reason is that if one is ignorant of the Law of Kamma, one cannot differentiate between good and evil, and one lacks moral shame and moral dread; then one is ready to perform all evil actions.

*The Wrong View* (*micchādiṭṭhi*) causes unarisen evil actions to arise, multiply the evil deeds that have already arisen, and will condition woeful rebirths to arise life after life after death. The wrong view has no equal in causing unarisen evil deeds to arise, in multiplying evil deeds that have already arisen, and in conditioning woeful rebirths to arise in woeful abodes.

*The right View* (*sammādiṭṭhi*) causes unarisen good deeds to arise, multiply the good deeds that have already arisen, and will condition blissful existences to arise life after life after death. The right view has no equal in causing meritorious deeds to arise, in multiplying meritorious deeds that have arisen, and in conditioning

*blissful rebirths to arise in blissful realms.*

Thus only if one understands kamma and its result, known as the Law of Kamma, and makes the right view as the guiding star in life, shall one be able to lead a happy and beneficial life.

*Diṭṭhi*jukamma or the Right View should be included in all three groups of meritorious deeds, because one will perform *dāna*, *sīla* and *bhāvanā* only if one has the right view about kamma and its effect.

The **Dāna-group** represents *alobha* (greedlessness) and opposes *lobha* (greed) and *macchhariya* (stinginess). It is compared to the legs.

The **Sīla-group** represents *adosa* (angerlessness) and opposes *dosa* (anger) and *issā* (jealousy). It is compared to the body.

The **Bhāvanā-group** represents *amoha* (wisdom) and opposes *moha* (ignorance). It is compared to the head.

To have a complete set of legs, body and head, one must perform all the three groups of meritorious deeds.

## CHAPTER [ 11 ]

### THE HIGHEST MUNDANE DEVELOPMENT OF THE MIND

- The Highest Teaching of The Noble Eightfold Path

*“The only Path that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right Path, and to the realization of Nibbāna is the Noble Eightfold Path.” (Mahā Satipaṭṭhāna Sutta)*

One of the noblest and most important discovery of the Buddha is the discovery of the Noble Eightfold Path, consisting of eight mental factors as eight Path-factors, which can be classified as the Noble Threefold Training of Morality, Concentration and Wisdom.

- Brief Description of The Noble Eightfold Path, consisting of the Noble Threefold Training

- (1) The Noble Training of Wisdom (*Paññā-sikkhā*)

- 1. *Sammā-diṭṭhi* – the right view (*Paññā-cetasikā*)

It is the right penetrative understanding of the Four Noble Truths.

- 2. *Sammā-saṅkappa* – the right thought (*vitakka-cetasika*)

It applies the mind onto ultimate realities which constitute the Four Noble Truths.

- (2) The Noble Training of Morality (*sīla-sikkhā*)

- 3. *Sammā-vācā* – the right speech (*sammā-vācā cetasika*)

It is the speech which abstains from lying, slandering, harsh speech and frivolous talk.

- 4. *Sammā-kammanta* – the right action (*sammā-kammanta*)

It is the action which abstains from killing any living being, stealing others' properties, and misuse of the senses such as sexual misconduct and consuming intoxicating drinks and drugs.

- 5. *Sammā-ājīva* – the right livelihood (*sammā-ājīva*)

It is the livelihood which abstains from three evil bodily actions and four evil speeches.

**6. *Sammā-vāyāma* – the right effort (*virīya-cetasika*)**

It is the four supreme efforts mentioned on page 235.

**7. *Sammā-sati* – the right mindfulness (*sati-cetasika*)**

It is the four Foundations of Mindfulness mentioned on page 234.

**8. *Sammā-samādhi* – the right concentration (*ekaggatā*)**

The right concentration, according to *Mahāsatipaṭṭhāna Sutta*, is the concentration associated with 4 *rūpāvacara jhānas*.

The right concentration, according to *Visuddhi Magga*, can be extended from the neighbourhood concentration to the concentration associated with four *rūpāvacara jhānas* and four *arūpāvacara jhānas*.

To undertake the Noble Threefold Training and fight against the internal worst enemies called ‘defilements’ is the hardest and noblest battle in life that we should launch without fail and without delay with enthusiasm, boldness, faith and confidence in the Buddha and the Dhamma.

**• Cultivating the Higher Morality for Overall Purity**

Bhikkhus have to cultivate *Catupārisuddhi-Sīla*, the higher morality for overall purity, consisting of the four major moralities mentioned below.

**(a) Cultivating Pātimokkha-saṁvara Sīla**

Bhikkhus abide by 227 training precepts very respectfully with faith (*saddhā*).

Lay-persons, in practising meditation in a meditation-centre, should develop the higher morality (*adisīla*) by diligently cultivating the **fourfold morality for overall purity**. Lay-devotees should observe eight or nine precepts of **Sabbath Morality**, called *Aṭṭhaṅga-Sīla* or *Navaṅga-Sīla*. Eight or Nine Precepts are described on page 260.

**(b) Cultivating Indriya-saṁvara Sīla**

It is guarding the six sense-faculties (eye, ear, nose, tongue, body, mind) with mindfulness so that they are not invaded by covetousness, ill-will and other defilements.

When a sense-object appears in the eye-door, the meditator just take note: "seeing, seeing", without taking note of the detailed features of the object, which will give rise to defilements. Similarly,

when some sound appears at the ear-door, just note "hearing, hearing"; when some smell appears at the nose-door, just note: "smelling, smelling", and so on.

**(c) Cultivating Ājīvapārisuddhi Sīla**

It is leading the right livelihood by means of energy, avoiding evil actions, evil speeches and wrong livelihood that causes harm to any living being.

**(d) Cultivating Paccaya-sannissita Sīla**

It is using requisites by reviewing them with understanding or wisdom so that defilements do not arise. When the meditator is taking food, he reflects: "I am taking this food neither for pleasure nor for beautifying my body. It is for getting rid of hunger and for maintaining good health to meditate well."

When he is wearing clothes, he reflects: "I am wearing these clothes not for boasting nor for looking beautiful, but just for protecting myself from heat and cold, insect-bite and for looking decent;" and so on.

**• Keeping Pure Morality is a Great Attainment in Life**

The Objective of the training of morality is to cultivate '**pure morality**' (*sīla-visuddhi*). Since the bodily actions and verbal actions of a virtuous person with pure morality are faultless, blameless and praise-worthy, he possesses the **best moral character**.

As his mind is free from gross, violent defilements and he can live with moral minds most of the time, he enjoys peace, serenity and true happiness most of the time. Since he has acquired many billion moral kammās, he will be reborn in blissful realms for uncountable existences in the future. That he will escape from woe-ful rebirth for uncountable existences is also a good reason to live happily.

Moreover, people and *devas* (celestial beings) will love him. If he undertakes tranquility-meditation, he will easily attain jhānas. The Buddha said: "*Whatever a person of pure morality wishes to attain, he will get it, because his mind is pure*".

***Thus 'pure morality' is a great attainment in life. Pure***

***morality is the root-causes of all worldly happiness and supramundane happiness. It is the noble foundation of meditation.***

• **Development of the Mind to Attain Jhānas and Supernormal Powers**

The minds of worldlings are usually overwhelmed by defilements, including five **Hindrances** (page 229), which make the mind restless, wandering and not powerful.

*"The mind is very subtle and delicate and very hard to see. It moves lightly and swiftly from one sense-object to another and lands wherever it pleases. It is difficult to control the mind, but the wise should control and tame the mind. A well-tamed mind brings human happiness, celestial happiness, and Brahma happiness."* (Dhammapada 35, 36)

In **Samādhi Sutta**, the Buddha exhorted bhikkhus to develop the *right concentration (sammāsamādhi)* to see the ultimate realities and the Four Noble Truths as they really are. (S. 2, 12; S. 3, 363)

***"Samādhim bhikkhave bhāvētha samāhito Bhikkhave bhikkhu yathābhūtaṃ pajānāti."***

***"O bhikkhus, try to develop mental concentration. The bhikkhu, who has developed the right concentration, will be able to see ultimate realities and the Four Noble Truths clearly and correctly as they really are."***

'**Mental Concentration**' (*Samādhi*) is the profitable unification of the mind on a sense-object, or the harmony of consciousness and its associated mental factors in focusing on a sense object.

The Buddha knew that the mind can be controlled and tamed by undertaking '**Tranquillity Meditation**' (*Samatha-bhāvanā*), and he taught 40 subjects of tranquillity meditation. Among these 40 subjects, '**Mindfulness of Breathing**' (*Ānāpānassati*) is the foremost and taught in many meditation centres.

The Buddha's teaching is very scientific and logical, always in terms of causes and effects, including practical aspects. He knew why naked minds cannot see ultimate realities; it is because the



mind is blinded by *ignorance (moha)* and five *hindrances (nivarāṇas)*, not to see the true nature of sense-objects, not to know what is good and bad, and not to be able to develop moral minds, *jhānas* and *maggas*.

In undertaking tranquillity meditation, moral minds, associated with 33 mental factors, including five neutral mental factors, called '**jhāna-factors**', are developed continuously.

• **Five Jhāna Factors Inhabit Hindrances from Arising**

- (1) *Vitakka* – initial application; it applies the mind to the meditation-object and inhabits sloth and torpor from arising;
- (2) *Vicāra* – sustained application; it keeps on applying the mind to the meditation-object again and again so that one observes the meditation-object discursively; it also inhibits *sceptical doubt* from arising.
- (3) *Pīti* – joy, rapture or pleasurable interest in the object; it inhibits *ill-will* from arising;
- (4) *Vedanā* – feeling which occurs in five types. The two types that occur in *jhāna* are:
  - (a) *Sukha* – pleasant feeling, bliss or happiness,
  - (b) *Upekkhā* – neutral feeling, i.e. neither pleasant nor painful feeling. *Sukha* inhabits *restlessness* and *remorse* from arising.
- (5) *Ekaggatā* – concentration (*samādhi*) or one-pointedness of the mind. It inhibits sense-desire from arising.

When the *jhāna-factors* are well-developed, they can totally inhabit the *hindrances* not to arise in the mind. **Then the access or neighbourhood concentration (*upacāra-samādhi*)** is attained. When the *jhāna-factors* are fully developed, the first *rūpāvacara jhāna* arises.

• **The Purpose and Objective of Developing Concentration**

The **Purpose** of developing concentration is:

- (1) To train, culture and develop the mind;
- (2) To inhabit and drive away the hindrances and other defilements from the mind, thus purifying the mind;

- (3) To develop and strengthen jhāna-factors, thus building up concentration;
- (4) **To accomplish the Training of Concentration (*Samādhi*)** as part of the Noble Threefold Training;
- (5) To perform great meritorious deeds and to accumulate many billions of jhāna-kammās, which can condition one to be re-born in Brahma-realms after death;
- (6) To enjoy the physical well-being and the mental well-being, which is much superior to sensual pleasure;
- (7) To make the mind pure, calm, peaceful and very powerful to discern ultimate realities as they really are.

**The Objective of developing concentration is to attain the right concentration (*sammāsamādhi*) and the purity of the mind (*citta-visuddhi*).**

The right concentration is equivalent to the concentration associated with the fourfold or fivefold *rūpāvacāra jhānas* according to *Mahāsatipaṭṭhāna Sutta*.

According to *Visuddhi Magga*, however, the right concentration and the purity of the mind is equivalent to the access concentration or to the concentration of any one of the four/five rūpāvacāra-jhānas and the four arūpāvacāra-jhānas.

The best concentration to be used for vipassanā-meditation is the fourth rūpāvacāra-jhāna concentration in the fourfold rūpāvacāra method. So in tranquility-meditation, we should try to develop the fourth rūpāvacāra-jhāna.

• **Undertaking Mindfulness of Breathing<sup>36</sup> (*Ānāpanassati*)**

**(a) The Four Basic Steps of Mindfulness of Breathing**

There are four basic steps in practising *Ānāpanassati* systematically. The meditator should sit comfortably either cross-legged or in any preferable posture on a cushion or a seat. He should keep

---

36. “*The Essence of Visuddhi Magga*”, Vol. I,  
by Dr. Mehm Tin Mon, pp. 147-161.

his body and head erect while relaxing all muscles. He should close his eyes well so that no light gets into the eye. He should always breathe normally, taking notice of the in-breath and the out-breath.

He should always keep his mind and awareness at the two nostrils and the upper lip just below the two nostrils. He should take note of the touching of the in-breath and the out-breath at the tip of the nostrils or at the upper lip. If the touching of the breath at the nostrils are not distinct, he should focus his attention only on one nostril. The touching of the breath around the nostril will become more and more distinct gradually.

Then he focuses his attention at the most distinct point of the touching of the breath either at one nostril or the upper lip, and try to be aware of the in-going breath and the out-going breath by the gentle touch of the breath at the touching point, without following the breaths either inward or outward.

**(b) First Step: Awareness of the In-breath and the Out-breath**

*The first important step in mindfulness of breathing is to be constantly aware of the in-breath and the out-breath by their gentle brushing either at the nostril or at the upper lip just below the nostril.*

*Only if the meditator practises Ānāpānassati by establishing his mindfulness on the breath at the point of distinct contact with the in-breath and the out-breath, will the Ānāpānassati concentration and meditation be accomplished in him. (Visuddhi. i, 271)*

An important requirement is to focus the mind on the breath at the point of contact only, and not to follow the breath as it goes into the nostril or it goes out of the nostril. If he follows the breath, his mind will not be at the state of one-pointedness and consequently his progress in developing the concentration will be delayed.

For the same reason he should not take note of any bodily sensation such as pain, itch or numbness that arises during meditation. Since the mind can be aware of only one thing at a time, the meditator will not be aware of anything else if he can focus his mind well on the meditation subject. If the pain becomes unbearable, he can change his posture gently to relieve the pain while still

focusing his attention on the in-breath and the out-breath, which is his meditation-subject.

