AN ANALYTICAL STUDY OF THE PHILOSOPHY OF *PUGGALA* IN THERAVĀDA TRADITION

Thesis Submitted to Sanchi University of Buddhist-Indic Studies in Partial Fulfillment of the Requirement for the Degree of

DOCTOR OF PHILOSOPHY

Submitted by

Sonalee Barmate
Ph.D. Research Scholar
EN17-00007

Supervisor

Dr. Ramesh Rohit
Assistant Professor (Senior Grade)
Department of Buddhist Philosophy
School of International Buddhist Studies

Head

Dr. Santosh Priyadarshi
Assistant Professor (Senior Grade)
HOD
Department of Buddhist Philosophy
&
School of International Buddhist Studies

Department of Buddhist Philosophy
School of Buddhist Philosophy and School of International Buddhist Studies
Sanchi University of Buddhist-Indic Studies
Sanchi, Raisen, Madhya Pradesh, 464661 India

2024

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Supervisor

Dr. Ramesh Rohit
Assistant Professor (Senior Grade)
Department of Buddhist Philosophy
School of International Buddhist Studies

Head

Dr. Santosh Priyadarshi
Assistant Professor (Senior Grade)
HoD
Department of Buddhist Philosophy
&
School of International Buddhist Studies

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Research Scholar

Sonalee Barmate
En17-00007
Department of Buddhist Philosophy
Sanchi University of Buddhist-Indic Studies,
Sanchi, Salamatpur, Raisen (M.P.), India.

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En17-00007

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Sanchi University of Buddhist-Indic Studies,

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Sonalee Barmate

EN17-00007

Department of Buddhist Philosophy

Sanchi University of Buddhist-Indic Studies

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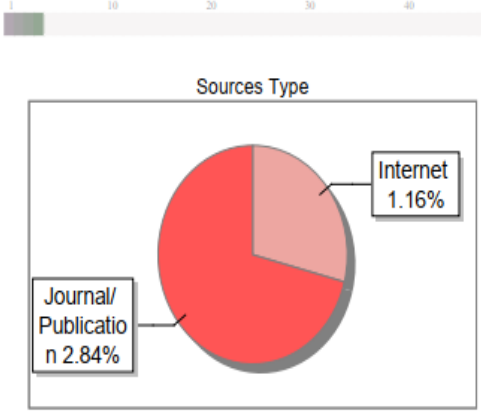
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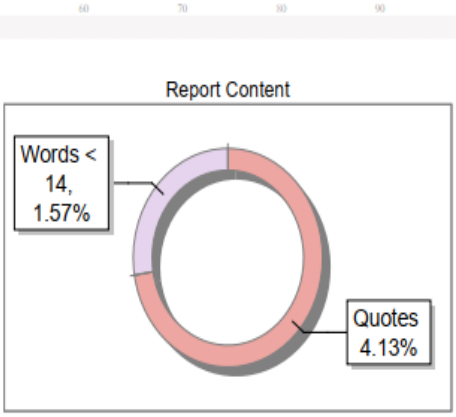
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Dr. Santosh Priyadarshi
HoD
Department of Buddhist Philosophy
SUBIS, Sanchi

Dedicated

To

My Thesis



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SUBIS, Sanchi……

Research Scholar

Sonalee Barmate

En17-00007

Department of Buddhist Philosophy

Sanchi University of Buddhist-Indic Studies,

Sanchi,Salamatpur, Raisen (M.P.), India.

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Introduction

INTRODUCTION

The *Tathāgata* is the only *Arahata* who has destroyed all habits along with their associated *Lobha* (desire), *Dosa* (aversion), attachments, *Taṇhā* (cravings), *Moha* (ignorance), and *Kilesa* (afflictions). While *Arahattas* have achieved liberation, they cannot always eliminate certain habits from their past lives, as illustrated by the wise monk *Sāriputta*, who could not overcome his habit of jumping. While walking along the road, whenever he encountered a pothole or water accumulation, he instinctively jumped. This behaviour was linked to many of his previous births, during which *Sariputta* had lived as a monkey. "*Arahaṁ bahi antā jayaṁ*" highlights that the Buddha, as an *Arahatta*, conquered all enemies—both internal and external—by eradicating them. As mentioned in the *Dullabhaṁ Sutta*, *"Arahato sammā sambuddhassa pātubhāvo, dullabho lokasmiṁ, tathagatappaveditassa dhammavinayassa deseta puggalo lokasmiṁ"*—the appearance of an *Arahata Samyaka Sambuddha* in this world is exceedingly rare, and it is even rarer for the *Vinaya* and the *Dhamma* taught by the *Tathāgata* to endure in the world.

