

What is Citta(=Consciousness)?

Citta is defined as awareness of the object. When defining the terms of Abhidhamma, the ancient Commentaries used three ways of defining. They define the Abhidhamma terms as agent, as instrument and as sheer activity or mere activity. Let us take the example of Citta. When they define Citta, they define in three ways. The first way of defining Citta in the ancient Commentaries is: Citta is that which knows the object. That means Citta is something which does some other thing. Citta is something which knows the object. That is the definition 'by way of an agent'. That means Citta is the one that does. The second one is 'by way of instrument'. That means Citta is something with the help of which the other concomitants know the object. Citta is an instrument. Citta is indispensable for these concomitant states to know the object or to be aware of the object. That is by way of instrument. The third one is just 'by way of mere activity', just mere happening. That means Citta is a knowing of the object. They use an abstract noun when they define in this way. Every term in Abhidhamma is defined or explained in these three ways — as an agent, as an instrument or as just mere activity, mere happening. Among these three the last one, definition as mere activity, is the most adequate definition of these terms.

Why did they use the other two? Buddhists are always concerned with rejection of soul. There are people, who think Citta is something that knows the object. There is something like a permanent soul, a soul that knows the object. In order to refute that, in order to deny that, they gave the first kind of definition. It is not the Atman, it is not the soul that knows the object. It is the Citta that knows the object. The rejection of Atman is very important for Buddhists. Sometimes people think that when we know something, we know with the help of Atman. The Atman helps us to know things, to know objects.

To refute that belief they give the second kind of definition. No, it is not the Atman that makes the other concomitants know the object. It is the Citta that makes the other concomitants know the object. Citta is instrumental in these concomitants knowing the object. If they want to define adequately without reference to these other opinions, they would just say Citta is the knowing of the object. There are always these three



kinds of definitions. Any one will do. Citta is that which knows the object; Citta is that with the help of which concomitants know the object; or Citta is just the knowing of the object.

What is the knowing here? Knowing here is just the awareness — not knowing something to be true, something to be good, something to be bad, not that kind of knowing. Here knowing means simply the awareness, the bare awareness, not even the bare attention we use in the instructions for meditation. It is just the bare awareness of the object. That is what is called Citta. Since it is defined as the awareness of the object, Citta can never arise without an object. Whenever there is Citta, there must be its object. Sometimes it may be a vivid object. Sometimes it may be an obscure object. There must always be an object for Citta to arise. Citta depends on the object to arise.

Classifications of Citta

In the Dhammasaṅgaṇī, Citta is classified according to its nature. That means it is classified according to whether it is wholesome consciousness, unwholesome consciousness and those that are neither wholesome nor unwholesome. That is the order given in the first book of Abhidhamma.

THE THREE WORLDS	REALMS	Life Span of Beings
The World of Desire (Kāmaloka)	1. Hell	***
	2. Animals	***
	3. Hungry Ghosts	***
	4. Asuras (jealous gods)	***
	5. Human realm	***
	6. Devas of the Four Great Kings	9 million years
	7. The Thirty-three Gods	36 million years
	8. Yama devas	144 million years
	9. Contented devas	576 million years
	10. Devas Delighting in Creation	2.3 billion years
	11. Devas Wielding Power over the Creation of Others	9.2 billion years
The World of Form (Rūpaloka)	12. Retinue of Brahma	one-third of an aeon
	13. Ministers of Brahma	half an aeon
	14. Great Brahmas	one aeon
	15. Devas of Limited Radiance	2 aeons
	16. Devas of Unbounded Radiance	4 aeons
	17. Devas of Streaming Radiance	8 aeons
	18. Devas of Limited Glory	16 aeons
	19. Devas of Unbounded Glory	32 aeons
	20. Devas of Refulgent Glory	64 aeons
	21. Very Fruitful devas	500 aeons
	22. Unconscious beings	500 aeons
	23. Devas not Falling Away	1,000 aeons
	24. Untroubled devas	2,000 aeons
	25. Beautiful devas	4,000 aeons
	26. Clear-sighted devas	8,000 aeons
	27. Peerless devas	16,000 aeons
The Formless World (Arūpaloka)	28. Infinite Space	20,000 aeons
	29. Infinite Consciousness	40,000 aeons
	30. Nothingness	60,000 aeons
	31. Neither-perception-nor-non-perception	84,000 aeons

In this Manual the arrangement is different. The arrangement is with reference to the planes of existence. In order to understand that division, you must first understand the planes of existence. Briefly there are 31 planes of existence. Eleven belong to sensuous realms or sensuous spheres. Sixteen belong to form-spheres. Form here means fine-material. Four belong to formless or immaterial spheres. Altogether there are 31.

Human beings and lower celestial beings belong to the eleven sensuous realms or sensuous spheres.

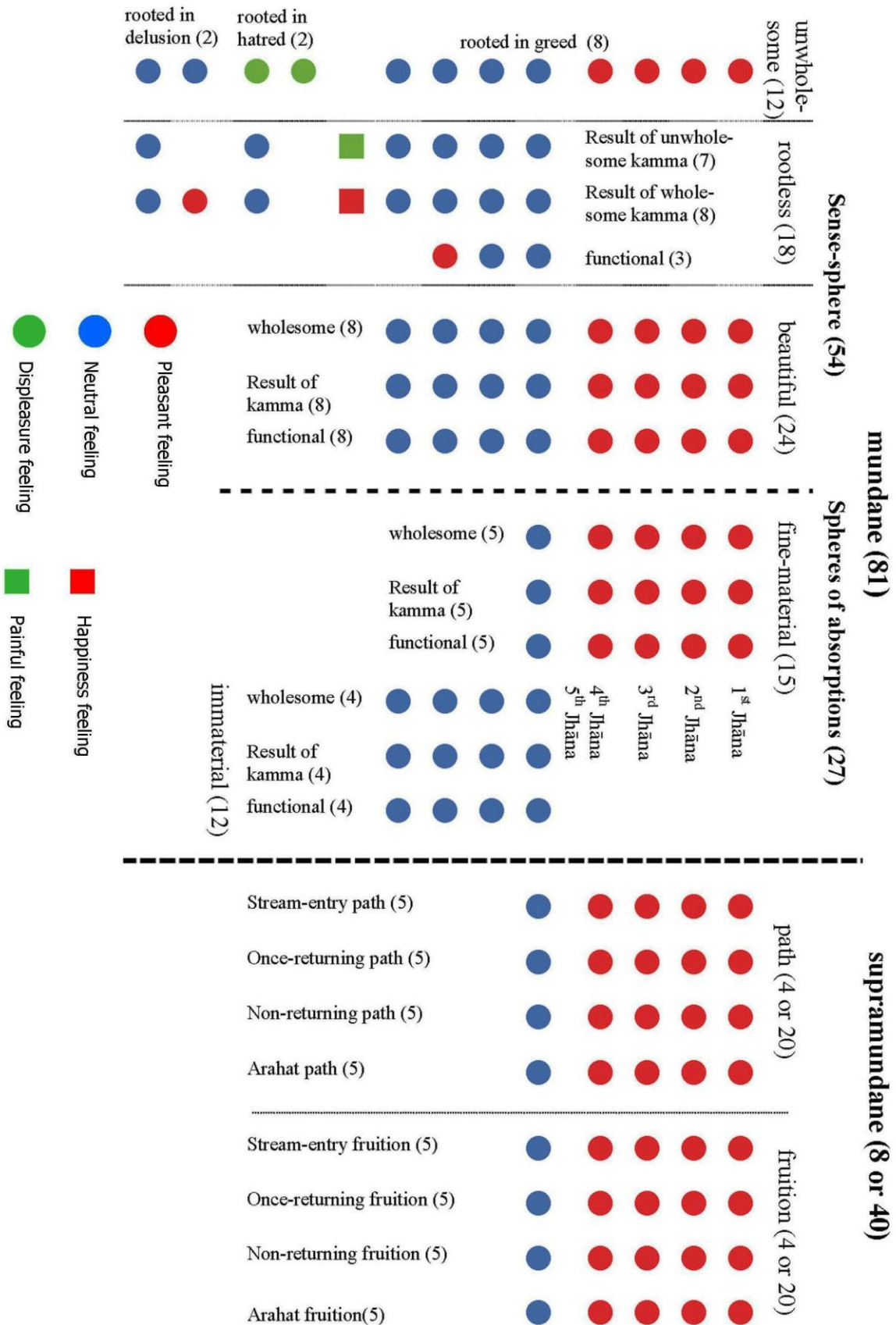
Consciousness that frequents these realms is called consciousness of sensuous sphere. In Pāḷi that is Kāmāvacara. That does not mean these types of consciousness do not arise in other realms. They do arise in other realms, but their primary location of arising is the sensuous realms. They are called Cittas pertaining to the sensuous sphere. There are other types of consciousness, which are called Jhānas, which arise mainly in the fifteen form-spheres, fifteen form-realms. Out of the sixteen form-sphere realms, one realm is the abode of mindless beings. It is said that there is no mind in that realm. We are now studying consciousness which belongs to mind. Therefore, that realm has to be left out. The types of consciousness which arise mostly in those fifteen realms are classed as form-sphere consciousness. We will use the Pāḷi words later. There are other higher types of consciousness which mainly belong to or which mainly frequent the four formless realms. We get three groups — the first belonging to sensuous sphere, the second belonging to form-sphere or fine-material sphere, and the third belonging to formless or immaterial sphere. There is another sphere which is called Supramundane. That one goes beyond these spheres or three kinds of realms.

In the Manual, Citta is classified according to the planes of existence. We call these classifications planes of consciousness. You will find the word 'plane of consciousness'. How many types of consciousness are there altogether? There are 89 or 121. You see first the 81 mundane Cittas and then you see Supramundane Cittas 8 or 40. This is the first division. Citta is actually one with reference to its characteristic of knowing the object. It is accompanied by different mental factors. So Citta becomes many. First Citta is divided into mundane and Supramundane.

Then mundane Cittas are subdivided into sense-sphere Cittas — how many? 54. And then there are form-sphere Cittas or fine-material sphere Cittas fifteen. And then next there are immaterial sphere Cittas twelve. Sense-sphere Cittas are again divided into subdivisions. They are unwholesome Cittas twelve, rootless Cittas eighteen, and sense-sphere beautiful Cittas twenty-four. Altogether we get 81 mundane Cittas.

Then Supramundane Cittas are subdivided into two. First there are wholesome Supramundane Cittas four or twenty. Next there are resultant Supramundane Cittas four or twenty. So altogether there are 89 or 121 types of consciousness.

CONSCIOUSNESS 89 / 121



Kāmāvacara Citta = 54 (=Sense-sphere consciousness that frequents the plane of sensual pleasure)	Lokiya Citta Mundane consciousness = 81	Citta = Consciousness 89/121
Rūpāvacara Citta = 15 (=Form-sphere consciousness that arises mostly in the “rūpa brahma” world.)		
Arūpāvacara Citta = 12 (=Formless-sphere consciousness that mostly arises in the arūpa brahma world.)		
	Lokuttara Citta = 8/40 (=Supramundane consciousness)	

How many unwholesome mind are there?

How many unwholesome Cittas are there? There are twelve unwholesome Cittas. Why are they called unwholesome? Sometimes they are called immoral or unskillful. I prefer to use unwholesome. Those types of consciousness which are accompanied by greed (Lobha), hatred (Dosa) and delusion (Moha) are called unwholesome. Those that are accompanied by the opposite of these three non-greed, non-hatred, non-delusion are called wholesome consciousness. They are also called beautiful consciousness. Those that are accompanied by greed (Lobha), hatred (Dosa) and delusion (Moha) are called unwholesome. Lobha, Dosa and Moha are the three roots of unwholesomeness, the three roots of evil. Always Lobha is mentioned first and then Dosa and then Moha. There is always this order Lobha, Dosa, Moha. In the Commentary to this Manual it is

stated that consciousness accompanied by Lobha is mentioned first because in a given existence the first Javana consciousness that arises is accompanied by Lobha. In whatever existence we are born there is first the attachment to that existence, to that life. That is so strong that we are always attached to our lives. That is why consciousness accompanied by Lobha is mentioned first. Consciousness accompanied by ill will, hatred, anger or whatever you call it is mentioned next. The last two are accompanied by delusion. Moha or delusion is common to all twelve kinds of consciousness, all twelve types of Akusala consciousness.

Kāmāvacara Citta = 54 (=Sense-sphere consciousness)	Akusala Citta= unwholesome consciousness 12	Lobhamūla = Greed rooted = 8
		Dosamūla = Anger rooted = 2
		Mohamūla = Delusion rooted = 2
	Ahetuka Citta=Rootless consciousness 18	Akusala vipāka = resultant of Unwholesome = 7
		Kusala vipāka = resultant of wholesome = 8
		Kriya / kiriya = Rootless Functional = 3
	Kāma-sobhana Citta= Sense-sphere beautiful consciousness 24	Mahā-Kusala = Great wholesome = 8
		Mahā-Vipāka = Great Resultant = 8
		Mahā-Kriya / kiriya = Great Functional = 8

Since it is common to all, the first eight are not called Lobha-Moha-rooted — just Lobha is taken — so Lobha-rooted consciousness. When we say Lobha-rooted consciousness, we must understand there is Moha also. The same is true for Dosa-rooted consciousness as well.

The first Citta — Lobhamūla Citta — 'Mūla' means root. So that means Lobha root, Citta that has Lobha root, Citta which is accompanied by Lobha. 'Lobha' means attachment, greed, craving. All these are Lobha. The first Citta is Somanassa-sahagata Diṭṭhigata-sampayutta Asañkhārika. 'Somanassa' means pleasurable feeling. Somanassa comes from 'Su' and 'Mana'. 'Su' means good and 'Mana' means mind. 'Somanassa' means the state of having a good mind. When you are happy, your mind is in good shape. 'Somanassa' means pleasure and here it is pleasurable feeling. Sahagata — 'Saha' means together and 'Gata' means to be or arising. So 'Sahagata' means arising together or to be together with Somanassa. That means to be together with this pleasurable feeling. Their blending is so complete that it is difficult to differentiate which is which. It is like water from two rivers blending together. You cannot say which water is from which river. They are blended that way.

Diṭṭhigata-sampayutta — 'Diṭṭhi' means view or opinion. When Diṭṭhi is used without any adjective in front of it, it usually means wrong view. When we want to say right view, we say Sammā-diṭṭhi. Sammā-diṭṭhi is one of the eight factors of Path. 'Gata' has no special meaning here. 'Diṭṭhigata' means wrong view. 'Sampayutta' means to be associated with, so associated with wrong view.

'Asañkhārika' in English means unprompted. I told you the word 'Sañkhāra' has many meanings. It is very important that you understand correctly what it means in a given context. When you say, Sañkhārakkhandha, Sañkhāra aggregate, you mean fifty Cetasikas. You will come to know them later. When we say, all Sañkhāras are impermanent, we mean all conditioned phenomena, all conditioned mind and matter — not just fifty Cetasikas. Depending on ignorance Sañkhāras arise. Here 'Sañkhāra' means Kamma formations. So 'Sañkhāra' means fifty Cetasikas or five aggregates or just volition (one of the Cetasikas). But here in this particular context 'Sañkhāra' means effort or inducement or prompting or encouragement by oneself or by others. 'A' means no. So 'Asañkhārika' means having no Sañkhāra, having no prompting, unprompted, spontaneous. With regard to unprompted (Asañkhārika), prompted (Sasañkhārika): "The multisignificant word sañkhāra is used here in a sense specific to the Abhidhamma to mean prompting, instigation, inducement (payoga), or the application of an expedient (upāya). Sometimes a consciousness arises because others

encourage you, other people instigate you. "... or it may originate within yourself ...". Sometimes you are lazy to do something and then you encourage yourself. "... the means employed may be bodily, verbal, or purely mental."

For example, you see someone doing something and you also want to do it. Sometimes other people may show you by example. Sometimes other people may use words to instigate you. Sometimes it is purely in your mind. You encourage yourself. "That consciousness which arises spontaneously, without prompting or inducement by expedient means, is called unprompted (*Asañkhārika*). That consciousness which arises with prompting or inducement by expedient means is called prompted (*sasañkhārika*). " Actually it means with prompting. So this kind of consciousness is accompanied by pleasurable feeling. It is associated with wrong view. And it is unprompted. Wrong view means believing there is no Kamma, there is no result of Kamma, there is no law of Kamma, there is no this existence or the other existences — something like that. That is called wrong view.

The feeling, wrong view and prompting — these three are what make one consciousness become eight types of consciousness. We will have another feeling, *Upekkhā*, when we reach the fifth Citta. The first Citta is accompanied by pleasurable feeling, associated with wrong view and is unprompted. On the English side I say, "with pleasure, with wrong view" so you don't have to use many words. With pleasure, with wrong view and unprompted is the first kind of consciousness. That kind of consciousness arises when? "With joy, holding the view that there is no evil in stealing, a boy spontaneously steals an apple from a fruit stall."

The second one is accompanied by pleasurable feeling and is associated with wrong view, but now it is with prompting. It is prompted. So the example given is: "With joy, holding the same view, he steals an apple through the prompting of a friend." His friend asks him to steal it, or sometimes he may encourage himself, "You will get an apple and get to eat it. Why not take it?" He may say something like that to prompt himself. Then he steals the apple. In that case his consciousness is accompanied with pleasure, with joy, with wrong view, and with prompting.

The third kind of consciousness arises with joy, but not holding any wrong view, he steals unprompted. He knows that it is wrong to steal, but he steals anyway. If he knows that it is wrong to do it, but still he does it, his consciousness is not accompanied by wrong view. The fourth is the same except that it is prompted — so it is with joy, there isn't any wrong view, and it is prompted.

We get four types of consciousness:

- with pleasure, with wrong view, unprompted;
- with pleasure, with wrong view, prompted;
- with pleasure, without wrong view, unprompted;
- with pleasure, without wrong view, prompted.

(Lobhamūla) Greed Rooted Consciousness = 8			
1	Somanassa-sahagata with pleasure	Ditṭhigata-sampayutta with wrong view	Asañkhārika = unprompted
2	Somanassa-sahagata with pleasure	Ditṭhigata-sampayutta with wrong view	Sasañkhārika = prompted
3	Somanassa-sahagata with pleasure	Ditṭhigata-vippayutta without wrong view	Asañkhārika = unprompted
4	Somanassa-sahagata with pleasure	Ditṭhigata-vippayutta without wrong view	Sasañkhārika = prompted
5	Upekkhā-sahagata with neutral feeling	Ditṭhigata-sampayutta with wrong view	Asañkhārika = unprompted
6	Upekkhā-sahagata with neutral feeling	Ditṭhigata-sampayutta with wrong view	Sasañkhārika = prompted
7	Upekkhā-sahagata with neutral feeling	Ditṭhigata-vippayutta without wrong view	Asañkhārika = unprompted
8	Upekkhā-sahagata with neutral feeling	Ditṭhigata-vippayutta without wrong view	Sasañkhārika = prompted

If you understand these four, you understand the other four. Substitute indifferent feeling for pleasurable feeling. Sometimes the boy may steal not with joy. He just steals it. How is it described here? "These four are parallel to (the first four) except that the stealing is done with neutral feeling." Here he is not happy. He is not sad. He has a neutral feeling and he steals. In that case one of these four types of consciousness arises in his mind. Altogether there are eight kinds, eight types of consciousness accompanied by greed (Lobha), accompanied by attachment. Those that make the Citta different are feeling, view, prompting or not prompting. Altogether we get eight types of consciousness. Four are accompanied by pleasurable feeling or Somanassa feeling. Four are accompanied by Upekkhā, neutral feeling or indifferent feeling. The word 'Upekkhā' is translated as equanimity or indifference. I think equanimity is too great for Upekkhā here. I prefer to use indifferent or maybe neutral feeling. Whenever you see the word 'Upekkhā', you have to understand which is meant. This term Upekkhā is used both for neutral feeling and the lofty state of equanimity. Here it is just neutral feeling. It is feeling which is neither pleasurable nor displeasurable, just neutral feeling. When you take an object, you are not happy and you are not sad. You have a neutral mind; you just take it. That is Upekkhā here.

Why are they called unwholesome or Akusala?

Why are they called unwholesome or Akusala? They are called Akusala because they are blameworthy in themselves and they bring painful results. They cause painful results. The characteristic of being unwholesome or wholesome depends on whether they are blameworthy or without blame, whether they cause painful results or happy results. "With respect to its nature, consciousness divides into four classes: unwholesome, wholesome, resultant, and functional. Unwholesome consciousness (akusala-citta) is consciousness accompanied by one or another of the three unwholesome roots — greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, ..." That is important. Morally blameworthy is that which is blamed by Noble People. "... and productive of painful results." They bring painful results. Wholesome consciousness is the opposite of this. Unwholesome consciousness is called unwholesome because it is

morally blameworthy and because it is productive of painful results. That is why these types of consciousness are called unwholesome or Akusala consciousness.

There are other translations like unskillful or immoral. I do not think they convey the meaning quite as adequately as 'unwholesome'. For example, let us say, you are enjoying food at home. If you eat with attachment, that eating is unwholesome, but we cannot say or call it immoral. You are eating your own food. You are enjoying it. So there is no moral blame in that. Still it is unwholesome. Your mind in fact is accompanied by attachment. Sometimes you may be angry because you don't like something in your food. That is Dosa. The word 'immoral' for the Pāli word 'Akusala' is not as good as the word 'unwholesome'. Therefore, we will use unwholesome. There are twelve types of unwholesome consciousness. Eight are accompanied by Lobha. Two are accompanied by Dosa. And two are accompanied by Moha only.

(Dosamūla) Anger Rooted Consciousness = 2			
1	Domanassa-sahagata with displeasure	Paṭigha-sampayutta with hatred	Asaṅkhārika = unprompted
2	Domanassa-sahagata with displeasure	Paṭigha-sampayutta with hatred	Sasaṅkhārika = prompted

What is consciousness rooted in ill will?

Then we go to Dosamūla Cittas two, consciousness rooted in ill will. The word 'Dosa' means anger, ill will, aversion. All these are covered by the word 'Dosa'. The second root is, let us say, ill will. The type of consciousness accompanied by Dosa is called in Pāli 'Dosamūla Citta' (consciousness rooted in ill will). 'Rooted in' really means accompanied by roots, not coming out of these roots, not the result of these roots.

- The first one is Domanassa-sahagata Paṭigha-sampayutta Asaṅkhārika.

- The second one is Domanassa-sahagata Paṭigha-sampayutta Sasāṅkhārika.

What is Domanassa? Displeasure. Domanassa comes from 'Du' and 'Mana'. 'Du' means bad. 'Mana' means mind. So we get the state of a bad mind or bad mental state. That is Domanassa. It is a feeling, a bad feeling, a displeasurable feeling. 'Sahagata' means the same thing — together with Domanassa feeling. And the Paṭigha-sampayutta — 'Paṭigha' means Dosa. The literal translation of Paṭigha is to strike, to strike at something. When you are angry, it is like striking someone or striking your mind with anger. So it is called Paṭigha-sampayutta Asāṅkhārika.