He must keep his mind constanly focused on the in-breath and the out-breath without allowing the mind to wander out to other sense-object. In case it has wandered out, he must bring it back to the meditation-subject as soon as he notices it. In case the meditating mind does not remain fixed calmly on the subject of the in-breath and the out-breath and is very restless, the **Counting Method** should be used as directed in Great Commentaries.

### **(c) The Counting Method to Control the Mind**

If the mind is restless or wandering, the meditator should count his breath as follows to control his mind.

1. In-breath, out-breath – one,
2. In-breath, out-breath – two,
3. In-breath, out-breath – three,
4. In-breath, out-breath – four,
5. In-breath, out-breath – five.

He may count not less than five and not more than ten. He may count one to five or one to eight again and again. He should make a determination to keep his mind calmly fixed on the in-breath and the out-breath while counting one to five or one to eight, without letting his mind wander away towards various external objects. He should not also allow any thought to arise and to come in.

As he reflects on the breath by counting, his meditative mind will gradually remain fixed calmly on the object of the in-breath and the out-breath by the power of the counting method.

When the mind remains calmly fixed on the meditation-subject for one hour continuously, he can stop counting and continue to be aware of the in-breath and the out-breath without counting. If he can focus his mind continuously on the in-breath and the out-breath for one hour without counting at every sitting for meditation, he can proceed to the second step.

### **(d) Second Step: Awareness of the Lenght of Breath**

While we are aware of the in-breath and the out-breath by their

gentle brushing at the touching point of the breaths with the nostril or the upper lip, we also take note of the length of the in-breath and the out-breath. If we are breathing quickly, we take the length to be short; if we are breathing slowly, we take the length to be long.

The length of the in-breath should be equal to the length of the out-breath. This will greatly help the development of mental concentration. The meditator should always breathe normally. He should not intentionally make the breath either long or short.

The length of the breath should also be taken note in the third step. Generally the length of breath changes from time to time during meditation. Whatever the length of breath may be, the in-breath and the out-breath should be equal in length.

### **(e) Third Step: Awareness of the Whole Breath**

When the meditator is calmly and firmly conscious of the length of breath for one hour at every sitting in meditation, he should proceed to the third step. In the third step he should be aware of the beginning, the middle, and the end of the whole breath.

He should not try to note thus: “This is the beginning, this is the middle, this is the end.” Neither should he label the breath as “beginning, middle, end.” If he tries to do so, he may jeopardize the concentration. If he cannot meditate without labelling, then he should just label as “in-breath, out-breath.”

All he need to do is to be mindfully aware of the whole in-breath and the whole out-breath from the beginning to the end by the touch of the breath at the tip of the nostril or at the upper lip.

He should not follow the breath as it goes into the body or out of the body. He should not take the breath that touches the nostril as the beginning, the breath that reaches the chest as the middle, and which arrives at the navel as the end when he breathes in.

Similarly, when he breathes out, he should not regard the navel, the chest, and the nostril as the points to mark the beginning, the middle and the end of the breath. He must focus his mind only on the breath that is touching the tip of the nostril or the upper lip, thus keeping the mind at one point, that is the point of contact.

**(f) Fourth Step: The Disappearance of the Breath**

As the meditator watches the in-going breath and the out-going breath to be aware of the beginning, the middle, and the end of the whole in-breath and the whole out-breath for many sittings, his breathing becomes more and more gentle and subtle. The gross in-breaths and the gross out-breaths gradually cease, and his consciousness arises with the subtle in-breath and the subtle out-breath as its object. And when that has ceased, it goes on arising with the successively subtler breaths as its object. How?

Suppose a man strikes a bronze-bell with an iron-bar. Immediately a loud sound arises, and his consciousness will arise with the loud sound as its object. After that, his consciousness will arise with the subtle sound as its object. And when that has ceased, his consciousness will go on arising with the successively subtler sound as its object. This is how it should be understood.

For while other meditation-subjects become clearer at each higher stage, *Ānāpānassati* does not. In fact, as he goes on developing it, it becomes more and more subtle for him at higher stages, and it even becomes to the point at which it is no longer manifest or distinct.

If the breaths do not become subtle even when he can concentrate his mind on the whole breath clearly, being aware of the beginning, the middle and the end of the breath for one hour or more at every sitting, he should make a mental wish: “May my gross breath be calm,” and strive on to be mindfully aware of the beginning, the middle and the end of the whole breath.

Gradually the breath will become smooth, subtle and calm by itself. He should not purposely make the breath calm and subtle; he will slowly gasp for air and become tired. He will jeopardize his concentration.

If the breath becomes subtle by itself and the mind is calm on it, most meditators, by the power of meditation, are no longer aware of the head, the nose and the body; there exist only the breath and the mind which is conscious of the breath. At that moment, “I”, “you”, “he” cannot be found.

Then he will need more powerful mindfulness to concentrate his

mind on that subtle breath very attentively. At that stage very powerful mindfulness that fixes the mind on the meditation subject and very powerful wisdom that clearly apprehends the subtle breath are very essential.

While he is striving so, sometimes the in-breaths and the out-breaths are no longer distinct. He can no longer find the breath which seems to disappear. In that case, he should fix his mind at the place where he has apprehended the breath, bearing in mind that he is still breathing.

As he gives his attention in this way, the breaths will reappear after no long time. Then he keeps on fixing his attention on the whole in-breath and the whole out-breath by their gentle brushing at the touching point.

### **(g) The Appearance of Meditation-Signs**

The natural in-breath and out-breath are taken as the **‘Preparatory sign’** (*Parikamma-nimitta*). The grey dirty image like cigarette-smoke that appears at a high degree of mental concentration is also regarded as the preparatory sign.

A white image like cotton or silk-cotton that appears at a higher degree of concentration is called the **‘Aquired sign’** (*Uggaha-nimitta*). This is a general description. The image of other colours or shapes may also appear.

As the concentration rises, the image may become very clear and bright like the evening star. This image is taken as the **‘Counter sign’** (*Paṭibhāga-nimitta*). Again this is a general description.

In **Visuddhi Magga** it is described that the meditation sign is not the same for all people. It appears to some producing a soft touch like cotton-wool, silk-cotton or a breeze. To some the sign appears like a star, a ball of ruby or a ball of pearl; to some it has a harsh touch like a cotton-seed, or a pin made of wood; to some it is like a long string, or a wreath of flowers, or a crest of smoke; to others it is like a spread out cobweb, a film of cloud, a lotus flower, a chariot-wheel, the disc of the moon or the disc of the sun.

The meditation-sign appears differently in different people due to

the difference in perception, for it is born of perception, originated by perception, sprung from perception. Therefore, it should be understood that when it appears differently, it is because of the difference in perception.

For a person, who had done *Ānāpānassati* in a previous life, the meditation-sign starts to appear while he is focusing on the whole breath or while he is meditating on very subtle breath. But the initial sign is not stable and firm yet. So the meditator should ignore it and keep on focusing on the in-breath and the out-breath.

For most people, the meditation-sign appears while the meditator is focusing on the mild subtle breath which reappears after it has gone to be no longer distinct. Again the meditation-sign is not stable yet. The meditator should not pay attention to it. He should strive on to be mindful of the breath. When the breath and the sign becomes identical and indivisible, he is aware of the sign while he is trying to be aware of the breath and vice versa. This is the right form.

However, for some meditators the sign does not appear at the place where the breath touches the nostril or the upper lip. It appears a little further apart or about one foot from the tip of the nose. It may also appear on the forehead or in other places.

In this case the meditator should not pay attention to the sign. He should focus his attention on the breath at the point of contact. When his concentration attains full strength, the sign will appear at the point of contact and become indivisible from the breath.

### **(h) The Arising of Fourfold Jhānas**

When the meditation sign and the breath are identical and indivisible, the meditator should fix his mind on the sign; and so from now on his development proceeds by way of fixing. He should put away extraneous aspects, and anchor his mind upon the in-breath and the out-breath.

From the time the counter-sign appears, the hindrances (*nīvaraṇas*) are suppressed, the defilements subside, his mindfulness is established and his mind is concentrated in **access concentration** (*upacāra-*



*samādhī*).

He should not give attention to the meditation-sign for its colour. He should guard it as carefully as a king's chief queen guards the embryo of a universal monarch. He should make the sign grow and improve with repeated attention. When his mind remains fixed on the meditation-sign for one hour, two hours, or more, he is said to attain the **first rūpāvacara jhāna**.

To make it sure, after coming out of the jhāna, he should look with closed eyes at his heart to see his life-continuum consciousness (*bhavaṅga-citta*), which appears like a star. The life-continuum functions as the mind-door. The meditation-sign and the first rūpāvacara jhāna appears in his mind-door. If he can discern the **five jhāna-factors** distinctly which associate with the first rūpāvacara-jhāna, then it is sure that he attains the **first rūpāvacara jhāna**.

#### **(i) Mastery of the Jhāna in Five Ways**

When a beginner has reached the first jhāna, he should enter upon it often without reviewing it much. For the first jhāna-factors occur crudely and weakly in one who reviews it much. Consequently they do not become conditions for developing higher jhānas. While he is endeavouring for the unfamiliar higher jhāna, he falls from the first jhāna and fails to reach the second jhāna.

Here the Blessed One gave the simile of a stupid mountain cow with no knowledge of pasture-fields and no skill in walking on craggy mountains. It might occur to her thus: "How if I were to go to a place I have never gone to, eat grass I have never yet eaten, drink water I have never yet drunk".

And if she were to lift the hind leg without planting her fore leg firmly, she would fall down and would not get to the place where she had intended to go, neither would she easily get back to her original place.

**Therefore, the meditator should acquire mastery in five ways first of all with respect to the first jhāna.**

1. *Āvajjana vasiṭā* – mastery in advertizing; it is the ability to discern the five jhāna-factors skilfully.

2. *Samāpajjana vasiṭā* – mastery in attaining; it is the ability to enter the jhāna quickly.

3. *Adiṭṭhāna vasiṭā* – mastery in resolving; it is the ability to remain in jhāna for as long a time as he has resolved to stay.

4. *Vuṭṭhāna vasiṭā* – mastery in emerging; it is the ability to emerge from the jhāna at the time he has determined to emerge.

5. *Paccavekkhaṇa vasiṭā* – mastery in reviewing; it is the ability to review the jhāna-factors quickly by reducing the number of bhavaṅga cittas between cognitive series.

### (j) The Second Rūpāvacara Jhāna

When the meditator has acquired mastery in five ways with respect to the first jhāna, he can consider the faults in this now familiar jhāna after emerging from it. As he views the jhāna-factors, with mindfulness and full awareness, he finds *vitakka* and *vicāra* to be gross and weak while *pīti*, *sukha* and *ekaggatā* appear to be fine and calm.

So he reflects that the first jhāna is close to the enemies (*nīvaraṇas*) due to *vitakka* and *vicāra*, and it is less calm and less blissful than the second *rūpāvacara jhāna* which has only *pīti*, *sukha* and *ekaggatā* as its jhāna-factors.

Thus he cuts off his attachment to the first jhāna, brings to mind the counter-sign of *Ānāpānassati* and focuses on it without allowing *vitakka* and *vicāra* to arise in the mind. He does so with the purpose of abandoning the gross jhāna factors and developing the peaceful jhāna-factors, knowing that “now the second *rūpāvacara jhāna* will arise.” He develops the three stages of meditation in the normal order of preparatory meditation, neighbourhood-meditation and absorption-meditation. The culmination of this meditation is the attainment of the second *rūpāvacara jhāna*.

When the mind remains fixed on the counter-sign for one hour, two hours or more, he attains the second jhāna. When he examines the jhāna-factors, he finds *vitakka* and *vicāra* to be absent, and only *pīti*, *sukha* and *ekaggatā* to be present. He practises to acquire mastery in five ways with respect to the second jhāna.

**(k) The Third Rūpāvacara Jhāna**

Then on emerging from the now familiar second jhāna, he considers the flaws in it thus: “This jhāna is threatened by the nearness of *vitakka* and *vicāra*. Besides rapture (*pīti*) is a form of mental excitement, so it appears to be gross and weak whereas bliss (*sukha*) and one-pointedness (*ekaggatā*) appear to be calm and blissful. Because of rapture, the second jhāna is gross and weak, and less calm and less blissful than the third rūpāvacara jhāna.

Thus he cuts off his attachment to the second jhāna, and reflects on the counter-sign of *Ānāpānassati*, suppressing *pīti* not to arise in the mind. He does so with the purpose of abandoning the gross jhāna-factor and developing the peaceful factors, knowing that “now the third rūpāvacara jhāna will be arising.” He develops the three stages of meditation.

The culmination of this meditation is the attainment of the third jhāna. When his mind remains focused on the counter sign for one hour, two hours, or more, he attains the third jhāna. On examining the jhāna-factors, he finds only *sukha* and *ekaggatā* to be present.

He then practises to acquire mastery in five ways with respect to the third rūpāvacara jhāna. With the stilling or surmounting of *vitakka*, *vicāra* and *pīti*, he dwells in bliss with equanimity and is mindful. **He is worthy of praise since he has equanimity toward the third jhāna, which has reached the perfection of bliss. The bliss associated with the third rūpāvacara jhāna is the highest mundane bliss.**

Equanimity of jhāna is a name for equanimity producing impartiality towards even the highest bliss described thus: “He dwells in equanimity”. (*Vbh.* 245)

**(l) The Fourth Rūpāvacara Jhāna**

When he has acquired mastery in five ways with respect to the third rūpāvacara jhāna, he emerges from the jhāna and considers the flaws in it thus: “This jhāna is threatened by the nearness of rapture (*pīti*), and the mental concern about bliss (*sukha*) makes it gross and weak whereas equanimity as feeling (*upekkhā*) and one-pointedness (*ekaggatā*) appear calm and peaceful. Because of *sukha*,

the third jhāna is gross and weak and less calm and tranquil than the fourth rūpāvacara jhāna.”

