

Aids to the Abhidhamma Philosophy

Three Charts for the study of Consciousness and Matter

With and explanatory essay

by

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Introduction

No enthusiastic follower of the Buddha, nor earnest seeker after the truth, and no student of psychology or philosophy, be he a follower of the Buddha or not, can afford to do without a knowledge of the *Abhidhamma* philosophy, which has been handed down to us by one who not only attained perfection himself but pointed out to us the path by which we ourselves may obtain permanent release from all suffering. The Buddha has passed on to us not only the knowledge of his philosophy, but also the practical manner by which each one of us may convert that knowledge into understanding, through meditative development along the lines of the “One and only way, the Way of the Fourfold Setting up of Mindfulness”;¹ therefore the oft-repeated criticism that Buddhism is only a philosophy and not a religion, is without any foundation whatsoever. This is further illustrated by the well-known parable of the raft,² where the Buddha says, “The doctrine taught by me is for crossing over, and not for retaining, even as the raft that was once used to cross over a stretch of water is now of no more use and should be cast away, and not placed on the head and carried, just because the raft had been once useful for crossing over.”

It is our good fortune that the subject matter of the Abhidhamma philosophy, which runs into seven books, two of which are quite large, has been compressed into a brief compendium, the *Abhidhammatthasaṅgaha*, written by Anuruddha Thera in the Pali language. This compendium has served for several centuries, and still continues to serve, as the best introduction to the study of the Abhidhamma throughout Ceylon (now Sri Lanka) and Burma (now Myanmar). This book is referred to by the late Venerable Ñāṇatiloka in the following terms: “A very succinct resume of all the essential doctrines of the Abhidhamma is given in that *ingenious little vade-mecum* called the *Abhidhammatthasaṅgaha* written by Anuruddha. In Burma, of one who wishes to study the Abhidhamma, it is expected that one first thoroughly learns by heart and master this short epitome; *once he has mastered it, he will have grasped the whole substance of the Abhidhamma.*” Those of us who are not conversant with the Pali language have an excellent translation of this book into English by the Venerable Anuruddha Mahā Thera. It is named *A Manual of Abhidhamma*.³

The Abhidhamma is not a speculative but a descriptive philosophy, where the description is complete, and is based on scientific method. The description of a thing or phenomenon is made not only by its minute analysis but also by its synthesis, followed by a combination of analysis and synthesis; and finally the description is completed in accordance with the axiom that “nothing arises from a single cause,” with a statement of its relations to other things or

¹ i. The Mahā Satipaṭṭhāna Sutta. No. 22 of the Dīgha Nikāya.

ii. *The Way of Mindfulness* by Bhikkhu Soma (3rd ed., Buddhist Publication Society, Kandy).

iii. *The Heart of Buddhist Meditation* by the Venerable Nyanaponika Mahā Thera, published by Rider & Co., London. This book was read by chance to such good purpose by Rear Admiral E. H. Shattock that he did a special journey to Rangoon in Burma by air, in order that he might do a course in meditation at the same meditation centre at which its author had his training in meditation. Thereafter he wrote a book *An Experiment in Mindfulness* (Rider & Co., London) wherein he states, “Meditation therefore, is a really practical occupation, it is in no sense necessarily a religious one, though it is usually thought of as such. It is itself basically academic, practical and profitable. It is, I think, necessary to emphasize this point, because some only associate meditation with holy people, and regard it as an advanced form of the pious life ... This is not a tale of a conversion, but of an attempt to test the reaction of a well-trying Eastern system on a typical Western mind.”

² Alagaddūpama Sutta, Majjhima Nikāya No. 22; P.T.S. Translation Series (*The Middle Length Sayings*), Vol. 7, p. 135; also in *The Wheel* Nos. 48/49, Buddhist Publication Society, Kandy).

³ *A Manual of Abhidhamma* by Nārada Mahā Thera (Buddhist Publication Society). See bibliography at the end of this book.

phenomena. The atom, at one time thought to be indivisible, is in recent times known to be a complex structure composed of still smaller and more fundamental units, the proton, the neutron, and the electron; and even as these fundamental units within the atom, instead of being compact and static as was thought at one time, are now known to be separated from one another by distances enormous by comparison with the minuteness of the size of these “particles,” and moving at incredible speeds; and even as the differences in the various qualities displayed by different objects of matter are not as previously imagined properties of the mass possessed by atoms, but of the forces between the minute units that go to compose the atom. Likewise, in the Abhidhamma philosophy, taught by the Buddha over two thousand five hundred years ago, he has told us that the so-called living being can be analysed ultimately into three fundamental or *paramattha dhamma*, i.e. *citta* (mind or consciousness), *cetasikā* (mental concomitants), and *rūpa* (corporeality or body); the first two together comprise *nāma* in the *nāma-rūpa* combination, *rūpa*, the third of the *paramatthas*, is described by the Buddha as being mainly made up of four primary “qualities,” and of the space element, along with *upādāya-rūpa* (conditioned or derived corporeality).

The difference in the appearance of objects is due to the vastly different proportions in which the primary elements or qualities, and conditioned corporeality, blend.⁴ Time and again the Buddha emphasised the lack of anything permanent in this ever changing body. With reference to the first two *paramatthas*, i.e. *citta* and *cetasika*, which together, as already mentioned, make up the term *nāma* in the *nāma-rūpa* combination that constitutes the so-called living being, the Buddha emphasises this fact even further, when he states⁵ “It were better, bhikkhus, if the ignorant, unconverted man regard the body which is composed of the four elements as an ego, rather than the mind. And why do I say so? Because it is evident, Bhikkhus, that this body, which is composed of the four elements, lasts one year, lasts two years ... fifty years, lasts a hundred years and even more. But that which is called the mind, intellect, consciousness, keeps up an incessant round by day and by night of perishing as one thing, and springing up as another.”

Explanation of the Charts

The scope of this article is limited and precise. As an aid to the study of the Abhidhamma philosophy three charts are presented and how they may be used with maximum benefit is explained. The first is a modification of the excellent chart published in *The Buddhist Dictionary*, and in *The Guide to the Abhidhamma*, both by the Ven. Nāṇatiloka, to whom I owe a great deal for my first introduction to the Buddha Dhamma. This chart analyses *citta* or consciousness, which is the first of the three fundamentals or *paramattha* that constitutes the so-called being. The analysis is made in a graphic and concise way, and in a readily assimilated and easily remembered form under groups and sub-groups of all the eighty-nine types into which *citta* or consciousness is divided in the Abhidhamma philosophy. The second chart sets out the individual functions of each of these 89 types of *citta*, also in a graphic and easily assimilated form, and it is arranged along the same lines, and with the identical numbers as in the first chart, so that these two charts may be readily and frequently compared. The third chart deals with the arising and grouping of material qualities.

⁴ Majjhima Nikāya or *The Middle Length Sayings*, I.B. Horner’s translation: 140. Dhātuvibhaṅga Sutta; 28. Mahāhatthipadopama Sutta; 62. Mahā Rāhulovāda Sutta. *Path of Purification (Visuddhimagga)*, Bhikkhu Nāṇamoli’s translation XI, (31–38), (81–92) and (109).

⁵ H. C. Warren, *Buddhism in Translation*, section 18, from Saṃyutta Nikāya (XII 62)

It is important to realise at the very outset that all these charts are meant to be used along with the study of *The Manual of Abhidhamma*, already mentioned; and all I propose to do in this article is to state as briefly as possible how these charts may be used with maximum profit in such a study. In doing so I propose to commence with the abbreviations used, to state what they stand for, and in some instances give their meaning or the corresponding Pali term.