There is a difference between Domanassa on the one hand and Dosa and Paṭigha on the other. Dosa and Paṭigha are the same. Paṭigha is another word for Dosa. Domanassa is different. Domanassa is feeling. Dosa or Paṭigha is not feeling. It is a separate mental factor. With reference to five aggregates Domanassa belongs to feeling aggregate. Dosa belongs to formation aggregation, Saṅkhārakkhandha. That is the difference. Although they arise together and in experience it is very difficult to differentiate these two, still they are different in nature. Domanassa is feeling or Vedanā. Dosa or Paṭigha is not feeling; it is another mental factor. But whenever there is Domanassa there is Paṭigha. Whenever there is Paṭigha, there is Domanassa. Therefore, here we do not have Paṭigha-vippayutta. We have only Paṭigha-sampayutta and not Paṭigha-vippayutta. 'Vippayutta' means not associated with. These two (Paṭigha and Domanassa) are always associated together. There can be no Domanassa without Paṭigha. That is why there is no Paṭigha-vippayutta here. Whenever a type of consciousness is accompanied by Domanassa, it is invariably associated with Dosa. They go together always.

Sometimes you get angry spontaneously, without prompting. Sometimes you get angry being prompted. So there are two kinds of consciousness.

"With hatred one man murders another in a spontaneous fit of rage." That is the first Dosamūla Citta.

"With hatred one man murders another after premeditation." After encouraging himself or being encouraged or instigated by another man, he murders another man. In that

case the Dosa is Sasaṅkhārika. When you are sad, you are sad with one of these two Cittas; when you are depressed one of these two Cittas arises; when you are angry one of these two Cittas arises. Also when you are afraid, when you are fearful, one of these two Cittas arises.

In Abhidhamma fear is included in Dosa. Fear is described as passive Dosa. Anger is active Dosa or we may say aggressive Dosa. Anger is aggressive. Fear is passive. They are both called Dosa. When you are afraid of something, when you fear someone or something, then your fear is one of these two Cittas.

(Mohamūla) Delusion Rotted Consciousness = 2			
1	Upekkhā-sahagata with neutral feeling	Uddhacca-sampayutta with restlessness	
2	Upekkhā-sahagata with neutral feeling	Vicikicchā-sampayutta with doubt	

What is the consciousness rooted in delusion?

Moha is translated as delusion. It deludes the mind. It makes your mind fuzzy or something like that. Moha has the characteristic of covering up or hiding the real nature of things. Because of this Moha we do not see things as they are. We do not see things as impermanent, as suffering and so on. These two Cittas are accompanied by Moha root only. The first eight are accompanied by Lobha and Moha. The two Dosamūla Cittas are accompanied by Dosa and Moha. The last two are accompanied by Moha only. Although Moha is with the other Cittas, its function is not as prominent as in these two Cittas. In the others Lobha or Dosa is more active than Moha. Moha is not very prominent in the first ten Cittas. In the last two Cittas Moha is supreme because there is no Lobha and no Dosa.

The first Mohamūla Citta is Upekkhā-sahagata Vicikicchā-sampayutta. You know Upekkhā. It is indifferent feeling. 'Vicikicchā' means doubt. Vicikicchā is defined in two



ways: 'vexation due to perplexed thinking' and the other is 'being devoid of the remedy consisting of knowledge.' The first one is vexation due to perplexed thinking. That means you cannot decide which is which. You are wavering. When you try to find out which is which, you become agitated and you become perplexed. Sometimes it is called perplexity. So it is vexation due to perplexed thinking. This is called Vicikicchā. Actually it is indecision. You cannot decide on

one or the other. There may be either wrong view or right view. Here you cannot decide on either of the two. It is like a two-pronged road.

The second explanation is that there is no remedy for it; it is devoid of remedy consisting of knowledge. When there is doubt, there can be no correct understanding. There can be no knowledge. That is why it is said to be devoid of the remedy of knowledge. If knowledge actually arises, it will disappear. So long as there is doubt, knowledge cannot arise. It is said to be devoid of remedy of knowledge. That is a play on words. The first meaning is based upon the separation as 'Vici' and 'Kicchā'. 'Vici' means investigating. 'Kiccha' means perplexity. The second meaning is based upon the separation as 'Vi' and 'Cikicchā'. 'Cikicchā' means curing, remedy, medicine. 'Vi' means no. That gives us no remedy, no medicine, no cure. In essence it is doubt — doubt about the Buddha, doubt about the Dhamma, doubt about the Saṃgha, doubt about the practice, doubt about the Four Noble Truths or about Dependent Origination. These are called doubt. With doubt and with indifference the first Mohamūla consciousness arises. With doubt there can only be indifferent feeling, neutral feeling. There can be neither pleasurable nor displeasurable feeling there; there is just neutral feeling. There

is only Upekkhā-sahagata here and no Somanassa and no Domanassa. The Cittas that are accompanied by Moha only are not as strong as those accompanied by either Lobha or Dosa. They are dull types of consciousness. Since they are dull types of consciousness, they do not enjoy the taste of the objects fully as the other Cittas do. They are always accompanied by Upekkhā feeling, neutral feeling and not with pleasurable or displeasurable feeling. "A person, due to delusion, doubts the enlightenment of the Buddha or the efficacy of the Dhamma as a way to deliverance." When you talk like this, there is this Vicikicchā in your mind. Sometimes even during meditation, you may have these doubts. You may think, "Is it really right that just by making notes of the movement of the abdomen or making notes of the breath I can discover the true nature of things? Is it really beneficial to do this?" When there is doubt, you cannot go on meditating. It is one of the mental hindrances which obstruct concentration.

The next one is Upekkhā-sahagata, but it is associated with Uddhacca (restlessness). Uddhacca actually is a mental factor. Vicikicchā is also a mental factor. There are many mental factors here. 'Uddhacca' means trembling above the object. That is its literal meaning. 'Ud' means above. 'Dhacca' means shaking or trembling. Trembling above the object means you cannot take the object clearly. Your mind is not on that object nor is it on another object. You cannot be on the object firmly. You are wavering. It is something like that. If you are on another object, it is another thing. So it is the inability to be fully aware of the object. Sometimes when you practise meditation, you do not see the object clearly. You may note in and out, in and out, or rising and falling, but you do not see it clearly. At that time there may be Uddhacca. Try to pay more attention so that you may see clearly. That is Uddhacca-sampayutta. Uddhacca is with all twelve types of consciousness actually. It is not just with this last consciousness, but it is also with the other eleven types of consciousness as well. Only this last Citta is described as Uddhacca-sampayutta, as accompanied by Uddhacca. That is because in the other Cittas there are more active mental states so that it cannot raise its head. It is not so evident. Here there is no Lobha and no Dosa.

In this Citta it becomes supreme. Therefore, this last Citta is described as Uddhacca-sampayutta. It is strong here; it is prominent here. That is why this last Citta is

described as Uddhacca-sampayutta. The last two Cittas are called Mohamūla Cittas, consciousness rooted in delusion or consciousness accompanied by delusion.

“Which is the greater evil?”

People are very afraid of unwholesome mental states but sometimes at least in one or two instances, although a mental state is unwholesome, it is not so bad. It is said, “Not all craving is bad.” It is from the Anguttara Nikaya. “It has been said that this body has come into being by craving; and that based on craving, craving should be abandoned.” (Anguttara Nikaya, I, 100, translated by Nyanaponika Thera)

That means craving for attainment. You want some results from your practice. That is a kind of craving, a kind of attachment. That is why I tell you at retreats not to have any expectation. Expectation is a kind of greed, a kind of attachment. Because you have that craving, that attachment for the results, you practise. As a result of practice, you are able to get rid of that craving. Based upon craving you practise meditation and you get rid of craving. Such craving is described as ‘permissible or pursuable’. The Pali word is Sevitaḅba. That means pursuable. That means it is permissible. It is OK to have such craving or attachment. If you do not have any craving at all for attainment, for results, you will not practise at all. If you do not practise, you will not get results. You will not get free from mental defilements. So sometimes some kind of craving Buddha said is permissible. It is OK.

The Commentary explains, “Based on the present craving (i.e. desire for becoming an Arahant), he gives up previous craving that was the root-cause of (one's involvement in) the cycle of rebirth.” That means based on the present craving for becoming an Arahant, he gets rid of craving that is the root of this life, which is the root of existence. “Now it may be asked whether such present craving (for Arahantship) is wholesome (Kusala) or unwholesome (Akusala)?” When you come to Abhidhamma, you have to follow what is the fact. You cannot use diplomacy. If it is Akusala, we must say it is Akusala. So the Commentator here says that it is unwholesome. The craving or desire to become an Arahant is unwholesome because it is attachment. So it falls into the unwholesome

category. "Should it be pursued or not? It should be pursued." That means it is OK to have such craving. Although it is unwholesome, it is OK.

Then you may be afraid, thinking, "Will I get painful results from this craving? Does it drag one into rebirth or not?" It does not drag one into rebirth. It will not take you to rebirth as an animal or human being. That means it never can take you to any rebirth at all. That is why it is pursuable. It is good to have such craving or such desire — desire to practise meditation, desire to do good, desire to become an Arahant. "Such permissible (Sevitabbā) craving is abandoned when its object is attained." When you become an Arahant, you get rid of this craving, this desire. So such desire is not bad. So not all craving is bad.

The next one is "Which is the greater evil?", King Milinda asked Venerable Nāgasena, "For whom is the greater demerit: he who does an evil deed knowingly, or he who does an evil deed unknowingly?" The answer is quite unexpected. The answer is: "His is the greater demerit, sire, who does an evil deed unknowingly." Can you accept it?

Then King Milinda said, "Well then, Venerable Nāgasena, do we doubly punish the royal son of ours or chief minister who does an evil deed unknowingly?" In the secular law you do not give severe punishment to those who unknowingly break the law.

Venerable Nāgasena's argument is: "What do you think about this? If one (man) should unknowingly take hold of a red-hot ball of iron, aglow, aflame, ablaze, and another should take hold of it knowingly, which would be more severely burnt?" If you don't know you will be burnt, you will take hold of it firmly; then you will be burned more. If you know it will burn and you have to or you want to take, you will be very careful not to be burnt too much. In that case one who does an evil deed unknowingly gets greater demerit than one who does it knowingly.

King Milinda answered, "He who took hold of it unknowingly, revered sir, would be the more severely burnt." Venerable Nāgasena said "Even so, sire, the greater demerit is his who does an evil deed unknowingly." The king said, "You are dexterous."

But sometimes you break a law, a rule or a precept unknowingly. You may not know the precept and break it. In that case it may not be too bad. Here knowingly breaking, when you break the rule knowingly, shows that you have disrespect for the person or disrespect for the law or the person who laid down these rules. Suppose I break a rule or a rule for monks. Rules of monks were laid down by the Buddha. If I break the rule of the monks, I not only break the rules, but I also have disrespect for the Buddha. In that case knowingly breaking the rule should be more demerit, more Akusala than unknowingly breaking the rule.

But the answer given by Venerable Nāgasena here is that you know that it is Akusala (unwholesome). You cannot avoid it, you cannot help it, so when you do it in order not to get greater demerit, you do it with care. And so there is less demerit for you. Breaking a rule knowingly or unknowingly I think is different. If a monk breaks a Vinaya rule knowingly, I think his demerit may be greater because he is not only breaking the rule itself, but he is showing disrespect to the Buddha.

What induces a Pleasant feeling or Wrong View etc?

What induces a Somanassa feeling? A desirable object induces pleasant feeling. When you see a desirable object, a pleasant object, you are happy. A desirable object is a condition for a pleasant or pleasurable feeling to arise. Then having Somanassa relinking — that means sometimes we meet a person who is almost always happy or who is in the habit of being happy. That means he is reborn with that Somanassa feeling. His relinking consciousness or rebirth-consciousness must be accompanied by Somanassa feeling. Those who have Somanassa relinking (That means those who take rebirth with Somanassa feeling) tend to have Somanassa feeling most of their life. Number three is shallow nature. If you are a joyful person, you are of a shallow nature according to this. That is because those who have a deep nature do not love so much. Why does one have a wrong view, tend to possess a wrong view? A person who is reborn again and again with wrong view tends to become a receptacle for, a place for wrong view. So he tends to take wrong view. The other is association with people who have wrong view. That is very true. You associate with someone and you become like that person.

Asañkhārika is when consciousness is unprompted. Some people have Asañkhārika relinking. When you take rebirth, your rebirth-consciousness must have been unprompted. The relinking consciousness is a resultant consciousness. If your rebirth-consciousness is unprompted, you tend to have unprompted consciousness during the life. Then good health — when you are in good health, you don't have to be instigated or encouraged by other persons to do something because you are healthy and you just do it. No bothering about heat or cold — you don't care whether it is hot or cold. Such a person does things spontaneously. If you are sensitive to cold and the weather is cold, then you have to be encouraged or prompted by yourself or other persons to do something. If you don't care about heat or cold, then you do things spontaneously, with unprompted consciousness. Belief in and anticipation of fruits of diligence — if you believe that if you do something you will get something, then you will do it without being instigated by others.

Adeptness in one's work — when you are familiar with your work, when you are familiar with doing something, then you will do it spontaneously. There is no prompting. Suitable climate and food — That is true. When the climate is good, our minds are bright and happy. We tend to do things spontaneously. And if we have good food, also we have good feeling so we do things without being prompted. Good food and suitable climate — there may be other reasons also, but these are the ones given in the ancient books. What about being Sasañkhārika? It is the opposite of the above.

And then Upekkhā-sahagata, neutral feeling — the first one is neutral object. Objects that are not desirable or undesirable are neutral objects. When you meet neutral objects then you have neutral feeling. The second one is Upekkhā relinking. Your rebirthconsciousness must have been accompanied by Upekkhā. The third one is that you have deep nature. You always think deeply and so you don't get pleasure quite often. You have this Upekkhā feeling.

Causes of Being Angry (=Dosa)

Undesirable object — when the object is undesirable, you tend to get angry. If you don't like something, you get angry. The undesirable object is one reason a Citta may

be accompanied by displeasurable feeling. And then having any one of the nine grounds of ill will, nine grounds of grudge, nine grounds of Dosa are causes for these Dosamūla Cittas to arise. There are nine reasons for Dosa to arise.

They are: "He has done harm to me." Thinking that way, you get angry with that person. "He is doing harm to me," or "He is going to do harm to me," if you think in that way, you are going to get angry with that person. And then, "He has done harm to someone dear to me." And also "He is doing harm to someone dear to me," and "He will do harm to someone dear to me." The last ones are in regard to a person you dislike. Sometimes we don't want something good to happen to those whom we hate. So here "He has conferred a benefit on someone I dislike or hate." or "He is conferring or he will confer a benefit on someone I dislike." In thinking that way we get Dosa or Domanassa. These are called nine grounds of ill will or nine grounds of grudge. They are mentioned in the Dīgha Nikāya and also in the Abhidhamma.

There is one more, it is called groundless anger, anger without reason, without valid reason. When it is too hot, you are angry. When it is too cold, you are angry. It is something like that. You may hit against something and then you are angry with that thing. Then you kick it. This is called groundless anger. You should not be angry with these things, but still people get angry. When we know the reasons these things arise, then we can do something to change ourselves.

Definition of the Word 'Ahetuka' and Classification of Ahetuka Cittas

Today we will study Ahetuka Cittas. There are eighteen Ahetuka Cittas. First we will consider the word 'Ahetuka'. You know the word 'Hetu'. 'Hetu' means root. There are six roots — three unwholesome and three good roots. I don't say "wholesome roots". I say "good roots" because they are wholesome, they are resultant and they are functional. They belong to beautiful Cetasikas. There are six roots. Three are bad or evil roots. These Cittas arise with none of these six roots. They are not accompanied by any of these six roots. That is why they are called rootless consciousness. Rootless means no concomitant roots. Since they are the results of past Kamma, they are the results of roots in the past. But when they arise, no roots accompany them. Therefore, they are

called Ahetuka. Sometimes Hetu is translated as cause. But here if we said, “no-cause-consciousness”, it would be wrong. No-root consciousness or rootless consciousness is correct. Rootless means no roots accompany these types of consciousness.

Classification of Ahetuka Cittas

They are divided into three groups. The first group is Ahetuka Akusala-vipāka. There are how many? There are seven. The second group is Ahetuka Kusala-vipāka. How many? There are eight. The third group is Ahetuka Kiriya Cittas. How many? There are three. Altogether seven plus eight plus three equals eighteen.

(Akusala-vipāka) Resultant of unwholesome =7		
1	Upekkhā-sahagata = with neutral feeling	Cakkhu-viññāṇa = Eye-consciousness
2	Upekkhā-sahagata = with neutral feeling	Sota-viññāṇa = Ear-consciousness
3	Upekkhā-sahagata = with neutral feeling	Ghāna-viññāṇa = Nose-consciousness
4	Upekkhā-sahagata = with neutral feeling	Jivhā-viññāṇa = Tongue-consciousness
5	***Dukkha-sahagata = with painful feeling	Kāya-viññāṇa = Body-consciousness
6	Upekkhā-sahagata = with neutral feeling	Sampaṭicchana = receiving-consciousness
7	Upekkhā-sahagata = with neutral feeling	Santīraṇa = investigating-consciousness

The first group is Ahetuka Akusala-vipāka Cittas. The word ‘Vipāka’ means something which has ripened, something which has become mature. So it means result. This word is restricted to Cittas and Cetasikas only. There are material properties that are caused

by Kamma, which are the results of Kamma. But material properties are not called Vipāka. Only resultant Cittas and Cetasikas are called Vipāka. You must understand the meaning of this term.

It is explained that Vipāka here must be identical with its cause, since these Cittas are the result of Kamma. Kamma is what? It belongs to mind or mental factors. Kamma is one of the mental factors. So it must be mental and it must take an object so that resultant is identical with the cause. An identical resultant is Cittas and Cetasikas, and not material properties.

You may grow a grain of paddy — so you grow paddy. First you grow a plant from a seed. You sprout the plant. Until there are grains on the plant, you do not say it has ripened. When you get leaves on the plant, you do not say it has ripened. When you get grains on the plant, you say the plant has ripened. The leaves on the plant are also the result of the seed. Grain (not leaves, not stem, not roots) is called paddy. Only the last one which has ripened is called paddy or grain. In the same way, even though material properties are caused by or are the result of Kamma in the past, they are not called Vipāka because they are not identical with the cause which belongs to mental factors and which takes an object.

(Ahetuka Kusala-vipāka) Rootless Resultant of Wholesome =8		
1	Upekkhā-sahagata = with neutral feeling	Cakkhu-viññāṇa = Eye-consciousness
2	Upekkhā-sahagata = with neutral feeling	Sota-viññāṇa = Ear-consciousness
3	Upekkhā-sahagata = with neutral feeling	Ghāna-viññāṇa = Nose-consciousness
4	Upekkhā-sahagata = with neutral feeling	Jivhā-viññāṇa = Tongue-consciousness
5	***Sukha-sahagata = with pleasant feeling	Kāya-viññāṇa = Body-consciousness
6	Upekkhā-sahagata = with neutral feeling	Sampaṭicchana = receiving-consciousness
7	Somanassa-sahagata = with pleasant feeling	Santīraṇa = investigating-consciousness
8	Upekkhā-sahagata = with neutral feeling	Santīraṇa = investigating-consciousness

Whenever we say, "Vipāka", please understand we mean only Cittas and Cetasikas, not material properties. There are altogether seven Akusala-vipāka. Now Akusala-vipāka means Vipāka of Akusala, resultants of Akusala. Akusala here may mean Akusala consciousness, but actually the real cause is Kamma or volition concomitant with Akusala consciousness. For the sake of simplicity, we will just say these are the results of Akusala Cittas. To be exact, we say these are the results of Akusala volition, of Akusala Kamma. So Akusala qualifies Vipāka and not Cittas.

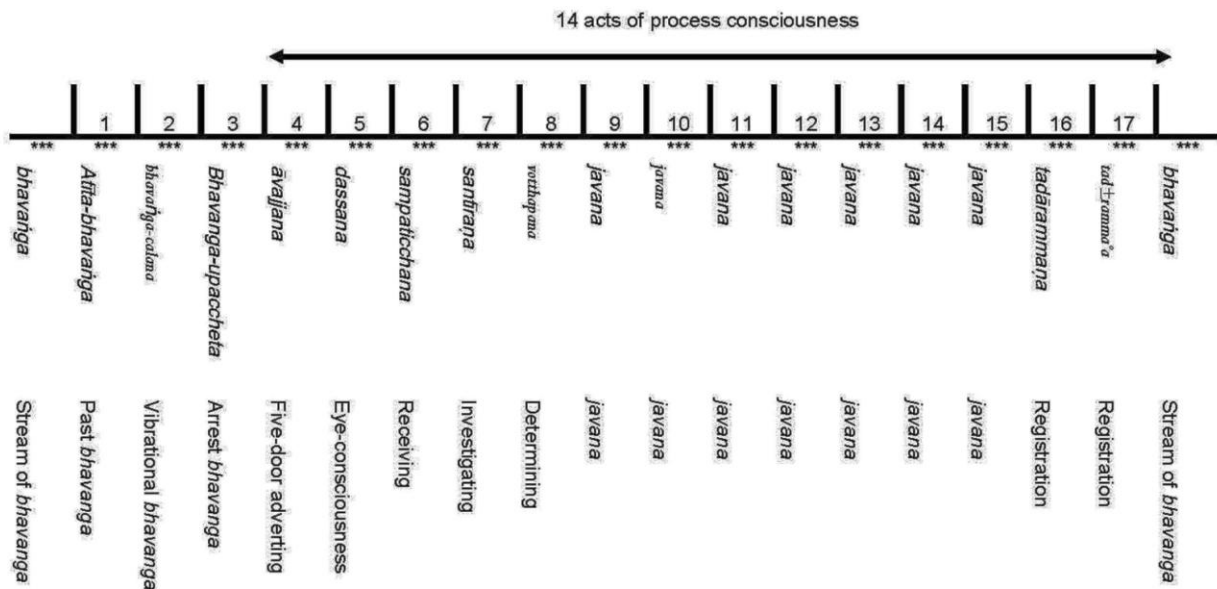
A Thought Process in Brief

Seeing, although it seems very simple, is actually a very complex experience. Many tiny moments of consciousness are involved in what we call seeing. We see something. We think we see it right away without having to spend much time. But if we can blow that

picture up a million times or a billion times, we will see that there are many thought moments before we can see something.