Thus he cuts off his attachment to the third jhāna and reflects on the counter sign of *Ānāpānassati*, suppressing *sukha* not to arise in the mind. He does so with the purpose of abandoning the gross jhāna-factor and developing the peaceful jhāna-factors, knowing that “now the fourth rūpāvacara jhāna will arise.” He develops the three stages of meditation. The culmination of this meditation is the attainment of the fourth rūpāvacara jhāna.

When his mind remains focused on the counter-sign for one hour, two hours or more, he attains the fourth jhāna. On examining the jhāna-factors, he finds only *upekkhā* and *ekaggatā* to be present. With the abandoning of bodily pleasure and bodily pain and with the previous disappearance of joy and grief, he enters upon and dwells in the fourth rūpāvacara jhāna.

He then practises to acquire mastery in five ways with respect to this jhāna. With the stilling of gross jhāna-factors, the fourth rūpāvacara jhāna is so subtle that the breathing of a person dwelling in the fourth jhāna attainment is no longer noticeable.

**The fourth rūpāvacara jhāna has neither pain nor pleasure and possesses the purity of mindfulness due to equanimity. The mindfulness, as well as other associated mental factors, is cleared, purified and clarified by equanimity. This purity of mindfulness and the associated strong concentration make the fourth rūpāvacara jhāna the best basis for undertaking vipassanā-meditation.**

• **Development of Eight Jhāna Attainments based on  
Ten Kasiṇas and Four Ārūppas<sup>37</sup>**

A meditator, who has attained the four rūpāvacara jhānas in *Ānāpānassati* meditation, can easily and quickly undertake Kasiṇa meditations to develop the fourfold arūpāvacara jhānas.

To prepare an earth-kasiṇa (*pathavī-kasiṇa*), he draws a circle

---

37. “*The Essence of Visuddhi Magga*”, Vol. I,  
by Dr. Mehm Tin Mon, pp. 108-175, 229-254.

about 15 inches in diameter with a stick on a clean patch of ground. He sits about four feet from the earth-circle where he can see the earth-circle clearly with moderately open eyes. He develops the fourth rūpāvacara-jhāna by reflecting on the counter-sign of Ānāpānassati meditation.

He emerges from the fourth jhāna, focuses his attention on the earth-circle with open eyes, and reflects repeatedly: “earth, earth” or “*pathavī, pathavī*”. **The meditator, with the support of the fourth rūpāvacara jhāna, has excellent memory.** He can develop the acquired sign, the identical image of the earth-circle, seen with closed eyes, in about an hour.

He then goes to the meditation-hall and reflects on the acquired sign as “earth, earth” or “*pathavī, pathavī*” repeatedly until a clear, smooth and bright **counter-sign** arises. When the counter-sign becomes stable, he enlarges it gradually by his will-power in this way: “May the counter-sign grow larger by one inch, another inch, and so on” till it extends indefinitely in all directions. He then focuses his mind on the extended counter-sign and reflects repeatedly: “earth, earth” or “*pathavī, pathavī*” until his mind remains absorbed on the counter-sign for one hour, two hours, or more. **He now attains the first rūpāvacara jhāna.**

He practises to gain mastery in five ways with respect to the first jhāna. **He can then develop the fourfold rūpāvacara jhānas in the same way as described in Ānāpānassati meditation.**

The meditator can undertake the remaining nine kasiṇa-meditations in the same way as described in the earth-kasiṇa meditation.

**To develop Āpo-kasiṇa** (*Water-kasiṇa*) the meditator, after emerging from the fourth rūpāvacara jhāna of Ānāpānassati, looks at the water in a well or the water in a round bowl about 15 inches in diameter, reflecting ‘*āpo, āpo*’ repeatedly. When he attains the acquired sign of āpo-kasiṇa, he goes to the meditation-hall, calmly develops the counter-sign and the four rūpāvacara jhānas as before.

**To develop Tejo-kasiṇa** (*Fire kasiṇa*) the meditator looks at the middle part of a wood-fire in the kitchen through a hole at the base of an aluminium vessel. He can see a circle of fire and reflects on it

as ‘*tejo, tejo*’ repeatedly until he attains the acquired sign. He goes to the meditation-hall, calmly develops the counter-sign and the four rūpāvacara jhānas as before.

Next, **for developing the ‘Vāyo-kasiṇa’** (*Air-kasiṇa*) the meditator sits or stands in the open air, focusing his attention on the breeze that touches his cheek, reflecting ‘*vāyo, vāyo*’ repeatedly. After attaining the acquired sign in the wind (*vāyo*), he can develop it to the counter-sign and go on developing the four rūpāvacara jhānas as before.

**To develop ‘Nīla-kasiṇa’** (blue, brown or black *kasiṇa*), the meditator develops the fourth rūpāvacara jhāna of *Ānāpānassati*, comes out of it, and looks at the head-hair of a meditator with closed eyes in front of him in the meditation-hall. He can see the hair with his concentrated mind eye with the help of bright, penetrative light radiated from the concentrated mind. He focuses his attention on the brown or black colour of the hair, reflecting ‘*nīla, nīla*’ repeatedly until the acquired sign arises. He develops the acquired sign to the counter-sign and continues developing the four rūpāvacara jhānas.

**To develop the acquired sign in ‘Pīta-kasiṇa’** (Yellow-*kasiṇa*), the meditator, after emerging from the fourth rūpāvacara jhāna of *Ānāpānassati*, focuses his attention on the yellow colour of the fat or urine of a person sitting in front of him in the meditation-hall. After attaining the acquired sign, he develops it to the counter-sign and continues developing the four rūpāvacara jhānas.

**To develop the acquired sign of ‘Lohita-kasiṇa’** (Red-*kasiṇa*), he should focus his attention on the red colour of the blood of a person sitting in front of him in the meditation-hall.

**To develop the acquired sign of ‘Odāta-kasiṇa’** (White-*kasiṇa*), he reflects on the white colour of the skull of that person.

**Note:** To develop the acquired sign in *Nīla-kasiṇa*, *Pīta-kasiṇa*, *Lohita-kasiṇa* or *Odāta-kasiṇa*, the meditator, after emerging from the fourth rūpāvacara jhāna of *Ānāpānassati*, **can reflect on the blue colour, the yellow colour, the red colour or the white colour of a cloth tied to a round vessel about 15 inches in diameter.** After attaining the acquired sign, he can develop it to the counter-sign

and continue developing the four rūpāvacara jhānas as before.

**To develop the acquired sign of ‘Ākāsa-kasiṇa’** (Space-kasiṇa), the meditator focuses his attention on the limited space, which is seen on looking out to the sky through a hole in the wall or in a cardboard.

**For developing the acquired sign of ‘Āloka-kasiṇa’** (Light-kasiṇa), he looks at the arising sun or setting sun at the height of a palm tree, concentrating his attention on the light radiated from the sun.

After attaining the acquired sign of each kasiṇa, he can go to the meditation-hall and develop the counter-sign and the four rūpāvacara jhānas as before.

### • **Development of Arūpa Jhānas by Meditation on Ārūppas**

Rūpāvacara fourth jhāna in fourfold jhāna method obtained in Kasiṇa-meditation is used as the base for going up to arūpāvacara jhānas. First fivefold mastery of the fourth rūpāvacara jhāna must be developed. Also the contemplation on the faults of materiality (*rūpa*) to suppress the attachment to materiality must be undertaken thus:

“This material body is subject to hotness and coldness, hunger and thirst, and to all kinds of diseases. Because of the body, one quarrels with others. To clothe it, to feed it and to accommodate it, one has to work the whole life.”

“The meditator should also contemplate how subtle and calm the arūpāvacara jhāna is to strengthen his desire to attain it.”

**Then he develops the four rūpāvacara jhānas on any one of the nine kasiṇas, excluding ākāsa-kasiṇa.** He emerges from the fourth rūpāvacara-jhāna and, without paying attention to the extended counter-sign of kasiṇa, **he concentrates on the space where the counter-sign is and meditate repeatedly: “Space is infinite! Space is infinite!”** This is preparatory meditation – the prerequisite for the arising of higher meditation.

The counter-sign will be in front of him so long as he still has a subtle desire (*nikanti*) for it. When this subtle desire disappears, the counter-sign also disappears, unfolding infinite space. Concentrat-

ing on this infinite space, he meditates on: “Space is infinite! Space is infinite!”

When his subtle desire (*nikanti*) disappears, he is said to reach neighbourhood meditation (*upacāra-bhāvanā*). If he goes on meditating earnestly and strenuously, he may soon reach the absorption-meditation (*appanā-bhāvanā*) and **attain the first Arūpāvacara jhāna called ‘Ākāśānañcāyatana kusala jhāna’** or ‘Ākāśānañcāyatana moral consciousness’.

He then develops mastery in five ways with respect to the first arūpa jhāna. Then **to develop the second arūpāvacara jhāna**, he contemplates on the unsatisfactoriness of the first arūpa jhāna for being close to rūpāvacara jhānas and for being coarse compared to the second arūpāvacara jhāna.

**Then concentrating his attention on ākāśānañcāyatana kusala citta** (moral consciousness) which focuses on infinite space, he meditates: “Consciousness is infinite, consciousness is infinite.” This is the new preparatory meditation. When his subtle clinging (*nikanti*) to the first arūpāvacara jhāna disappears, he comes to the neighbourhood meditation. **When he attains the second arūpāvacara jhāna called “Viññānañcāyatana Kusala Citta”, he reaches absorption-meditation.**

Similarly by practising the preparatory meditation on the non-existence of ākāśānañcāyatana kusala citta, mentally repeating: “There is nothing whatsoever!”, the third *arūpāvacara jhāna* called “*Ākiñcaññāyatana Kusala Citta*,” is attained.

Furthermore, by practising the preparatory meditation by focusing on “*ākiñcaññāyatana kusala citta*”, mentally repeating: “This consciousness is calm! It is excellent!” the fourth *arūpāvacara jhāna*, called “*Nevaśāññā-nāśāññāyatana Kusala Citta*,” is finally attained.

- **Development of Mundane Supernormal Powers (*Abhimās*)**<sup>38</sup>

**‘Abhiññā’** means ‘supernormal knowledge’ or ‘supernormal power’.

---

38. “*The Great Chronicles of Buddhas*”, Vol.I, by bhaddanta Vicittasārābhivaṃsa, *Tipiṭakaddhara*, pp. 316-322, Singapore Eidtion.



**Those who have attained eight jhānas, consisting of four rūpāvacara-jhānas (four jhāna-method) and four arūpāvacara jhānas in all the ten kasiṇas, may further develop five or seven supernormal knowledges by practising these jhānas in 14 ways, based on eight Kasiṇas with the exception of light-kasiṇa and space-kasiṇa.**

The 14 ways of practice are described below.

(1) *Kasiṇānuloma – Meditation on kasiṇas in forward serial order*

The meditator develops a rūpāvacara jhāna in turn in eight kasiṇas in the forward serial order from earth-kasiṇa to white-kasiṇa more than a thousand times.

(2) *Kasiṇa-paṭiloma – Meditation on kasiṇas in backward serial order*

The meditator develops a rūpāvacara jhāna in turn in eight kasiṇas in the backward serial order from white-kasiṇa to pathavī-kasiṇa more than a thousand times.

(3) *Kasiṇānuloma-paṭiloma* – developing a rūpāvacara jhāna on pathavī-kasiṇa up to white kasiṇa in the forward serial order and developing the same rūpāvacara jhāna on white kasiṇa up to pathavī-kasiṇa in the backward serial order more than a thousand times.

(4) *Jhāna-anuloma* – developing the first rūpāvacara jhāna up to nevasaññā-nāsaññāyatana jhāna in the forward serial order on each kasiṇa more than a thousand times.

(5) *Jhāna-paṭiloma* – developing nevasaññā-nāsaññāyatana jhāna up to the first rūpāvacara jhāna in the backward serial order on each kasiṇa more than a thousand times.

(6) *Jhāna-anuloma-paṭiloma* – developing the first rūpāvacara jhāna up to nevasaññā-nāsaññāyatana jhāna in the forward serial order and then back from nevasaññā-nāsaññāyatana jhāna to the first rūpāvacara jhāna in the backward serial order on each kasiṇa more than a thousand times.

(7) *Jhānukkantika* – the meditator develops the first rūpāvacara jhāna on pathavī-kasiṇa and develops the third rūpāvacara jhāna on the same pathavī-kasiṇa. Then omitting the counter-sign of pathavī-kasiṇa and focusing on the infinite space, he develops ākāśānañcā-

yatana jhāna. Then jumping over viññāmañcāyatana jhāna, he develops ākincaññāyatana jhāna. He practises in the same way on other kasiṇas repeatedly, jumping over one jhāna at a time.

(8) *Kasiṇukkantika* – he develops the first rūpāvacara jhāna first on pathavī-kasiṇa, next on tejo-kasiṇa, next on nīla-kasiṇa, and next on lohita-kasiṇa, jumping over one kasiṇa at a time. He practises repeatedly more than a thousand times.

(9) *Jhāna-kasiṇukkantika* – *Practising by jumping over both jhāna and kasiṇa*

He develops the first rūpāvacara jhāna on pathavī-kasiṇa. Next he develops the third rūpāvacara jhāna on tejo-kasiṇa. Next he develops ākincaññāyatana jhāna on lohita-kasiṇa. He practises repeatedly more than a thousand times.

(10) *Aṅga-saṅkantika* – *Developing jhānas by changing jhāna-factors*

He develops the first rūpāvacara jhāna on pathavī-kasiṇa. Then on the same pathavī-kasiṇa, he develops the second jhāna, the third jhāna and the fourth jhāna. He practises repeatedly more than a thousand times.

(11) *Ārammana-saṅkantika* – *Developing jhānas by changing the sense-object*

He develops the first rūpāvacara jhāna on pathavī-kasiṇa. Then he develops the same first jhāna on āpo-kasiṇa, tejo-kasiṇa and so on in the forward serial order up to white-kasiṇa. He practises repeatedly more than a thousand times.