Chart I—Consciousness

In Chart I Nos. (1–8),

joy: stands for joyful, which in Pali is *somanassa*;

ind: for indifferent (*upekkhā*);

know: for knowledge (*ñāṇa*); Nos. (22–33)

w. view: stands for wrong view (*diṭṭhi*);

ple: for pleasant (*sukha*);

up: for *upekkhā* (indifferent);

so: for *somanassa* (joyful);

pain: for painful (*dukkha*).

Let us now study the chart together in a general way, and see what information we can get out of it. Looking at the end of the chart we see that there are 89 types of *citta* or consciousness. These are divided into four vertical columns or classes; and again the same 89 are divided into 4 horizontal layers called spheres, planes, or in Pali *bhūmi*. The caption in the small cage at the top of the vertical column reads “moral (*kusala*) 21,” that is to say that the first vertical column contains all the morally wholesome states of consciousness or *kusala citta*, and of these there are 21. Looking down the left-hand margin of this column we see by way of confirmation that the serial numbers read 1–21. Similarly reading the caption in the small cages at the top of each of the three remaining vertical columns simultaneously with the serial numbers on the left-hand margin of the same column, we see that the second column contains immoral types of consciousness, or *akusala citta*, of which there are 12 (22–33); the third column deals with resultant consciousnesses or *vipāka citta* which add up to 36 (34–69); and the last or fourth column is reserved for the remaining 20 (70–80) which are named inoperative or *kriyā*, since they are neither moral nor immoral nor the resultants of these two.

Now, if we turn our attention to the last line on the first horizontal layer reserved for *citta* of the sensuous sphere, and look at the right-hand margin of each of the four vertical columns into which this layer is divided, we see that in this sphere there are 8 moral, 12 immoral, 23 resultant and 11 inoperative *citta*, which add up to a total of 54. Further, if we run our eye down the second vertical column we realise that immoral or *akusala citta* are found only in the sensuous sphere. A closer study of the sensuous sphere reveals the existence of divisions except in the first vertical column, which deals with moral *citta*. There are three divisions in the second column, i.e. eight immoral *citta* rooted in greed (22–29), two rooted in hate (30–31) and two rooted in delusion (32–33); another three in the third column i.e. eight kinds of moral resultant consciousness without roots (34–41), eight moral resultants with roots (42–49);⁶ and seven immoral resultants without roots (50–56); making a total of 23 resultant *citta* belonging to the

⁶ The term root, or in Pali *hetu*, (lit. cause) is applied to the six roots: three immoral (*akusala*), i.e. attachment (*lobha*), hatred (*dosa*), and ignorance (*moha*); and three moral (*kusala*), i.e. non-attachment (*alobha*), goodwill (*adosa*), and wisdom (*amoha*).

sensuous sphere. We note that there are no immoral resultants with roots. In the fourth column, reserved for inoperative or *kriyā citta*, there are only two divisions, i.e. three without roots (70–72); and eight with roots (73–80), making a total of 11.

We shall now make a very important observation, which will simplify considerably and consolidate our study of *citta* or consciousness not only of the sensuous sphere but, as we shall see later, of the remaining three spheres as well. We note that the Pali term for the eight types of *citta* (1–8), in the first column is *mahā* (great) *kusala citta*; we also note that there are two other sets of eight bearing a similar name in the third and fourth columns, *mahā vipāka citta* (42–49), and *mahā kriyā citta* (73–80); and each of these is analogous to *citta* (1–8), indicating clearly that there is a very close similarity between the three sets of eight. The similarity is so close that with a detailed study of the first set we shall know the other two sets equally well. We shall therefore make such a study of the first set (1–8), with the chart in front of us. We note that one moral *citta* becomes divided into eight by way of three qualities printed just below the top of the first column at right angles to the rest of the chart. The first division is made by way of feeling (*vedanā*), which may be either joyful (*somanassa*), or indifferent (*upekkhā*) so that at the first division we have:

- A. One moral consciousness with joyful feeling and
- B. One moral consciousness with indifferent feeling.

We see that the next division is made by way of the *citta* being accompanied (*sampayutta*) by knowledge (*ñāṇa*), or not being accompanied (*vippayutta*) by knowledge. A and B are thus each divided into two, which gives us four types of *citta*:

- A. c. One moral consciousness, with joyful feeling and accompanied by knowledge;
- A. d. One moral consciousness, with joyful feeling, and not accompanied by knowledge;
- B. c. One moral consciousness, with indifferent feeling, and accompanied by knowledge;
- B. d. One moral consciousness, with indifferent feeling, and not accompanied by knowledge.

Finally, the above four types of *citta* are divided into two each, (1) by way of the *citta* arising spontaneously within oneself, without inducement by others, and the thought being put into effect without hesitation or wavering (this is given the expressive term *asaṅkhārika* in Pali), and (2) by way either of the *citta* arising only after inducement, or even if it had arisen without another's influence, of being put into effect only after much hesitation, being disturbed with such thoughts as "Will I be put to too much inconvenience were I to undertake this? Will the cost be excessive? Should I be antagonising someone who is useful to me, were I to do this good deed?" This type is called *sasaṅkhārika* in Pali.

This third division will finally give us the following eight moral (*kusala*) *citta*:

- A. c. i. One consciousness, with joyful feeling, accompanied by knowledge; and spontaneous;
- A. c. ii. One consciousness, with joyful feeling, accompanied by knowledge; and induced or with hesitation;
- A. d. i. One consciousness, with joyful feeling, not accompanied by knowledge; and spontaneous;
- A. d. ii. One consciousness, with joyful feeling, not accompanied by knowledge; and induced or with hesitation;
- B. c. i. One consciousness, with indifferent feeling, accompanied by knowledge; and spontaneous;

- B. c. ii. One consciousness, with indifferent feeling, accompanied by knowledge; and induced or with hesitation;
- B. d. i. One consciousness, with indifferent feeling, not accompanied by knowledge; and spontaneous;
- B. d. ii. One consciousness, with indifferent feeling, not accompanied by knowledge; and induced or with hesitation.

These eight types of consciousness derived by us in the above manner, we shall now profitably read off from the chart from the first column, both for the sake of gaining familiarity in the use of the chart, and for the sake of confirming in our own minds that the two sets are exactly the same, with the difference that the numbers in the latter are in serial order from 1 to 8. The corresponding Pali name within brackets is also given underneath to help us to familiarise ourselves gradually with original Pali nomenclature. We shall then have:

1. Consciousness with joyful feeling, accompanied by knowledge; and spontaneous (*somanassa-sahagata ñāṇasampayutta; asaṅkhārika citta*).
2. Consciousness with joyful feeling, accompanied by knowledge; and induced or with hesitation (*somanassa-sahagata; ñāṇasampayutta; asaṅkhārika citta*).
3. Consciousness with joyful feeling; not accompanied by knowledge and spontaneous (*somanassa-sahagata; ñāṇavippayutta; asaṅkhārika citta*).
4. Consciousness with joyful feeling, not accompanied by knowledge; and induced or with hesitation (*somanassa-sahagata; ñāṇavippayutta; asaṅkhārika citta*).
5. Consciousness with indifferent feeling; accompanied by knowledge; and spontaneous (*upekkhā-sahagata; ñāṇasampayutta; asaṅkhārika citta*).
6. Consciousness with indifferent feeling; accompanied by knowledge; and induced or with hesitation. (*upekkhā-sahagata ñāṇasampayutta; asaṅkhārika citta*).
7. Consciousness with indifferent feeling, not accompanied by knowledge and spontaneous (*upekkhā-sahagata; ñāṇavippayutta; asaṅkhārika citta*).
8. Consciousness with indifferent feeling; not accompanied by knowledge; and induced or with hesitation. (*upekkhā-sahagata; ñāṇavippayutta; asaṅkhārika citta*).