In the Commentaries the simile of a mango is given. That is a very good simile to understand the thought process. Here it is the thought process of seeing. It is said that there is a man with his head covered. He went to sleep at the foot of a mango tree with mangos on it. Then a ripe mango fell down — loosened from the stalk, fell to the ground grazing his ear. That means near his ear. Then he was awakened by that sound. He woke up. Then he opened his eyes and looked at the mango. Then he stretched out his hand and took the mango in his hand. After taking the fruit in his hand, he squeezed it. Then he smelled the fruit and knew it was ripe. Next he ate it, enjoying it. So he ate it. After eating it, he swallowed the small particles with the saliva. Then he went to sleep again. If you remember this simile, you know the thought process of seeing or we may call it the psychology of seeing.

A complete eye-door process



Note: The triple asterisks beneath the numbers present the three sub-moments of each mind-moment: arising, presence, and dissolution

There are thought moments always going on and on in our lives. There is a kind of series of thought moments which we call Bhavaṅga. It is translated as life-continuum. They are something like non-conscious consciousness, unconscious consciousness. I do not want to use the word 'subconscious'. It may be mixed with the subconscious of modern psychology. So unconscious thought moment is better. These unconscious thought moments are going all through our lives when there are no vivid objects presented to us. When a visible object comes into the avenue of the eye, then we say that visible object strikes at the eye, impinges on the eye. That means it comes into view. When the visible object comes into the view, Bhavaṅga is interrupted. It is shaken. Then it stops or ceases. After the stopping of Bhavaṅga, there arises a consciousness which is called Pañcadvārāvajjana. That consciousness we will find among the three Ahetuka Kiriya Cittas. 'Pañcadvārāvajjana' means five-sense-door-adverting. That means when an object is presented to the five senses (we call the five senses sense-doors) the Bhavaṅgas cease and this consciousness arises taking that object as an object. And also it turns the flow of consciousness to the object. That is why it is called Pañcadvārāvajjana. 'Pañca' means five. 'Dvāra' means sense-door. 'Āvajjana' means turning. It turns the mind toward the object. It turns the mind toward conscious moments. That is one very brief thought moment. After that, there is real seeing consciousness. Seeing means just seeing — not understanding it, not knowing it is good or bad, not even knowing it is a mango actually. That consciousness in Pāḷi is called Cakkhu-viññāṇa, eye-consciousness. I'll explain its meaning later. That is like the man opening his eyes and seeing the mango. Now he sees the mango. After that, another thought moment arises which is called Sampāṭicchana, receiving, accepting the object. That is like the man stretching out his hand and taking hold of the fruit. Next comes the moment of Santīraṇa, investigating consciousness. In the simile, he squeezes the fruit to find out whether it is ripe or not. That is called investigating consciousness. The mind investigates the object already accepted by Sampāṭicchana. After that he smelled it. That means he smells and decides that it is a mango and that it is ripe. In the same way, there is the moment called Voṭṭhabbana. 'Voṭṭhabbana' means determining. At this moment, the mind determines that this is the object. After determining comes Javana. The literal meaning of Javana is to have force, but the meaning we are to understand here is to have the full enjoyment of the object. Only at this Javana moment do we fully experience the object. There are actually usually seven moments of Javana. The other

ones are just one each. We experience Cakkhu-viññāṇa once. We experience Sampaticchana once, Santīraṇa once, Voṭṭhabbana once. For Javanas, there are seven moments. Seven moments of Javana arise usually. After that, there is what is called Tadārammaṇa. 'Tadārammaṇa' means, let us say, after-taste. It takes the same object as the Javanas. There are two moments of Tadārammaṇa. And then Bhavaṅga arises again. This is a rough picture of what seeing is. After this thought process you just have seen a visible object. You do not have or you have not come to the decision that this is a mango. You need some more kinds of thought processes. This is the simile of the mango illustrating the seeing thought process. If you understand seeing thought process, then hearing thought process and others are very easy to understand. This is how a thought process arises and disappears.

What is Eye-consciousness, etc.

Now we will study the individual types of consciousness. Number one is Upekkhā-sahagata and then Cakkhu-viññāṇa. It is accompanied by indifferent feeling or neutral feeling. It is called Cakkhu-viññāṇa. 'Cakkhu' means eye and 'Viññāṇa' means consciousness. I told you that Viññāṇa is a synonym for Citta. So Citta, Viññāṇa, Mano — they are all synonyms. 'Cakkhu-viññāṇa' means eye-consciousness. Eye-consciousness means consciousness which depends on the eye to arise. If you have no eye, you will have no seeing consciousness. Seeing consciousness means consciousness depends on the eye to arise. Eye-consciousness means consciousness that depends on the eye to arise. The eye really means the sensitivity in the eye, not the whole eyeball. There is a place where the image strikes, the retina in modern terminology. The image strikes there. Then the nerves send the message to the brain and so on. That eye-consciousness is accompanied by Upekkhā feeling, indifferent feeling or neutral feeling.

The next one is Upekkhā-sahagata Sota-viññāṇa. 'Sota' means ear. So this is ear-consciousness. Again the meaning is consciousness that depends on the ear to arise. If you are deaf, if you have no sensitivity in the ear, hearing consciousness will not arise. Sota-viññāṇa or ear-consciousness means consciousness that depends on the ear to arise. It is accompanied by indifferent feeling.

The next one is Ghāna-viññāṇa. 'Ghāna' means nose. So it is nose-consciousness. Nose-consciousness is that consciousness which depends on the nose. Nose means the sensitivity in the nose where we experience smell. Consciousness that depends on that part of the nose is called nose-consciousness or in Pāḷi Ghāna-viññāṇa.

The next one is Jivhā-viññāṇa. You can guess the meaning of Jivhā. It is tongue. Tongue-consciousness — that means consciousness that depends on the tongue to arise. Jivhā-viññāṇa is also accompanied by Upekkhā.

Then the fifth one is Dukkha-sahagata. The fifth one is accompanied by pain, Dukkha. It is called Kāya-viññāṇa. 'Kāya' means body. So this is consciousness that depends upon the body, the whole body. This consciousness is accompanied by pain, Dukkha.

These seven types of consciousness are the resultants of Akusala. What kind of results does Akusala give? It gives painful results. Since these are the results of Akusala, the objects we see, we hear and so on are undesirable objects. If you see something ugly, if you see something you don't like, there is this type of consciousness. If you hear a sound which you don't like, which is too loud for your ears, you have this type of consciousness. Dukkha-sahagata Kāya-viññāṇa, bodily feeling — you hit yourself and have pain there. When there is pain in the physical body, you experience that pain with this type of consciousness. This type of consciousness is accompanied by painful feeling, not by Upekkhā, indifferent feeling.

The next one is Upekkhā-sahagata Sampaticchana. 'Sampaticchana' means accepting or receiving. It is also accompanied by indifferent feeling, Upekkhā. Sampaticchana is accepting or receiving consciousness. Here receiving consciousness means the consciousness which receives the object presented by the preceding sense-door consciousness (eye, ear, nose and so on).

The last one is Upekkhā-sahagata Santīraṇa. 'Santīraṇa' means investigating. So it is called investigating consciousness. It is the consciousness that investigates the object already received by receiving consciousness. It is also accompanied by indifferent feeling. The object of all these seven types of consciousness is always undesirable. If the objects are desirable, they are results of Kusala. There are seven types of Akusala-

vipāka Cittas. Akusala-vipāka Cittas mean unwholesome resultant consciousness. In the English translation, unwholesome should connect up with resultant only, not with consciousness, not unwholesome consciousness. It is resultant consciousness which is the result of preceding unwholesome consciousness.

What are conditions for seeing, hearing, smelling, tasting and touching five kinds of consciousness to arise?

There are conditions for seeing, hearing, smelling, tasting and touching five kinds of consciousness to arise. It is good to understand these conditions. In order for seeing consciousness to arise, there need to be four conditions. There must be a visual organ. That means we must have eyes. There must be a visible object. There must be something to see. If there is nothing to see, then seeing consciousness will not arise. There must be light. If it is in the dark, we cannot see. We need light in order to see. Then the last one is attention. Sometimes we are not attentive and we don't see. Attention is also important. Attention really means turning the mind to the object. If the mind is not turned towards the object, we don't experience that object. There need to be these four conditions for seeing consciousness to arise. What are the four? They are the eye, the thing to be seen, light and attention.

For the hearing consciousness to arise, what do we need? We need auditory organs or ears. Then there must be some sound. If there is no sound, we do not hear. Then there must be space. If you close your ear, you will not hear the noise. So you need space. And then there must be attention.

For smelling consciousness there must be an olfactory organ. That means you must have a nose. There must be smell. If the smell is not carried by air to you, by wind to you, you will not experience that smell. So you need air or wind. And then you need attention. These are the four conditions for smelling consciousness to arise.

Then gustatory organ — I mean that is when you eat something, there is tongue-consciousness. There must be the tongue. There must be the taste in the food. We call it taste. There must be water. Water means moisture or liquid. If you put dry food on your mouth, then you will not taste it. If your tongue is dry and you put a dry piece of

food in your mouth on the tongue, you will not get the taste. In order to get the taste you need liquid or saliva. Otherwise you will not taste anything. Here it is called water, water in the mouth. And also you need attention.

The last one is what? The last one is the tactile organ. That means the body. This is the whole of the body except on the hair and the long nails where we don't feel anything. So it resides on the whole body. There must be something to be touched, some tactile object. Then there must be the earth. Earth means solidity of that object. When we say element of earth, element of water, element of fire, element of wind, we do not mean the physical earth and so on, but the quality inherent in these things. The quality inherent in the earth is softness or hardness or solidity. There must be this earth quality in order to experience touch. There also must be attention. You touch something and you really have the experience of that hardness or softness.

What are the rootless resultant minds caused by wholesomeness?

Among the sensuous-sphere consciousness, form-sphere consciousness and formless-sphere consciousness there are Kusala-vipāka. They are the resultants of Kusala. In order to differentiate these types of consciousness from those the word 'Ahetuka' is put in front of the words 'Kusala-vipāka'. But with regard to Akusala-vipāka, we don't have to say they are Ahetuka because Akusala-vipāka Cittas are always Ahetuka. There is no Akusala-vipāka which is with Hetus, which is accompanied by Hetus. So we don't have to say Ahetuka because they are always Ahetuka. If we don't say Ahetuka with Kusala, it may include the Kusala-vipāka Cittas which are with roots. That is why the word 'Ahetuka' must be used here.

Ahetuka Kusala-vipāka means Vipāka without Hetus. There are eight types of consciousness here. The first four are the same, let us say. What is the difference? The difference is the object. Here the object is desirable, a good object. You see something beautiful. You hear a sound that is beautiful for you. You smell a good smell, the smell of a perfume or something like that. Here since they are the resultants of Kusala, they must be good, they must be desirable. Eyeconsciousness, ear-consciousness, nose-consciousness, and tongue-consciousness are the same.

Now let us go to number five, body-consciousness. Body-consciousness here is accompanied by Sukha. Sukha means — it is difficult to get a good translation for this word 'Sukha'. We will just use happiness or here pleasure. When the body touches a thing which is soft, this kind of sensation arises. It is called Sukha. If you hit against a rock, there is pain. That is Dukkha. If your body or hand touches something which is soft, pleasing to the touch, then you have this Sukha. That consciousness is accompanied by Sukha, pleasure. It is Kāya-viññāṇa, body-consciousness. Up until now how many types of feeling have we met? Somanassa, Upekkhā, Domanassa, and now today we meet two more, Dukkha and Sukha. How many feelings are there? There are five feelings. We can say there are three feelings or there are five feelings. Somanassa, Domanassa and Upekkhā are mental feelings. Dukkha and Sukha are also mental, but they are connected with the body. You are happy by yourself. That is Somanassa. You have a pleasant touch and you are happy. That is Sukha. You are sorry. That is Domanassa. You hit yourself against something and have pain. That is Dukkha. Dukkha and Sukha have to do with the physical body. When you are just happy with a good feeling in the body, there is Sukha. So we have Sukha-sahagata Kāya-viññāṇa. The sixth one is the same. It is Upekkhā-sahagata Sampaticchana, receiving consciousness. Then number seven is Somanassa-sahagata Santīraṇa. Santīraṇa consciousness here is of two kinds. The first one is accompanied by Somanassa. The second one is accompanied by Upekkhā. There are two Santīraṇa here. Therefore, there are eight Ahetuka Kusala-vipāka, not seven.

Why eye-consciousness, ear-consciousness, noseconsciousness and tongue-consciousness are accompanied by indifferent feeling, regardless of the quality of the object? Whether the object is desirable or undesirable, there is always Upekkhā. Why? Please understand that eye-sensitivity through tongue-sensitivity — these material properties are called dependent material properties. They depend on the four great elements. When they arise, they arise together with the element of earth, element of water, element of fire and element of air. These four great elements are called Mahābhūtas. They are something like hard formations. Eye-sensitivity through tongue-sensitivity are dependent material properties which are called soft like balls of cotton. Maybe they are soft. Eye-sensitivity and so on are called soft because they are dependent on the four great primaries for their arising. The same is true for visible

object, sound, smell and taste. These four objects are dependent material properties. They also depend on the four great elements. These are like balls of cotton. These four sensitivities and their objects are dependent material properties like balls of cotton, soft. The four great elements are hard like touch or body-sensitivity. What about touch or body-sensitivity? What we call touch is actually a combination of the three great elements. Three of the four great elements are touch. They are the element of earth, the element of fire and the element of air — not the element of water. When we say it (touch) is nothing but a combination of these three (elements), are they hard or soft? Is touch hard or soft? It is hard. When we see something, it is like striking a ball of cotton with another ball of cotton — no effect. There is no strong impact. So there is always indifferent feeling. This is eye-sensitivity. This is visible object. So visible object comes and strikes at the eye-sensitivity. There is not much impact. That is why there is only indifferent feeling. There is no Somanassa, no Domanassa or whatever. When there is touch or body-sensitivity, there is impact. So it is strong. When it is desirable, there is Sukha. When it is undesirable, there is Dukkha. That is why body-consciousness is accompanied by either Sukha or Dukkha depending on the quality of the object. Seeing and the others are like putting the ball of cotton on the anvil and striking it with another ball of cotton. Touching is like putting a ball of cotton on the anvil and striking it with another hard thing. That is why eye, ear, nose and tongue-consciousness are all accompanied by Upekkhā. Body-consciousness is either accompanied by pain or pleasure depending on the quality of the object.

Another problem here is why there are two Santīraṇas in the eight Ahetuka Kusala-vipāka. There is only one Santīraṇa among the resultants of Akusala. Among the resultants of Ahetuka Kusala there are two Santīraṇas — one accompanied by Somanassa, pleasurable feeling and another accompanied by Upekkhā, neutral feeling. Why? When we say desirable object, we are using a general term. There are two kinds of desirable objects — ordinarily desirable object and very desirable object. Some objects are very desirable for us. Some are just ordinarily desirable. There are two kinds of objects ordinarily desirable and very desirable or especially desirable objects. When the object is very desirable, then the Santīraṇa is accompanied by Somanassa. But when the object is not very desirable but just ordinarily desirable, then Santīraṇa is accompanied by Upekkhā, indifferent feeling. Because there are two kinds of desirable

objects, corresponding to these two kinds of desirable objects, there are two kinds of investigative consciousness among the eight wholesome rootless resultant types of consciousness.

Could there be very undesirable and ordinarily undesirable objects? So should there be two Santīraṇas among the Akusala-vipāka? Should there be one Santīraṇa accompanied by Domanassa and one by Upekkhā? Among the Ahetuka Kusala-vipāka Cittas, we say because there are the two kinds of desirable objects, there are two kinds of Santīraṇa — one accompanied by Somanassa and one accompanied by Upekkhā. Similarly shouldn't there be ordinarily undesirable and very undesirable? I think so. Sometimes you hate some object very much. So why there is none, I do not know. Go back to Akusala Cittas. There are two Domanassa Cittas. Domanassa feeling and Dosa always arise together. They will not arise separately. When there is Domanassa, there is Dosa also. If there were very undesirable and ordinarily undesirable objects, Domanassa and Dosa would arise for both. Let's say, there is a very undesirable object, there must be Domanassa feeling. If Domanassa were to arise, Dosa would also arise. Dosa and Domanassa are different. Domanassa is a feeling. Dosa is one mental factor. They are different. When there is Domanassa, there will always be Dosa. Dosa is definitely of the nature of Akusala. It is never Kusala. It is never Vipāka. We might allow Domanassa to arise here. If we allow Domanassa to arise, we must allow Dosa also. Dosa will not arise here because Dosa is Akusala and not Vipāka. They are different in their nature, in their genus. Since Dosa cannot arise, there can be no Domanassa. There is only one Santīraṇa, Upekkhā Santīraṇa among the seven Akusala-vipāka Cittas.

(Ahetuka Kiriya) Rootless Functional =3		
1	Upekkhā-sahagata = with neutral feeling	Pañca-dvāra-āvajjana = Five-door Adverting consciousness
2	Upekkhā-sahagata = with neutral feeling	Mano-dvāra-āvajjana = Mind-door Adverting consciousness
3	Somanassa-sahagata = with pleasant feeling	Hasituppāda = Smile-producing consciousness

3 Kinds of Rootless Functional Consciousness (=Ahetuka Kiriya Cittas)

The next group, the last one is Ahetuka Kiriya Cittas. You know Ahetuka. Kiriya is translated as functional. That means it just does its function of arising and disappearing or taking the object — just that. It has no Kammic power. It is not a result of Kamma also. That is why they are called Kiriya. Another translation of the word 'Kiriya' is inoperative. They arise and disappear without leaving any Kammic force. They are not Kamma themselves and they are not the results of any Kamma. They are neutral. They are called Kiriya. We will meet many types of Kiriya consciousness as we go along.

How many Ahetuka Kiriya Cittas are there? There are three. Upekkhā-sahagata Pañcadvārāvajjana, so five-sensedoor-adverting consciousness is the first one. You have seen Pañcadvārāvajjana in the simile of the mango. This is the consciousness which arises after the flow of Bhavaṅga has ceased. It arises when the object impinges on the five senseddoors. Eye, ear, nose, tongue, body — we call sense-doors. They are the doors through which consciousness arises. This type of consciousness turns the flow of consciousness towards the five kinds of objects. That is why it is called Pañcadvārāvajjana. It changes consciousness from the flow of Bhavaṅga to, let us say, active consciousness. We may call Bhavaṅga inactive consciousness also. Other types of consciousness we may call active. So from this moment on, the flow of consciousness becomes active. It changes the flow of consciousness into active. That is why it is called Pañcadvārāvajjana. The word 'Āvajjana' has two meanings given in the Commentaries.

One is reflecting and the other is turning towards, turning towards the object. Since it is Pañcadvārāvajjana, it will arise only in connection with the five senses, the five sense-objects. If you think of something in your mind, a different type of consciousness will do that function. That is the second one, Manodvārāvajjana. Manodvārāvajjana is the mind-door, not the eye, ear, nose, tongue or body, but your mind. The Bhavaṅga mind is called Mano-dvāra here. When you think of something in your mind, when you remember something, when you are happy or sorry, there is this thought process of Mano-dvāra. At the beginning of the mind-door thought process this consciousness arises. It turns the mind to the mind-object. It is also called Āvajjana. Since it arises in mind-door, it is called Manodvārāvajjana. It has another function. That is determining, Voṭṭhabbana. In the simile after the word 'Santīraṇa' there is the word 'Voṭṭhabbana'. This consciousness, Manodvārāvajjana, performs two functions. When it arises in one of the five-sense-door thought processes, it does the function of determining. When it arises through mind-door, then it does the function of turning the mind toward the object. So it has two functions. It is called Manodvārāvajjana. These two are accompanied by Upekkhā, indifferent feeling. Regardless of the quality of the object, they are Upekkhā.

The third one is Somanassa-sahagata Hasituppāda. You know Somanassa is pleasurable feeling. Hasituppāda is a compound word — 'Hasita' and 'Uppāda'. 'Hasita' means smiling, smile. 'Uppāda' means here producing, making it happen. 'Hasituppāda' means consciousness that produces a smile, consciousness that causes smiling. This consciousness is called Hasituppāda. Since one smiles with good feeling, it is always accompanied by Somanassa, pleasurable feeling. It is said in the books that this kind of consciousness is peculiar to Arahants only. We smile with other types of consciousness, not with this type. If you become a Buddha or a Pacceka Buddha or an Arahant, you will smile with this type of consciousness. So this consciousness is for Arahants only. By the word 'Arahant' we mean Buddha also. Buddhas are called Arahants. Hasituppāda is for Buddhas, Pacceka Buddhas and Arahants only. It is smile-producing consciousness.

The six kinds of laughter



It is interesting to understand the six kinds of laughter. The first one is a smile manifesting itself in expression and on the countenance. That means just a little, a very faint smile. Your lips may show the smile, but you do not show the teeth yet. It is a very gentle kind of smile. That is the first kind of smile. The second kind of smile is a smile consisting in the slight movement of the lips. It is enough to reveal the tips of the teeth. If you show the tips of the teeth while you smile, you have the second type

of smiling or laughter. The third is laughter giving a slight sound. You make a little sound. The fourth one is laughter accompanied by the movement of the head, shoulders and arms. The laughter is more animated. The fifth one is laughter accompanied by shedding of tears. Sometimes you laugh so much that you shed tears. The sixth kind is an outburst of laughter accompanied by forward and backward movements of the entire body from head to foot. You may fall down while laughing. Of these the first two classes are indulged in by cultured persons. If you want to be thought of as a cultured person, don't laugh too much. The next two are done by the average man and the last two by lower classes of beings.

When the Commentaries described the Buddha as smiling, they said Buddha smiled showing the tips of His teeth. So Buddha might smile with one of the first of these two kinds of smiling. Sometimes the Buddha smiled. Ānanda was following behind the Buddha. Whenever the Buddha smiled, Ānanda knew and he would ask, "Why have you smiled?" or "What is the reason for your smiling?" How did Ānanda who was behind the Buddha know that He had smiled? It is said that when Buddha smiled He showed the tips of His teeth. From His teeth, white rays were emitted. Buddha emitted six rays sometimes. From the teeth and the eyes, the white rays were emitted. When the Buddha smiled, the rays went out and so Ānanda knew from these rays that Buddha

had smiled. Then he would ask: Bhante, what is the cause of your smiling or something like that.

What are the sense-sphere beautiful consciousness?

Today we study Kāmāvacara Sobhana Cittas. There are 24 such Cittas. First let us look at the word 'Kāmāvacara'. Kāmāvacara means that which mostly moves about, or mostly roams, or mostly arises in the eleven sensuous realms or in the sense-sphere. There are eleven realms that are called Kāmāvacara realms — four woeful states, human world and six celestial worlds. They are called Kāma. The types of consciousness which mostly arise in that realm, in the beings of that realm, are called Kāmāvacara. For short we call them sense-sphere consciousness, consciousness that arises in the sense-sphere. Sense-sphere means the eleven sensuous realms.