(12) *Angārammana-saṅkantika* – *Practising by changing both jhāna-factors and sense-object*

He develops the first rūpāvacara jhāna on pathavī-kasiṇa. Then he develops the second jhāna on āpo-kasiṇa, the third jhāna on tejo-kasiṇa, the fourth-jhāna on vāyo-kasiṇa, ākāśānañcāyatana-jhāna by omitting the counter-sign of nīla-kasiṇa, viññānañcāyatana jhāna on pīta-kasiṇa, ākincaññāyatana jhāna on lohita-kasiṇa, and nevaśāññānāśāññā-yatana jhāna on odāta-kasiṇa. He practises repeatedly more than a thousand times.

(13) *Āṅgavavatthāpana – Developing jhānas by taking note of jhāna factors*

He takes note that the first rūpāvacara jhāna contains five jhāna-factors, the second jhāna contains three jhāna-factors, the third jhāna contains two jhāna factors (sukha, ekaggatā), the fourth jhāna and the four arūpāvacara-jhānas also each contains two jhāna-factors (*upekkhā, akaggatā*). He practises repeatedly.

(14) *Ārammana-vavatthāna – Developing jhānas by taking note of the sense-objects*

He takes note that this is pathavī-kasiṇa, this is āpo-kasiṇa, this is tejo-kasiṇa, ... this is odāta-kasiṇa. He practises repeatedly.

By practising very skilfully in (14) ways as described above, the mind becomes well tamed, very serene and very delicate. Without practising in this way, an ordinary person cannot develop supernatural powers.

• **The Eight Qualities of the Mind required for Developing Supernormal Powers**

- (1) The mind must be very pure and serene when the person develops the fourth rūpāvacara-jhāna.
- (2) With the support of *equanimity (tatramajjhataṭṭā cetasika)* the *mindfulness (sati)* must be totally pure, making the mind also totally pure.
- (3) On account of the total purity, the pure mind appears glittering like polished refined gold.
- (4) Having discarded *happiness and joy (sukha, somanassa)*, which are the causes of *greed (lobha)*, and also having discarded *sorrow and distress (dukkha, domanassa)*, which are the causes of *anger (dosa)*, the mind is free from the defilements of *greed and anger*.
- (5) Because of the freedom from defilements and taints, the mind is totally free from impurities which soil and oppress the mind.
- (6) As the fourth jhāna has been well developed with fivefold mastery, and the mind has been tamed and trained in fourteen ways, the mental stream becomes pliable and delicate so as to be

amenable to his wishes.

- (7) Because the mental stream becomes pliable and delicate, it also becomes amenable and suitable to the development of supernormal powers.
- (8) Because the mind is totally pure, tender, amenable and suitable to the development of supernormal powers, and also being encouraged and supported by five powers and five faculties, the mind becomes serene and unshakable.
  - Being encouraged and supported by faith (*saddhā*), the mind is not shaken by faithlessness.
  - Being encouraged and supported by effort (*virīya*), the mind is not shaken by laziness.
  - Being encouraged and supported by mindfulness (*sati*), the mind is not shaken by heedlessness.
  - Being encouraged and supported by concentration (*samādhi*), the mind is not shaken by restlessness (*uddacca*).
  - Being encouraged and supported by wisdom (*paññā*), the mind is not shaken by ignorance (*moha*).
  - Being accompanied by the light of wisdom, the pure mind is not shaken by the darkness of defilements (*kilesās*).
  - Being encouraged and supported by these six dhammas, the mind is firmly established and unshaken.

The mind, which is endowed with these eight attributes, finds it easy, needing only an inclination, for realization of the Dhamma that should be realized by means of supernormal knowledge. It is the near essential foundation for developing supernormal knowledges.

### • **Five or Seven Mundane Supernormal Knowledges**

1 *Iddhividha Abhiññā* – Powers of creating various forms, various objects, ornaments, making much what is little, making many what is few, making near what is far away, making objects and persons invisible, diving into the earth, walking on water, flying through the air, walking across mountains, etc.

2 *Dibbasota-abhiññā* – Divine ear like celestial ear or clairaudience,

which enables one to hear very subtle or coarse sounds, very far and near sounds, celestial voices, etc.

3 *Paracitta-vijāṇana* or *Cetopariya-ñāṇa* – Power to penetrate the minds of others to discern their thoughts.

4 *Pubbenivāsānussati-abhiññā* – Power to recollect and remember the former existences of oneself and of others, former events, former learnings, former worlds, etc.

5 *Dibba-cakkhu* or *Cutūpapāta-ñāṇa* – Power of clairvoyance which enables one to see very subtle or coarse things, very far away and near things, celestial worlds and woeful abodes, dying persons and their new existences after death, hidden persons and covered things, etc.

6 *Yathākammūpagañāṇa* – Power of seeing beings in 31 planes of existence and knowing their respective kammās which have given rise to their present respective existences.

7 *Anāgataṃsañāṇa* – Divine Eye or Power of knowing the future existences of oneself and of others, future events, future worlds, etc.

So we may say that there are seven mundane supernormal knowledges (*lokiya-abhiññās*), but when we count five mundane supernormal knowledges, the supernormal knowledges (6) and (7) are included in Divine Eye. The reason is that when a person can develop Divine Eye, *Yathākammūpagañāṇa* and *Anāgataṃsañāṇa* also arise in him.

**When we count six supernormal knowledges in Arahants, we add a supramundane supernormal knowledge (*lokuttara-abhiññā*) to five mundane supernormal knowledges (*lokiya-abhiññās*). For example *Chalābhiññā* is an Arahant, who possesses six supramundane knowledges; the sixth supernormal knowledge is the supramundane supernormal knowledge, called *Arahatta-magga*.**

8 *Āsavakkhaya-ñāṇa* – *arahatta-magga-ñāṇa* which extirpates all cankers (*āsavas*) or defilements.

**The five mundane supernormal knowledges are attainable through the utmost perfection of mental concentration (*samādhi*) and they**

are the culmination of tranquility-meditation (*samatha-bhāvanā*).

The supramundane supernormal power, i.e., *Asavakkhaya-ñāṇa*, which is *Arahatta-magga-ñāṇa*, is attainable by undertaking insight-meditation (*Vipassanā-bhāvanā*). It is the culmination of *vipassanā-bhāvanā*.

## CHAPTER [ 12 ]

### THE HIGHEST SUPRAMUNDANE DEVELOPMENT OF THE MIND

#### • Undertaking the Noble Training of Wisdom

For the highest supramundane development of the mind the Buddha taught the Noble Eightfold Path, consisting of the Noble Training of Morality, the Noble Training of Concentration and the Noble Training of Wisdom.

[1] **The Training of Morality** is accomplished by cultivating the Higher Morality for Overall Purity (pages 270-271)

[2] **The Training of Concentration** is accomplished by undertaking Mindfulness of Breathing to develop the four rūpāvacara jhānas (pp. 274-284) and developing eight jhāna attainments by Meditation on Ten Kasiṇas (pp. 284-288)

**The Training of Wisdom** consists of the remaining five stages of purification of the mind according to the systematic Purification of the Mind described below. They will be described in this Chapter.

#### • Systematic Purification of the Mind

According to *Rathavinita Sutta* (M.1.190-205) and *Visuddhi Magga* (Vs. 2. 73), the mind is systematically purified in seven stages:

1. *Sīla-Visuddhi* – Purification of Morality,
2. *Citta-Visuddhi* – Purification of the Mind by developing the right concentration,
3. *Diṭṭhi-Visuddhi* – Purification of View,
4. *Kaṅkhāvitarāṇa-Visuddhi* – Purification by overcoming Doubts,
5. *Maggāmagga-ñāṇadassana* – Purification by knowledge and  
-*Visuddhi* Vision of the Path and Not-path,
6. *Paṭipadā-ñāṇadassana Visuddhi* – Purification by Knowledge and  
Vision of the Way,
7. *Ñāṇadassana-Visuddhi* – Purification by Knowledge and Vision.

#### [3] Undertaking the Purification of View (Diṭṭhi Visuddhi)

To develop the purity of view, the meditator must get rid of the

basic wrong view of **personality-belief** (*Sakkāya-diṭṭhi*) and **Ego-illusion** (*Attadiṭṭhi*), thinking that ‘I’, ‘person’, ‘self’, ‘atta’, ‘soul’, or ‘ego’ exists. This basic wrong view makes one very selfish, thinking of only one’s welfare and not others’ welfare, and it prompted the British Prime Minister **William Gladstone** to make the statement: **“Selfishness is the greatest curse of the human race.”** Based on this basic wrong view, many wrong views arise in the world.

To get rid of this basic wrong view, one must analyse body and mind into their ultimate components called ultimate materialities and ultimate mentalities, and define each materiality and each mentality precisely by their respective characteristics, functions, manifestations and the proximate causes for their arising.

**So a meditator must perform the task of defining mentality-materiality (*nāma-rūpa*) when he enters the field of vipassanā.** To begin with what is easier, the defining of materiality is first conducted in International Pa-auk Forest Buddha Sāsana Meditation Centres.

#### **(a) Defining Ultimate Materialities (*Rūpā-kammaṭṭhāna*)**

The meditator develops the fourth rūpavacara jhāna that he has attained either by Ānāpānassati meditation or white kasiṇa meditation until very bright and brilliant light is emitted. He emerges from the jhāna and undertakes **“Defining of Primary Elements” (*Catudhātu-vavatthāna*) meditation**, which is described quite in detail in “The Essence of Visuddhi Magga”, Volume I, pp. 212-228, by Dr. Mehm Tin Mon.

Among the four primary elements, **the element of extension (*Pathavī*)** has the characteristics of hardness, roughness, heaviness, softness, smoothness and lightness; **the element of cohesion (*Āpo*)** has the characteristics of fluidity and cohesiveness; **the element of heat (*Tejo*)** has the characteristics of hotness and coldness; and **the element of motion (*Vāyo*)** has the characteristics of supporting and pushing. So there are 12 characteristics which represent the four primary elements.



Then the meditator should start defining the primary elements thus: “starting from a place in his body where hardness is distinct, he tries to observe the nature of hardness in every part of his whole body from head to toe. He repeats this procedure to define the remaining eleven characteristics one after another.”

**Or the meditator should give priority to discern the characteristic which is easier to observe than the others.** So he should discern **the pushing characteristic first**. While he breathes in and out normally, he should observe the pushing nature at the middle of his head or at his chest or at his belly wherever it is most distinct.

When he can observe the nature of pushing clearly, he should fix his meditating mind calmly on the pushing characteristic. When he can observe the nature of pushing clearly, he gradually extends the area of observation so that he is aware of the pushing nature in every part of the body.

Then he should observe **the nature of hardness, roughness, heaviness, supporting, softness, smoothness, lightness, hotness, coldness, cohesiveness and fluidity** one after another in the same manner. Then he should practise to observe the twelve characteristics one after another in the same order.

In practising thus, whichever characteristic he is observing, he should observe it vividly throughout his whole body from head to toe. In striving to do so, he accomplishes one round whenever he completes discerning the twelve characteristics. He should strive to accomplish two or three rounds per minute.

Then he should rearrange the order of the characteristics to be in conformity with the order given in the discourse, that is in the order: hardness, roughness, heaviness, softness, smoothness, lightness (for *pathavī*), cohesiveness and fluidity (for *āpo*), hotness and coldness (for *tejo*), supporting and pushing (for *vāyo*).

In this order he should discern each characteristic throughout his body from head to toe. He should strive on to observe the characteristics more and more quickly until he can discern them about three rounds per minute.

Then he should take an overall view of the twelve characteristics

by looking from behind the shoulders, giving equal attention to the upper part of the body and to the lower part of the body. When he can discern the twelve characteristics quickly and almost simultaneously with his wisdom, he should take note of hardness-roughness-heaviness-softness-smoothness-lightness as *pathavī*, cohesive-ness-fluidity as *āpo*, hotness-coldness as *tejo*, and supporting-pushing as *vāyo*.

He focuses his mind on the twelve characteristics, which represent the four primary elements, until very bright and penetrative light, which enables him to see external objects as well as his internal organs with closed eyes, is radiated. Then he attains the **neighbourhood concentration**, the highest concentration attainable in Catudhātu-vavatthāṇa meditation. As he keeps on focusing his mind on the twelve characteristics, first a grey colour, then a white colour, and then a clear mass like glass or ice generally appear. This clear mass represents translucent materialities in the body. When he continues to discern the twelve characteristics in the clear mass, the mass breaks into very tiny material groups which make up the body.

The material groups arise and perish very rapidly. He continues to discern the twelve characteristics in the material groups with his wisdom as he has discerned them in his body. When he can observe the twelve characteristics, he knows that the four primary elements are present in each material group.

After that, he tries to discern the derived materialities in each material group by discerning their respective characteristics with wisdom. He should analyse the material groups in accordance with five sense-doors, namely, the eye-door, the ear-door, the nose-door, the tongue-door and the body-door. Thus he comes to know all the 24 derived materialities as well. He also defines each ultimate materiality by its characteristic, function, manifestation and the proximate cause for its arising in himself as well as in others.

### **(b) Defining Ultimate Mentalities (*Nāma-kammaṭṭhāna*)**

Ultimate mentalities are **consciousness** (*citta*) and **mental factors** (*cetasikas*), which together make up the mind. According to Abhi-

dhammā Commentary<sup>39</sup>, more than a thousand billion minds arise and perish one after another incessantly per second, and consciousness and mental factors have no form and no shape just like energy. As scientists cannot even detect the mind, how can we observe the components of the mind?