Practical examples by way of illustrating these eight moral *citta* will further help us to fix them in our mind:

1. One gives something to a beggar, spontaneously without hesitation, with understanding, and experiencing joy.
2. One gives something to a beggar, with understanding, and experiencing joy, but does so after deliberation, and hesitation, or only on being induced to do so by another.
3. A child sees a monk and remembering that its parents salute monks on meeting them, does so himself, spontaneously, experiencing joy, but without understanding why he does so; or a person automatically recites a holy text experiencing joy, without understanding the meaning of the text.
4. A child sees a monk and at the request of his mother salutes him, without understanding why he does so, but experiences joy in the act.

The remaining four types (5–8) should be understood in the same way, substituting indifference for joy.

If we now turn our attention to the allied sets of eight types of *citta* (42– 49), *mahā vipāka citta* in column three, and to (73–80) *mahā kriyā citta* in column four, and simultaneously look up the *Manual of Abhidhamma*, we shall see that the nomenclature is exactly the same as we have described above for *mahā kusala citta* (1– 8) in column one, but of course the functions are different in the three sets of eight, and this we shall see at a glance when we come to chart II. We shall now turn our attention to the eight types of *citta* (22–29), in column two. Here too the division is exactly the same as in the three sets of eight already discussed, with the one difference that we substitute wrong view (*diṭṭhi*) for knowledge (*ñāṇa*). To illustrate this let us now read off from the chart in column two, the first line (22), the third line (24), and the eighth line (29):

22. One immoral *citta* rooted in greed; with joyful feeling; accompanied by wrong view; and spontaneous. (*Somanassa-sahagata; diṭṭhi-sampayutta; asaṅkhārika citta*).
24. One immoral *citta* rooted in greed; with joyful feeling; not accompanied by wrong view; and spontaneous. (*Somanassa-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta*).
29. One immoral *citta* rooted in greed; with indifferent feeling; not accompanied by wrong view; and induced or with hesitation. (*Upekkhā-sahagata; diṭṭhi-vippayutta; asaṅkhārika citta*).

Lastly, immoral *citta* (30–31) rooted in hate (*dosa*), and immoral *citta* (32– 33) rooted in delusion (*moha*), are also named in exactly the same manner. Thus we have:

30. One immoral *citta* rooted in hate; with sad feeling; accompanied by rage; and spontaneous. (*Domanassa-sahagata; paṭigha-sampayutta; asaṅkhārika citta*).
31. One immoral *citta* rooted in hate; with sad feeling; accompanied by rage; and induced or with hesitation. (*Domanassa-sahagata; paṭigha-sampayutta; asaṅkhārika citta*).
32. One immoral *citta* rooted in delusion; with indifferent feeling; and accompanied by doubt. (*Upekkhā-sahagata; vicikicchā-sampayutta citta*).
33. One immoral *citta* rooted in delusion; with indifferent feeling; and accompanied by restlessness. (*Upekkhā-sahagata; uddhacca-sampayutta citta*).

With the help of chart I we have thus at one sitting, cursorily though it be, but methodically, disposed of four sets of eight, or 32 types of *citta*, along with four additional types of *citta* (30–33), which add up to 36 out of a total of 54 types of *citta* belonging to the sensuous sphere. When we shall have gone over the same ground in the *Manual of Abhidhamma* in much greater detail two or three times, with constant reference to the chart, we shall have not isolated groups of *citta* recalled to mind with difficulty, but a clear and lasting mental picture of these 36 types of *citta* well co-ordinated and arranged in easily remembered form, and in a form capable of being recalled to mind rapidly and with ease. We shall then be able to assign in our own mind instantaneously and with precision the correct place in the chart to any scattered group or individual *citta* picked up at random.

We are now left with three gaps in the sensuous sphere in Chart I, in columns three and four, for the remaining 18 types of *citta*, all of which belong to the types of *citta* without roots (*ahetuka*). The gap in the upper one third of column three is taken up by the 8 moral resultants (34– 41), and that in the lower third of the same column by the 7 moral resultants (50–56), while the third gap in the upper half of column four is reserved for the 3 inoperative (*kriyā*) *citta* (70–72). Further it should be noted that all the 12 immoral (*akusala*) *citta* (22–33) in column two have as their resultants the 7 types of *citta* (50–56) in column three, while the 8 moral (*kusala*) *citta* (1–8) in column one have two sets of 8, or 16 *citta*, as their resultants in column three, i.e. 8 without roots (34–41), and 8 with roots (42–49) already described. Since these 18 types of *citta* have

varied functions, unlike the 36 described earlier, we shall study them later more conveniently along with Chart II, which deals with functions.

It has to be noted that in the *Manual of Abhidhamma* the different groups of sense sphere consciousness are treated in quite a different order as follows: The 12 immoral *citta* (22–33), the 7 immoral resultants without roots (50–56), followed by the 8 moral resultants without roots (34–41), the 3 inoperative without roots (70–72), and finally the three sets of 8 each, Great (mahā) moral, resultant and inoperative (1–8, 42–49, and 73–80), the last set of eight applying only to Arahants. However, when Chart I is used along with the *Manual of Abhidhamma*, it will be found more useful at least at the second and subsequent readings to follow the order described in this article.

We shall now turn our attention to the types of consciousness in the second horizontal layer comprising form-sphere consciousness (*rūpāvacara citta*). These have three sets of five *citta* each, i.e.

(a) Form-sphere moral *citta* or ecstasies or *kusala rūpa jhānas* (9–13), which may be attained only by those who practise intent and regular meditation with the object of gaining one-pointedness and tranquillity of the mind (*samatha bhāvanā*);

(b) Form-sphere inoperative *citta* or *kriyā rūpa jhānas* (81–85), in column four which may be attained only by Arahants who practise the above meditation; [both (a) and (b) are attained in this life], and

(c) Form-sphere resultant consciousness (*rūpāvacara vipāka citta*) (57–61), which are experienced in the *rūpa* planes of existence or *brahma lokas*, after their death by those who attain form-sphere moral jhānas (9–13) above mentioned.

It is not feasible in this short article to describe these jhānas, which are explained in brief in pages 40–52 of the *Manual of Abhidhamma*, and in more detail in volume II, chapter 9 of the same Manual; and in the *Visuddhimagga* translated into English under the title *The Path of Purification*, by Bhikkhu Ñāṇamoli, chapter 4, paragraphs 74–202 (pages 142–176); chapter 11, paragraphs 120–126 (pages 406–408), and chapter 12, paragraphs 46 to the end of the chapter (pages 420–445). The whole of chapter 13, and also the last chapter of the *Manual of Abhidhamma*, give a detailed description of the various kinds of supernormal powers, which are attained with the fifth jhāna used as the basis.

Amongst these supernormal powers a few may be mentioned: “Having been one he becomes many, he appears and vanishes, he goes unhindered through walls and enclosures, he goes on water as though on earth, he travels in space like a winged bird, he gains the divine eye that penetrates into the minds of others, gives the knowledge of one’s past lives, and of the passing away and reappearance of beings.” The above chapters will be found to be of absorbing interest, and should be read by anyone interested in *yoga*-meditation, in para-psychological phenomena or in the power of the mind and in miracles. They are by no means peculiar to Buddhism, and they provide a workable hypothesis for explaining some of these phenomena.