'Sobhana' means beautiful. Here beautiful means accompanied by the three good roots. There are six roots, three good roots and three bad roots. These are called Sobhana because they are accompanied by good roots. That means non-greed, non-hatred and non-delusion. In other words non-greed means generosity, non-hatred means loving-kindness, and non-delusion means wisdom. Those Cittas that are accompanied by any of these three roots are called Sobhana. Sobhana is wider than Kusala because resultant and functional types of consciousness are also called Sobhana Cittas. They are also accompanied by two or three good roots. These Cittas are called Sobhana because they are accompanied by Sobhana (beautiful) roots. They are called Kāmāvacara because they arise mostly in the eleven sensuous realms. It does not mean that they do not arise in the formsphere or Brahma worlds or in the formless sphere. Some of them arise in the Brahma worlds or in the formless spheres. Some of them arise in the Brahma worlds, but their place or domain of frequent arising is the eleven sensuous realms. So they are called Kāmāvacara Cittas. When we combine these two, we get Kāmāvacara Sobhana Cittas. Up until now we have met Asobhana Cittas, non-beautiful Cittas. That means they are not accompanied by any of the three beautiful roots.

sense-sphere wholesome/resultant/functional Consciousness =8 (each) (24 in total)			
1	Somanassa-sahagata =with pleasant feeling	Ñāṇa-sampayutta = with knowledge or wisdom	Asañkhārika = unprompted
2	Somanassa-sahagata =with pleasant feeling	Ñāṇa-sampayutta = with knowledge or wisdom	Sasañkhārika = prompted
3	Somanassa-sahagata =with pleasant feeling	Ñāṇa-vippayutta = without knowledge or wisdom	Asañkhārika = unprompted
4	Somanassa-sahagata =with pleasant feeling	Ñāṇa-vippayutta = without knowledge or wisdom	Sasañkhārika = prompted
5	Upekkhā-sahagata =with neutral feeling	Ñāṇa-sampayutta = with knowledge or wisdom	Asañkhārika = unprompted
6	Upekkhā-sahagata =with neutral feeling	Ñāṇa-sampayutta = with knowledge or wisdom	Sasañkhārika = prompted
7	Upekkhā-sahagata =with neutral feeling	Ñāṇa-vippayutta = without knowledge or wisdom	Asañkhārika = unprompted
8	Upekkhā-sahagata =with neutral feeling	Ñāṇa-vippayutta = without knowledge or wisdom	Sasañkhārika = prompted

Among the 24 Kāmāvacara Sobhana Cittas there are eight Kāmāvacara Kusala Cittas. Kāmāvacara Sobhana Cittas can be divided into three groups. One group is Kusala Cittas. The second group is Vipāka Cittas. The third group is Kiriya Cittas.

What is the meaning of "wholesome (=kusala)"?

In the Commentary to the Abhidhamma four meanings are given for the word 'Kusala'. It is stated that three are suitable here. 'Kusala' means healthy or absence of disease. Sometimes Kusala is used in this sense. When a person wants to greet someone, this word might be used. When we greet someone, we do not say, "good morning" or "good afternoon", but "are you well." When we Burmese meet each other, also we don't say, "good morning" or "good evening" but "are you well." In Pāḷi you may ask "are you Kusala." So Kusala means healthy or are you well. That is one meaning.

The second meaning is blameless or faultless. So Kusala means not to be blamed by the Noble Persons, faultless, no fault. The third meaning is skillful. We say a person is Kusala in doing that thing. When a person is said to be skillful in, let us say, playing a guitar, we say he is Kusala in playing a guitar.

Kusala means skillful. The fourth meaning is productive of happy results, productive of desirable results. These are the four meanings of the word 'Kusala'. In the Pāli language all four meanings of the word 'Kusala' are used. We have to understand the meaning of the word according to the context.

The Commentaries said that among these meanings, the first, healthy, the second, blameless, and the fourth, productive of happy results — these are suitable here. Many people nowadays translate Kusala as skillful. Sometimes I also use skillful. But translating Kusala as skillful is not in accordance with the Commentaries. I think we should avoid translating Kusala as skillful from now on.

“Wholesome consciousness (kusala citta) is consciousness accompanied by the wholesome roots — nongreed or generosity, non-hatred or loving-kindness, and non-delusion or wisdom. Such consciousness is mentally healthy, morally blameless, and productive of pleasant results.”

The word 'skillful' according to the Commentary is out of place here. The word 'skillful' can have a bad connotation also. You can skillfully kill a man and get away with it. Skillful can mean cunning and crafty. It is not a good word for Kusala Citta or Kusala Kamma. Morally healthy, blameless and productive of good, of pleasant, or desirable results — that is called Kusala.

I have to tell you how they explain the word 'Kusala'. Kusala is a word compound of 'Ku' and 'Sala' or 'Kusa' and 'La'. When we divided it into 'Ku' and 'Sala', 'Ku' means Akusala, evil because they are despicable. 'Sala' means shaking or destroying. So 'Kusala' means something that shakes or that destroys bad things, which destroys despicable mental states. Those are called Kusala. That is one meaning of the word 'Kusala'. In this meaning the word is divided into 'Ku' and 'Sala'. 'Ku' means despicable or contemptible. That means Akusala. 'Sala' means to shake. To shake means to destroy. So those

mental states that shake or destroy the despicable mental states are called Kusala. The second meaning is based on the word being divided as 'Kusa' and 'La'. Here 'Kusa' is said to mean Akusala. 'La' means to cut. So those states that cut the 'Kusa', which are Akusala, are called Kusala. In this meaning 'Kusa' means Akusala (evil). Because they lie in the minds of beings in a despicable manner they are called 'Kusa'. Those that cut, that chop off these 'Kusas' are called Kusala. The third meaning is also based on the division as 'Kusa' and 'La'. In this case 'Kusa' means wisdom because wisdom can make an end of despicable mental states, Akusala. So wisdom is here called 'Kusa'. 'La' means to take, to cause to arise. 'Kusala' means those mental states that are taken by (That means that are produced by), those that arise along with 'Kusa', wisdom. Again the division of the word here is 'Kusa' and 'La'. Yet there is another meaning based again on the division of 'Kusa' and 'La'. Here 'Kusa' means a kind of grass, like saw-grass. This grass is sharp at both edges. If you do not handle the saw-grass carefully, you may cut your hand. Here these Kusala states cut like saw-grass. Saw-grass can cut your hand in two places. On each edge you can be cut. In the same way, the Kusala state can cut the unwholesome states in two places — those that have arisen and those have not yet arisen. If you are familiar with the supreme efforts among the Bodhipakkhiya, among the factors of enlightenment, there are two kinds of supreme effort with regard to Akusala and two kinds of supreme effort with regard to Kusala. The effort to get rid of Akusala that has already arisen and the effort to avoid Akusala that has not yet arisen — in these two ways the Kusala cuts the Akusala. Wholesome states are called Kusala because they cut like the saw-grass. They cut Akusala in two places like the saw-grass cuts the hand in two places. These meanings are based on etymology, first dividing the word one way, and then dividing the word in another way. We must note here that Kusala is that which is healthy, that which is blameless and is that which produces pleasant or good results. Those are called Kusala Cittas.

What are the beautiful sense-sphere wholesome consciousness?

The first Citta is with pleasure, with knowledge, unprompted. The first Citta is accompanied by pleasurable feeling, Somanassa Vedanā. It is accompanied by Ñāṇa. 'Ñāṇa' means knowledge, understanding, or wisdom. 'Ñā a' here means understanding the true nature of things, understanding things as they are and also understanding that

there is Kamma, that there is the result of Kamma, that there is the result of being respectful to one's parents, there is result of disrespect to one's parents and so on. That is also called Ñāṇa or understanding. That means right understanding. Right understanding is the understanding that there is Kamma and there is the result of Kamma. Asaṅkhārika — sometimes you may do something without being prompted and some things you may be doing are prompted. So there are two types of consciousness with knowledge. One is unprompted and the other is prompted.

The third and fourth Kāmāvacara Kusala Cittas are again accompanied by pleasurable feeling. Here there is no Ñāṇa, no understanding, or no knowledge. Sometimes we do merit without thinking much of it, carelessly perhaps. In that case, there may be no Ñāṇa. Sometimes we give something and we don't think about it. We just give it. Then Ñāṇa may not be with that action. In such a case there is Ñāṇa-vippayutta, wholesome consciousness without knowledge. Also here such consciousness may be Asaṅkhārika or Sasaṅkhārika, unprompted or prompted. Altogether there are four types of consciousness accompanied by Somanassa, pleasurable feeling.

If you understand the first four, you understand the other four. Just substitute indifferent feeling for pleasurable feeling. Just substitute Upekkhā for Somanassa. Accompanied by indifference, with knowledge, unprompted the fifth Citta arises. Accompanied by indifference with knowledge, prompted the sixth Citta arises. Accompanied by indifference, without knowledge, unprompted the seventh Citta arises. Accompanied by indifference, without knowledge and prompted the eighth Citta arises. Altogether there are eight Kāmāvacara Kusala Cittas.

When do these Cittas arise?

“Someone joyfully performs a generous deed, understanding that it is a wholesome deed (or understanding that there is Kamma and there is the result of Kamma), spontaneously without prompting.”

“Someone performs the same good deed, with understanding, after deliberation or prompting by another.” That is the second Citta.

“Someone joyfully performs a generous deed, without prompting, but without understanding that this is a wholesome deed.” That is the third Citta.

“Someone joyfully performs a generous deed, without understanding, after deliberation or prompting by another.” That is the fourth type of consciousness.

Then number 5-8, “These types of consciousness should be understood in the same way as the preceding four, but with neutral feeling instead of joyful feeling.”

“These eight types of consciousness are called wholesome or meritorious because they inhibit the defilements and produce good results.”

When these types of consciousness arise in our minds, there are no unwholesome mental states in our minds. Therefore, they are said to inhibit the unwholesome mental states or defilements. And they produce good results. “They arise in worldlings (puthujjanas) and trainees (sekkhas) ...”

These Kusala Cittas arise in worldlings (Puthujjanas) — that means unenlightened persons. And also they arise in Trainees (Sekkhas). Who are those Trainees? Noble Disciples at the three lower stages of Stream-enterer, Once-returner and Non-returner are Trainees. There are four stages of enlightenment — Stream-enterer, Once-returner, Non-returner and Arahant. Trainees mean those who have attained any one of the three lower stages. They are called Trainees. It is strange. They are Enlightened Persons, but they are called Trainees. They are called Sekkhas because they are still learning. They still have something to do to get rid of mental defilements altogether. So they are called Trainees. These eight types of consciousness arise in unenlightened persons and in these three types of Enlightened Persons. They do not arise in the Arahants. The same types of consciousness arise in Arahants, but they are not called Kusala.

Whenever we perform some kind of meritorious deed, whether by body, speech or mind, there arises one of these eight types of consciousness. You are learning Abhidhamma and I am teaching Abhidhamma. What type of consciousness would it be? Are you happy or are you not? So if you are happy, it would be the first ones with

knowledge. Do you have to prompt yourself to come here? It could be prompted or unprompted. One of these types of consciousness arises at the moments of learning and teaching. "These cittas do not arise in Arahants, whose actions are without kammic potency." As Kusala they do not arise in Arahants, Pacceka Buddhas and Buddhas.

What are the beautiful sense-sphere resultant and functional consciousness?

Now the second group is Sahetuka Kāmāvacara Vipāka Cittas. It is not plain Kāmāvacara Vipāka Cittas but Sahetuka. Why? That is because among the eighteen rootless kinds of consciousness there are Vipāka Cittas. They are Kāmāvacara and Vipāka, but they are without roots. In order to differentiate from the Ahetuka Cittas we have to use the word 'Sahetuka'. If we don't use the word 'Sahetuka', Kāmāvacara Vipāka may mean these eight Cittas or the eight Cittas among the eighteen rootless kinds of consciousness. If we want to specifically mean these eight, we have to use the word 'Sahetuka'. So we say Sahetuka Kāmāvacara Vipāka. You know the words 'Kāmāvacara' and 'Vipāka'. Vipāka means result, resultant-consciousness. There are eight kinds of Sahetuka Kāmāvacara Vipāka consciousness. These are the results of the eight Kāmāvacara Kusala Cittas. These arise in the sensuous realms only. The Kāmāvacara Kusala Cittas may arise in the minds of Brahmas. They may arise in form-sphere realms and in formless-sphere realms. But these eight never arise in other realms. By other realms I mean the form-realms or formless realms. They appear only in the Kāmāvacara, sensuous realms because they are the result of the eight Kusala Cittas. These Sahetuka Kāmāvacara Vipāka arise only in the sensuous realms, but the Kāmāvacara Kusala Cittas can arise both in sensuous realms and in other realms. That is the difference.

The next group is Sahetuka Kāmāvacara Kiriya Cittas. Here also we have to use the word 'Sahetuka' because there are Ahetuka Kiriya Cittas. How many Ahetuka Kiriya Cittas are there? There are three; they are five-sense-door-adverting, mind-door-adverting and smile-producing consciousness. If we want to specify these Cittas only, we say, "Sahetuka Kāmāvacara Kiriya Cittas". If we do not say, "Sahetuka", then it can be those three (Ahetuka Cittas) also. These are with roots. 'Roots' means the three Sobhana roots, the three beautiful roots. They are the same as the Kāmāvacara Kusala

eight Cittas. Where do they arise? They arise in Buddhas, Pacceka Buddhas and Arahants only. Actually these eight Kiriya Cittas are identical with the eight Kusala Cittas. An Arahant does a meritorious deed; for example, he practises charity or practises Sīla. With this action perhaps consciousness with pleasurable feeling and with Ñāṇa will arise. The Arahant's Citta lacks Kammic power, the Kammic power to give results. So his Citta is called Kiriya, functional. It functions as a Citta and then it disappears. It does not leave any potential to give results. That is the difference between Kusala consciousness and Kiriya consciousness. Why do they not have this potential or why don't they have the ability to give results? That is because the Buddhas and Arahants have destroyed Moha (ignorance) and Taṇhā (craving). Buddhas and Arahants have no ignorance to cover their eyes of wisdom. They have no attachment. So there is no attachment to results and so on. Their acts become just acts. Their acts become just consciousness arising and disappearing. Their Cittas just do this simple function without any power to give results. That is why their Cittas are called Kiriya Cittas. 'Kiriya' literally translated means just doing. Doing means arising then disappearing. "They merely arise, accomplish some function, and then fall away without residue."

Let's talk about what Cittas arise when one smiles. Depending on whether one is enlightened or not one may smile with different kinds of consciousness. It is said that Arahants laugh or smile with five types of consciousness. Arahants smile with four Cittas from the beautiful sense-sphere Kiriya consciousness and one from the functional rootless consciousness, Hasituppāda. Ordinary persons laugh or smile with how many types of consciousness? They may laugh with eight kinds of Cittas (four Somanassa Lobhamūla Cittas and four Somanassa Kusala Kāmāvacara Sobhana Cittas). Ordinary people laugh or smile with eight Cittas and Arahants and Buddhas with five Cittas. What about Sotāpannas? Sotāpannas are those who have eradicated wrong view altogether. So there will be no Cittas accompanied by wrong view for them. With how many Cittas will they laugh? They may laugh through six kinds of Cittas — two from Akusala without wrong view and the four Kāmāvacara Kusala Sobhana Cittas.

Why do some people have consciousness associated with knowledge more often?

There are causes for being Ñāṇa-sampayutta. There are causes for knowledge to arise. To some people consciousness with knowledge arises more frequently than to other people. Why do some people have consciousness associated with knowledge more often? The first reason is Kamma done in the past, which is conducive to possessing wisdom (Ñāṇa). That means sometimes when you do a meritorious deed you make a wish, "May I be a wise person; may I have wisdom in the future." If you do a meritorious deed with this kind of aspiration, then in your future lives your Kusala consciousness will be mostly accompanied by knowledge. And also if you help spread the teachings or if you make donations for spreading the Dhamma, or if you do teaching, that is also Kamma which is conducive to possessing wisdom in the future. Because of such Kamma in the past you may more frequently have Cittas accompanied by knowledge.

The next cause is rebirth in Rūpāvacara realm, rebirth as Brahmas. That world is free of ill will. It is said that Brahmas have no anger, no ill will. Anger is one mental state which weakens understanding or knowledge. If you want to be a wise person, if you want to have knowledge, you have to control your anger. Don't get angry too often. If you get angry too often, it makes your knowledge weak. So you will not get knowledge much. In the Brahmaloaka there is no ill will, no anger. Also the conditions are much better in their realms than in the human realm. And so these Brahmas tend to get consciousness accompanied by knowledge more often than other beings.

The third cause is maturity of the mental faculties. There are what are called mental faculties — confidence, right effort, mindfulness, concentration and wisdom — when these faculties become mature, you tend to get consciousness accompanied by knowledge. When do they become mature? Look at the ten decades in the life of a man. A life of a human being is divided into ten decades, taking that a man would live for 100 years. One may not live so long, but it is the possible life span of people at the time of the Buddha and I think it still is now. The life span of a human being is divided into ten segments, ten decades. The first is called tender decade. That means you are weak

because it is from birth to ten years of age. You are just a child, so you are weak. The second is sport decade. That means joy or happiness. You have fun during these years, teenage years from 11-20. Number three is the decade of beauty. Your beauty blooms during that time. So from 20-30 is the best time for people to become beautiful. The fourth decade is strength. From 30-40 people gain more strength. You become stronger. Now from 40-50 is the decade of wisdom. It is said that this is the time when your faculty of wisdom matures. Whatever you think, you get good answers and you have this kind of penetrating knowledge. This is the decade of wisdom from 40-50. How about you? Have you come into that age range or not yet? If you are 'not yet' it is good because you have hope — I will become more mature and have more wisdom when I get to be 40-50. Number six is decline. Oh, that's not good. From 50-60 there is a decline in bodily strength as well as mental strength. You tend to forget many things. And you become weak. The seventh decade is stooping. You are stooping like this. You have become an old man now. Number eight is not only stooping, but you are bent. You may have seen some people really bent. Number nine is Momūha, senile decade. During that decade you don't remember much. You don't know what you are doing, like dotage. Number ten you lie on the bed ready to die. These are the ten decades of a human being. Cause number three — the maturity of mental faculties — refers to the fifth decade, the decade of wisdom. From 40-50 is the best time not just to learn, but to teach, to write a book and so on.

The fourth cause is distance from mental defilements due to meditation. If you want to be knowledgable, if you want to be intelligent, let mental defilements be away from your mind. Keep them away by meditation. You can destroy them by meditation. If you cannot totally destroy them by meditation, still you can keep them away from your mind. It is important. If you want to get more Cittas accompanied by knowledge, you must practise meditation. Then mental defilements won't come to you for some time if you practise meditation both Vipassanā and tranquility.

The last one is rebirth with three wholesome roots. We have just studied eight Vipāka Cittas. These eight Vipāka Cittas function as rebirth-consciousness for human beings and for those born in the celestial realms. These eight Vipāka Cittas function as relinking or rebirth-consciousness. Rebirth with three wholesome roots means your

rebirth-consciousness is the first, second, fifth, or sixth Kāmāvacara Sobhana Vipāka Cittas; you are reborn with three wholesome roots. If you are reborn with one of these four Vipāka Cittas, you tend to get more consciousness accompanied by knowledge, accompanied by wisdom. But that's already the result of Kamma. You cannot do anything about it. These are the causes for a consciousness to be accompanied by knowledge or not to be accompanied by knowledge.

What is the meaning of the word 'Jhāna' in Buddhism?



Next is Rūpāvacara. We may call Rūpāvacara Cittas higher states of consciousness. They are not experienced by those who do not practise meditation. They are not experienced by ordinary persons. I don't mean Puthujjanas, but ordinary persons. These Rūpāvacara Cittas arise mostly in the Rūpāvacara realms, form-sphere realms. There are fifteen

form-sphere realms where these types of consciousness arise frequently. As usual we are to understand that these types of consciousness do not just arise in these realms only because they occur in human and celestial realms as well. But the main domain for their arising is the fifteen Rūpāvacara realms.

These Cittas are called Jhāna Cittas. Jhāna is a difficult word to translate. Some people translate it as ecstasy. Some translate it as meditation. And some translate it as absorption. None of them can really mean the same thing as the word 'Jhāna'. It is better to use the word 'Jhāna' when referring to these types of consciousness than to use the English translation because we cannot have an adequate translation of this word. If we use English words only, it is open to misunderstanding. It is better to use the word 'Jhāna'.

The word 'Jhāna' is a Pāḷi word. Its Sanskrit equivalent is Dhyana. You may have met that word in your readings. In Sanskrit it is called Dhyana and in Pāḷi we have Jhāna. There will be first, second, third fourth and fifth Jhāna consciousness. The word 'Jhāna' is derived from the Pāḷi root 'Jhe' meaning to contemplate and to burn up. Most words in Pāḷi and Sanskrit are derived from what are called roots. You also have roots in English — Latin roots, Greek roots. In Pāḷi and Sanskrit many words are derived from roots. This Pāḷi word 'Jhāna' is said to be derived from the root 'Jhe'. Jhe has the meaning of to contemplate and to burn up. Contemplate means to look closely. So the root 'Jhe' has two meanings in Pāḷi. Both meanings are applied here to this type of consciousness. "Thus the jhānas are so called because they closely contemplate the object ..."

When you get the Jhānas, your mind is stuck to the object. You are closely observing the object. "... and because they burn up the adverse states opposed to concentration." There are these opposite states called mental hindrances. These Jhānas are said to burn these mental hindrances. That means they don't let these mental hindrances arise. So when you are in Jhāna, these mental hindrances cannot arise. Therefore, they are said to burn up mental hindrances which are adverse states opposed to concentration.



What are five mental hindrances?

These five mental hindrances are called Nīvaraṇa in Pāḷi. You need to learn these five mental hindrances as we will refer to them again later. What are these five mental hindrances? The first one is sensual desire. That means desire for

sense-objects not necessarily sensuous objects. You want to see something. You want to hear something. You are attached to something you have heard. You are attached to something you have seen. That is sensual desire. The second one is ill will. Ill will means hatred, anger, depression, worry, anxiety. All these are included in ill will. The

third one is actually two, sloth and torpor. Sloth is one thing. Torpor is another. They are taken as one mental hindrance here. These are all mental factors. The next one is also a combination of two, restlessness and worry. I prefer the word 'remorse' rather than 'worry'. Although they are two mental states, they are said to be one mental hindrance here. We have the mental hindrance of restlessness and remorse. The last one is doubt. It is doubt about the Buddha, Dhamma, Saṃgha and so on. These are called five mental hindrances because they hinder concentration, they hinder Jhāna. They are obstacles to concentration and Jhāna. Therefore, they are called hindrances. The Jhāna consciousness or rather the Jhāna factors inhibit these mental hindrances.

What must we do to have Jhāna consciousness?