*Abhidhammattha Saṅgaha*<sup>40</sup> describes that **life-continuum consciousness**, that is the series of kamma-resultant consciousness that keeps us alive, functions as the **mind door**, in which ultimate mentalities, ultimate materialities, past sense-objects, future sense-objects and Nibbāna can appear, giving rise to mind-door cognitive series of consciousnesses, which can observe all sense-objects that appear in the mind-door.

So ultimate mentalities and ultimate materialities can be observed by the minds that arise in the mind-door cognitive series. In other words, we can see ultimate mentalities and ultimate materialities with our moral minds which are associated with the right concentration (*sammāsamādhi*).

In order to discern mentalities, a meditator must first observe (1) the physical base (*vatthu*) on which consciousness and mental factors depend on for their arising, and (2) the sense-object taken by consciousness and mental factors.<sup>41</sup>

According to *Abhidhamma Commentary*<sup>42</sup> the visible-object appears at the eye-door and at the mind-door simultaneously; the sound appears at the ear-door and at the mind-door simultaneously; and so on. So the meditator first develops the fourth rūpāvacara jhāna or the right concentration that he has attained until very bright and penetrative light is radiated.

He observes the eye-door (*cakkhu-pasāda* = eye-translucent materiality) and the mind-door (life-continuum consciousness) together, and then observes a visible object striking the two doors simultaneously. Then he discerns the cognitive series of consciousnesses that arises as follows.

---

39. S.A. 2. 295

40. M.1. 199-205

41. Vs. 2. 252-253

42. Abhi. A. 1. 114

-Bh- “Ti-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td-”Bh-

- Bh = *bhavaṅga*-stream = life-continuum consciousness;  
Ti = *atīta-bhavaṅga* = passed life-continuum which passed by from the time the sense-object strikes the sense-door to the time the object appears at the door;  
Na = *bhavaṅgacalana* = vibrating life-continuum which occurs when the sense-object appears at the sense-door;  
Da = *bhavaṅgupaccheda* = arrested life-continuum = the life-continuum is cut off after this consciousness and the cognitive series of consciousness starts to arise;  
Pa = *Pañcadvārāvajjana* = five-door directing consciousness; it apprehends or takes notice of the sense-object;  
Ca = *Cakkhu-viññāṇa* = eye-consciousness; it sees the sense-object;  
Sp = *Sampaṭicchana* = receiving consciousness; it receives the sense-object transmitted by the eye-consciousness;  
St = *Santīrana citta* = investigating consciousness; it investigates the sense-object;  
Vo = *Voṭṭhapana* = determining consciousness; it determines whether the sense-object is good or bad;  
Ja = *Javana citta* = impulsive consciousness; it knows the sense-object and enjoys the taste of the sense-object;  
Td = *Tadāmbana* = registering consciousness; it follows javana-cittas and continues enjoying the sense-object;  
Bh = *Bhavaṅga*-stream = life-continuum flows on.

Similar cognitive series arise at the ear-door, the nose-door, the tongue-door and the body-door when the corresponding sense-objects appear at the respective doors. We just need to change the eye-consciousness to the ear-consciousness, the nose-consciousness, the tongue-consciousness, or the body-consciousness in the respective cognitive series.

The five-door cognitive series of consciousnesses know the sense-

objects only roughly. To know the detailed features of the sense-objects, several consequent mind-door cognitive series of consciousnesses arise, taking the past sense-object of each of the above five-door cognitive series soon after that cognitive series terminates.

Indeed the mind functions as a super-computer storing up billions of sense-data in the mental stream and identifying each sense-object presently observed by matching it with the stored-up data. So we remember the sense-objects that we have seen before.

• **Independent Mind-door Cognitive Series of Consciousnesses** also arises when a **mind-object** (very subtle object that cannot appear in the five sense-doors) appears in the mind-door as follows.

Bh- “Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td-”Bh-

The symbols have the same significance as described earlier. ‘Ma’ stands for *Manodvārāvajjana* which functions as the mind-door directing or apprehending consciousness as well as determining consciousness as *Voṭṭhapana*. ‘Td’ will be absent for sense-objects of fairly great intensity; it arises only when the sense-object is of very great intensity.

Although the minds arise and perish extremely rapidly, after a cognitive series of consciousnesses arises and perishes, it can be reobserved in the mind-door as a past sense-object. Then it can be discerned and examined in detail in slow motion and each consciousness can be known precisely by its characteristic, function, manifestation and proximate cause.

After discerning each consciousness in the cognitive series, the meditator then investigates the mental factors that associate with each consciousness. He investigates whether the characteristic, function, manifestation and the proximate cause for arising of *phassa*, which makes contact between consciousness and the sense-object, is present or not in the consciousness he is investigating. In this way he knows all the mental factors that associate with each consciousness.

The characteristic, the function, the manifestation and the proximate cause for the arising of each and every ultimate materiality and ultimate mentality (consciousness and mental factors) are described in Visuddhi Magga<sup>43</sup>. So the meditator can refer to these descriptions for identifying each consciousness and each mental factor by their respective characteristics, functions, manifestations and proximate causes.

• **The Characteristic of Not-self (*Anatta*) Becomes Distinct**

It is very important to analyse each mental group (mind) and each material group (*rūpa-kalāpa*) into their ultimate components in order to know ultimate realities (*paramatthas*) and the characteristic of ‘not-self’ or ‘no-soul’ (*anatta*). The mental groups or minds and material groups are not divisible into their components. However, we can achieve analytical understanding of each ultimate component in each group by penetrative investigation with wisdom associated with the right concentration about the characteristic, function, manifestation and proximate cause. In this way we can know precisely all the components of each mind and each material group.

*The not-self or no-soul (anatta) characteristic is known only in Buddhism; it is not known outside Buddhism. The not-self or no-soul (anatta) characteristic is not distinct and not known, because it is covered up by compactness as groups. If the compactness can be penetrated and analysed with wisdom associated with the right concentration, the not-self or no-soul characteristic becomes clear and evident as it really is.*<sup>44,45</sup>

When the meditator has defined all consciousnesses, all mental factors and all ultimate materialities internally in himself, he also defines them externally in others to understand that everyone is made up of ultimate mentalities and ultimate materialities that can be classified as five aggregates of grasping or clinging.

---

43. “The Essence of Visuddhi Magga.” Vol. II,  
by Dr. Mehm Tin Mon, pp. 42-48, 88-101.

44. Abhi. A. 2. 47

45. Vs. 2. 276

• **Discerning Five Aggregates of Grasping (*Upādānakkhandhas*)**

The five aggregates of grasping, that represent the Noble Truth of Suffering and that have to be investigated in vipassanā meditation, are as follows.

1. *Rūpupādānakkhandha* = Materiality-aggregate of grasping comprising 28 kinds of ultimate materialities;
2. *Vedanupādānakkhandha* = Feeling-aggregate of grasping comprising feeling mental factors associated with 81 mundane consciousnesses.
3. *Saññupādānakkhandha* = Perception-aggregate of grasping comprising perception mental factors associated with 81 mundane consciousnesses;
4. *Saṅkhārupādānakkhandha* = Aggregate of mental formations of grasping comprising 50 mundane mental factors other than feeling and perception.
5. *Viññānupādānakkhandha* = Consciousness-aggregate of grasping comprising 81 mundane consciousnesses.

When the meditator vividly observes and understands that there are only five aggregates of grasping in all living beings and in the universe and that they are arising due to causes and perishing very rapidly and incessantly, leaving nothing that can be called ‘person’, ‘self’, ‘soul’ or ‘ego’, he can dismiss the wrong view of ‘personality-belief’ (*sakkāya-diṭṭhi*) and ‘ego-illusion’ (*atta-diṭṭhi*) and attain ‘the Purity of View’ (*Diṭṭhi-visuddhi*).

① **The Knowledge of Defining Mentality-Materiality Arises**

The knowledge of defining each consciousness, each mental factor and each ultimate materiality by means of their characteristics, functions, manifestations and proximate causes is known as ‘the Knowledge of defining mentality-materiality’ (*Nāma-rūpa-pariccheda-ñāṇa*). This knowledge is the landmark of ‘the Purity of View’ (*Diṭṭhi-Visuddhi*).

**[4] Undertaking the Purification by Overcoming Doubts**

The meditator, who has defined materiality and mentality both internally in himself and externally in others, must further discern

the **causes that give rise to mentality and materiality**. Otherwise, doubt and wrong views may arise in him. He may think that an Almighty God creates them or there are no causes which produce them. Since doubt (*vicikicchā*) and wrong view (*diṭṭhi*) are defilements (*kilesās*), they must be got rid off.

**(a) Discerning the Causes Which Produce Materialities**

Visuddhi Magga describes four causes – *kamma*, *citta*, *utu* (heat), *ojā* (nutriment) – which can produce materiality.

The meditator develops the fourth rūpāvacara jhāna until it radiates brilliant and penetrative wisdom light. He comes out of the jhāna and focuses his attention on his consciousness (*citta*) which arises in the heart depending on a heart-base. When he bends his finger, he can see thousands of consciousness-born material-groups (*cittaja-rūpa*), arising and dissolving and also causing his fore-finger to bend. He can also understand that all his bodily movements are caused by arising and perishing of consciousness-born material groups.

Next he focuses his attention on a material group and discerns a series of heat-born material groups produced by the heat (*tejo*) in the material group.

He can also discern another stream of nutriment-born material groups produced by the nutriment (*ojā*) in the material group in combination with the external nutriment.

When he can discern the kamma that gives rise to the present existence, he can also observe kamma-born material groups being incessantly produced by that kamma at every sub-moment.

**(b) Discerning the Causes which give rise to Mentalities**

The causes which give rise to mentalities are the 12 bases (*āyatanas*), consisting of six internal bases (sense-doors) and six external bases (sense-objects)

Next he investigates with the right thought and the right understanding the causes which give rise to mentalities. Again with the help of the glittering, penetrative wisdom-light he discerns clearly that the eye-door cognitive series of consciousness arises due to the contact between the eye-door and a visible object; the ear-door



cognitive series of consciousness arises due to the contact between the ear-door and an audible sound, and so on. Attention (*manasikāra*) to the sense object that appears at the sense-door must also be present for each cognitive series to arise.

In the case of impulsive consciousness (*javana citta*s), wise reflection gives rise to moral consciousnesses (*kusala citta*s), and unwise reflection gives rise to immoral consciousnesses (*akusala citta*s).

### **(c) Discarding Sixteen Kinds of Doubt**

Now there still exist five kinds of doubt about the past: "Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?"

Also there exist five kinds of doubt about the future: "Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?"

Again there exist six kinds of doubt about the present: "Am I? Am I not? What am I? How am I? From what existence comes this existence? What existence will follow the present existence?"

These 16 kinds of doubt can be discarded only when the meditator can penetratively discern the causal relations of Dependent Origination (*Paṭiccasamuppāda*).

### **(d) Discerning the Causal Relations of Dependent Origination**

**The Buddha has reminded Ānanda** that beings have to undergo the round of rebirths life after life, because they do not understand properly and penetratively the causal relations of Dependent Origination or Dependent Arising.

Also in Visuddhi Magga<sup>46</sup> and Abhidhamma Commentary<sup>47</sup> it is clearly stated thus:

*"There is no one, even in a dream, who has emancipated from the round of misery without the ability to break through the Paṭiccasamuppāda causal relations of the saṁsāra machine with his wisdom sword which has been sharpened on the sacred whetstone of concentration."*

46. Vs. 2. 221

47. Abhi. A. 2. 129

Thus the causal relations of Paṭiccasamuppāda must be discerned and verified by insight wisdom to clarify all doubts and straighten all wrong views.

The meditator, who can define mentality-materiality in himself and in others, can also trace his mental stream backward to past existences and forward to future existences. He develops the fourth rūpāvacara jhāna or the right concentration until very brilliant light arises. He discerns his mentalities and materialities, arising and perishing very rapidly and incessantly. He traces his mental stream backward until he reaches the rebirth-consciousness. He discerns and defines the consciousness, its associated mental factors, kamma-born-materialities including sense-bases or sense-doors, the contact of sense-base and sense-object and the resultant feeling.

*So now he knows the present five effects pertaining to the present existence: rebirth consciousness and its associated mental factors, kamma-born materiality including the sense-bases (salāyatana), the contact of the sense-base with the sense-object, and the resultant feeling.*

Then he goes on tracing the series of mentality- materiality backward in the immediate past existence, the important events and the actions done in that existence. He can actually observe his past existence, the important events and the actions done in that existence. Then he focuses his mind on the mentality-materiality which arose at the time of near-death when the near-death sign appeared. From this sign he discerns the *kamma-formations* and the *kamma* which produces the present existence. He can also discern the three supporting forces, that is, *ignorance*, *craving* and *grasping*, from their accompanying consciousness which arose at the time when the near-death sign appeared.

*Next he tries to discern whether the past five causes gave rise to the present five effects. He can see the arising of the five effects due to the five causes if they represent the true cause – effect relation. He also feels convinced that the past existence was his real existence.*

Then he traces the series of mentality-materiality backward in his first past existence until he discerns the rebirth consciousness, its

associated mental factors, the kamma-born materiality, the sense base, the contact of the sense-base with the sense-object and the resultant feeling.

He then proceeds tracing the series of mentality-materiality in his second past existence in order to find the five causes in that existence that give rise to the five effects in the first past existence. If he is successful, he can proceed to find the cause-effect relation of the third past existence and the second past existence.

He must also discern the cause-effect relation of the present existence with the future existence. So he offers food to the Buddha again, making a wish what he wants to be in the next existence. If he wishes to become a celestial being, then thinking the celestial existence to really exist is *ignorance* (*avijjā*), the desire to become a celestial being is *craving* (*taṇhā*), and clinging to that desire is *grasping* (*upādāna*). His wholesome consciousness and volition for offering food to the Buddha are *kamma-formations* (*saṅkhāra*) and the kamma-seed deposited in his mental stream is *kamma-bhava*. So now he has developed the five causes for conditioning a new existence to arise.