The subject matter of the second, third, and fourth horizontal layers devoted to the form-sphere, formless-sphere, and supramundane consciousness respectively is so vast that any attempt to describe these types of consciousness is well beyond the scope of a short article of this nature. Hence I propose to confine myself almost exclusively to the extraction of whatever information we can derive from a mere perusal of the captions given in Chart I itself, and later from Chart II. We shall start with the second horizontal layer. The abbreviations used in the first vertical column of this layer containing *citta* 9–13, stand for the names of the five jhāna factors (*aṅga*) of the form-sphere consciousness.

Vit stands for *vitakka* (initial application of the mind towards the object);

vic for *vicāra* (sustained application of the mind with a close examination of the object);

pi for *pīti* (creating a pleasurable interest in the object);

su for *sukha* (bliss or happiness caused by enjoyment of the desired object). “Like the sight of an oasis in a desert to a weary traveller is *pīti*, like drinking the water and bathing therein is *sukha*”;

ek for *ekaggatā* (one-pointedness of the mind, or concentration);

up for *upekkhā* (indifference, of a very special type).

The cage containing form-sphere moral consciousness (9–13) is reproduced below in English for the sake of simplicity:

9. Initial application-sustained application: interest, happiness, concentration.
10. Sustained application: interest, happiness, concentration.
11. Interest, happiness, concentration.
12. Happiness, concentration.
13. Indifference, concentration.

We see from the above that the first or most elementary *jhāna* contains all the five *jhāna* factors. In the subsequent *jhānas*, which are progressively more and more refined as the fourth *jhāna* is reached, one by one of the coarser *jhāna* factors are eliminated (*aṅgasamatikkamaṇa*, transcending of the factors), until in the fourth *jhāna* we are left with only two factors, happiness and concentration; while in the fifth *jhāna* even the factor of Happiness is transcended as not being sufficiently refined and it is replaced by indifference, which is not the ordinary indifferent feeling of the sensuous-sphere consciousness already discussed; the *jhāna* indifference which is really a more refined type of *sukha* or happiness, has been developed by a strong will-power, and in the *rūpa jhānas* is present only in the fifth or highest of the *rūpa jhānas*. As we have already noticed, this elimination of the coarser factors in successive stages one by one is graphically represented in the chart in column one (9–13). Exactly the same diagrammatic representation should appear in columns three and four along this horizontal layer, but for the sake of convenience and clarity these cages are merely marked as being analogous to (9–13), as was done in cages containing *citta* (42– 49), and (73–80), in the sensuous-sphere.

We shall now turn our attention for a moment to the third horizontal layer This represents the Formless-sphere consisting of the four moral (14–17), and four inoperative (86–84) *jhānas* attained in this life by non-Arahants and Arahants respectively who practise these meditations; and of the four *arūpa lokas* (62–65), where worldlings (those who have not attained any of the supramundane states of consciousness), who die while they are experiencing *arūpāvacara kusala jhānas* are reborn. The nomenclature used is English in column one, Pali in column three, while column four has been marked for the sake of clarity as merely allied to (14–17).

The fourth horizontal layer is reserved for supramundane consciousness, moral, and resultant *phala* is the term used instead of *vipāka*, as the results that follow are immediate, (*akālika*). The nomenclature again is English in column one and Pali in column three, which enables one to gain a gradual acquaintance with the Pali terms. We also note that there are no *kriyā citta* in the supramundane types of consciousness. The subject matter of this article so far is described in chapter one of the *Manual of Abhidhamma*.

Chart II—Functions of Consciousness

We shall now turn our attention to Chart II, which deals with the *functions* of the 89 types of *citta* we have already discussed in Chart I. It will be noticed that they are arranged and numbered in exactly the same manner as in Chart I, into four vertical columns, which stands for moral, immoral, resultant, and inoperative classes in that sequence; and into four horizontal layers which signify sensuous-sphere, form-sphere, formless-sphere, and supramundane consciousness. The first thing that strikes the eye forcibly is the presence of a varied number of colours in the chart. Each colour represents a different function. There are eight colours in all, but two of the colours represent more than one function, for instance

Yellow represents three allied functions of *pat*, which stands for *paṭisandhi* or rebirth-consciousness. *Bha* stands for *bhavaṅga*, which will be explained later, and *cuti* for death-consciousness.

Purple represents five allied functions: *pañca-viññāṇa* (sense-sphere consciousness), i.e. seeing, hearing, smelling, tasting, and touching or contacting.

The remaining six colours represent one function each, making a total of 14 functions:

Light pink for *javana* (not to be confused with the word *jhāna* already described),

Emerald green for receiving (*sampañicchana*),

Olive green for investigating (*santīraṇa*),

Orange for registering (*tadālabhāna* or *tadārammaṇa*),

Light blue for adverting either at the sense-doors (*pañcadvārāvajjana*), or at the mind-door (*mano-dvārāvajjana*), and lastly

Dark blue for determining (*voṭṭhapana*).

Although we have counted 14 functions, if the five allied and paralleled functions of seeing, hearing, smelling, tasting, and contacting are counted as one, since each occupies the same stage in the process of cognition (*pañca-dvāra-vīthi*) we are left with 10 functions represented by 8 colours, the yellow representing three functions as stated earlier.

If we turn our attention once again to the different colours, we see that several types of *citta* have only one function i.e. light pink represents *javana* only, emerald green is for receiving only, light blue represents adverting only, while on the contrary some types of *citta* have more than one function. Hence these are represented by more than one colour (except the yellow, which it should be remembered represents three functions), and these have in addition the actual number of functions they represent printed in numerals by the right hand margin of the name of the lowermost function printed on that particular cage. For instance,

No. 40 has two functions, olive green for investigation, and orange for registering (II).

No. 41 and 56 each has five functions, olive green for investigating, orange for registering, and yellow for rebirth-*bhavaṅga*-death (V).

No. 42–49 each has four functions, orange for registering, and yellow for rebirth-*bhavaṅga*-death (IV).

No. 57–61 and 62–65 each has three functions, yellow for rebirth-*bhavaṅga*-death (III).

No. 71 has two functions, light blue for adverting, and dark blue for determining (II).

No. 34–38 and 50–54 have a special marking (I) of V, since, as explained above, there is in reality only one function although apparently there are five.

This chart gives us more information if we study it further. It tells us the total number of *citta* that perform each different function, and their exact identity; for instance *javana* (light pink)—which is a much stronger thought than the others, and psychologically the most important stage in the process of cognition, for it is at this stage (except in the case of Arahants), that an action is judged to be moral or immoral—is represented by 21 moral *citta* (1–21), 12 immoral (22–23), 4 *phala* (supramundane resultants, 66–69) and 18 inoperative (72–89), adding up to a total of as many as 55 out of a total of 89 *citta*. *Pat* (*paṭisandhi*), *bha* (*bhavaṅga*), *cuti* (rebirth-*bhavaṅga*-death) (yellow) are represented by *citta* No. 41, 42–49 (8), 56 and 57–65 (9), or a total of 19 types of *citta*; receiving (emerald green) by No. 39 and 55, a total of 2; registering (orange) by No. 40, 41, 42–49 (8) and 56, making a total of 11; Investigating (olive green) by No. 40, 41, and 56 or a total of 3; adverting (light blue) by No. 70 and 71, a total of 2; determining by one single *citta*, No. 71, coloured in a darker shade of the same blue to indicate a close relationship which exists between the function of adverting at the mind-door and determining (*votthapana*) and sense-door consciousness (purple) by No.34–38 (5), and 50–54 (5), a total of 10, or 2 if the five similar functions of seeing, hearing, smelling, tasting, and contacting, which together form *pañca-viññāṇa* or five-sense-door-consciousness are counted as one.