What must we do to have Jhāna consciousness? In order to get Jhāna consciousness we must practise what is called Samatha meditation, tranquility meditation. There are forty subjects of tranquility meditation. Some subjects cannot help us to get Jhānas. Many others do help us to get Jhānas. The most popular are the Kasiṇas. Kasiṇas are disks of earth, disks of water, of fire, of air and also of color — blue, yellow, red and white.

In order to develop Jhāna you practise Kasiṇa meditation. Let us just say Kasiṇa meditation. You may practise other meditations too. When you practise Kasiṇa meditation, you make a disk for yourself, a disk about nine or ten inches in diameter. If you want to make an earth Kasiṇa, you find some clay and put it in a frame on a cloth or something. Then you look at that disk many times for many hours. You put that disk in front of you — not too close and not too far, in just the right position. If it is too high, you will get pain in your neck and also if it is too low. It must be placed just right. Then you have to concentrate totally on that disk. You do not pay attention to anything else. You try to put your mind totally on the Kasiṇa.

The word 'Kasiṇa' means total or whole. That means your mind should be on the whole of the Kasiṇa. Then you must memorize it actually. You look at that disk. Let us say, it is an earth Kasiṇa. You look at the earth Kasiṇa. Then you say, "earth, earth, earth" thousands and thousands of times. Then you try to memorize it. You close your eyes

and see if you can see it with your eyes closed. If you can, then you close your eyes and look at that image. If it disappears, you open your eyes again in order to memorize it. This way you open your eyes and close them, open your eyes and then close them, and finally you memorize the image.

When you can see the image with your eyes closed, you are said to have gotten the grasped sign. The Pāli word 'Uggaha' here means to pick up, or to hold on to, or to grasp. That means you have grasped this sign. You've got this sign in your mind. When you get this sign, you can see this image with your eyes closed. That image is actually a concept. It is not reality anymore because when you look at the Kasiṇa it is reality, but when you have the image in your mind, it has become a concept. After getting that concept, after getting that sign, you may dispose of the Kasiṇa object.

Then you may practise anywhere at that time because the object is in your mind. You try to practise again concentrating on that image again and again. The hindrances will become less and less. They will be inhibited. They will be suppressed. It is like the dirt in the water settling down, these hindrances will settle down and your mind will become clearer and clearer. As your mind becomes clearer and clearer, the image also becomes clearer. The first image you get which is called the grasped sign appears to you as it is. If there are some defects in the disk, you will see those defects in your mind. When you make the disk, you may leave some impressions of your fingers or whatever or it may not be very smooth. In the first stage of the grasped sign you will see the sign with those defects. But as your mind becomes clearer and clearer the disk also becomes clearer and clearer. Those defects will disappear. The sign will appear in your mind as a polished mirror. That sign is called counterpart sign or we may say identical sign. After you get counterpart sign, you practise meditation on that sign — just seeing it in your mind and saying, "earth, earth, earth".

Now your mind has become clear and the mental hindrances have settled down. At one time the Jhāna consciousness will arise in your mind. When the Jhāna consciousness arises, your mind is on that counterpart sign. You have formally grasped that counterpart sign. That type of consciousness is called Jhāna consciousness. It is not

Kāmāvacara consciousness. It is Rūpāvacara consciousness. That's why we can call it a higher consciousness.

What are the Jhāna, Jhāna factor, and Jhāna consciousness?

That type of consciousness or Jhāna consciousness can be of five kinds. We have five types of Jhāna consciousness. They are described in this Manual by their respective Jhāna factors. The first Jhāna is accompanied by Vitakka (initial application), Vicāra (sustained application), Pīti (joy), Sukha (happiness) and Ekaggatā (one-pointedness). They are the five Jhāna factors. The second Jhāna is accompanied by four Jhāna factors. The third Jhāna is accompanied by three Jhāna factors. The fourth is accompanied by two Jhāna factors. And the fifth is accompanied by two Jhāna factors. There are said to be five Jhānas, each succeeding one higher or better than the preceding one. The lowest is the first Jhāna and up to the highest, the fifth Jhāna.

We have to understand three things clearly when we talk about Jhāna and also when we talk about Magga later — Jhāna, Jhāna factor and Jhāna consciousness, these three. We have to know what we mean by Jhāna, Jhāna factor and Jhāna consciousness. We must clearly understand these terms. 'Jhāna' means the combination of these factors — five factors, or four, or three, or two or two. The group of these factors (5, 4, 3, 2, 2) is called a Jhāna. Jhāna is a compound noun like group or association. The group of five factors, etc., is called Jhāna. One of these factors is called a Jhāna factor. The type of consciousness which is accompanied by these factors is called Jhāna consciousness. We must understand these three terms clearly:

- Jhāna,
- Jhāna factor, and
- Jhāna consciousness.

Again what is Jhāna? It is a group of factors, a group of Jhāna factors. What is Jhāna factor? It is the individual factors. What is Jhāna consciousness? It is consciousness accompanied by some or all of these five Jhāna factors. You are members of an

association. When you come together, you are an association. Each one of you is a member. So each one of you is like a Jhāna factor. Your combined association is Jhāna. It is something like that. So there is Jhāna, Jhāna factor and Jhāna consciousness. Sometimes we are not precise in using the word 'Jhāna'. So sometimes we may just call consciousness Jhāna, but actually technically speaking Jhāna means the combination of the factors or mental states. And Jhāna consciousness means consciousness accompanied by Jhāna.

The first Jhāna is accompanied by Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. 'Sahita' means together with. The first Jhāna is accompanied by these five factors. We will have occasion again to study these factors in the second chapter because they are mental factors. They are Cetasikas.

Two Kinds of Jhāna

There is some more to understand about Jhāna. It is very important that you understand this, Jhāna is twofold:

(1) Jhāna is that which examines closely the object. The meaning of the word 'Jhāna' is to observe closely, to examine closely, to meditate closely.

Here we use the meaning 'examine closely'. That is the meaning of the word 'Jhāna'. "That which examines closely the object" — that is one kind of Jhāna. In Pāḷi it is called Ārammaṇa upanijjhāna.

(2) And Jhāna is that which examines closely the characteristics (Lakkhaṇa upanijjhāna). The Pāḷi word 'Lakkhaṇa' is translated as mark or characteristic. So it is that which closely examines the mark or characteristic. In Pāḷi that is Lakkhaṇa upanijjhāna.

There are two kinds of Jhāna. There is Jhāna of Ārammaṇa and Jhāna of Lakkhaṇa. What are the Ārammaṇas here? 'Ārammaṇa' here means the objects of meditation. It is the objects of Samatha meditation like Kasiṇa disks, parts of the body, corpses and so on.

The Eight Attainments (four Rūpāvacara and four Arūpāvacara Jhānas) are called Ārammaṇa upanijjhāna, (that means the first one) because they observe closely or examine closely the mental object of earth Kasiṇa, for example, not the Kasiṇa itself but the mental object of the Kasiṇa in the mind.

The Jhāna consciousness takes the mental object. They are called Ārammaṇa upanijjhāna because they closely examine these Ārammaṇas. That means they are intensely taking that object.

Vipassanā, Magga and Phala are called Lakkhaṇupanijjhāna. That is important. Whenever we find the word 'Jhāna', we think it only means Rūpāvacara and Arūpāvacara. Sometimes Vipassanā can be called Jhāna. Magga means Path. It can be called Jhāna. And Phala, Fruition can also be called Jhāna. There can be confusion if we don't know which Jhāna is meant in a certain context. Vipassanā is called Lakkhaṇupanijjhāna. Now here the Lakkhaṇa, the characteristic is closely examined. Vipassanā is so called because it closely examines the characteristics of impermanence and so on. That means impermanence, suffering and no soul. These three are called characteristics.

They are common characteristics of all conditioned phenomena. When you practise Vipassanā meditation, you will see these characteristics in whatever object you take at that moment. Vipassanā can be called Jhāna because it examines closely these three characteristics. Magga is so called — we have not come to Magga yet. It belongs to Supramundane consciousness. Magga is so called because the work done by Vipassanā comes to be accomplished, comes to an end through Magga. When Magga is attained, when Magga is reached, Vipassanā is finished. Magga is actually the outcome of Vipassanā practice. But Magga is not a Vipāka. Vipassanā work comes to an end or reaches its culmination when Magga is reached, when Magga is attained. So Magga is also called Lakkhaṇupanijjhāna. Magga does not take Lakkhaṇa as object however, Magga takes Nibbāna as object. Still Magga is called Lakkhaṇupanijjhāna, contemplation on Lakkhaṇa, simply because the task of Vipassanā which is to closely examine the three characteristics comes to an end, comes to be accomplished. So Magga is also called Lakkhaṇupanijjhāna. Phala, the Vipāka of Magga, the resultant of

Magga, is so called because it examines the truth of cessation which is the characteristic of the truth. Nibbāna is called the Truth of Cessation here. The Truth of Cessation, Nibbāna is taken by Phala as object. Nibbāna has the characteristic of truth. So Phala is also called Lakkhaṇupanijjhāna. Here 'Lakkhaṇa' means the characteristic of Nibbāna, truth. But when Lakkhaṇa refers to Vipassanā, it means the three characteristics — impermanence, suffering and no soul. With regard to Phala being called Lakkhaṇupanijjhāna, then 'Lakkhaṇa' means the characteristic of Nibbāna, not impermanence and so on. There is this difference. According to this description, Jhāna can mean four Rūpāvacara Jhānas, four Arūpāvacara Jhānas and the Vipassanā, Magga and Phala. Jhāna does not just mean Rūpāvacara Jhāna and Arūpāvacara Jhāna everywhere.

What are the differences between 'Vitakka' and 'Vicāra' of Jhana factors?

What is Vitakka? It is translated as initial application. That means initial application of mind to the object. In the discourses, the word 'Vitakka' is used to mean thought. In Abhidhamma, it does not mean just thought, but a mental factor that mounts the mind onto the object, that takes the mind to the object, that directs the mind to the object. That mental factor is called Vitakka in Abhidhamma as a technical term. In the Suttas you may find Vitakka used for thought, like in Vitakkasaṅṭhāna Sutta, How to Dispel Distracting Thoughts. Vitakka is a mental factor that takes the mind, that takes consciousness, that takes Citta, to the object. Without Vitakka it is difficult for the Citta to take the object. Many Cittas need Vitakka to take them to the object. But there are some that do not need Vitakka.

'Vicāra' means investigating or pondering upon or something like that. Here Vicāra does not mean that. Again it is a technical term in Abhidhamma. Vicāra is a mental factor which is here translated as sustained application. First Vitakka takes the consciousness to the object. Then Vicāra keeps it there. So Vitakka and Vicāra are two different mental factors which are concerned with taking the mind to the object and keeping it there. But it may seem that Vitakka comes first and then Vicāra follows it. But in actual occurrence they arise at the same time. Here with this Jhāna consciousness they arise at the same time. "The Commentaries offer various similes to highlight the difference

between these two jhāna factors. Vitakka is like a bird's spreading out its wings to fly, vicāra is like the bird's gliding through the air with outstretched wings." Vitakka is like the bird trying to get into the sky. Vicāra is the bird flying through the air with the outspread wings. If we take a modern simile, I think we can take an airplane. Takeoff is Vitakka. The plane reaching cruise level is like Vicāra. "Vitakka is like a bee's diving toward a flower, vicāra is like the bee's buzzing above the flower." It is the same thing. Here the bee buzzing above the flower is like Vicāra. "Vitakka is like the hand that holds a tarnished metal dish, vicāra is like the hand that wipes the dish."

If there is something that is dirty and you want to clean it, you hold it with one hand and with the other hand holding a cleaning brush you rub it or clean it. Vitakka is like the hand that holds the dish. Vicāra is like the hand that rubs the dish. How many similes do you have now? Three — the bird, the bee, and the hand taking hold and the other hand rubbing the dish. One of the other similes given in the Commentaries is when a potter makes a pot, he turns round the wheel and makes the pot. When the wheel is turning, he will take hold of the clay with one hand and then with the other hand he will shape it or mold it into a pot. Vitakka is like taking hold with one hand and Vicāra is like shaping with the other. Also when you want to make a circle on the ground, you put a spike in the middle of the ground and attach a rope. At the end of that rope, you put another spike outside. Vitakka is like the spike in the center. Vicāra is like the spike outside. There are many similes given in the Commentaries to understand the difference between Vitakka and Vicāra.

What are the Pīti, Sukha and Ekaggatā?

There are five kinds of Pīti given in the Commentaries. The Commentators distinguish five grades of Pīti that arise when developing concentration:

- Number one is minor Pīti (Khuddaka Pīti) that arises when developing concentration,
- Number two is momentary Pīti (Khaṇika Pīti),
- Number three showering Pīti (Okkantika Pīti),

- Number four uplifting Pīti (Ubbega Pīti), and
- Number five pervading Pīti (Pharaṇa Pīti).

There are five kinds of Pīti. Minor Pīti is able to raise the hairs on the body. Sometimes when you have Pīti, you may feel goose-flesh. The hairs stand on end. That is minor Pīti, the lowest level of Pīti. The next one is momentary Pīti. It is like flashes of lightning. Once in awhile you feel that Pīti in your body and in your mind. The next one is showering Pīti. It breaks over the body again and again like waves on the seashore. Momentary Pīti may come just once in awhile. This showering Pīti may come more often like waves on the seashore. The fourth one is uplifting Pīti that may cause the body to levitate. In the Commentaries two stories are given. One is the story of a monk who by the power of Pīti was able to fly through the air in order to reach a pagoda. The other story is about a woman who was pregnant. There was a pagoda festival. She wanted to go to the pagoda festival. But her parents said it was not wise for her to go as she was pregnant. They left her there at home. She could see the festival going on at a distance. She could also hear the chanting of the monks at the pagoda. She was so joyous at seeing and hearing these things that she got this uplifting kind of Pīti. She just flew through the air. And so she reached the pagoda before her parents, and was listening to the monks preaching. When her parents saw her, they asked her how she came. Then she answered that she came through the air. "No, you cannot. Only the Arahants can fly through the air.", they said. She then said, "I don't know. I was thinking of the pagoda festival going on, and then the next thing I knew I flew through the air and alighted on the platform of the pagoda." The uplifting Pīti can cause the body to move or go up in the air. Even though it is not easy to experience uplifting Pīti that will levitate your body, you may have experienced Pīti that can lift your body on this side or that side. Sometimes when you practise meditation and have Pīti, your body may move slightly. The next one is called pervading Pīti. It pervades the whole body as an inundation fills a cavern. In our countries, we use the simile of cotton put in the oil. Surgical cotton can absorb oil or water very easily. We put the cotton in the oil or water and it is absorbed by the cotton like that. This kind of Pīti is felt all through the body. So it is pervading Pīti or like a flood filling a cave. All these five kinds of Pīti are experienced by meditators at one time or another during their practice of meditation. In

the Jhānas, the fifth Pīti is experienced. A person who is in the state of Jhāna experiences this pervading Pīti.

The next is Sukha. Sukha is translated as happiness. 'Sukha' here means Somanassa, not the Sukha in Ahetuka Cittas. Here Sukha means Somanassa. 'Somanassa' means Vedanā. So it is a feeling. This Sukha is born of detachment from sensual pleasures. In order to get Jhāna, you have to avoid sensual pleasures. This Sukha is born of detachment from sensual pleasures. It is, therefore, explained as Nirāmisā-sukha. That means unworldly or spiritual happiness.

We must understand the difference between Pīti and Sukha. They are very much alike. They arise at the same time. So their difference is difficult to understand. The Commentaries have the similes to help us. "Though pīti and sukha are closely connected, they are distinguished in that pīti is a conative factor belonging to the aggregate of mental formations (saṅkhārakkhandha), ... "

Pīti is not a feeling. Although we think Pīti is feeling, actually it is not feeling. It belongs to Saṅkhāra (aggregate of mental formations). "... while sukha is a feeling belonging to the aggregate of feeling (vedanākkhandha)."

Please note this difference. Pīti belongs to Saṅkhāra aggregate and Sukha belongs to Vedanā aggregate. That is one difference. "Pīti is compared to the delight a weary traveler would experience when coming across an oasis, sukha to his pleasure after bathing and drinking." That is why Pīti is designated as pleasurable interest. Pleasurable interest is aroused when he sees or he hears about something. Here a man is traveling on a journey or maybe in a forest, and he is tired and maybe thirsty. He may meet another person who will tell him there is an oasis or a forest with a pond. First he hears from the man, and then later he may hear the birds or maybe other people that have been there as he approaches that place. All these times, he is experiencing Pīti. Then he reaches the place. He bathes in the pond. He may eat something there. He may rest in the shade of a tree. At that moment, he is experiencing Sukha. So Pīti and Sukha are different. Pīti is before enjoying. Sukha is enjoying. Before enjoying, you just see or hear about something — that is Pīti. When you actually enjoy it, there is Sukha because

you enjoy it. That is the difference between Pīti and Sukha although mostly they arise at the same moment, at the same time, with the same type of consciousness.

The last one is called Ekaggatā. 'Eka' means one. 'Agga' means portion. 'Ekagga' means having only one part, having only one portion. That means having only one object. So 'Ekaggatā' means the state of having one object. It is also a mental factor. In other places, it is also called Samādhi. When we say Samādhi, we mean Ekaggatā. These five factors are highly developed when they reach the state of Jhāna. These five factors and other mental factors arise with Kāmāvacara Cittas also. With the first Akusala Citta, for example, Vitakka and Vicāra arise, but there they are not developed. They are not strong. But here they are strong. They are well-developed, so they can keep the mind on the Kasiṇa object, on the meditation object. These five need to be functioning properly, functioning equally, one factor not exceeding the other. When they are functioning properly, in harmony, then the mind becomes firm and steady on the object. Then Jhāna may arise. If Vitakka does not take the mind to the object, Vicāra cannot sustain the mind on the object. There can be no Pīti, Sukha and Ekaggatā. These five support each other. These are the five Jhāna factors that accompany the first Jhāna consciousness. So Jhāna means the combination of these five factors. Jhāna factors mean each one of them — Vitakka, Vicāra, and so on.

"Attainment of Jhānas is something like you go to school"

Attainment of Jhānas is something like you go to school and you get examinations or grades and go higher and higher. First you want to finish high school. Finishing high school is good for you at that time. After you have finished high school, you don't think it is great. You want to go to a university. Then you go to a university and get a Bachelor's Degree. After getting a Bachelor's Degree, you think that is not so good. You want a higher degree, a Master's Degree. After getting a Master's Degree, you want to go further for a Doctorate. In the same way, a person who has attained first Jhāna may not be satisfied with just first Jhāna. He may want to attain the higher Jhāna. What must he do in order to attain the higher Jhāna?

First he must make himself very familiar with the first Jhāna. That means he must be able to get into it the moment he wants. He must be able to be in that Jhāna for as long as he wishes — a minute or maybe a day. He must have that mastery over this Jhāna. He must practise first Jhāna again and again until he gains mastery over it. After gaining mastery over it, he enters into the Jhāna and reviews the Jhāna factors. When he reviews the Jhāna factors, he begins to find fault with Vitakka.

In the Visuddhimagga, four Jhānas are given. So it takes Vitakka and Vicāra together. The Abhidhammatthasaṅgaha explains Jhānas by the fivefold method, so Vitakka and Vicāra are taken separately. Vitakka is gross. Vitakka appears to him as gross. Vicāra and other Jhāna factors appear to him as peaceful. When he sees that Vitakka is gross, he feels that his first Jhāna is too close to the hindrances. He loses attachment for Vitakka. He wants to get rid of Vitakka. With that desire to get rid of Vitakka he practises again on the meditation object saying, “earth, earth, earth”. When he gets the second Jhāna according to his wish and as a result of his will power, Vitakka is left behind. Vitakka no longer arises with the second Jhāna. There are only four Jhāna factors. The higher Jhānas are attained by eliminating the grosser Jhāna factors. We call them ‘gross’ or ‘subtle’, but actually these Jhāna factors are very highly developed. It appears gross to the person with Jhāna because it is too close to the mental hindrances. Also since it takes the mind to the object, it is conducive to agitation. So long as there is Vitakka, there is danger to fall back to the mental hindrances and to lose the Jhāna. So the meditator finds fault with Vitakka and loses interest in Vitakka. Then he thinks Vicāra and others are better. He tries to retain those factors. When the Jhāna arises as a result of his meditation, Vitakka does not arise; only four factors arise — Vicāra, Pīti, Sukha and Ekaggatā.

After getting second Jhāna, he finds fault with Vicāra also. Vicāra is a good friend of Vitakka. These two are agitating factors. So long as these two are present, there is always danger. So now he wants to get rid of Vicāra. He practises meditation again and as a result of his meditation, when the next Jhāna consciousness arises, there is no Vicāra. There is only Pīti, Sukha and Ekaggatā. That is the third Jhāna. Pīti in Jhāna is very refined. Still he finds fault with it. Pīti also has a tendency towards agitation. When you are elated, when you have Pīti, you shake or something like that. It makes the

mind something like shakey. The meditator finds fault with Pīti. Sukha is better. Sukha is more peaceful. He practises meditation again. When the next Jhāna consciousness arises, there is no Pīti. Now there is only Sukha and Ekaggatā. It is a very refined Sukha and Ekaggatā. But still Sukha is close to Pīti. Pīti is close to Vicāra. Vicāra is close to Vitakka. Vitakka is close to mental hindrances. Ekaggatā is very stable and very peaceful. He loses interest in Sukha also. He practises meditation. When the next Jhāna consciousness arises, that consciousness is accompanied by Upekkhā, not Sukha, not Somanassa. He finds fault with Somanassa. Nowadays we are going after Somanassa. We want to be happy. Whatever we do, wherever we go, whatever situation we are in, we want to be happy. We think much of happiness because we have not experienced the very high form of happiness. This person who has attained the fourth Jhāna even finds fault with happiness. Happiness is also a little agitated. The meditator thinks, "If happiness is there, the mind can be shaken. I will eliminate it and instead get Upekkhā." When the fifth Jhāna arises, it is accompanied by Upekkhā. How many factors accompany it? There are two Jhāna factors. First Jhāna is accompanied by how many factors? First Jhāna is accompanied by five Jhāna factors. Second Jhāna has how many Jhāna factors? Second Jhāna has four Jhāna factors. How many Jhāna factors are in third Jhāna? Third Jhāna has three Jhāna factors. How many Jhāna factors are in fourth Jhāna? Fourth Jhāna has two Jhāna factors, Sukha and Ekaggatā. The fifth Jhāna has how many Jhāna factors? It has two — Upekkhā and Ekaggatā. The factors are eliminated one by one. For fourth and fifth Jhānas there are two factors, but they are different. In fourth Jhāna, there is Sukha and Ekaggatā. In fifth Jhāna, there is Upekkhā and Ekaggatā.