Then he develops the concentration till it radiates very bright light and intently tries to observe the new existence which will arise due to the five present causes. Usually the new existence which he has wished for appears vividly. He discerns the *rebirth consciousness* (*viññāṇa*), its associated *mental factors* (*nāma*), the *kamma-born materiality* (*rūpa*), the six internal bases (*saḷāyatana*), the contact (*phassa*) of the sense-base and the sense-object, and the resultant feeling (*vedanā*) at the moment of rebirth of the new existence.

He then tries to discern whether the present five causes give rise to the future five effects. If they are the true cause-effect relation, he can observe the arising of the five future effects due to the present five causes. He continues to discern the cause-effect relation of the first future existence and the second future existence in a similar way, and so on until he can observe no more future existence.

So now he has successfully discerned the *Paṭiccasamuppāda* causal

relations of his past three existences, the present existence and the future existences in terms of five causes and five effects.

"Five causes were there in the past;

Five fruits we find in the present life;

Five causes do we now produce;

Five fruits we reap in future life." (Vs.2.214, Ps.50)

He further discerns the *Paṭiccasamuppāda* causal relations from one existence to another in terms of one cause and one effect as:

1. dependent on *ignorance* (*avijjā*) arise *kamma-formations* (*saṅkhāra*);
2. dependent on *kamma-formations* arises the resultant consciousness (*viññāṇa*);
3. dependent on the resultant consciousness arise associated *mental factors* (*nāma*) and *kamma-born materiality* (*rūpa*);
4. dependent on mentality-materiality arise six internal bases (*saḷāyatana*);
5. dependent on six internal bases arises contact (*phassa*) with sense object;
6. dependent on contact arises feeling (*vedanā*);
7. dependent on feeling arises craving (*taṇhā*);
8. dependent on craving arises grasping (*upādāna*);
9. dependent on grasping arises *kamma-formations* (*kamma-bhava*) and rebirth process (*upapatti-bhava*);
10. dependent on *kamma-formations* (in the present existence) arises rebirth (*jāti*) (in the future existence);
11. dependent on birth arise *decay-and-death* (*jarā-maraṇa*), worry (*soka*), *lamentation* (*parideva*), *pain* (*dukkha*), *grief* (*domanassa*) and *despair* (*upayāsa*). (S.1.243).

After discerning clearly all the causal relations from the third past existence to the last future existence, he can observe the whole series of the arising and perishing of mentality-materiality extending from the most past existence to the last future existence. So he can get rid of all the 16 doubts described earlier.

When the immediate causes as well as the major causes for the arising of mental groups and material groups have been thoroughly investigated, the yogi knows definitely that the five groups of existence that constitute each living being are being produced by

the respective appropriate causes. So he is able to eliminate the "View of Un-causedness" (*Ahetuka-diṭṭhi*) which believes in the arising of living beings without any cause, and also the 'View of the Wrong Cause of Existence' (*Visama-hetuka-diṭṭhi*) which believes in the creation of living beings by a Creator.

Furthermore, since the yogi has observed the continuous chain of cause and effect relations occurring in accordance with the Law of Dependent Origination, he can discard the 'View of the Inefficacy of Action' (*Akiriya-diṭṭhi*), the 'View of Nihilism' (*Natthika-diṭṭhi*), the 'View of Eternity of the Soul or Ego' (*Sassata-diṭṭhi*) and the 'View of Annihilation of the Soul or Ego' (*Uccheda-diṭṭhi*).

Numerous speculative opinions and theories, which at all times have influenced and still are influencing mankind, and which are not in accord with the causal relations, can all be eliminated.

Now the mind of the yogi is free from all false views. Thus the stage of the 'Purity of View' (*Diṭṭhi Visuddhi*) is further reinforced. Besides since the yogi has now overcome all the 16 doubts (*kaṅkhā*) mentioned above as well as the sceptical doubt (*vicikicchā*) with respect to the causal relations, he is said to overcome or transcend all doubts. So he has also attained the 'Purity by Transcending Doubt' (*Kaṅkhā-vitarana Visuddhi*).

## ② The Knowledge of Discerning the Causes of Mentality and Materiality Arises

The Landmark of this stage of purity is *Yathābhūta-ñāṇa* (the knowledge which can discern the ultimate realities correctly) or *Paccaya-pariggaha-ñāṇa* (the knowledge of discerning the causes of mentality and materiality). The meditator also attains this knowledge.

### • Becoming a Junior Stream-winner (*Cūla-Sotāpanna*)

'A stream-winner' is a noble person who has eliminated two defilements (*diṭṭhi* and *vicikicchā*) completely. He will never be reborn in the woeful abodes and is destined to enter Nibbāna in due course.

Now the meditator, who has attained *Nāmarūpa-pariccheda-ñāṇa* and *Paccaya-pariggaha-ñāṇa*, has temporarily eliminated *diṭṭhi* and *vicikicchā* as described above. So he resembles a stream-winner but he is not a stream-winner yet. He is called a *cūla-sotāpanna*

meaning a ‘junior stream-winner’. He will not be reborn in the woeful abode in his subsequent life.

**[5] Undertaking the Purification by Knowledge and Vision of the Path and Not-Path (*Maggāmagga-ñāṇadassana-Visuddhī*)**

The criteria of this Purity of Vision is *Sammasana-ñāṇa* and the first part of *Udayabbaya-ñāṇa*.

**Sammasana-ñāṇa** is the knowledge which can investigate the three characteristic marks of ultimate mentalities and ultimate materialities in the five aggregates of grasping.

**Udayabbaya-ñāṇa** is the knowledge which can clearly discern the three characteristic marks of ultimate mentalities and ultimate materialities together with their arising and perishing phenomena.

• **Vipassanā Meditation the Buddha’s Way**

Strictly speaking vipassanā meditation, which is reflecting on the three characteristic marks of mentality and materiality in the thirty-one planes of existence, begins at this stage.

To go up to the fifth stage of purification of the mind, one must perform vipassanā meditation.

**(a) Discerning all Materialities and all Mentalities again for Undertaking Vipassanā Meditation**

One must discern all ultimate materialities and all ultimate mentalities vividly internally in oneself and externally in others. One must define each ultimate materiality and each ultimate mentality by their respective characteristics, functions, manifestations and nearest causes for their arising.

**(b) Vipassanā Meditation on Materialities**

The meditator discerns 18 real materialities (*nīphanna-rūpas*) in the six-sense doors and in the 42 body-parts (*koṭṭhāsas*) and contemplates the nature of their impermanence, suffering and not-self collectively in each sense-door as well as in each body-part.

He discerns the nature of arising and perishing of materialities with his wisdom and contemplates the nature of impermanence as ‘*anicca, anicca*’, repeatedly both internally and externally.

He discerns the nature of being tortured incessantly by the dissolution of materialities and contemplates the nature of suffering as ‘*dukkha, dukkha*’, repeatedly both internally and externally.

He discerns clearly with his wisdom the absence of a permanent,

imperishable substance that can be called a ‘self’ or ‘soul’ and contemplates repeatedly the nature of not-self as ‘*anatta, anatta*’, repeatedly.

### **(c) Vipassanā Meditation on Mentalities**

When he can discern the three characteristic marks of materialities quite rapidly and well, he discerns the three characteristic marks of mentalities in the six kinds of cognitive series of consciousnesses in the six sense-doors.

Observing the rapid arising and perishing of each cognitive consciousness and its concomitant mental factors at every consciousness-moment with his wisdom, he contemplates repeatedly ‘*anicca, anicca*’. He reflects in this way on all the consciousnesses and their mental factors in the six kinds of cognitive series both internally and externally.

Similarly he discerns the nature of being tortured incessantly by the rapid dissolution of consciousnesses and associated mental factors and contemplates repeatedly ‘*dukkha, dukkha*’.

Again he discerns with his wisdom the absence of a permanent, imperishable substance that can be called a ‘self’ or ‘soul’ and contemplates repeatedly ‘*anatta, anatta*’.

### **(d) Vipassanā Meditation on Materialities and Mentalities**

#### **Collectively**

Then he reflects on the three characteristic marks on materialities and mentalities together pertaining to the six kinds of cognitive series in the six sense-doors.

In the eye-door there are cakkhu-dassaka-kalāpa, kāya-dassaka-kapāla and bhāva-dassaka-kalāpa consisting of 30 ultimate materialities and also cittaja-aṭṭhaka-kalāpa, utuja-aṭṭhaka-kalāpa and āhāraja-aṭṭhaka-kalāpa consisting of 24 ultimate materialities, making up 54 ultimate materialities in all.

Also in the eye-door cognitive series of consciousness, the first consciousness ‘*pañcadvārāvajjana*’ consists of consciousness and ten mental factors – viz., contact, feeling, perception, volition, one-pointedness, life-faculty, attention, initial application, sustained application and determination, making up 11 ultimate mentalities.

The meditator focuses his attention on each consciousness, its

concomitants, the 54 materialities associated with the physical base and the sense object, and contemplates repeatedly ‘*anicca, anicca*’ on the nature of arising and perishing, ‘*dukkha, dukkha*’ on the nature of being tortured incessantly, and ‘*anatta, anatta*’ on the nature of not-self and no soul.

**(e) Addhāpaccupanna Vipassanā Meditation**

(1) He contemplates the impermanent characteristic of materiality in the past, in the present and in the future from birth to death at least once. He repeats contemplating the painful characteristic and the not-self characteristic. He continues reflecting on three characteristics internally and externally.

(2) He contemplates each of the three characteristics of mentality from birth to death in the same way. He should cover all the six types of cognitive series of consciousness.

(3) Then he should reflect on mentality and materiality in the same way both internally and externally.

**(f) Vipassanā Meditation in Three Periods**

In all the past existences, the present existence, and the future existences in which he has discerned the causal relations of Dependent Origination, from birth to death, he contemplates in turn the three characteristics of impermanence, suffering and not-self on materiality alone, on mentality alone, and on mentality-materiality together.

**(g) Vipassanā Meditation on Gross and Subtle, Inferior and Superior Materiality and Mentality**

If he can skilfully contemplate the three characteristics in turn, both internally and externally, on materiality alone, on mentality alone, on mentality-materiality together, pertaining to the past, to the present and to the future, those materialities and mentalities will also include gross and subtle, inferior and superior, far and near materialities and mentalities.

**(h) Vipassanā Meditation on Present Five Aggregates**

He discerns the real materialities in the six sense-doors and in the 42 body parts of the present existence and contemplates their characteristics of impermanence, suffering and not-self in turn. He also focuses his attention on the arising and perishing of external real materialities and contemplates their characteristics of impermanence, suffering and not-self in turn. This is the contemplation of the three char-



acteristic marks on the present materiality-aggregate.

Then he discerns the feeling (mental factor) in each consciousness of the six-door cognitive series and, focusing on its arising and perishing, he contemplates its characteristics of impermanence, suffering and not-self in turn. He contemplates both internally and externally. This is the vipassanā meditation on the present feeling aggregate.

He then contemplates on the three characteristics in turn on the perception aggregate, on the aggregate of mental formations, and on the consciousness aggregate in turn in the same way.

**(i) Vipassanā Meditation on Past-Present-Future five Aggregates**

He discerns the real materialities in the six sense doors and in the 42 body parts of the past existences, the present existence and the future existences successively and contemplates their characteristics of impermanence, suffering and not-self in turn, both internally and externally.

He also discerns the feeling aggregate, the perception aggregate, the aggregate of mental formations and the consciousness aggregate in turn in the past existences, in the present existence, in the future existences successively, and contemplates their characteristics of impermanence, suffering and not-self in turn, both internally and externally.

**(j) Vipassanā Meditation in 40 Ways**

In order to strengthen the comprehension of impermanence, suffering, and not-self, the meditator contemplates the five aggregates in turn as impermanence, as pain, as a disease, a boil, a dart, a calamity, as affliction, as alien, as disintegrating, as a plague, a disaster, a terror, a menace, as fickle, perishable, unenduring, as no protection, no shelter, no refuge, as empty, vain, void, not-self, as danger, as subject to change, as having no core, as the root of calamity, as murderous, as subject to cankers, as Māra's bait, as subject to birth, subject to ageing, subject to illness, subject to death, subject to sorrow, subject to lamentation, subject to despair, subject to defilement.

(Visuddhi A. 2, 247-248)

**(k) Vipassanā Meditation on the Causes and Effects of Dependent Origination (*Paṭiccasamuppāda*)**

Next he discerns the causes and the effects of Dependent Ori-

nation in the series of existence in the past, in the present and in the future, and focusing on their incessant arising and perishing, he repeatedly reflects on their characteristics of impermanence, suffering and not-self in turn. For example:

Because *avijjā* arises, *saṅkhāra* arises.

*Avijjā* arises and perishes; so it is *anicca* (*dukkha*, *anatta*).

*Saṅkhāra* arises and perishes; so it is *anicca* (*dukkha*, *anatta*).

**(1) Vipassanā Meditation on Material Septad and Immaterial Septad** (*Visuddhi Magga*, 2, 253-264)

Next he examines materialities in seven different conditions and contemplates their characteristics of impermanence, suffering and not-self in turn and in detail.

Similarly he examines mentalities in seven different conditions and contemplates their characteristics of impermanence, suffering and not-self in turn and in detail.

**③ Sammasana-ñāṇa Reaches the Highest Level**

As the meditator undertakes vipassanā meditation in many ways contemplating the three characteristics of impermanence, suffering and not-self of ultimate mentalities and ultimate materialities very skillfully as described above, the arising and perishing natures of ultimate realities appear very clearly and distinctly in his wisdom.

So his *knowledge of defining ultimate mentality and ultimate materiality (sammasana-ñāṇa)* as impermanence, suffering and not-self reaches the highest level.

**• Developing Udayabbaya-ñāṇa**

*Udayabbaya-ñāṇa* is the knowledge which can clearly discern ultimate mentalities and ultimate materialities at their genetic instant and perishing instant together with their characteristic marks of impermanence, suffering and not-self.