A helpful analogy for remembering the various functions described above is to consider *citta* and its functions as an engineering workshop, in which 89 workers of 4 different grades (representing the four different spheres or planes) do 14 different jobs at 10 different positions in the workshop, closely allied types of work being done at one position. Most of the workers do only one job, for instance the one function of *javana* is done by as many as 55 workers, while some workers do more than one job, up to a maximum of five, but of course only one job is done by such a worker at any one time. Still further information may be gained in a form which may be easily remembered if pages 168–172 of the *Manual of Abhidhamma* are read along with Chart II.

We now come to a most interesting and very important subject, the process of cognition or *citta-vīthi* described in chapter 4 of the *Manual of Abhidhamma*. It will be rather difficult to follow the subject unless one has read through chapters 2 and 3 of the Manual. But if these two chapters have been studied, Chart II will be found to be of great value in the study of chapter 4, and of the Chart on page 30 and the text in the two pages that follow, which form an introduction to chapter 4. For instance in a five-sense-door thought-process the various thought-moments which vary from resultant (*bhavaṅga*), No. 41, or one of 42–49, or 56 to inoperative (adverting at sense-door, No. 70), from inoperative back to resultant (*pañca-viññāṇa*, receiving and investigating), one of No. 34–38, 39, and 41, or one of Nos. 50–56, 55 and 56; and once more from resultant to inoperative (determining, No. 71), and then to Kamma (moral or immoral *javana*, i.e. one of No. 1–8, or 22–33), and finally from *Javana* back to resultant (registering and *bhavaṅga*) may be followed with a clarity scarcely possible in any other way. We may now profitably investigate the three horizontal arrows marked in Chart II in the sensuous sphere, connecting either column I or column II, kamma (moral or immoral) to column III (resultant).⁷ We see from the lowest arrow that 11 out of the 12 immoral *citta* in column 2 (22–32) produce rebirth (*paṭisandhi*) into states of woe through one single *citta* No. 56 (*akusala santīraṇa upekkhā*).

Before we begin to study the next two arrows we should bear in mind with reference to moral *citta* 1–8 the four of them—vide Chart I—i.e. 3, 4, 7, 8 which are not accompanied by knowledge (*ñāṇavippayutta*) have only the two roots non-attachment (*alobha*) and goodwill (*adosa*); while the remaining four, i.e. 1, 2, 5, 6 which are accompanied by knowledge (*ñāṇasampayutta*), have a

⁷ *Manual of Abhidhamma*, pages 241, 242, 245, 252 and 253.

third root, wisdom, (*amoha*), in addition. Both types of *citta*, those accompanied by knowledge (1, 2, 5, 6) and those not accompanied by knowledge (3, 4, 7, 8) have two classes each, i.e. a lofty (*ukkaṭṭha*) and a lower (*omaka*). From the highest horizontal arrow we see that the lower class of the four *citta*, with roots (*dvihetuka omaka*), 3, 4, 7, 8, produces rebirth through one *citta* No. 41 (*kusala santīraṇa upekkhā*) to those unfortunate humans who are born deaf, dumb, blind, or with other defects, mental, bodily, or endocrinal. This observation emphasises the importance of knowledge and understanding accompanying the performance of good deeds if we wish as all of us do, to be born with all our faculties intact. The middle arrow shows us that the four *citta* with three roots, 1, 2, 5, 6, and the lofty class of *citta* with two roots, 3, 4, 7, 8, produce rebirth through one or the other of *citta* 42–49. Greater detail with reference to this interesting subject of rebirth is not depicted graphically in the chart for fear of confusing the chart with too many details.

But a brief summary of these details as given in page 242 of the *Manual of Abhidhamma* is as follows: That moral kamma of the lofty class with three roots (*tihetuka ukkaṭṭha*) produces rebirth similarly accompanied by three rows (*tihetuka paṭisandhi*) through one or the other of the corresponding resultant *citta*, 42, 43, 46, 47. That moral kamma with three roots of a lower class (*tihetuka omaka*), and moral kamma with two roots of a lofty class (*dvihetuka paṭisandhi*), through one or the other of *citta*, 44, 45, 48, 49.

One may be excused if one fails to follow what I have just been trying to convey in the absence of the basic knowledge of this subject given in chapters 2, 3, and 4 of the *Manual of Abhidhamma*. I would therefore stress what I have already stated previously that neither the three charts nor this short article are meant to be used except as a help in the study of the *Manual of Abhidhamma*; it is by no means an epitome of the manual itself, which is already “a very succinct resume of the Abhidhamma philosophy.”

Before I conclude the subject of *citta* or consciousness I wish to make an observation on the subject of *bhavaṅga-citta*. Unfortunate attempts have been made to find a suitable word and a definition in terms of Western psychology for the *bhavaṅga-citta*, but such attempts have only led to confusion. In the circumstances it is best that the original term *bhavaṅga* be used without a misleading translation.

Paṭisandhi-bhavaṅga-cuti (rebirth-*bhavaṅga*-death) are allied functions performed at different moments of time. Rebirth and death are each performed only once in one’s lifetime. The function of *paṭisandhi* has already been performed by us at conception, and the same consciousness has been taken over as *bhavaṅga-citta* which will continue for the rest of our lives until *cuti* consciousness replaces it at death. Between (re)birth, and death in this existence there continues during *all hours of deep sleep an unbroken stream of bhavaṅga* consciousness. During the rest of the time *every moment an activity is performed* either by thought, word, or deed it is a *citta-vīthi* or thought-process that functions.

Each thought-process is made up of 17 thought-moments. The extremely short duration of a full thought-process may be gauged by an illustration. For instance when one sees a tray full of mixed flowers for the short duration of a second or two, during which time one gets an idea of their different colours, and shapes, of their varying states of preservation, of the different odours they emanate and of their different names and associations in the light of previous experience, one does not appreciate all these facts in the course of one thought-process. On the contrary an innumerable number of thought-processes, each consisting of 17 thought-moments are necessary to enable one to recognise each varying appreciation which springs in one’s mind simultaneously with the momentary glimpse of the flowers on that tray. This is possible because “in the twinkling of an eye, billions of thought-processes may arise and perish” (*Manual of Abhidhamma*, page 291).

Each thought-process is divided into 17 thought-moments which perform varying functions, which include at the commencement and often at the end several thought-moments of *bhavaṅga* consciousness. In a five-sense-door thought-process (*pañca-dvāra Citta-vīthi*) out of a total of 17 thought-moments either 3 or 5 or 10 thought-moments are made up of *bhavaṅga* consciousness depending on whether the process is 'very great,' or 'great' or 'slight' respectively; and in a very 'slight' thought-process there is merely a vibration in the *bhavaṅga* consciousness, with no other function taking place. Again in a mind-door thought-process (*mano-dvāra citta-vīthi*) out of the total of 17 thought-moments either 7 or 9 thought-moments are made up of *bhavaṅga* consciousness, depending on whether the object is 'clear' or 'obscure.' Thus we see that *bhavaṅga* consciousness exists for extremely minute intervals at the beginning, and often at the end of each thought-process during about half the period of our waking hours and continues in an unbroken stream during the hours we are asleep. These observations are sufficient for one to realise the important role of *bhavaṅga* consciousness in our existence. *Bhava* means existence or life, and *aṅga* means the (chief) factor i.e. the chief factor which clings to one's existence, and maintains life, for as soon as *bhavaṅga* ceases to function in the absence of any other function performed in the course of a thought-process, the function of *cuti*-consciousness makes its appearance, and life in this existence ceases.