These are the types of consciousness experienced by Puthujjanas and Sekkhas. If a person gets one of these five Jhānas and he dies with this Jhāna intact (That means he is able to enter into that Jhāna easily.), then he will be reborn in the world of Brahmas. In the 31 planes of existence the first eleven are sense-sphere. Then there are 16 which are called form-Brahma. Above them are four which are called formless or immaterial Brahma. If a person gets the first Jhāna here and he dies with the Jhāna intact, he will be reborn in the Rūpāvacara as a form-Brahma. At the rebirth as a Brahma, the first rebirth-consciousness arising there is the resultant of this first Jhāna.

First Jhāna gives the first Jhāna resultant. The second Jhāna gives the second Jhāna resultant and so on.

"Fourfold and Fivefold Methods of Jhāna"

There are two methods — the fivefold method and the fourfold method. Fivefold method has five Jhānas. Fourfold method has four Jhānas. We are studying the Manual, so we are familiar with the fivefold method that is used in the Manual. In that method, the first Jhāna has five factors — Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. Second Jhāna has Vicāra, Pīti, Sukha and Ekaggatā. Third Jhāna has Pīti, Sukha and Ekaggatā. Fourth Jhāna has Sukha and Ekaggatā. Fifth Jhāna has Upekkhā and Ekaggatā. In the fourfold method, the second Jhāna of the fivefold method is lost because in the fourfold method Vitakka and Vicāra are eliminated at one stroke, not one by one. When Vitakka and Vicāra are eliminated one by one, there come to be five Jhānas. There are individuals whose Samādhi, whose concentration and whose wisdom are so strong that they are able to eliminate two factors at one time. For them there are only four Jhānas. Their second Jhāna is without Vitakka and Vicāra. Their second Jhāna corresponds to the third Jhāna in the fivefold method. Then their third Jhāna corresponds to the fourth Jhāna in the fivefold method. There are these two methods — the fourfold method and the fivefold method. If you understand the fivefold method, you can easily understand the fourfold method.

In the Suttas the fourfold method is always met with. The fivefold method is supported in the Suttas where concentration is divided into three. The Buddha said, "There is concentration without Vitakka but with Vicāra". According to fourfold method, it cannot be found. There is a void in the presentation of the fourfold method because in the Suttas it is said that there is concentration with Vicāra but without Vitakka. That is the second Jhāna in fivefold method. We can say the Buddha taught both fourfold method and fivefold method even in the discourses or even in the Suttas. The higher Rūpāvacara Cittas are said to be those that are attained by eliminating Jhāna factors. The object remains the same for the Rūpāvacara Jhānas. If a person gets first Jhāna with the earth Kasiṇa, then his second Jhāna will also take the earth Kasiṇa. So if he gets five Jhānas, the objects will be the same for all of them. The difference between

the Jhānas is the Jhāna factors. In the Rūpāvacara Jhānas the difference between them is the number of Jhāna factors. When a person is in the state of Jhāna, he is very peaceful and he is in real happiness. In one Sutta in the Majjhima Nikāya, the Buddha explained: "On such an occasion he does not strive for his own affliction, or for another's affliction, or for the affliction of both." When a person is in Jhāna, he does not do anything to harm himself, or to harm another, or to harm both him and another. "On that occasion he feels only feeling that is free from affliction." His only feeling is that of Sukha or Somanassa. "Fortification in the case of feeling has freedom from affliction as its highest aspect." That means freedom from affliction is the best kind of feeling. That is Sukha. As you know, Upekkhā is higher than Sukha.

In the Suttas, only four Jhānas are mentioned. In the Suttas, there is nothing which meets the description here, that is, "concentration without initial application but with sustained application." So although five Jhānas are not mentioned explicitly in the Suttas, in some Suttas the Buddha implicitly mentioned five Jhānas. If we do not take Jhānas to be five, the second kind of concentration will be meaningless. That is because, in the fourfold method, the first is with Vitakka, Vicāra and the second, and third and fourth are without Vitakka and Vicāra. So there is Jhāna with Vitakka and Vicāra and there is Jhāna without Vitakka and Vicāra. But there is no Jhāna without Vitakka but with Vicāra. That is if we take it that there are four Jhānas only. So although Buddha did not mention five Jhānas one by one in the Suttas, according to that division of concentration into three kinds, there must be what is called the second Jhāna in the fivefold method.

Do we need first to practise Jhāna before we practise Vipassanā?

Whenever the Buddha described a monk progressing along the spiritual path, He always mentioned Jhānas. That is why some people take it to mean that we must first practise Jhāna before we practise Vipassanā. That is not true. Jhāna is for strong concentration and for some psychic powers. If one has Jhāna, then one can move to Vipassanā very easily because he has practised concentration. So he gets good concentration. When he switches to Vipassanā, he can take the object easily without being distracted because he has experience of keeping his mind on the object.

When we practise Vipassanā first as we do here, we have to develop this type of concentration because our minds go out here and there very often. If we can get the Jhāna first, it would be easier to move to Vipassanā. Getting Jhāna may take a long time. That is why people are not interested in getting Jhāna before practising Vipassanā. The Path and Fruition can be obtained without the Jhānas. There are people who are called dry Vipassanā practitioners of Samatha. That means those who practise Vipassanā only. The others are called practitioners of Samatha. That means they practise both Samatha and Vipassanā.

There is one discourse in the Aṅguttara Nikāya where it is explained that you can practise Samatha first and then Vipassanā, or that you can practise Vipassanā and that in Vipassanā there is a kind of Samatha. Kasiṇas are taken as objects mostly for psychic powers. There is a difference in the results obtained from the different kinds of Kasiṇas. For example, after getting the Abhiññā (supernormal power), if you want to fly through the air, you have to make yourself lighter. You have to get Jhāna with air Kasiṇa or fire Kasiṇa as an object. If you want to emit smoke, then you have to enter fire Kasiṇa and so on. In that case, there is difference in result from Kasiṇa meditation and others.

Why are only those five called Jhāna factors and not the others?

There is contact, attention and so on and they are not called Jhāna factors. The answer is because they alone have the ability to contemplate or to examine the object closely and also because they are the direct opposites of the five mental hindrances. For these two reasons only these five are called Jhāna factors. Vitakka takes the mind onto the object, puts the mind onto the object. Vicāra keeps the mind anchored there. Pīti refreshes the mind. Sukha intensifies it. Supported by these four Cetasikas — taking the mind to the object, keeping it there, refreshing and intensifying it — Ekaggatā, the onepointedness of mind puts the mind on the object evenly and undistractedly. Ekaggatā can do this function properly only when it is supported by the other four — Vitakka, Vicāra, Pīti and Sukha. When Ekaggatā puts the mind on the object, it puts it on evenly. That means it makes the mental faculties work in harmony, one not exceeding the other. Also when it puts the mind on the object, it does not allow it to be distracted to other objects. It is actually Ekaggatā which is most important among these

five factors. It cannot do its function properly if it is not supported by the other four. These five possess the ability to observe the object closely or to examine the object closely. That is why they alone are called Jhāna factors and not the other Cetasikas that go along with Jhāna consciousness. This is the answer to one question.

The other question stems from the second reason given. These five factors of Jhāna are the direct opposites of the five mental hindrances. Which is the direct opposite of which mental hindrance? Vitakka is the opposite of sloth (Thina) and torpor (Middha). Vicāra is the opposite of doubt (Vicikicchā). Pīti is the opposite of ill will (Byāpāda). Sukha and Upekkhā are the opposites of restlessness (Uddhacca) and remorse (Kukkucca). And Ekaggatā is the opposite of sensual desire (Kāmacchanda). All these factors inhibit their opposites. Vitakka is the opposite of Thina and Middha (sloth and torpor). Vitakka takes you to the object. When there is Vitakka, there is a kind of mental activity. Vitakka has something like the nature of shaking. When there is Vitakka, Thina and Middha cannot overwhelm the mind. That is why sometimes we say, "I cannot go to sleep because I have a lot of Vitakka." As long as there is Vitakka, Thina and Middha are inhibited. They are the direct opposites of Vitakka. Vicāra is the direct opposite of Vicikicchā (doubt). Vicāra is examining the object or keeping the mind anchored onto the object. So it is like Paññā. Since it is like Paññā, it is the opposite of doubt. Pīti is the opposite of Byāpāda. That is very obvious. When there is Pīti, you don't have ill will. Sukha is the opposite of Uddhacca (restlessness) and Kukkucca (remorse). Restlessness here means restlessness of mind. When the mind is restless, maybe the body is also restless. Restlessness and remorse are the direct opposites of Sukha. When you are happy — happy here means peaceful — when you are peaceful, there is no restlessness and no remorse. These two are something like making the mind agitated. Sukha is peaceful, so it is the opposite of Uddhacca and Kukkucca. Ekaggatā (one-pointedness of mind) is the direct opposite of Kāmacchanda (sensual desire). When we have sensual desire, our minds are taken to different objects. We are attached to these things. Our minds go round. Ekaggatā does not let the mind go here and there. It keeps the mind stable and on one object. So it is the opposite of sensual desire. I think this information is good for us. If we want to develop Ekaggatā (Ekaggatā is Samādhi.), we should have little sensual desire. So long as we have sensual desire, we cannot hope to get Samādhi or concentration because our minds will always be attached or attracted to different

objects. If the mind is always going to different objects, the mind cannot get rest. The mind cannot be still. And so we cannot get concentration. We should keep it in mind and try to have the least sense-desire as is possible, so we may develop concentration. Upekkhā has the nature of peacefulness. Actually Upekkhā is more peaceful than Sukha. Upekkhā is said to be similar to Sukha. So it is the direct opposite of Uddhacca (restlessness) and Kukkucca (remorse). Because these five (Upekkhā and Sukha are considered as one.) are the opposite of the five mental hindrances, they alone are called constituents of Jhāna or members of Jhāna or Jhāna factors. There are two reasons given for their being called Jhāna factors. One is that they alone possess the ability to examine or contemplate the object closely. And also they alone are the direct opposites of the five mental hindrances. So long as there are mental hindrances in our minds, we cannot hope to get concentration, let alone Jhāna. The mental hindrances are inhibited by these Jhāna factors.

"Five Rūpāvacara Kusala Cittas"

These five factors are highly developed when they reach the state of Jhāna. These five factors and other mental factors arise with Kāmāvacara Cittas also. With the first Akusala Citta, for example, Vitakka and Vicāra arise, but there they are not developed. They are not strong. But here they are strong. They are well-developed, so they can keep the mind on the Kasiṇa object, on the meditation object. These five need to be functioning properly, functioning equally, one factor not exceeding the other. When they are functioning properly, in harmony, then the mind becomes firm and steady on the object. Then Jhāna may arise. If Vitakka does not take the mind to the object, Vicāra cannot sustain the mind on the object. There can be no Pīti, Sukha and Ekaggatā. These five support each other. These are the five Jhāna factors that accompany the first Jhāna consciousness. So Jhāna means the combination of these five factors. Jhāna factors mean each one of them — Vitakka, Vicāra, and so on. Jhāna consciousness means consciousness accompanied by these five factors. So we have first Jhāna consciousness.

When he sees that Vitakka is gross, he feels that his first Jhāna is too close to the hindrances. He loses attachment for Vitakka. He wants to get rid of Vitakka. With that

desire to get rid of Vitakka he practises again on the meditation object saying, “earth, earth, earth”. When he gets the second Jhāna according to his wish and as a result of his will power, Vitakka is left behind. Vitakka no longer arises with the second Jhāna. There are only four Jhāna factors. The higher Jhānas are attained by eliminating the grosser Jhāna factors. We call them ‘gross’ or ‘subtle’, but actually these Jhāna factors are very highly developed. It appears gross to the person with Jhāna because it is too close to the mental hindrances. Also since it takes the mind to the object, it is conducive to agitation. So long as there is Vitakka, there is danger to fall back to the mental hindrances and to lose the Jhāna. So the meditator finds fault with Vitakka and loses interest in Vitakka. Then he thinks Vicāra and others are better. He tries to retain those factors. When the Jhāna arises as a result of his meditation, Vitakka does not arise; only four factors arise — Vicāra, Pīti, Sukha and Ekaggatā.

Form-sphere wholesome/resultant/functional Consciousness =5 (each) (15 in total)						
1	vitakka = Initial application	vicāra = Sustained application	pīti =Joy	sukha = Happiness	ekaggatā = One- pointedness	1st Jhāna
2		vicāra = Sustained application	pīti =Joy	sukha = Happiness	ekaggatā = One- pointedness	2nd Jhāna
3			pīti =Joy	sukha = Happiness	ekaggatā = One- pointedness	3rd Jhāna
4				sukha = Happiness	ekaggatā = One- pointedness	4th Jhāna
5				upekkhā = Neutral	ekaggatā = One- pointedness	5th Jhāna

After getting second Jhāna, he finds fault with Vicāra also. Vicāra is a good friend of Vitakka. These two are agitating factors. So long as these two are present, there is

always danger. So now he wants to get rid of Vicāra. He practises meditation again and as a result of his meditation, when the next Jhāna consciousness arises, there is no Vicāra. There is only Pīti, Sukha and Ekaggatā. That is the third Jhāna. Pīti in Jhāna is very refined. Still he finds fault with it. Pīti also has a tendency towards agitation. When you are elated, when you have Pīti, you shake or something like that. It makes the mind something like shakey. The meditator finds fault with Pīti. Sukha is better. Sukha is more peaceful. He practises meditation again. When the next Jhāna consciousness arises, there is no Pīti. Now there is only Sukha and Ekaggatā. It is a very refined Sukha and Ekaggatā. But still Sukha is close to Pīti. Pīti is close to Vicāra. Vicāra is close to Vitakka. Vitakka is close to mental hindrances. Ekaggatā is very stable and very peaceful. He loses interest in Sukha also. He practises meditation. When the next Jhāna consciousness arises, that consciousness is accompanied by Upekkhā, not Sukha, not Somanassa. He finds fault with Somanassa. Nowadays we are going after Somanassa. We want to be happy. Whatever we do, wherever we go, whatever situation we are in, we want to be happy. We think much of happiness because we have not experienced the very high form of happiness. This person who has attained the fourth Jhāna even finds fault with happiness. Happiness is also a little agitated. The meditator thinks, "If happiness is there, the mind can be shaken. I will eliminate it and instead get Upekkhā." When the fifth Jhāna arises, it is accompanied by Upekkhā. How many factors accompany it? There are two Jhāna factors. First Jhāna is accompanied by how many factors? First Jhāna is accompanied by five Jhāna factors. Second Jhāna has how many Jhāna factors? Second Jhāna has four Jhāna factors. How many Jhāna factors are in third Jhāna? Third Jhāna has three Jhāna factors. How many Jhāna factors are in fourth Jhāna? Fourth Jhāna has two Jhāna factors, Sukha and Ekaggatā. The fifth Jhāna has how many Jhāna factors? It has two — Upekkhā and Ekaggatā. The factors are eliminated one by one. For fourth and fifth Jhānas there are two factors, but they are different. In fourth Jhāna, there is Sukha and Ekaggatā. In fifth Jhāna, there is Upekkhā and Ekaggatā.

"Rūpāvacara Vipāka and Kiriya Cittas"

The Rūpāvacara Cittas give identical results, unlike the Kāmāvacara Kusala Sobhana Cittas. Kāmāvacara Kusala Sobhana Cittas may give identical or non-identical results.

You will find out more about that in the fifth chapter. These five Rūpāvacara Kusala Cittas and also the four Arūpāvacara Kusala Cittas give identical results. If a person gets the first Jhāna here and dies with that Jhāna intact, rebirthconsciousness as a Brahma will be the first Jhāna resultant consciousness. The same is true if a person gets the second Jhāna and so on. Just as there are five wholesome form-sphere kinds of consciousness, so there are five resultant form-sphere kinds of consciousness. Each resultant form-sphere consciousness has the same number of mental factors as does its counterpart in the wholesome form-sphere consciousness. First Jhāna Rūpāvacara Kusala has the mental factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. Similarly first Jhāna Rūpāvacara Vipāka has the mental factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. These five resultant kinds of consciousness arise only in the worlds of Brahmas. They do not arise in the sense-sphere. These five kinds of resultant consciousness, therefore, will not arise in human beings. They arise only in the minds of Brahmas.

The next five are the Rūpāvacara Kiriya Cittas. What is Kiriya? Just happening, just doing. Rūpāvacara Kiriya Cittas can arise only in Arahants. When a person, after becoming an Arahant, practises Kasiṇa meditation, he may get first Jhāna. That Jhāna will be first Rūpāvacara Kiriya. It will be the same for second, third, fourth and fifth. The Kiriya Cittas are for Arahants only. That means Buddhas, Pacceka Buddhas and Arahants are the only ones in whom these Cittas arise.

Altogether we have 15 Rūpāvacara Cittas, 15 form-sphere Cittas — five wholesome Cittas, five resultant Cittas and five functional Cittas. The five wholesome Cittas can arise in the sense-sphere and in the form-sphere. The five resultant ones can arise only in form-sphere. The third group, the Kiriya Cittas, can arise in the sense-sphere and also in the form-sphere. The third group of five Cittas is experienced by Arahants only.

What is the meaning of Arūpāvacara and “Arūpāvacara Cittas”?

Now we go to the next section, “Arūpāvacara Cittas”. They are divided into Kusala (wholesome), Vipāka (resultant) and Kiriya (functional). Each division has four Cittas.

So altogether there are twelve Arūpāvacara Cittas, twelve formless-sphere kinds of consciousness.

The meaning of Arūpāvacara is that which mostly moves about or roams in the four formless realms, that which is of the formless sphere. Now you know there are twenty realms of Brahmas, twenty realms of higher celestial beings. Sixteen are said to be of form-sphere and four belong to formless sphere. The four formless spheres are those where there is only mind. There is no form or material body there. They are formless or materialess or mind-only beings. When a being is reborn there, only the mind, only Cittas and Cetasikas arise there, no materiality whatsoever — no body, no eyes, no ears, and so on arise there.

In order to be reborn in those formless realms one has to get one of these four Arūpāvacara Jhānas. How does one go about getting the Arūpāvacara Jhānas? In order to get Arūpāvacara Jhānas, one must already have the five Rūpāvacara Jhānas. One must be able to enter them. One must be able to enter into them. One must be very familiar with these five Rūpāvacara Jhānas. Based on the five Rūpāvacara Jhānas especially the fifth, the Yogi will go on to the Arūpāvacara Jhānas. These Jhānas are mundane. Therefore, they can be attained even when there are no Buddhas. They can be attained by people who are not Buddhists. Many Hindus, many people who are not Buddhists according to our books get these Jhānas. There are people who find fault with the physical body. They think that we suffer because we have this physical body. Because we have this physical body we have lots of ailments, diseases, aches, pains and so on. Also depending on this physical body we quarrel with each other because we hurt each other and so on. They think that we have a lot of suffering because we have this physical body. If we can be without this physical body, we would be very happy. So they find fault with the physical body and material things. They try to eliminate or get rid of these physical things or the physical body.

In order to get rid of the physical body or physical things, first what they have to do is take a physical thing as an object of meditation. Then they practise meditation. First a person must have mastery in using the five Rūpāvacara Jhānas. The meditator enters fifth Rūpāvacara Jhāna and then he emerges from that Jhāna. Then what he does is to

concentrate on the space left by the removal of the Kasiṇa counterpart sign. When you practise Kasiṇa meditation, first you look at the disk. You try to memorize it. Then you get the image in your mind. The first image is called the grasped sign.

Then you dwell on the sign again and again and it becomes refined. When it becomes refined, it is clear of blemishes and so on. It is called a counterpart sign. These signs are actually not ultimate reality. They are concepts because they are only in your memory, in your mind. A person who dislikes matter or material things also dislikes something that resembles matter or material things. The real Kasiṇa disk is matter, a real thing. The counterpart sign is not a material thing, but a concept, a conceptual object. But still it resembles a material object. So that person takes that concept.

The simile given in the Visuddhimagga and also in the Aṭṭhasālinī is of a person who is afraid of ghosts. That person also will be afraid of something which resembles a ghost. He may see a tree stump at night and think that it is a ghost. So he will be afraid of it. Sometimes a person is afraid of snakes. When he sees a rope or crack in the ground, he may think it is a snake. Then he is afraid of it. In the same way, a person has a dislike or is disgusted with matter. He doesn't like the physical body. When he doesn't like the physical body, he also doesn't like something that resembles the physical body or a physical thing. This counterpart sign which is a concept still resembles a material thing. So he tries to remove this concept from his mind. In order to remove it, first he must get this sign into his mind. He has to concentrate on this mental image, this counterpart sign. Then he stops paying attention to that sign. Instead he pays attention to the space occupied by that sign or covered by that sign. When he stops paying attention to that sign itself, that sign disappears. In its place there remains just an empty space. That empty space is called space obtained by the removal of Kasiṇa sign. When a person removes the Kasiṇa sign, he does not remove it as one removes a mat or as one removes a cake from a pan. He simply does not pay attention to that object, to that sign. When he doesn't pay attention to it, it disappears from his mind. In its place there remains an empty space. The empty space becomes the object of his meditation. He dwells on or contemplates on that space saying, "infinite space, infinite space, infinite space." He can expand that space in his mind, mentally expand it as much as he likes. He may expand this space to the size of the whole world cycle. He

may expand this space to about the size of a football field or about the size of a mat. So after that he dwells on it saying, "infinite space, infinite space, infinite space." That space is called infinite or limitless. That space is left when the Kasiṇa sign is removed. So it would seem there must be some limit to it. But he must contemplate on it as "infinite space, infinite space or limitless space, limitless space." Here limitless means not that it has no boundaries or whatever. Since it is a concept, since it is not an ultimate reality, it has no beginning. So it has no end. That is why it is called limitless or boundless or infinite. It is infinite in the sense that it has no arising and no disappearing. Concepts have no arising and no disappearing. They appear in our minds so we cannot say that they arise at this time and that they disappear at another time. Since that space obtained by the removal of the Kasiṇa is a conceptual object, it has no beginning and no end. So it is said to be infinite. It has no beginning or end. He contemplates on that object again and again. When he pays attention to that object, when he contemplates on that object, his hindrances become oppressed and subdued. His mind becomes steady again. He takes the object again and again. Eventually the first Arūpāvacara consciousness arises.

When the first Arūpāvacara consciousness arises, he is said to have gained the first Arūpāvacara Jhāna. That first Arūpāvacara Jhāna takes that conceptual image, that space as an object. That is why it is called in Pāḷi Ākāsānañcāyatana. I'm afraid you will have to memorize these names. The translations are longer than the Pāḷi names. 'Ākāsa' means the sky or space. 'Ānañca' here means no end, having no end or endless. 'Āyatana' we will come to that later. So it is called Ākāsānañcāyatana. The meaning is Jhāna having infinite space as object. In the translation in the Path of Purification the word 'base' is used. I think it is not so good. "Wholesome consciousness pertaining to the base of infinite space" is used. You must understand the word 'Āyatana' here. The word is Ākāsānañcāyatana. The word 'Āyatana' is translated as the word 'base', but here 'base' actually means simply object. It means simply the object. This consciousness has infinite space as object. Instead of using base I think we should use object. Base can mean some other thing. This is the first Arūpāvacara Jhāna consciousness. With this Arūpāvacara Jhāna consciousness how many Jhāna factors arise? Only two Jhāna factors arise, Upekkhā and Ekaggatā. The Arūpāvacara Jhānas

have the same two Jhāna factors that fifth Rūpāvacara Jhāna has. They both have the same number of Jhāna factors.