In developing *Sammasana-ñāṇa* the meditator has already contemplated the characteristics of impermanence, suffering and not-self in various ways in ultimate materialities and ultimate mentalities as well as in the causes and effects of Dependent Origination. Now he must undertake ‘Momentary Present Vipassanā Meditation’.

**(m) Momentary-Present Vipassanā Meditation**

‘Momentary-Present’ means the arising moment, the existing moment, the perishing moment of each consciousness respectively.

Penetratively discerning ultimate materialities-mentalities at their sub-moments of arising, existing and perishing, the meditator contemplates their characteristics of impermanence, suffering and not-self in turn.

When he can do momentary-present vipassanā meditation in the present existence skilfully, he repeats the meditation in the past existences and the future existences contemplating on three characteristics in turn (1) in materialities alone, (2) in mentalities alone, (3) in materialities-mentalities together in each of the above existences. Then he gives priority to the characteristic that he can contemplate best, and reflects on it repeatedly.

When the arising and perishing of materialities-mentalities appear very rapidly in his wisdom, he performs the broad method of vipassanā meditation in connection with Udayabbaya-ñāṇa.

#### **(n) The Broad Method of Vipassanā Meditation in Connection with Udayabbaya-ñāṇa**

Then the meditator discerns the cause-effect relations of Dependent Origination in his past existences, present existence and future existences, and performs the vipassanā meditation by contemplating the three characteristics of impermanence, suffering and not-self in turn on –

- (1) The arising mentalities-materialities (*samudaya-dhammānupassī*)
- (2) The perishing mentalities-materialities (*Vaya-dhammānupassī*)
- (3) The arising and perishing mentalities-materialities (*samudaya-vayadhammānupassī*)<sup>48, 49, 50</sup>

When he can do vipassanā-meditation very skilfully, he can clearly discern the mentalities-materialities together with causes – effects at the arising moment, at the existing moment and at the perishing moment.

#### **• The Appearance of Vipassanā Impurities (*Upakkilesās*)**

Now the four Noble Truths, the principles of *Paṭiccasamuppāda* and three characteristic marks become distinct in his wisdom. *Taruṇavipassanā* and *Taruṇavipassanā-ñāṇa* arise in him. The landmark of this stage is the appearance of ‘ten impurities of vipassanā (*upakkilesās*):

- (1) *Obhāsa* – very bright body rays,
- (2) *Ñāṇa* – very pure insight wisdom,

- (3) *Pīti* – very intense joy,
- (4) *Passaddhi* - tranquillity of consciousness and mental factors,
- (5) *Sūkhā* – mental happiness,
- (6) *Adhimokkha* - intense faith and confidence,
- (7) *Paggaha* – intense effort,
- (8) *Upaṭṭhāna* – unshakeable mindfulness,
- (9) *Upekkhā* – equanimity,
- (10) *Nikanti* – mild attachment (craving).

The first nine impurities are not really defilements. By paying attention to them, “*Etam mama, eso ha masami, eso me attā*” = “These things are mine, these things are I, these things are my ‘self’—such thoughts together with craving (*taṇhā*), pride (*māna*), and wrong view (*diṭṭhi*) arise in the mind. These three defilements are the real defilements of vipassanā.

Those meditators without the knowledge of the teachings of the Buddha will wrongly think that the body rays, intense joy, tranquillity, happiness, etc., are produced by the Path-consciousness and Fruition-consciousness and wrongly believe that they attain Nibbāna. They are on the wrong Path.

Those who understand that appreciation of and attachment to body-rays, intense joy, etc., are not the right Path to the attainment of Nibbāna and that only performing vipassanā meditation without any craving and attachment to those body-rays is the right Path to Nibbāna. The knowledge which clearly understands the right Path and the wrong Path correctly in this way is called “*the Purification by knowledge and vision of the Path and the not-Path*” (*Maggā-magga-ñānadassana Visuddhi*).

#### [6] Undertaking the Purification by Knowledge and Vision of the Way

The meditator again undertakes vipassanā meditation contemplating the three characteristics in turn in (1) only materialities, (2) only mentalities, (3) materialities and mentalities together, (4) five aggregates (5) twelve bases, (6) eighteen elements, covering all mentalities-materialities which arise in the six sense-doors.

#### (o) Undertaking Fourfold Anupassanā Meditation

Next he performs the fourfold Anupassanā meditation. He again defines the three characteristics in turn in all materialities-mentalities

mentioned above, giving priority to materialities and proceeding to mentalities. This is called *Kāyānupassanā-satipaṭṭhāna*.

Next he defines the three characteristics in turn in all mentalities-materialities as above giving priority to feeling. This is called *Vedanānupassanā-satipaṭṭhāna*. For example:

Sense base arises and perishes – *anicca (dukkha, anatta)*

Sense object arises and perishes – *anicca (dukkha, anatta)*

Feeling arises and perishes – *anicca (dukkha, anatta)*

He repeats the *Anupassanā* meditation as above, giving priority to consciousness. It is called *Cittānupassanā-satipaṭṭhāna*.

Again he repeats the *Anupassanā* meditation as above, giving priority to contact, volition, perception, etc. It is called *Dhammānupassanā-satipaṭṭhāna*.

#### **(p) Vipassanā Meditation on Four Postures and Reflection with Wisdom (*Iriyāpatha-sampajañña*)**

‘*Iriyapatha*’ means four postures of standing, sitting, going and lying. ‘*Sampajañña*’ means the wisdom of reflection.

The meditator discerns all mentalities-materialities or five aggregates while he is in any posture – standing, sitting, going, lying, bending, stretching, etc. In any bodily movement he must be aware of the intention, the movement, the benefit of the movement with wisdom. He must also discern all mentalities-materialities in the six sense doors and contemplate on their three characteristics.

He performs vipassanā meditation on mentalities-materialities in each posture by dividing them:

- (1) as two groups of mentalities and materialities,
- (2) as five aggregates,
- (3) as twelve bases,
- (4) as 18 elements,
- (5) as 12 factors of Paṭiccasamuppāda.

#### **④ The Arising of Udayabbaya-ñāṇa**

He also occasionally reflects on the disgusting nature (*asubha*) of mentalities-materialities. He strives on strenuously until the “Knowledge of comprehending mentality-materiality at the genetic instant as well as at the perishing instant together with the three characteristic marks of impermanence, suffering and not-self”

(*Udayabbaya-ñāṇa*) is fully developed.

**(q) Meditation focused on the Dissolution of Mentalities-Materialities (*Bhaṅgānupassanā*)**

As he repeatedly and strenuously contemplates the three characteristic marks of mentalities and materialities in the four postures, his preceeding meditation knowledge connects with his subsequent meditation knowledge. So his insight knowledge (*vipassanā-ñāṇa*) becomes very strong, very keen, sharp and pure. **He pays no attention to the arising of mentalities-materialities, but focuses his attention on their dissolution. This is the meditation called ‘*Bhaṅgānupassanā*’.**

“*Khaya vāya bheda nirodheveva satisantiṭṭhati*”. (Vs. 2. 294)

“With the powerful support of the preceeding insight knowledge, the mindfulness associated with the subsequent insight knowledge becomes well established on the fading away, dissolution and cessation of formations.”

(1) *Aniccam khayaṭṭhena* – observing the nature of fading away, breaking up, dissolving and disappearing of formations with direct knowledge, he reflects ‘*anicca, anicca*’ repeatedly.

(2) *Dukkham bhayaṭṭhena* – observing the frightful nature of fading away, breaking up, dissolving and disappearing of formations with direct knowledge, he reflects ‘*dukkha, dukkha*’ repeatedly.

(3) *Anatta asāraṭṭhena* – observing the coreless, selfless and soulless nature of formations with direct knowledge, he reflects ‘*anatta, anatta*’ repeatedly.

(4) He also reflects on the repulsive nature of formations intermittently.

**⑤ *Bhaṅgānaṇa* – the Knowledge of Discerning rapid and incessant Dissolution of Mentalities-Materialities**

When the meditator developed *Nāmarūpa-pariccheda-ñāṇa* and the Purification of View, he has broken the compactness of mentality-materiality by penetrating into the ultimate realities in mental groups and material groups. Now material groups (*rūpa-kalāpas*) and mental groups (minds) are no longer distinct.

Since his insight knowledge is very keen and very sharp, the ultimate realities (*paramattha dhammas*) of formations (mentalities-materialities) become very quickly distinct in his knowledge. As they appear and dissolve so quickly that he could no longer observe their arising and existing; he observes only their dissolution.

**This ‘knowledge of contemplation of dissolution’ is called *Bhaṅga-ñāṇa*.**

**(r) Undertaking *Ñāta-Ñāṇa Vipassanā***

‘*Ñāta*’ means the mentalities-materialities which exist internally and externally in three periods and which have to be observed by insight wisdom (*vipassanā-ñāṇa*).

‘*Ñāṇa*’ means the knowledge which is undertaking vipassanā meditation on mentalities-materialities known as ‘*Ñāṇa*’. This knowledge associates with the mind-door javana consciousnesses.

According to Visuddhi Magga (Vs. 2.278) the meditator has to do vipassanā meditation on both *Ñāta* and *Ñāṇa*. For example:

- (1) Discern materiality, materiality perishes - *anicca*;  
The meditating knowledge also perishes - *anicca*;
- (2) Discern mentality, mentality perishes - *anicca*;  
The meditating knowledge also perishes - *anicca*.

Also contemplate as *dukkha*, *anatta*. He should contemplate the characteristics in turn (1) internally for some time, (2) externally for some time, (3) on materialities for some time, (4) on mentalities for some time, (5) on causes for some time, (6) on effects for some time, (7) on past formations for some time, (8) on present formations for some time, (9) on future formations for some time. He can give priority to the dhamma which he can meditate better.

According to *Mahāṭikā* (Vs. Ti. 2. 441) it is desirable to do vipassanā meditation in several ways to make *bhaṅgañāṇa* perfect.

**(s) Vipassanā Meditation on the Dissolution of Paṭīcasamuppāda**

He discerns clearly only the dissolution of the materialities-mentalities, the causes and effects of Paṭīcasamuppāda pertaining to the past, the present and the future according to the First Method, and contemplates the three characteristics in turn internally as well as externally.

*Avijja* dissolves – *anicca*; the meditating knowledge dissolves – *anicca*.  
*Sanīkhāra* dissolves – *anicca*; the meditating knowledge dissolves – *anicca*.

He should keep on meditating till the Path-wisdom arises.

**⑥ The Arising of *Bhaya-ñāṇa***

As he keeps on discerning continuously the dissolution of materialities, mentalities, formations, causes, effects in the past, in the present and in the future, internally and externally, he realizes very vividly

the painful nature of being tortured incessantly and repeatedly by the continuous dissolution of formations. The painful nature becomes so distinct that all living abodes, all the 31 planes of existence, including Brahma realms, which are regarded to be very peaceful, appear as great pain, great danger and great terror.

**When he sees how past formations have dissolved, the present ones are dissolving, and those to be generated in the future will dissolve in the same way, the ‘Knowledge of Appearance as Terror’ (*Bhayañāṇa*) arises in him.**

### ⑦ The Arising of *Ādīnava-ñāṇa*

Also the materialities-mentalities, causes and effects, all formations in three periods, all internal formations and external ones, appear in his wisdom distinctly as impermanence, suffering, not-self, as changing and perishing phenomena. So all kinds of existence and all living abodes no longer appear as safe asylum, safe shelter and safe refuge.

As he repeats, develops and cultivates the knowledge of appearance as terror, he finds no place to go. The three kinds of becoming appear like charcoal pits full of glowing coal, the four primary elements like hideous venomous snakes, the five aggregates like murderers with raised weapons, the six internal bases like an empty village, the six external bases like village-raiding robbers, the seven stations of consciousness and the nine abodes of beings as though burning, blazing and glowing with eleven fires. All formations appear as a huge mass of danger and faults, devoid of satisfaction or substance, like a tumour, a disease, a dart, a calamity, an affliction. (Vs. 2. 282-284).

Thus by the power of repeated contemplation of the nature of dissolution of formations (*bhaṅgānupassanā*), all formations appear as great dreadful danger, and ‘the Knowledge of Realization of Fault and Unsatisfactoriness in Formations’ arises in the meditator.

### ⑧ The Arising of *Nibbidā-ñāṇa*

**When he sees all formations as great dreadful danger full of faults and unsatisfactoriness, he becomes dispassionate, dissatisfied, disenchanted, disgusted and bored with all formations belonging to any kind of becoming, destiny, station or abode. So ‘the Knowledge of Feeling bored and disgusted with all formations’ (*Nibbidā-ñāṇa*) also arises in him. (Vs. 2. 287-288)**



⑨ **The Arising of Muñcitukamyatā-ñāṇa**

When he feels bored and disgusted with all formations which are dissolving incessantly, he is dissatisfied with, takes no delight in, is no longer attached to any single formations in any kind of becoming, generation, destiny, station or abode. He desires to be delivered from the whole field of formations and to escape from it.

Just as a fish in a net, a frog in a snake's jaws, a jungle fowl shut in a cage, a deer fallen into the clutches of a strong snare, a man encircled by enemies want to be delivered and to escape from their respective danger, so too the meditator wants to be delivered from the whole field of formations and to escape from it. So 'the Knowledge of Desire for Deliverance' (*Muñcitukamyatā-ñāṇa*) also arises in him (Vs. 2. 288-289).

⑩ **The Arising of Paṭisaṅkhā-ñāṇa**

The meditator, who desires to be delivered from all formations in the thirty-one planes of existence, pertaining to three periods, again discerns those same formations and contemplates their characteristics of impermanence, suffering and not-self for achieving deliverance from them.

He sees all formations as impermanence, because they (1) cannot go beyond dissolution, (2) exist temporarily, (3) are limited by arising and perishing, (4) unenduring, (5) subject to change, (6) subject to death, etc.