The function of *paṭisandhi* has already been performed by us at conception as the first function of a thought-process; since then the function of *bhavaṅga* is being performed by us both during sleep, and when we are awake. Eleven of the twelve remaining functions are also being performed during each second we are awake, there only remains the fourteenth or last function to be performed, which is *cuti-citta*; or death-consciousness. In the light of this analysis, along with meditation of mindfulness of death we are in a position to face death with equanimity, and a calmness that certainly no emotion can ever hope to achieve, nor even faith not founded on knowledge and reason. The ability to face a crisis with facility and a stoic indifference can be best ensured by a correct appreciation of things as they truly are (*yathābhūta-nāṇa*).

One not infrequently hears Buddhists with an education of a kind which makes them say that all religions teach one to be good, hence it is not very material as to which religion one follows. A life of 'goodness' that they have in view, in such a glib statement, connotes rebirth in a heaven (celestial realm, or *deva loka*), where happiness is of a much lower grade than that in the *rūpa* and *arūpa lokas* attained through the *jhānas*, which cannot be gained by good conduct alone, but require in addition to *sīla* a high degree of concentration (*samādhi*) through intense and prolonged meditation with the object of obtaining tranquillity and one-pointedness of the mind (*samatha-bhāvanā*). It ought to interest such Buddhists to learn what the Buddha has to say even of these exquisite states of happiness⁸: "Having reached any one of these high states (*rūpa* and *arūpa jhānas*) the bhikkhu by reflection comprehends that the happiness of each one of these states, however excellent, however exquisite it may be, is effected, is thought out, is *impermanent, and is liable to stopping*. Firm in this conviction the bhikkhu attains the matchless security not yet attained, from the bonds (Nibbāna)."

The appreciation that all conditioned existence and whatever happiness is found therein, however exquisite it may be, is temporary and liable to change and is therefore unsatisfactory, and the knowledge that there is a permanent escape from this unsatisfactory state, by a secure and sure path, built on knowledge, leading to understanding, makes Buddhism the most practical of all religions, and not merely an abstract philosophy as has already been stressed at the very beginning of this article. It needs constant stressing that it is correct knowledge that acts as the most powerful incentive to *saddhā* (faith), which enables us to keep on treading the secure

⁸ Majjhima Nikāya No. 52 (Aṭṭhakanāgara Sutta).

and sure path already referred to, and to the development of a habit of meditation which alone can convert that knowledge we have acquired into understanding and realisation.

Chart III—Material Qualities

We now come to the last of the three charts, the headlines of which indicate that it deals with the arising (*samuṭṭhāna*), and the grouping (*kalāpa*) of material qualities (*rūpa*). Before the chart can be understood it is necessary to study the enumeration (*samuddesa*) of material qualities, which is given in tabular form in the *Manual of Abhidhamma*, or in any of the other translations already mentioned. Only a very brief summary of the eleven types into which the 28 material qualities are divided need be stated here:

- Type i. The four great essentials.
- Type ii. The five 'sensitive' material qualities (*pasāda-rūpa*) of eye, ear, nose, tongue, and body.
- Type iii. The five 'sense fields' (*gocara-rūpa*), colours and shape (*vaṇṇa*), sound, smell, taste (and touch).
- Type iv. The two material qualities of sex (*bhava-rūpa*), female and male.
- Type v. The heart base, or the 'seat of consciousness' (*hadaya-rūpa*).
- Type vi. The vital principle or (physical) life faculty (*jīvita-rūpa*).
- Type vii. Physical nutriment (*āhāra-rūpa*), or nutrient essence (*ojā*).
- Type viii. Limiting material qualities (*pariccheda-rūpa*), or element of space (*ākāsa-dhātu*).
- Type ix. The two material qualities of expression or intimation (*viññatti-rūpa*): vocal intimation (*vacī-viññatti*) and body intimation (*kāya-viññatti*).
- Type x. The three 'mutable' material qualities of lightness, pliancy and adaptability,
- Type xi. The four characteristics of material qualities (*lakkaṇa-rūpa*): the first arising, continuity, decay and death (impermanence).

Two important terms used in the chart need clarification. The eight *inseparable* material qualities (*avinibbhoga-rūpa*) marked A.1. in the chart, are made up of the four great essentials (type i) i.e. of extension (*paṭhavī*), cohesion (*āpo*), heat (*tejo*), and motion (*vāyo*); of three of the five sense fields (*gocara-rūpa*) in type iii, i.e. visible form (*vaṇṇa*), smell (*gandha*), and taste (*rasa*) and of type vii, nutrient essence (*ojā*). The eight *controlling* material faculties mentioned in the first vertical column and marked F consist of the five sensitive material qualities (type iii); of the two material qualities of sex (type iv) and of the vital principle (*jīvita-rūpa*, type vi). The material heart base (type v) is marked E in the chart.

It needs emphasising once again that these charts are only meant to be used along with the study of the appropriate chapter in any one of the translations of the *Abhidhammatthasaṅgaha* already mentioned—chapter vi with reference to Chart III. A methodical scrutiny of the chart reveals that it deals with the arising (*samuṭṭhāna*), and the grouping (*kalāpa*) of material qualities. We note four pairs of vertical columns marked action (*kamma*), mind (*citta*), seasonal conditions (*utu*), and food (*āhāra*). These are the four ways in which material phenomena arise, represented by the left hand side of each pair of vertical columns, and are grouped as depicted on the right hand side of each pair of columns

In the *arising* of material phenomena we see that '*action-derived*' material qualities (*kammaja rūpa*) are composed of the eight inseparables and the element of space, the eight controlling material faculties and the heart base, making a total of 18 material qualities as denoted in the chart.

'*Mind-derived*' material qualities (*cittaja rūpa*) depicted in the second pair of vertical columns are made up of the eight inseparables and the element of space, of the three material qualities of lightness etc., of the two related qualities of articulate sound and vocal intimation; and of body intimation, making a total of 15.

'*Seasonal-derived*' material qualities (*utuja-rūpa*) are composed of the eight inseparables and the element of space, the three qualities of lightness etc. and of inarticulate sound, making a total of 13. Lastly,

'*Food-derived*' material qualities (*āhāra rūpa*) made up of the eight inseparables and the element of space; and the three qualities of lightness etc., making a total of 12.

We may also read off from the chart another set of observations. The eight inseparables and the element of space marked A, arise in *all four ways*. The three qualities of lightness, softness, and adaptability marked B arise in *three ways*, from mind, seasonal conditions and food. Sound marked C in *two ways*, articulate sound from mind, and inarticulate sound from seasonal conditions such as wind. And the following arise from one *single* cause: vocal and bodily intimation marked D are '*mind-derived*'; the heart base marked E and each of the eight controlling faculties marked f are '*kamma-derived*'; the four characteristics (*lakkhaṇa rūpa*) type xi *do not arise from any cause*; hence these are not depicted in the chart.

Lastly, with reference to the *grouping* of material qualities (*rūpa kalāpa*), we see from the chart clearly, and in a way which may be easily remembered, how they are made up. It will be noticed that the element of space is not reckoned with in the grouping (*kalāpa*); although it is counted in the arising of material qualities.