After getting the Ākāsānañcāyatana Jhāna, he wants to go to the second Jhāna, Viññāṇañcāyatana. He thinks that Ākāsānañcāyatana is near to material things. It is not so subtle, it is not so lofty as the second Jhāna, Viññāṇañcāyatana. By thinking in that way, he loses interest in Ākāsānañcāyatana. He becomes dispassionate toward that consciousness. He wants the higher consciousness. In order to get the second Arūpāvacara Jhāna he must take the first Arūpāvacara consciousness as the object of his meditation. After entering the first Arūpāvacara Jhāna, he emerges from that Jhāna. Then he takes that Jhāna consciousness as his object of meditation, saying, "infinite consciousness, infinite consciousness." Here infinite means this consciousness takes the object which is infinite. Therefore, it is called infinite consciousness. Also when he contemplates on that consciousness, he must take it as a whole, not just parts of it. There should be no limit to that object. That is why he contemplates on that consciousness as "infinite consciousness, infinite consciousness." It is consciousness that takes infinite space as object and also should be contemplated infinitely. So he contemplates as "consciousness, consciousness" or "infinite consciousness, infinite consciousness." Then the mental hindrances are subdued. His mind becomes concentrated. Then the second Arūpāvacara consciousness arises in him. That second Arūpāvacara consciousness is called Viññāṇañcāyatana. 'Viññāṇa' means consciousness. 'Ānañca' means infinite. 'Viññāṇa' here means the first Arūpāvacara consciousness, not consciousness in general but that particular consciousness which is the first Arūpāvacara consciousness. He takes the first Arūpāvacara consciousness as object. When the second Arūpāvacara Jhāna arises, that second Arūpāvacara Jhāna consciousness takes the first Arūpāvacara consciousness as object. That is why the second Arūpāvacara Jhāna is called Viññāṇañcāyatana. 'Viññāṇa' here means first Arūpāvacara Jhāna consciousness. 'Āyatana' here just means an object, a base but in the sense of object. Again he thinks Viññāṇañcāyatana is close to Ākāsānañcāyatana, which is close to material objects. Ākiñcaññāyatana is better than this. Then he tries to get Ākiñcaññāyatana, the third Arūpāvacara Jhāna consciousness. This time he takes as object the absence of or the nothingness of the first Arūpāvacara consciousness. When he gets the second Arūpāvacara consciousness, the first Arūpāvacara consciousness has

already disappeared. He takes that disappearance, that nothingness, that absence of first Arūpāvacara Jhāna consciousness as an object of his meditation. When he practises meditation, he says, "There is nothing whatsoever, there is nothing whatsoever." In Pāḷi it is "Natthi kiñci, natthi kiñci." He practises that way. Nothingness is a concept. It is not ultimate reality. Ultimate reality is consciousness. What he contemplates on, is not the first Arūpāvacara consciousness, but on the absence of the first Arūpāvacara consciousness. It is no longer there. That void, that nothingness he takes as an object of meditation.

For example, let us say, there is a pot. It is covered with something. If the cover has been removed, he sees the nothing there. It is like that. There are many people assembled here. A person may come and see that people are here. Then he may go somewhere else. After the class is over, he will come back. Then he will see nobody here. He just sees empty space. It is something like that. This person sees the absence of the first Arūpāvacara Jhāna consciousness. That is the consciousness of nothingness. That concept of nothingness he takes as object. He practises meditation contemplating as "nothing, nothing, nothing." Then the mental defilements subside. The mind becomes concentrated again. Then as a result of his practice of meditation, the third Arūpāvacara consciousness arises. That third Arūpāvacara consciousness is called Ākiñcaññāyatana. 'Kiñca' means something. 'A' here means not. So not something, that is absence. Āyatana here is the same, object. The third Arūpāvacara Jhāna takes what as object? It takes the nothingness of the first Arūpāvacara Jhāna consciousness. That is Ākiñcaññāyatana. Again he wants to go to a higher level of Jhāna. When he practises meditation in order to reach the fourth Arūpāvacara Jhāna, he takes the third Arūpāvacara Jhāna consciousness as object. He enters into the third Arūpāvacara Jhāna and then emerges from that Arūpāvacara Jhāna. He takes the consciousness of that third Arūpāvacara Jhāna as his object of meditation. He contemplates on that consciousness saying to himself, "This is peaceful, this is good." This is peaceful, this is good because it can even take nothingness as object. It would be very difficult to take void or nothingness as an object. The third Arūpāvacara consciousness is so advanced and so subtle, it can take even nothingness as an object. It is very peaceful, it is very good. It is very lofty. He contemplates in this way on the third Arūpāvacara Jhāna consciousness. Again his mind becomes concentrated. The hindrances are subdued.

Then the fourth Arūpāvacara consciousness arises in him. He reaches the fourth Arūpāvacara Jhāna. That fourth Arūpāvacara Jhāna is called Nevasaññānāsaññāyatana. It is a long name. All the Arūpāvacara Cittas have long names and the English translations are even longer. The fourth Arūpāvacara Jhāna is called Nevasaññānāsaññāyatana. 'Neva' means not. 'Saññā' means perception. Saññā is one of the Cetasikas. 'Nāsaññā' does not mean Āsaññā. Please read the translation. "Jhāna with its concomitants which is neither with perception, nor with non-perception (absence of perception) and which is a base." Here 'Āyatana' does not mean an object.

Please note that carefully. In the preceding three names 'Āyatana' means an object. In this fourth name Āyatana does not mean 'an object'. 'Āyatana' means a base. There are twelve bases taught in Abhidhamma. You will study them in the seventh chapter. This Jhāna is neither with Saññā nor with Āsaññā. It is a base. That is why it is called Nevasaññānāsaññāyatana. Consciousness is one of the bases. Mental factors are one of the bases. There is eye-base, earbase, nose-base, tongue-base, body-base and then visibleobject-base, sound-base, smell-base, taste-base and touch-base. The two remaining ones are mind-base or consciousness-base and other subtle matter. Here Āyatana means that base. It is a base. It has no perception and no non-perception. Here perception does not mean perception only. Perception stands for all mental things, all Cetasikas. We may as well call it 'Nevavedanānāvedanā' or 'Nevaphassanāphassa' and so on. We could call it that if we wanted to. Saññā is used here. Saññā does not stand for a specific Cetasika only. Here Saññā stands for all mental states, all mental factors, all Cetasikas. Actually it means mental activity. When a person reaches this Jhāna, the mental activity in this Jhāna has become so subtle, so refined that it is difficult to call it mental activity. It is so subtle. It is almost nothing. Although it is so subtle and there is almost nothing, there is still the function of Saññā, the function of mental activity. So it is neither Saññā nor non-Saññā. That is why it is called Nevasaññānāsaññā. There is very subtle something like a trace of mental activity there. It is so subtle that it is almost nothing. When you ask him "Is there Saññā?", he may say, "Yes" or "No." That is why it is called Nevasaññānāsaññā. Nevasaññānāsaññāyatana — there is no Saññā; there is no non-Saññā. A monk and a novice went on a journey. The novice went in front of the monk. Some distance ahead the novice saw some water there on the road. So he reported to the monk, "There is

water.” When the monk heard there was water, he said, “Give me my bath robe. I want to take bath.” Then the novice said, “Bhante, there is no water.” First he said there is water because there is enough water to wet the sandals. Then he said there is no water because there is not enough water for taking a bath. In the same way, there is Saññā and there is no Saññā. But there is a very subtle form of Saññā here. So it is called Nevasaññānāsaññāyatana. It cannot be called Saññā and it cannot be called Āsaññā. So it is called Nevasaññānāsaññā. It is explained in the Commentaries here that Saññā is so subtle that it cannot do its function fully. There are two kinds of functions of Saññā. One is just perceiving the object, that is making mark of the object. The other function is to serve as an object of Vipassanā meditation so that the Yogi can get dispassion toward the object. That is more important. That is what is called the full function of Saññā. When you practise Vipassanā meditation, and if you have all these Jhānas, you can take those Jhānas as the object of Vipassanā meditation. You can contemplate on them and try to see them as impermanent and so on. The Saññā and any mental state here is so subtle that it cannot serve as the object of Vipassanā meditation. That means you cannot practise Vipassanā meditation for this Jhāna. If you take Saññā as an object in other Jhānas in your Vipassanā meditation, you will really see it as impermanent and so on. You will get dispassionate towards it. But here it is very difficult. It is almost impossible to take Saññā as object here. Even the Venerable Sāriputta cannot take this Saññā as an object of meditation. But if you have the experience of contemplating on these mental factors when you practise Vipassanā, like Venerable Sāriputta you may be able to take them as object, not one by one, but you take the whole. That means you meditate on the whole Jhāna and its concomitants. You can take the whole of them and contemplate on them as impermanent and so on. Even the Venerable Sāriputta cannot take the concomitants one by one and look at them with Vipassanā meditation individually as impermanent and so on.

Saññā is so subtle in this Jhāna that it cannot serve as object for Vipassanā meditation. So it is said to not have the full function of Saññā. It is almost nil. It is almost absent. But there is still a very subtle Saññā remaining. If there is no Saññā, there can be no mental activity at all. So there is a very subtle Saññā still remaining. That Saññā is called the residue of the conditioned thing. That means Saññā is refined again and again. It becomes so refined in this Jhāna that there is doubt that it is there, but it is

still there. This Jhāna is called Nevasaññānāsaññāyatana. Āyatana here means base, not object. It is a base for Nevasaññānāsaññā. Or it can be translated as Jhāna with its concomitants having a base of perception that is neither perception nor non-perception. This is the way of explaining it depending on grammatical explanation of the word. Whatever it is — it just means it is a base; it is a Jhāna which cannot be said to have Saññā or non-Saññā. Mental activity is there but it is so subtle that it is almost non-existent. That is what is meant by Nevasaññānāsaññāyatana.

When a person meditates to reach the fourth Arūpāvacara Jhāna, he takes the third Arūpāvacara Jhāna as object. Then how does he meditate, saying what? "It is peaceful; it is peaceful. It is good; it is good." If he contemplates on it as it is peaceful, it is good, how can he transcend it? If you say, "this is peaceful, this is good", you like it. You are attached to it. You don't want to let it go. It is good. How can he transcend that object? The simile given is that a king may go out on an elephant and he may see some craftsmen. For example, he might see an ivory craftsman doing ivory work. This person may be making a beautiful and delicate objects with ivory. When the king sees them, he praises them. He says, "How talented and how skillful you are that you can make such beautiful objects of art." Although he praises those ivory carvers, he does not want himself to become an ivory carver. He praises them but he would not want to leave his kingship and become an ivory carver himself. So although this person practises on the third Arūpāvacara Jhāna contemplating on it as "It is good, it is good, it is peaceful, it is peaceful", he doesn't want it for himself. He is just contemplating on the fact that it is peaceful, it is good. Although he contemplates on it as peaceful and good, he does not want it. That is why he is able to transcend that object. The second Arūpāvacara Jhāna takes the consciousness of the first Arūpāvacara Jhāna as object. The fourth Arūpāvacara Jhāna takes the third Arūpāvacara Jhāna consciousness as object. I said that although they take them as object, they do not want them. If they want them, they will not transcend them as objects. They will not get the second Arūpāvacara Jhāna or the fourth Arūpāvacara Jhāna. How do you explain that?

There are a lot of similes given in the Commentaries. You are serving a king. That king may be cruel or do something you dislike. So although you dislike the king, you have to serve him because you have no other livelihood. Since you have no other livelihood,

you have to put up with the king and still serve him and still attend to him. In the same way, although the Yogi does not like it and does not want the first Arūpāvacara Jhāna and the third Arūpāvacara Jhāna, he has to take them as object because there is no other object to take. That is why he is able to transcend these objects and reach the higher stages of Jhāna.

Formless-sphere Consciousness =12		
Formless-sphere wholesome/resultant/functional Consciousness =4 (each)		
1	Ākāsānañcāyatana	The consciousness that has the “infinite space” as its object
2	Viññāṇañcāyatana	The consciousness that has the “infinite viññāṇa” as its object.
3	Ākiñcaññāyatana	The consciousness that has “non- existence of the first viññāṇa” as its object.
4	Nevasaññā-nāsaññāyatana	The consciousness that has neither perception nor non-perception based on its object.

What are Arūpāvacara Vipāka and Kiriya Cittas?

The Vipāka Cittas are identical with the wholesome Cittas. So they have the same names. Ākāsānañcāyatana and so on. If you get the first Arūpāvacara Jhāna (Ākāsānañcāyatana), and you die with that Jhāna consciousness intact, you will be reborn in the realm of Ākāsānañcāyatana Brahmas. There you will have no physical body; just Citta and Cetasikas function there. The first Citta that will arise there will be the first Arūpāvacara Vipāka Citta. If you get second Arūpāvacara Jhāna here, then

when you are reborn in second Arūpāvacara realm, your first consciousness there will be the Viññāṇaṅcāyatana Vipāka consciousness. The same is true for the third and the fourth Arūpāvacara Jhānas. The four Arūpāvacara Vipāka Cittas, the four formless-sphere resultant consciousness arise only in the Arūpāvacara realm. They will not arise in human beings, in Devas or even in Rūpāvacara Brahmas. They will arise only in Arūpāvacara realm. Then Arūpāvacara Kiriya (functional) Cittas you know. They belong to Arahants only. After becoming an Arahant, you practise meditation on Arūpāvacara Jhānas, then your Jhānas will be Kiriya. You will have the same identical Jhānas — Ākāsānaṅcāyatana, Viññāṇaṅcāyatana, Ākiñcaññāyatana and Nevasaññānāsaññāyatana. Altogether there are twelve Arūpāvacara Cittas — four Kusala, four Vipāka, and four Kiriya. What feeling are they associated with? Upekkhā only because there are only two Jhāna factors associated with these twelve Cittas. They are Upekkhā and Ekaggatā. That is why they are said to belong to the fifth Jhāna. Sometimes we will say there are 15 fifth Jhāna Cittas. That means three Rūpāvacara fifth Jhāna Cittas and twelve Arūpāvacara Jhāna Cittas.

There are two sets of objects to understand concerning these Arūpāvacara Cittas. There are two kinds of objects here — objects taken and objects surmounted (that means objects abandoned). The first Jhāna takes infinite space which was left after the removal of the Kasiṇa sign. So the first Jhāna takes infinite space as object. Second Jhāna takes first Arūpāvacara Jhāna consciousness as object. The third Arūpāvacara Jhāna takes the absence of the first Arūpāvacara Jhāna as object. The fourth Arūpāvacara Jhāna takes the consciousness of the third Arūpāvacara Jhāna as object. These are the objects that they take. There are four objects that the four Arūpāvacara Jhānas must surmount. The first Arūpāvacara Jhāna must surmount the counterpart sign. So long as one is attached to that counterpart sign, one cannot get the first Arūpāvacara Jhāna. The first Arūpāvacara Jhāna must surmount that counterpart sign, which is the mental image of the Kasiṇa object. The second Arūpāvacara Jhāna must surmount or transcend infinite space. The third Arūpāvacara Jhāna must surmount or transcend the first Arūpāvacara Jhāna consciousness. The fourth Arūpāvacara Jhāna must transcend the absence of the first Arūpāvacara Jhāna consciousness. First the meditators take these things as objects and then they surmount or transcend them. They have to take these things as the objects of their meditation. When their

meditation is successful and they get the Jhāna, these objects are no longer there. These objects are surmounted. So there are two sets of objects with regard to the four Arūpāvacara Jhānas. There are objects that they take and objects that they surmount.

We come to the end of mundane consciousness, Lokiya Cittas. How many types of mundane consciousness are there? There are 54 sense-sphere consciousness, 15 Rūpāvacara consciousness and 12 Arūpāvacara consciousness. How many Lokiya Cittas are there? There are 81 Lokiya Cittas.

The 15 Rūpāvacara Cittas and the 12 Arūpāvacara Cittas are collectively called Mahaggata. Later on if we want to refer to these 27 as a whole, we will say 27 Mahaggata Cittas. Mahaggata means to become great, lofty, sublime. So there are 27 Mahaggata Cittas. Then 54 sense-sphere Cittas and 27 Mahaggata Cittas become 81 mundane or Lokiya Cittas.

What about Arahants or disciples of the Buddha getting Arūpāvacara Jhānas if they have no such wrong view about Rūpa and so on?

Especially those who have attained enlightenment have no wrong views about Rūpa or if we get rid of Rūpa that we will really be happy. So these Arūpāvacara Jhānas are necessary or essential for the attainment of what are called Abhiññā, supernormal knowledge like remembering past lives, seeing beings or getting divine eye, and doing some miracles and so on. Those are called Abhiññās. Those Abhiññās can be obtained only if a person gets all eight or nine Jhānas. Those disciples of the Buddha including Arahants try to get these Jhānas because they want them to be the basis for the attainment of Abhiññās. Also I think it is for the attainment of cessation for Anāgāmis and Arahants. You will understand this later. Attainment of cessation means to be without mental activity altogether for some time. During that time you will be like a statue. Your mental activity is suspended for as long as you wish up to seven days. To get into that attainment of cessation also you need all nine Jhānas. It is said that it is like Nibbāna itself when you are in the attainment of cessation. Actually you temporarily go out of being. Your body functions independent of your mind or mental activities. They experience great happiness or peacefulness when consciousness is temporarily

suspended. The Anāgāmiīs and Arahants want to enjoy that happiness while entering into the attainment of cessation. For them to be able to get into the attainment of cessation they need the eight or nine Jhānas which include the four Arūpāvacara Jhānas. For the disciples of the Buddha they try to get these Jhānas so they can be the basis for these higher attainments. It is not with wrong notion that if they are without a physical body they will be really happy. That is a very good question.

What are Lokuttara Cittas, Supramundane consciousness?

We come to Lokuttara Cittas, Supramundane consciousness. We already finished 81 mundane types of consciousness. Today we come to Lokuttara, Supramundane types of consciousness. The Pāli word 'Lokuttara' is made up of two parts — 'Loka' and 'Uttara'. 'Loka' means the world. The world here means the five aggregates, and 'Uttara' means transcending, so 'Lokuttara' means transcending the world of five aggregates. That means going beyond the five aggregates. Actually that means going out of this Saṃsāra, going out of this round of rebirths.

There are eight Lokuttara Cittas. They are divided into four Kusala and four Vipāka, so four wholesome Cittas and four resultant Cittas. The Vipāka Cittas are called Phala Cittas. These types of consciousness arise when a Yogi attains enlightenment. These types of consciousness are actually enlightenment consciousness. A person practises Vipassanā Meditation and makes progress from one stage of Vipassanā to another. When his Vipassanā becomes mature, then enlightenment occurs. When enlightenment occurs, a type of consciousness arises in his mind, a type of consciousness which he has never experienced before in this life or in the past lives. That consciousness arises and takes Nibbāna as object. That consciousness has the function of destroying the mental defilements. What we call enlightenment is just that — the arising of that consciousness. And that consciousness destroys the mental defilements. That consciousness is called Magga, Path consciousness. Immediately following Path consciousness are two or three moments of resultant, Phala consciousness. That is according to what really happens. But here in the list Magga Cittas are grouped separately and Phala Cittas are grouped separately. But in actual occurrence Phala Cittas always follow Magga Cittas. So Magga Citta arises only once and it disappears.

Immediately after Magga Citta there are two or three moments of Phala Cittas. In the Supramundane consciousness Phala, Vipāka Cittas, resultant Cittas, come immediately after the wholesome Cittas. It is not like in Kāmāvacara, Rūpāvacara and Arūpāvacara. There you may have to wait years for the resultant consciousness to arise because they arise in the next lives. But here the Phala consciousness Vipāka or resultant consciousness arises immediately following the Magga Citta. That is why Magga consciousness is called Akālika. One of the attributes of the Dhamma is Akālika. 'Akālika' means having no time. Having no time means immediately giving results. When a person reaches the first stage, that stage is called Sotāpatti. Magga consciousness that arises in such a person is called Sotāpatti-magga Citta. Immediately following it are two or three moments of Sotāpatti-phala Citta. Then they disappear. Later on that person can induce the Phala Cittas to arise, but not Magga Citta. Magga Citta arises only once in the mind of a person. Magga Citta never repeats itself. But Phala Cittas may arise again later, sometimes maybe days without interruption. When a person reaches the first stage of enlightenment, he is called a Sotāpanna.

Supramundane Wholesome (Path) Consciousness =4	
1	Sotāpatti Magga = Stream Enterer Path consciousness
2	Sakadāgāmi Magga = Once-returner Path consciousness
3	Anāgāmi Magga = Non-returner Path consciousness
4	Arahatta Magga = Arahatta Path consciousness

We have to understand the two individuals, the two persons — the person at the moment of Magga Citta and the person at the arising of Phala until the next higher Magga Citta arises. The first person is called a Sotāpatti-magga person. The second person is called a Sotāpatti-phala person. Sotāpatti-phala person and Sotāpanna are the same. The Magga person is the actual one who is attaining enlightenment, Phala person is one who has attained enlightenment. Although Magga and Phala moments are very very brief, almost imperceptible, nonetheless we differentiate these two as different persons. Later on we will have eight Noble Persons or eight Enlightened Persons. There are only four stages of enlightenment but there are eight Enlightened Persons. The first one is at the moment of Magga. The second one is from the moment of Phala until the next higher stage.

After becoming a Sotāpanna, the meditator practises meditation again to reach the second stage. So he practises Vipassanā meditation and the second Magga Citta will arise. Immediately following Magga Citta there will be two or three moments of Phala Cittas; the same sequence of events occurs for the person becoming a Sakadāgāmī as for the Sotāpanna. The second stage is called Sakadāgāmī. I will explain the words later. Sakadāgāmī Cittas are called Sakadāgāmī-magga Citta and Sakadāgāmī-phala Cittas. At the moment of Sakadāgāmī-magga that individual is called a Magga person.

From the first Phala Citta until the third stage is reached that individual is called a Sakadāgāmī-phala person. Then the person practises meditation in one sitting or later on. The third stage is called Anāgāmī, Non-returner. That consciousness is called Anāgāmī-magga Citta. Immediately following Anāgāmī-magga Citta are two or three moments of Anāgāmī-phala Cittas. At the moment of Magga Citta he is called an Anāgāmī-magga person. From the first moment of Phala until he reaches the next stage he is called an Anāgāmīphala person.

Then he practises again and reaches the fourth stage which is Arahantship. Again Arahatta-magga Citta arises and following it are two or three moments of Arahatta-phala Cittas. From the moment of Arahatta-phala Citta he is called an Arahant. At the moment of Magga Citta he is called Arahattamagga person.