He sees them as suffering because they are (1) torturing incessantly, (2) hard to bear, (3) the basis of pain, (4) a disease, (5) a tumour, (6) a dart, (7) a calamity, (8) an affliction (9) a torture, (10) a terror, (11) no shelter, (12) no refuge, (13) a danger, (14) subject to birth, (15) subject to ageing, (16) subject to illness, (17) subject to sorrow, (18) subject to lamentation, (19) subject to despair, and so on.

He sees all formations as not-self, because they are (1) alien, (2) soulless, (3) vain, (4) void, (5) ownerless, (6) not subject to control and so on.

He also sees them as repulsive, because they are (1) objectionable, (2) stinking, (3) disgusting, (4) unaffected by disguise, (5) hideous, (6) loathsome, and so on.

As he strives on in this way, 'the Knowledge of Exertion for Deliverance' (*Paṭisaṅkhā-ñāṇa*) arises in him.

### ⑪ **The Arising of the Knowledge of Equanimity**

As he discerns repeatedly all formations, causes and effects, in the thirty-one planes of existence in three periods and contemplates their characteristics of impermanence, suffering, not-self and foulness in turn, sometimes internally, sometimes externally, the nature of dissolution of formations becomes very rapid and very distinct. He continues defining the three characteristics in turn in the nature of dissolution.

**His meditating mind gradually abandons both terror and delight on formations and becomes equally indifferent and neutral. It becomes calmly established on the dissolution of formations.**

When the meditating mind is calmly established on the dissolution of formations, the meditator will not hear any external sound. The functions of the five-door cognitive series stop, and only the mind-door cognitive series keep arising. Then the vipassanā meditation becomes specially strong. The meditator can keep on discerning the formations which he can discern better, giving priority to the characteristic which he can reflect better.

At this stage *faith* (*saddhā*) and *wisdom* (*paññā*), *effort* (*vīriya*) and *concentration* (*samādhi*) must be specially balanced by *mindfulness* (*satī*). All the five *faculties* (*indriyas*) must be balanced to progress to enlightenment.

*The meditator, who clearly sees the faults of formations and is undertaking vipassanā by discerning the dissolution of formations with keen intention to emancipation from all formations, finds nothing which can be cherished as ‘mine, I, myself’ (Vs. 2. 294).*

**Abandoning the two extremes of ‘terror’ (*bhaya*) and delight (*nandī*) towards formations, he becomes indifferent and neutral towards them. He neither takes them as ‘I’ nor ‘mine’ nor ‘myself’; he is like a man who has divorced his unfaithful wife. The knowledge that takes him to this stage of equanimity is ‘the Knowledge of Equanimity towards Formations’ (*Saṅkhārupekkhā-ñāṇa*).**

#### • **From Conformity-Knowledge to Path-wisdom**

As he repeats, develops and cultivates that equanimity towards formations, his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity grows more refined.

Then when his meditating wisdom emerges from the dissolution of formations called '*pavatta*' and sees the unformed and undissolved nature of Nibbāna called '*apavatta*', the following Path Absorption cognitive series (*Magga Appanā Vithis*) arises.

(*Mandapaññā*)

- Na- Da - Ma - Pa - U- Nu- Go- Magga - Phala - Phala - Bh -

(*Tikkhapaññā*)

- Na- Da - Ma - U- Nu- Go-Magga - Phala - Phala - Phala - Bh -

When the object of formations as impermanence or suffering or not-self appears at the mind-door, life-continuum vibrates twice as *bhavaṅga-calana* (Na), *bhavaṅgu-paccheda* (Da) and is cut off. After that *manodvārāvajjana*(Ma) directs the mental stream towards the object, apprehends the object and decides whether it is good or bad.

Then one of the 4 sense-sphere moral consciousnesses associated with knowledge (*ñāṇa-sampayutta mahākusala citta*) arises four times, functioning as preparation (Pa), proximity (U), conformity (Nu) and change-of-lineage (Go),

'Preparation'(*parikamma*) prepares for the arising of the Path-consciousness.

'Proximity' (*upacāra*) functions as access to the Path.

'Conformity' (*anuloma*) conforms to the functions of truth both in the nine preceding insight knowledges and in the 37 requisite factors of enlightenment (*Bodhipakkhiya*) which follow.

### (12) The Arising of *Anuloma-ñāṇa*

The knowledge associated with preparation, proximity and conformity is the highest insight knowledge known as the 'knowledge of conformity'(*anuloma-ñāṇa*). This knowledge arises.

Gotrabhu does not take formations as its object; it takes Nibbāna as its object and points out Nibbāna so that the Path-consciousness can arise after it, also taking Nibbāna as its object. It is like the sailor's crow pointing out the land so that the ship can sail on towards the land.

*Gotrabhu* is called change-of-lineage, because it changes the lineage of the meditator from a worldling to a noble person. Up to *gotrabhu* consciousness, the meditator is still a worldling ( one who is bound by all ten fetters). But as soon as the path-consciousness

arises, he becomes a noble person. The knowledge associated with *gotrabhu* is called ‘*Gotrabhu-ñāṇa*.’

The knowledge associated with the Path-consciousness is called ‘*Path-wisdom*’ (*Magga-ñāṇa*).

The knowledge associated with Fruition-consciousnesses is called “*Fruition-wisdom*’ (*Phala-ñāṇa*).

The path-consciousness always arises just once performing four functions – viz., (1) comprehension of the truth of suffering, (2) eradication of craving which is the cause of suffering, (3) realization of Nibbāna, (4) full development of the eight constituents of the Path.

Fruit-consciousnesses arises soon after the Path-consciousness without any lapse in time (*akāliko*) two or three times, taking Nibbāna as its object. As soon as Fruition-consciousness arises, the meditator becomes a stream-winner (*sotapanna*) (Vs. 2.315). He can enjoy the unique bliss of Nibbāna as much as he likes and is fully guaranteed never to be reborn in woeful abodes.

After the Path-absorption cognitive series and a few bhavaṅga cittas (life-continuum) have passed by, five Reviewing cognitive series (*Paccavekkhaṇa-vīhis*) normally arise. By these cognitive series the javana cittas (1) review the Path, (2) review the Fruit, (3) review Nibbāna, (4) review the defilements (*diṭṭhi* and *vicikicchā*) which have been annihilated, and (5) the defilements still remaining to be annihilated. The knowledge associated with these javana cittas is called ‘Reviewing wisdom’ (*paccavekkhaṇa-ñāṇa*).

#### [7] Undertaking the Purification by Knowledge and Vision

Starting from the training of morality to the time when conformity knowledge arises, the first six stages of purification of the mind, i.e. from *Sīla-visuddhi* to *Paṭipadā-ñāṇadassana-visuddhi*, are completed. On attaining the first Path-consciousness, the seventh stage of purification called *Ñāṇadassana-visuddhi* is reached.

When the stream-winner continues performing vipassanā meditation and attains the three higher Path-wisdoms and Fruition-wisdoms, all the seven stages of Purification (*Visuddhi*) are completed and the mind becomes totally pure. The meditator then becomes an Arahant, a perfect noble person.

### ⑬ Sotāpatti-magga and Stream-winner

The First Path-wisdom (*Sotāpatti Magga-ñāṇa*) totally eliminates two defilements (*diṭṭhi*, *vicikicchā*) and three fetters (*sakkāya-diṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa*). It also eliminates the coarse aspects of other defilements so that a stream-winner will not commit any evil action. He will never be reborn in woeful abodes.

A stream-winner can be reborn in the sense-sphere up to seven existences. He can be further reborn in brahma realms, but he is destined to become an Arahant in due course.

As a Stream-winner will never be reborn in woeful abodes, enjoying Nibbāna bliss as much as he likes, and he is destined to become an Arahant in due course, it is better to be a stream-winner rather than to be a Universal Monarch or a Brahmā.

### ⑭ Sakadāgāmi-magga and Once-returner

When the stream-winner undertakes vipassanā meditation and attains *Sakadāgāmi-magga* and *Phala*, he becomes a Once-returner as he will be reborn in the sense-sphere only once. The second Path-wisdom does not eradicate any defilement, but it reduces the strength of the remaining defilements. He can be further reborn in Brahma realms and will be an Arahant in due course.

### ⑮ Anāgāmi-magga and Non-returner

When the once-returner undertakes vipassanā meditation and attains *Anāgāmi-magga* and *phala*, he becomes a Non-returner as he will not be reborn in the sense-sphere. The third Path-wisdom further eradicates the defilement 'anger' (*dosa*) and two fetters (*kāmarāga*, *paṭigha*). As anger is totally eliminated, he will never be angry, upset, sad or depressed. He does not enjoy sensual pleasure any more. He will be reborn in a Brahma realm after death. He will become an Arahant in due course.

### ⑯ Arahatta-Magga and Arahant

If a non-returner undertakes vipassanā meditation and attains *Arahatta-magga* and *phala*, he will become an Arahant in this very life. The Arahatta path-wisdom totally eliminates all remaining defilements and fetters in him. His mind is totally free from all defilements which are the causes of suffering. So he will never experience mental pain any more. As he is bearing his last body, he will lay down this heavy burden at death. He is rightly liberated

with the highest wisdom and worthy of the highest offerings of the world with its deities (Vs. 2.318). He fully enjoys the unique bliss and eternal peace of Nibbāna. He will pass over to Nibbāna after death.

• **Attainment of the Highest Supramundane**

**Development of the Mind**

In fighting against the only evil forces in the world, consisting of 14 immoral mental factors, we have to develop 37 Enlightenment Factors (*Bodhipakkhiya*), which consist of only 14 essential elements, comprising 8 beautiful mental factors, 5 neutral mental factors and consciousness as described in Table 9.2, page. 241.

When we can develop 4 Path-consciousnesses and 4 Fruition-Consciousnesses, which take Nibbāna as their sense-object, we attain the 9 Noblest Supramundane Dhammas, which totally eliminate all the evil forces, including 10 defilements, which are the main causes of all evil actions and all suffering in the world.

Then we shall become Arahants, Perfect Noble Persons, who are the noblest persons in the world, apart from the Buddha and Pacceka-Buddhas. It is very remarkable that if we can develop the 4 Path-consciousnesses by successfully undertaking the Noble Threefold Training of Morality, Concentration and Wisdom, which represents the Noble Eightfold Path, we shall become Perfect Noble Persons, called Arahants, who can enjoy the unique bliss and eternal peace of Nibbāna right away in this very life!

The attainment of the Nine Noblest Supramundane Dhammas is the attainment of the Highest Supramundane Development of the Mind as well as the Total Purification of the Mind. It is the highest best attainment in life. It is also the complete liberation and emancipation from the rounds of births and deaths, which is also the rounds of suffering.

Nowadays it is not easy to develop the four Supramundane Path-consciousnesses to become an Arahant, but it is not very difficult to develop the first Path-consciousness and its Fruition consciousness to become a Stream-Winner, who will become an Arahant automatically in seven existences. As an Arahant is very noble, he cannot live on as a lay-person. He has to be ordained as a bhikkhu to live on throughout his life-span. Then he will pass

over to Nibbāna after death.

A Stream-winner can live on with his family, enjoying sensual pleasure as well as the unique bliss and eternal peace of Nibbāna. He can live on happily for seven more existences in the human-realm, celestial realms and Brahma-realms. Then he will become an Arahant and pass over to Nibbāna. How nice!

Nowadays there are about 60 International Pa-auk Forest Buddha Sāsana Meditation Centres in Myanmar, Sri Lanka, Thailand, Singapore, Malaysia, Indonesia, Taiwan, Vietnam, U.S.A., etc., where Samatha-Meditation and Vipassanā-Meditation are taught precisely in accordance to the Teachings of the Exalted Buddha.

In these Centres, many meditators can develop four rūpāvacara jhānas by *Ānāpānassati* (Mindfulness of Breathing) meditation, eight jhāna attainments by Kasiṇa Meditation, and can discern ultimate mentalities and ultimate materialities and define them by their respective characteristics, functions, manifestations and nearest causes for their arising.

They can also discern and verify the causal relations of the Doctrine of Dependent Origination, and undertake Vipassanā Meditation in detail. Several of them become enlightened as Noble Persons (*Ariyās*). The Chief Teacher, Pa-auk Tawya Sayadaw Dr. Bhaddanta Āciṇṇa, Dhammācariya, was awarded the highest title: "*Abhidhaja Aggamahā Saddhamma Jotika, Aggamahā Kammatthānā-cariya, Aggamahāpaṇḍita*" by the Government of the Union of Myanmar.

*All interested persons are cordially invited to come and meditate in these Meditation Centres without delay and enjoy the most pleasant important task in life, that is, Buddhist Meditation!*

- The Greatest Wish to all Human Beings

The great English Scholar, Dr. Rhys Davids, was one of the first scholars to translate important Pāli Treatises into English, making the precious Teachings of the Omniscient Buddha available to thousands in the West. It was remarkable that he could examine every one of the great religious systems of the world. His conclusive remark is:

*"Buddhist or not Buddhist, I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass, in beauty and comprehensiveness, the Noble Eightfold Path and the Four Noble Truths of the Buddha. I am content to shape my life according to that Path."*

I hope that he could put the practical aspects of the Noble Eightfold Path into practice and attain the highest best achievement in life.

Albert Einstein, the great nuclear scientist, stated that Buddhism will become a Cosmis Religion in the future:

*"The religion of the future will be a Cosmic Religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description."*

I have described the practical aspects of the Noble Eightfold Path quite comprehensively and logically. I sincerely wish that all persons can undertake successfully the most important pleasant task in life by undertaking the Noble Threefold Training of Morality, Concentration and Wisdom, which represents the Noble Eightfold Path, and achieve the total purification and the highest development of the mind and live most happily for ever, enjoying the highest best attainment in life and the supreme bliss of Nibbāna!

With the noblest best wishes,  
Dr. Mehm Tin Mon