'*Action-derived*' (*kammaja*) material qualities arrange themselves into *nine* different groups. 1. The eight inseparables and the vital principle from the vital-nonad (*jīvita navaka*) -2-9. The vital-nonad plus *one at time* of the remaining seven controlling faculties of eye, ear, nose, tongue, body, female-decad, male-decad, and the basis-decad

'*Mind-derived*' (*cittaja*) qualities arrange themselves into *six* different groups:

1. The eight Inseparables form the 'pure octad'.
2. This along with body intimation forms the 'body intimation-nonad'.
3. The 'pure octad,' along with articulate sound and vocal intimation, which are depicted in the chart as closely related form the 'vocal intimation-decad'.
4. The 'pure octad' along with the three qualities of lightness etc. form the 'un-decad of lightness'.
5. The 'pure octad' along with the three qualities of lightness etc. and body intimation form the 'do-decad of lightness and body intimation', and lastly
6. The 'pure octad,' along with the three qualities etc., and related articulate sound and vocal intimation form the 'tri-decad of lightness and vocal intimation'.

'*Seasonal-derived*' (*utuja*) qualities form four different groups:

1. The 'pure octad'.
2. This, along with inarticulate sound, forms the 'sound-nonad'.

3. The 'pure octad' along with the three qualities of lightness etc. form the 'un-decad' of lightness, and
4. The 'pure octad' along with the three qualities of lightness etc. and sound form the 'do-decad of sound.

'Food-derived' (*āhāraja*) qualities have only *two* groups, the 'pure octad' and the 'un-decad of Lightness.'

Thus we have 18, 15, 13, and 12 qualities going to form material qualities derived respectively from kamma, mind, seasonal conditions, and food; and 9, 6, 4, and 2 groupings (*kalāpa*) respectively from the same causes, and all these are depicted, and are easily read off from the chart.

Although one must admit that the Abhidhamma philosophy is a difficult subject, the appreciation of its basic principles is not so difficult as it is generally made out to be; and with the excellent translations now available, a knowledge of Pali though desirable is not essential. A systematic study of the bare essentials of the subject as outlined in one of the translations of the *Abhidhammatthasaṅgaha* will give one an inkling of the way in which corporeal phenomena arise, and of the way consciousness arises by the coming together of such corporeal phenomena-sensitive material qualities (*pasāda-rūpa*) and the various sense fields (*gocara-rūpa*). Thinking over these vital problems of life frequently, and discussing them from time to time one gets an appreciation of these most interesting problems. The next and most difficult step is the conversion of this knowledge into understanding and insight, which is a very different thing from knowledge. This *can only be done* by meditative development (*bhāvanā*), regularly practised for gradually increasing periods each day for years on end, for a whole lifetime, or in the case of a very vast majority of us for several lifetimes. This is the only method which enables one to get rid of the notion of an ego so deeply ingrained in each and every one of us, and which is the cause of this endless round of rebirths. This purification of one's view and the shedding of the notion of an ego is the first step on the path to Nibbāna.

'And when full vision comes,
three outlooks pass away:
doubt, personality, and ritual.'

Of the Abhidhamma the Venerable Kassapa says⁹ "Slowly the *puthujjana*, the worldling, is introduced to Truth and the value of the higher life that alone opens the Path to Deliverance ... He feels that his seeing falls far below the intuitive insight of *paṭisambhidā*, the exact individual analysis of the Noble Disciple who has tasted the fruition of the Paths. He longs for some view, however dim of that true vision ... Here he feels that he at last enjoys a picture of the Truth. It is not seeing truth face to face, it is a picture; but it is a true picture, a glimpse however faint, of the Truth that the Noble Ones have attained."

⁹ Foreword to the *Guide to the Abhidhamma*, Ven. Nyanatiloka 2nd Edition, Page xiii.

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Aids to the Abhidhamma Philosophy

Chart 1
CONSCIOUSNESS (CITTA)
TYPES (89): CLASSES (4): PLANES (SPHERES) (4)

SENSUOUS PHERE (KĀMĀVACARA CITTA)	MORAL (Kusala) 21				IMMORAL (Akusala) 12					
	MORAL CONSCIOUSNESS <i>(Mahā Kusala Citta)</i> 8				CONSCIOUSNESS ROOTED IN GREED <i>(Lobha Mūla Citta)</i> 8					
	Feeling	accompanied by- (sampayutta)	not accompanied by- (vippayutta)	spontaneous and unhesitating (asankhārika)	instigated or hesitating- (sasankhārika)	Feeling	accompanied by- (sampayutta)	not accompanied by- (vippayutta)	spontaneous and unhesitating (asankhārika)	instigate or hesitating- (sasankhārika)
	1. joy : 2. joy : 3. joy : 4. joy : 5. ind : 6. ind : 7. ind : 8. ind :	know : know : know : know : know : know : (ñāṇa)	 know : know : know : know : (ñāṇa)	+ + + + +	+ + + + +	22. joy : 23. joy : 24. joy : 25. joy : 26. ind : 27. ind : 28. ind : 29. ind :	w. view : w. view : w. view : w. view : w. view : w. view : w. view :	 w. view : w. view : w. view : w. view : w. view :	+ + + + +	+ + + + +
8					Con: rooted in hate, 2 (Dosa Mūla C:) 30. sad rage. + + 31. sad rage. Con: rooted in delusion, 2 (Moha Mūla C:) 32. ind : doubt + + 33. ind : restlessness					
FORM-SPHERE MORAL CON: (Arūpāvacara Kusala C:) <i>Jhāna</i> 5 9. vit-vic-pi-su-ek : I. 10. vic-pi-su-ek : II. 11. pi-su-ek : III. 12. su-ek : IV. 13. <i>up-ek</i> : V.										
FORMLESS-SPHERE MORAL CON: (Arūpāvacara Kusala C:) 4 Jhana Con : (<i>up-ek</i>) dwelling on :- 14. "infinity of SPACE" VI. 15. "Infinity of CONSCIOUSNESS" VII. 16. "NOTHINGNESS" VIII. 17. "PERCEPTION neither is, nor is not" IX.										
MORAL SUPRAMUNDANE CON: (Lokuttara Magga). Path of :- 4 18. "Stream Entrance" 19. "Once - returning" 20. "Non - returning" 21. "Arahatship". <u>21</u>										

Wheel Publication No. 63/64

Chart 1 Continued

Morally Indeterminate (avyākata)	
RESULTANT (Vipāka)	INOPERATIVE (Kriya)
<p>MORAL RESULTANT CONSCIOUSNESS without ROOTS 8 (Ahetuka Kusala Vipāka C.)</p> <p>34. ind: Eye-Con: } 35. ind: Ear-C: } 36. ind: Nose-C: } 37. ind: Tongue-C: } 38. ple: Body-C: } 39. ind: RECEIVING-C: (Sampaticchana; Manodhātu; Mind-element). 40. joy: INVESTIGATING C: (Somanassa Santirana). 41. ind: INVESTIGATING C: (Upekkhā Santirana)</p> <p style="text-align: center;">SENSE- CONSC- IOUSNESS (Pañca- viññāna)</p>	<p>INOPERATIVE C: without ROOTS (Ahetuka kriya) 3</p> <p>70. ind: FIVE-SENSE-DOOR ADVERTING C: (Pañcadvārāvajjana; Mano-dhātu; Mind-element)</p> <p>71. ind: MIND-DOOR-ADVERT C: (Manodvārāvajjana); Mano-viññāna- dhātu; Mind-conscious:- el:)</p> <p>72. joy: The SMILE of the ARAHAT' (so: Hasituppāda; Mano-viññāna- dhātu; Mind-con: el:).</p>
<p>42-49 = (1-8). 8 MORAL RESULT: CON: with ROOTS. (Sahetuka kusala vipāka C., Mahā Vipāka C:)</p>	<p>73-80 = (1-8). 8 INOPERATIVE C: with ROOTS (Sahetuka kāmāvacara kriya C., Mahā Kriya Citta)</p>
<p>IMMORAL RESULTANT CONSC: without ROOTS 7 (Ahetuka Kusala Vipāka C.)</p> <p>50. ind: Eye-Con: } 51. ind: Ear-C: } 52. ind: Nose-C: } 53. ind: Tongue-C: } 54. pain: Body-C: } 55. ind: RECEIVING-C: (Sampaticchana; Manodhātu; Mind-element). 56. ind: INVESTIGATING C: (Upekkhā Santirana).</p> <p style="text-align: center;">SENSE- CONSC- IOUSNESS (Pañca- viññāna)</p>	
23	11
<p>FORM-SPHERE RESULTANT C: 5 (Rūpāvacara Vipāka C:</p> <p>57. I. 58. II. 59. = (9-13) III. 60. IV. 61. V.</p>	<p>FORM-SPHERE INOPERATIVE 5 (Rūpāvacara Kriya C:</p> <p>81. 82. 83. = (9-13) 84. 85.</p>
<p>FORMLESS-SPH: RESULTANT C: 4 (Arūpāvacara Vipāka C: (up-ek:) VI-IX</p> <p>62. (14). Ākāsañāñc-āyatana. VI. 63. (15). Viññānañc-āyatana. VII. 64. = (16). Akiñcaññ-āyatana. VIII. 65. (17). Nevasaññānāsaññ-āyatana. IX.</p>	<p>FORM-SPH: INOPERATIVE 4 (Rūpāvacara Kriya C:</p> <p>81. 82. 83. = (9-13) 84. 85.</p>
4	20
<p>RESULT: SUPRAMUNDANE C: 4 (Lokuttara Phala C: (up-ek:) VI-IX</p> <p>66. = (18). Sotāpatti Phala 67. = (15). Sakadāgāmi Phala 68. = (20). Anāgāmi Phala 69. = (21). Arahatta Phala</p>	
36	