There are four stages of enlightenment. There are two sets of Magga and Phala. At Magga moment we reckon that there is one person and from Phala moment onwards we reckon that individual as another person. There is only one person but we call it two persons. For example, there is a person who breaks a record and another person who has broken the record. When a runner is breaking the ribbon in a race, he is in the process of breaking the record. After that, maybe not even one second, he is called the person who has broken the record. There are two persons. One person is the one who breaks the record and the other person is the one who has broken the record. In the same way, there is one person who is at the Magga moment and another person at the Phala moment. So there are eight Noble Persons, two at each stage enlightenment. There are altogether eight Lokuttara Cittas.

Supramundane Resultant (Fruition) Consciousness =4

- 1 Sotāpatti Phala = Stream Enterer Fruition consciousness**
- 2 Sakadāgāmi Phala = Once-returner Fruition consciousness**
- 3 Anāgāmi Phala = Non-returner Fruition consciousness**
- 4 Arahatta Phala = Arahatta Fruition consciousness**

"Four Noble Persons"

We must understand the meaning of Magga, Magga Citta and another word Maggaṅga. They are respectively Path, Path consciousness and factors of Path. Magga means the group of eight factors together. You know the eight factors — Right Understanding, Right Thought and so on. The eight factors together as a group are called Magga.

Each one of them is called factors of Magga. In Pāli that is Maggaṅga. Like in Jhāna we have Jhānaṅga. 'Maggaṅga' means a part, a limb or a constituent. 'Magga Citta' means a Citta accompanied by these eight factors. So there is Magga, Maggaṅga and Magga Citta — Path, factors of Path and Path consciousness.

Next is Sotāpatti-magga. 'Sota' here means a stream. Here it is used metaphorically. So stream means the Ariyan Path. That means just the eight factors or what is called the Noble Eightfold Path. These eight factors are here called Sota, a stream. Once you get into that stream you are sure to reach Nibbāna. You will not go back. You are fixed. You are sure to reach Nibbāna. 'Āpatti' means reaching for the first time. 'Ā' means first. 'Patti' means reaching or arriving. So 'Āpatti' means reaching for the first time. Reaching the stream of the Noble Path for the first time is called Sotāpatti because it is the first time the Yogi gets into that stream, into that flow so that he will move on and on towards Nibbāna. After some lives he will attain Nibbāna. That is Sotāpatti. Sotāpatti-magga Citta means the consciousness obtained through reaching the stream of the Noble Path for the first time. That is Sotāpattimagga Citta. That Citta arises at the first stage of enlightenment.

The second stage is called Sakadāgāmī, one who comes back once to this human world. 'Saka' means once. 'Āgāmī' means who comes. So we get 'Once-comer', Once-returner. Return to what? In the Texts and even in the Visuddhimagga it says this world. 'This world' is interpreted to mean this human world. There is difference of opinion among the teachers. But the majority take it to mean the human world. Sakadāgāmī is one who comes back to this human world once and then attains Nibbāna. Please note that coming back means coming back to this world, this human world, not just coming back to the cycle of birth and death. That is different. It means he will become a Sakadāgāmī,

for example, as a human being. After this human life he may be reborn as a celestial being, a Deva. Then he will die as a Deva and he will be reborn as a human being. He will attain Nibbāna in that life. That is why he is called a Once-returner. He comes back here once. In order to return he has to be reborn in another world and then he comes back here and attains Nibbāna here.

The third stage is called Anāgāmi. 'An' comes from Pāli 'na' which means not. 'Āgāmi' means one who comes back. Anāgāmi means one who does not come back. 'Who does not come back' means who does not come back to this world. Here world is interpreted to mean not the human world but the sensuous world. That means human world and also the world of the Devas. This being does not come back to the sensuous world, but he may come back to the cycle of rebirth and death. If you say he is not coming back to the cycle of rebirth and death, he would be an Arahant. It is wrong to say that an Anāgāmi does not return to the cycle of rebirth and death. He will still have more rebirths as a Brahma. He will not have rebirths as a human being or Deva, but he will have rebirths as a Brahma. What he does not come back to is this sensuous world. If you become an Anāgāmi in this life, you will be reborn in the world of Brahmas, not in the human world, not in the world of Devas. You will be reborn as a Brahma. Then you may attain Nibbāna in the first realm. Or if not there, you may attain Nibbāna in the second, third or fourth realm. And in the fifth realm you will surely attain Nibbāna. An Anāgāmi is one who does not come back by way of rebirth to this sensuous world, to the world of human beings, or to the world of Devas or lower celestial beings. Anāgāmi-magga Citta means Path consciousness of one who does not come back to this sensuous world.

Arahatta comes from the word 'Arahanta'. Arahatta is an abstract noun, Arahanta is a common noun. Arahatta means the state of being an Arahant. Arahant is explained to have many meanings. The Commentators are very adept in playing with words. They look at the roots, the prefixes and get many meanings for one word. It is difficult to know which is the real original meaning of the word. Arahant — there are many meanings for this. One meaning is that an Arahant is worthy to accept gifts. That means if we make gifts to such a person, we will get abundant results because he is so pure. He is like a field with good soil. Another meaning of Arahant is a person who has

killed the mental defilements. Actually it means a person who has killed the enemy. In that case the word comes from 'Ari' and 'Han'. 'Ari' means enemy and 'Han' means to kill. So one who kills the enemy is called an Arahant. Here kill means to destroy. Enemy means the mental defilements. It comes down to one who has destroyed, who has eliminated, who has eradicated all mental defilements. His Magga Citta is called Arahatta-magga Citta.

What factors, what mental defilements are eradicated by the four Noble Persons?

With regard to these four stages we must understand what factors, what mental defilements are eradicated. We must also understand what are the results of enlightenment and what changes there are after enlightenment. Let us examine the removal of fetters by different Maggas. When describing the Noble Persons, the Buddha used the ten fetters. Actually fetters and mental defilements overlap each other.

What are in the fetters are also in the mental defilements. There are ten fetters. The first five are called lower fetters. That is because they drag you down to lower states of existence. The other five are called upper fetters. At the first stage (that means the first Magga) what are eradicated or what are removed? The first fetter is Kāmarāga, sense-desire. The intensity of that sense-desire which is removed is "strong". Strong means strong enough or bad enough to lead to woeful states. That means at the first Magga, Kāmarāga or sense-desire is eradicated but not all of it, just some degree of Kāmarāga is eradicated. We use the word 'strong' here. Strong means strong enough to drag you to the four woeful states. Next is Paṭigha. That means ill will, anger or Dosa. Paṭigha that is strong enough to lead to the four woeful states is removed. The third one is Sakkāya-diṭṭhi, self-illusion. That is the wrong belief that there is a self or belief in self. A Sotāpanna eradicates all of that belief. All means total eradication, not just one level or whatever, but all of Sakkāya-diṭṭhi, all of self-illusion the first Magga eradicates. So it will not arise anymore.

The next one is *Sīlabbata-parāmāsa*, adherence to habits and practices. The usual translation is adherence to rites and rituals. Here adherence to rites and rituals means believing rites and rituals are the way to freedom from suffering. If you believe that way, you have *Sīlabbataparāmāsa*. Adherence to habits and practices means taking these practices to be the right way for liberation. Actually it is wrong view, *Diṭṭhi*. This is also eradicated totally by the first Magga. The other one is *Vicikicchā*, doubt about the Buddha, Dhamma, Saṃgha and so on. The first Magga eradicates all doubt. So the first Magga eradicates self-illusion, adherence to habits and practices, and doubt once and for all. These will never arise in the mind of a *Sotāpanna*. A *Sotāpanna* will never have self-illusion, never have a wrong belief about habits or practices, and he will never have doubt. Sense-desire and ill will he still has. His sense-desire and his ill will are not strong enough to lead him to the four woeful states. That is why a *Sotāpanna* is not born in the four woeful states. A *Sotāpanna* will never be reborn in the four woeful states. That is because he has no mental defilements that are strong enough to lead him to these four woeful states. It is said in the Suttas that all Noble Persons beginning with a *Sotāpanna* keep the five precepts always intact. A *Sotāpanna* will not break any one of the five precepts. His purity of morals is accomplished at the moment of enlightenment. A *Sotāpanna* will never kill a living being, will never steal, never lie, never drink intoxicants. It is said that a *Sotāpanna*, if he does not reach any higher stages until the seventh life, will become an Arahant in that life. As a *Sotāpanna* he may be reborn a maximum of seven times. In the seventh life he will surely become an Arahant. He will reach all the higher stages. A *Sotāpanna* is said to have only seven more rebirths. In the Jewel Sutta the Buddha said, "They do not take an eighth rebirth." At most they will take seven rebirths, that is if they do not reach higher stages in the remaining lives. For example, a person may become a *Sotāpanna* here. Then, let us say, he is reborn as a Deva. While he is a Deva, he may practise meditation again and he may reach the second stage, the third stage and so on. If so he is no longer a *Sotāpanna*. He becomes a *Sakadāgāmī*, *Anāgāmī* or Arahant. When we say he has a maximum of seven lives to go, it means if he does not reach any higher stage until the last life.

The second Magga removes sense-desire and ill will which are gross. Gross here means not so strong as "strong". The mental defilements remaining are not strong but still

somewhat gross. Here we have to understand there are three levels of sense-desire and ill will. There is that which is strong enough to lead to the four woeful states, that which is not so strong but still bad, and then a very subtle one. This second Magga does not eradicate totally any more mental defilements. But it makes sense-desire and ill will less intense. It makes these fetters weaker. They are already weak after the first stage of enlightenment. After the second stage of enlightenment they are much weaker. Maybe there is just a little sense-desire and ill will remaining. The second Magga does not eradicate any more mental defilements, but it attenuates or it makes meager sense-desire and ill will. A Sakadāgāmi still has sense-desire and ill will. A Sakadāgāmi is still capable of getting angry, but this anger would be very mild.

When a person reaches the third stage, that Magga eradicates sense-desire and ill will, which are subtle, which are remaining. After that there are no more sense-desire and ill will. We can say that the third Magga or Anāgāmi-magga eradicates sense-desire and ill will once and for all. So sense-desire and ill will will never arise in an Anāgāmi. Sense-desire means desire for sense-objects. If a lay person becomes an Anāgāmi, can he continue living as a married person? He cannot live as a married person anymore although he may lead a household life. He is not capable of living a married life. There was a potter by the name of Gaṭṭikāra during the time of the Buddha Kassapa. He was a lay person. He was also an Anāgāmi. He led an unmarried life. So after becoming an Anāgāmi a person cannot live a married life. He may remain a lay person. It is said that by nature an Anāgāmi always keeps eight precepts. He doesn't have to take eight precepts, but he will keep those eight precepts. The most obvious of these precepts is not eating after the noon hour. An Anāgāmi will not eat in the afternoon.

Then the fourth Magga is Arahatta-magga. When one becomes an Arahant, what does one remove? The remaining ones. Greed for fine-material — that means attachment to Brahma world, fine-material Brahma world. Arūparāga means greed for immaterial. That means attachment to Arūpāvacara realm. At the fourth stage Māna is eliminated. Māna is conceit. With the arising of Arahatta-magga Citta Uddhacca is eradicated. Uddhacca is restlessness. The unwholesome factor Avijjā is eradicated. Avijjā is ignorance. Five are eradicated by the fourth Magga. When a person becomes an Arahant, these five are all gone. The others are eradicated by the three previous

Maggas, and these five by the fourth Magga. When a person reaches the fourth Magga, he has no fetters at all or no mental defilements at all. An Arahant is totally free from mental defilements. However great a provocation is, he will not get angry. However beautiful the object is, he will not be attached to it. A person who has reached the fourth stage of enlightenment is totally free from mental defilements. As to the mental defilements (In Pāḷi we call them Kilesas.) the first Magga totally eradicates wrong view (Diṭṭhi) and doubt (Vicikicchā). The second Magga does not eradicate any more. A Sakadāgāmi just weakens the remaining Kilesas. The third Magga eradicates anger (Dosa). The fourth Magga eradicates the remaining seven mental defilements. An Anāgāmi has eradicated ill will or Dosa altogether. An Anāgāmi is incapable of getting angry. He will not be afraid of anything because fear is understood to be a manifestation of Dosa. It is a passive Dosa. When one reaches the third stage of enlightenment, one will not be afraid of anything. He will not be afraid of death. He is like an Arahant in that way.

There are twelve Akusala Cittas. How many of the Akusala Cittas are eradicated by first Magga? First you must understand what mental defilements are eradicated. Wrong view and doubt are eradicated. Which Cittas are accompanied by wrong view? How many Cittas are accompanied by wrong view? Four are accompanied by wrong view and one is accompanied by doubt. So a Sotāpanna eradicates five types of consciousness. The four accompanied by Diṭṭhi and the one accompanied by doubt will not arise in him anymore. Five Akusala Cittas will not arise in a Sotāpanna. The Once-returner does not eradicate anything. What he does at that stage is to weaken the remaining defilements, but he doesn't eradicate any of them. When a person reaches the third stage, he removes sense-desire and ill will altogether. What Cittas does he eradicate? The two accompanied by Dosa. He still has some Lobha. He has not destroyed Lobha altogether. But he has no Dosa, so he eradicates the two Dosamūla Cittas. Then the Arahant eradicates all the remaining Akusala Cittas. How many? The Sotāpanna eradicates five. The Anāgāmi eradicates two. So an Arahant eradicates the remaining five. What are the remaining five? Those not accompanied by Diṭṭhi from Lobhamūla Cittas. How many? There are four Akusala Cittas not accompanied by wrong view and then there is the one from Mohamūla Citta accompanied by Uddhacca (restlessness). So the four types of consciousness accompanied by Lobha but not accompanied by wrong view and

Mohamūla Citta accompanied by restlessness are eradicated by the Arahant. Among twelve Akusala Cittas five are eliminated at the first stage of attainment. Two are eliminated by the third stage. The five remaining are eradicated by the fourth stage.

Why are there no functional Supramundane consciousness?

The first answer is because Magga Citta only arises once. If Magga Citta arose more than one time, it would become a function of Kiriya consciousness. If the Arahattamagga, the fourth attainment could arise again in an Arahant, it would become a Kiriya Citta. But Magga Citta arises only once in the mind of a person. It never repeats itself. Why? Because Magga Citta arises only once, there is no Kiriya Citta in Lokuttara. Magga Citta arises only once because it can accomplish its function by arising once. Its function is to eradicate mental defilements. It can eradicate mental defilements just by one stroke. It does not have to arise again to eradicate mental defilements. So it can do its function by just arising once. Magga Citta does not arise again. That is why there is no Kiriya in Lokuttara Cittas.

For living happily in this life — that means to enjoy the bliss of liberation there are Phala Cittas. That means if a Magga Citta can arise again and again (Magga Citta takes Nibbāna as object), it would be very enjoyable. It is very enjoyable when Magga Citta arises because it takes Nibbāna as object. Nibbāna is the absence of all suffering. So the meditator experiences real Sukha, real happiness when Magga Citta arises. After the arising and disappearing of that Magga Citta, if he wants to enjoy that bliss again, he enters into Phala Cittas. That job, that responsibility of enjoying the bliss of emancipation is taken by Phala Cittas. Magga Citta does not have to arise again for that purpose. That purpose is taken care of by Phala Cittas. That is why Magga Citta can arise only once. Since Magga Citta can only arise once, there can be no Kiriya in Lokuttara Cittas.

After becoming Arahants, beings want to enjoy happiness. Their enjoyment of happiness is having a series of consciousness which takes Nibbāna as object. When the mind is on Nibbāna, the person feels very peaceful. For that purpose there are Phala Cittas. After becoming an Enlightened Person, a Sotāpanna, that person can enter into

Sotāpanna-phala attainment whenever he likes. During the time he has decided — for example, one day, two days, three days — only Phala Cittas will arise uninterruptedly. The limit for human beings is seven days. That task is taken by the Phala Cittas. So Magga Cittas do not have to rise again. That is why there are no Kiriya Cittas in Lokuttara. There are only eight Lokuttara Cittas. Magga Citta can do its function of eradicating mental defilements by just arising once. If it can do this function by just arising once, there is no use in it arising again. That is why it only arises once. For living happily in this life — that means for the enjoyment of the bliss of emancipation — there is Phala-samāpatti. So the Magga Citta only arises once. That is why there are no Kiriya Cittas in the Supramundane consciousness.

	Mundane	Supramundane	Total
First jhāna	wholesome + resultant + functional = 3	Path 4 + Fruition 4 = 8	= 11
Second jhāna	Wholesome + resultant + functional = 3	Path 4 + Fruition 4 = 8	= 11
Third jhāna	Wholesome + resultant + functional = 3	Path 4 + Fruition 4 = 8	= 11
Fourth jhāna	Wholesome + resultant + functional = 3	Path 4 + Fruition 4 = 8	= 11
Fifth jhāna	Form-sphere 3 + Formless-sphere 12 = 15	Path 4 + Fruition 4 = 8	= 23
Total			= 67

Why are there Supramundane consciousness 40?

We come to the end of the eight kinds of Lokuttara consciousness. The eight Lokuttara Cittas can be reckoned as forty. It depends on what kind of Magga Citta arises in a given person. Understanding this is a little complicated. First we have to understand that the Jhāna Cittas and also the Magga Cittas when they arise are accompanied by Cetasikas. Among the Cetasikas there are the eight factors of Path and five factors of Jhāna. When a Magga Citta arises, there are 36 Cetasikas arising together with it. Among them are Vitakka, Vicāra, Pīti, Vedanā (either Somanassa or Upekkhā) and Ekaggatā. They are present with the Magga Citta. That first we must understand.

There are different kinds of people getting Magga and Phala Cittas. There are those who practise Vipassanā only. Those people are called dry Vipassanā practitioners. We are dry Vipassanā practitioners. We do not practise Jhāna. We just practise Vipassanā. For a person who practises Vipassanā only, who has no Jhānas, when he attains, let's say, first Magga, there will be 36 Cetasikas associated with it. Among those Cetasikas will be Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. So his Magga Citta resembles the first Jhāna of Rūpāvacara. First Rūpāvacara Citta is accompanied by how many factors of Jhāna? First Rūpāvacara Citta is accompanied by five factors of Jhāna. With this Magga Citta there are also five Jhāna factors. So by way of Jhāna factors this Magga Citta resembles first Rūpāvacara Jhāna Citta. That Magga Citta is called first Jhāna Magga-citta. Sometimes a person may have attained Jhānas, but when he practises Vipassanā meditation, he does not make use of those Jhānas. He simply practises meditation on what are called miscellaneous formations. That means mind and matter. When he gets Magga, his Magga will be accompanied by all five factors. So his Magga will resemble again first Jhāna. In that case there is no difference of opinion because a dry Vipassanā person when he gets Magga, his Magga will resemble the first Jhāna having all five factors. And a person who has Jhāna but does not use Jhāna as a basis for Vipassanā and just contemplates on miscellaneous formations and gets Magga, his Magga resembles first Jhāna. Also a person who has Jhāna and then emerges from that Jhāna and contemplates on miscellaneous formations, when he gets Magga, his Magga will resemble first Jhāna. It will have five factors.

What about a person who contemplates not on miscellaneous formations but on the Jhānas themselves? Jhānas can be the objects of Vipassanā meditation. If you have Jhāna you may first enter into that Jhāna. Then emerging from that Jhāna you may take the Jhāna as an object of Vipassanā. In that case it is not easy to determine what kind of Magga that person will have. With regard to this there are three opinions. The first teacher said that what is important, what determines the Jhāna level of Magga Citta is the basic Jhāna. Basic Jhāna means the Jhāna which is made the basis of Vipassanā meditation. That means he enters into Jhāna first. Then he emerges from that Jhāna. He may take that Jhāna or other Jhānas as object of Vipassanā. He may also take miscellaneous formations as the object of Vipassanā. But according to that first teacher, what is important is the Jhāna which is made the basis of Vipassanā meditation. His Magga will resemble that basic Jhāna. If his basic Jhāna is first Jhāna, then his Magga will resemble first Jhāna. If his basic Jhāna is fifth Jhāna, then his Magga will resemble the fifth Jhāna. When his Magga Citta arises, there will be no Vitakka, Vicāra, Pīti or Sukha, just Upekkhā and Ekaggatā. This is one teacher's opinion. According to that teacher, what is important, what determines the level of Magga Citta is the Jhāna which is made the basis for Vipassanā. That means the Jhāna which is entered into first. There is another teacher who says it is not important which Jhāna is made the basis for Vipassanā, but the Jhāna which is made the object of Vipassanā is what is important. A person may enter into first Jhāna. Then he may emerge from that Jhāna. And he may practise Vipassanā on second Jhāna or third or fourth or fifth Jhāna. What Jhāna will his Magga resemble? Let's say he enters first Jhāna. Then he emerges from that Jhāna. Next he practises Vipassanā on second Jhāna. According to the second teacher, his Magga will resemble second Jhāna. According to the first teacher, his Magga will resemble first Jhāna. Now you see the difference of opinion. So the first teacher said the basic Jhāna is important as a determining factor. The second teacher said the contemplated Jhāna is more important. It is the determining factor. Which do you like? Now there is a third teacher. He said what is important when the basic Jhāna and the contemplated Jhāna are different — what is important or what determines that person's Magga is that person's wish. That person enters into first Jhāna. Then he emerges from first Jhāna and contemplates on second Jhāna. But if he wishes for first Jhāna, then his Magga will resemble first Jhāna. If he wishes for second Jhāna, the contemplated Jhāna, his Magga will resemble the second Jhāna. His Magga will

resemble the basic Jhāna or contemplated Jhāna according to his wish. Then if he has no particular wish what will happen? The Magga will resemble the higher Jhāna. If he makes first Jhāna as a basis and second Jhāna as the object of contemplation and he has no particular wish, then his Magga will resemble second Jhāna because second Jhāna is higher than first Jhāna.

Please understand there must be basic Jhāna, contemplated Jhāna and a person's wish. If there is no person's wish, the higher Jhāna will prevail. If there is a wish, then the Magga will resemble first Jhāna, second Jhāna and so on. Since Magga can resemble first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna, there are said to be five Sotāpatti-magga Cittas. Similarly there are five Sakadāgāmī-magga Cittas, five Anāgāmī-magga Cittas and five Arahatta-magga Cittas. We get twenty Lokuttara Kusala Cittas. The same is true for Phala Cittas. There are five Sotāpatti-phala Cittas, five Sakadāgāmī-phala Cittas, five Anāgāmī-phala Cittas and five Arahatta-phala Cittas. We get twenty Phala Cittas. If we add up these two we get forty Lokuttara Cittas. Eight Lokuttara Cittas become forty Lokuttara Cittas because each of the eight Lokuttara Cittas can resemble each one of the Rūpāvacara Jhānas in terms of factors of Jhāna. If we add forty to 81 we get 121 types of consciousness.