Chart 2
FUNCTIONS OF CONSCIOUSNESS (Viññāṇa kicca)

MORAL (Kusala)	IMMORAL (Akusala)	RESULTANT (Vipāka)	INOPERATIVE (Kriya)	
21	12	36	20	
SENSUOUS SPHERE (KĀMĀVACARA CĪTṬA)				
Sensuous-sphere Moral Consciousness, <i>Mahā Kusala Citta</i> (1-8). 8	Lower class of 3, 4, 7 & 8, — 1, 2, 5 & 6 and lofty class of 3, 4, 7 & 8 —	Result of good kamma, <i>without</i> roots (Ahetuka kusala vipāka citta). (34-41) 8	Inoperative citta, <i>without</i> roots. (Ahetuka kriya citta). (70-72) 3	
		34-38. Pañca-viññāṇa. EYE-CONSCIOUSNESS (I) (or any one of the other four). 5	70. Pañcadvārāvajjana. ADVERTING (at sense door). 1	
		39. Sampaticchana upekkhā. RECEIVING 1	71. Mano-dvārāvajjana. ADVERTING (at mind door). 1	
		40. Santirāṇa somanassa. INVESTIGATING 1	DETERMINING (Voṭṭhapaṇa) (II)	
		REGISTERING (Tadālabhāna). (II)		
		41. Santirāṇa uppekkhā. INVESTIGATING 1/8	PAT:- BHA:- CUTI. (V)	
		REGISTERING (Tadālabhāna).		
				72. 'The Smile of the Arahāt (Somanassa Hasituppāda C.) 1/3
				JAVANA
				Inoperative consciousness <i>with</i> roots, <i>Mahā Kriya Citta</i> , (Sahetuka kāmāvacara kriya citta) (73-80). 8

Chart 2 Continue

<p>1. J A V A N A 2. 3. 4. 5. 6. 7. 8.</p>	<p>Immoral consciousness. (22-33). Rooted in : 22-29. Greed (Lobha) 30-31. Hate (Dosa) 32-33. Delusion (Moha)</p> <p style="text-align: center;">J A V A N A</p> <p>22-32 (11)</p>	<p>Result of bad kamma, <i>without</i> roots (Ahetuka akusala vipāka citta). (50-56). 7</p> <p>50-54 Pañca-viññāna. EYE-CONSCIOUSNESS (or any one of the other four). V 5</p> <p>55. Sampaticchana upekkhā. RECEIVING 1</p> <p>56. Santirana upekkhā INVESTIGATING 1 7</p> <p>REGISTERING (Tadāmbana).</p> <p style="text-align: center;">→ PAT:- BHA:- CUTI. (V)</p>	<p>73. 74. 75. 76. 77. 78. 79. 80.</p> <p style="text-align: right;">JAVANA = (1-8).</p>
<p>9. Form-sphere moral C. 10. (Rūpāvacara kusala C.) 11. 12. J A V A N A 13.</p>		<p>57. Form-sphere result: C 58. (Rūpāvacara vipāka C.) 59. PAT:- BHA:- CUTI. (III) 60. 61. = (9-13).</p>	<p>81. Form-sp: Inoperative C. 82. (Rūpāvacara kriya C.) 83. JAVANA 84. 85. = (9-13).</p>
<p>14. Formless-sphere 15. moral C. (Arūpāvacara 16. kusala citta) 17. JAVANA 4</p>		<p>62. Formless-sp: resultant C. 63. (Arūpāvacara vipāka C.) 64. PAT:- BHA:- CUTI. (III) 65. =(14-17).</p>	<p>86. Formless-sp: Inoperative C. 87. (Arūpāvacara kriya C.) 88. JAVANA 89. =(14-17). 4</p>
<p>18. Moral Supramundane C. 4 19. (Lokuttara Magga C.) 20. 21. J A V A N A 21</p>		<p>66. Resultant Supramundane C. 4 67. (Lokuttara Phala javana). 68. JAVANA 69. =(18-21). 36</p>	<p>20</p>

Chart 3
MATERIAL QUALITIES - Their ARISING & GROUPING
 (Rūpa-Samuṭṭhāna & Kalāpa)

1. ACTION (Kamma)										
ARISING (samuṭṭhāna)	GROUPING (kalāpa)									
	ARISING (samuṭṭhāna)	vital-nonad	eye-decad	ear-dec:	nose-dec:	tongue-dec:	body-dec:	female-dec:	male-dec:	basis-dec:
A 1. INSEPARABLE MATERIAL QUALITIES 2. (element of space)	8 (1)	8	8	8	8	8	8	8	8	8
B.										
C.										
D.										
E Heart Base F. CONTROLLING MATERIAL FACULTIES. 1. Eye 2. Ear 3. Nose 4. Tongue 5. Body 6. FEMINITY 7. MASCULINITY 8. VITAL PRINCIPLE	1 8									
		1	1	1	1	1	1	1	1	1
18		1. 9.	2. 10.	3. 10.	4. 10.	5. 10.	6. 10.	7. 10.	8. 10.	9. 10.

Chart 3 Continue

Chart 3
MATERIAL QUALITIES - Their ARISING & GROUPING
 (Rūpa-Samuṭṭhāna & Kalāpa)

2. MIND (Citta)							
ARISING				GROUPING			
		ARISING (samuṭṭhāna)					
		pure octad	body intimation nonad.	vocal intimation decd.	un-decad, of Buoyancy etc.	do-decad of body int: Buo: etc	tridecad of vocal intimation, sound, Buoyancy etc.
INSEPARABLE MATERIAL QUALITIES (element of space)	8	8	8	8	8	8	8
B. Material qualities of { Buoyancy, Pliancy and Adaptability	3				3	3	3
C. Sound (articulate) 1 }	2			2			2
D. intimation {Vocal. 1 }	1		1			1	
	15						
	1.	8.	2.	9.	3.	10.	4.
			5.	11.	6.	12.	13.