The appearance of an *Arahata Samyaka Sambuddha* is exceedingly rare. This is because he discovers the laws of *Kamma* (action and its consequences), the root cause of suffering, and the fundamental truths of nature. He also uncovers the path leading to the cessation of suffering. To attain liberation from sorrow, the *Bodhisattva* perfects the *Pāramitā* (perfections) over countless lifetimes. After achieving Buddhahood, he shares this profound knowledge with humanity, deities, and *Brahmas*. Even rarer is the existence of the *Dhamma* and *Vinaya*, for after the *Samyak Sambuddha* attains *Mahāparinibbāna* (final passing away), these teachings become the foundation of the *Buddha Sāsana* (Buddha's dispensation). The *Dhamma* and *Vinaya* serve as successors to the Buddha, guiding monks, nuns, and followers in their spiritual practice. They help the *Bhikkhu Saṅgha* (community of monks), *Sāmaṇera Saṅgha* (novice monks), *Sāmaneri Saṅgha* (novice nuns), *Upāsaka Saṅgha* (laymen devotees), and *Upāsikā Saṅgha* (laywomen devotees) to practise the path purely and correctly,

enabling them to attain freedom from suffering even in the absence of the Buddha.

"Philosophy" means "love of wisdom." In a broad sense, philosophy is an activity in which people seek to understand fundamental truths about themselves, the world they live in, and their relationships to it and one another. It is organized into three major areas: metaphysics, epistemology, and ethics. Metaphysics is the study of reality's most fundamental concepts, including existence, things and their properties, possibility and necessity, space and time, change, causation, and the relationship between matter and mind. It is one of the oldest branches of philosophy. The field of metaphysics is vast and involves several concerns. What is real?, What does it mean to be? Is there a purpose to our existence? What is the self? Is there God? Do humans, as defined, possess free will? According to Buddhism, *Nāma* and *Rūpa* are the cause of existence.

The Buddha taught four *Paramattha Sacca* (ultimate truths) and four *Ariya Sacca* (noble truths). The Four Noble Truths address the root causes of suffering and offer a solution for it, applicable to all *Puggala* (individuals). Through their realisation, any being can achieve ultimate peace. These truths become evident through the cultivation of *Sīla* (morality), *Samādhi* (concentration), and *Paññā* (wisdom). However, they cannot be fully understood with ordinary perception; deep insight and wisdom are required. The Four Noble Truths (*Ariya Sacca*) are:

1. *Dukkha Ariya Sacca* – The truth of suffering.
2. *Dukkha Samudaya Ariya Sacca* – The truth of the cause of suffering.
3. *Dukkha Nirodha Ariya Sacca* – The truth of the cessation of suffering.
4. *Dukkha Nirodhgāminipaṭipadā Ariya Sacca* – The truth of the path leading to the cessation of suffering.

The Buddha also imparted knowledge of both *Paramattha Sacca* (ultimate reality) and *Sammutti Sacca* (conventional reality). There are many kinds of beings in this universe, including males, females, canines, birds, ghosts, *Yakkhas*, deities, and *Brahmas*. Do they truly know who they are? They are recognized by their identities, which are determined by their names, genders, and physical attributes. They are all unique, but due to their cumulative *Kamma*, which ties them to *Saṁsāra*, they are collectively known as *Puggala* when viewed as a single entity. As a result, their understanding is limited to the material world.

Sammutti Sacca, or conventional reality, is a part of *Paññatti* (concept). The four *Paramattha Sacca* are *Citta* (consciousness), *Cetasika* (mental factors), *Rūpa* (matter), and *Nibbāna*. The term *Puggala* is a *Pāli* word that refers to an individual, whether a man, woman, person, animal, etc. The ultimate reality of a *Puggala* is *Nāma-Rūpa* (mind and matter). For example, salt may have different names in various countries, but when analyzed in a laboratory, it is identified as sodium chloride. Similarly, a *Puggala*, whether a man, woman, ghost, or deity, is a *Khandha* (combination) of *Nāma-Rūpa*. *Nāma* is the aggregate of *Citta* and *Cetasika*. The Buddha taught that there is no creator or soul responsible for the creation of living beings. A being is merely a combination of *Nāma* and *Rūpa*.

A *Puggala* reflects the *Sammutti Sacca* of *Sattva*. When a being is born, their mind is bound by the darkness of *Moha* (ignorance). As they grow older, desires, attachments, likes, dislikes, happiness, and sadness become increasingly attractive to them. This process, which begins at birth, never pauses due to ignorance and continues indefinitely. It is impossible for any living being to believe that this process will end with death because the cycle of birth and death never ceases. This is known as the *Bhava Chakka*, a constantly-forming entity. Through their thoughts and deeds, all living beings initiate their own cycles of existence, the beginnings of which are unknown to them, and they are unaware that the cycle is simultaneously being destroyed. The ultimate reality of a being can only be understood by realizing the Four Noble Truths.

The first Noble Truth, *Dukkha-Sacca*, is a result of the second Noble Truth. The second Noble Truth, *Dukkha Samudaya Sacca*, is the root cause of the first Noble Truth. These two Noble Truths perpetuate the cycle of rebirth and death, known as *Saṁsāra*. *Pavatti-Sacca* refers to the truth of continuity in *Saṁsāra*. The *Buddha* demonstrated how *Dukkha* S*amudaya* perpetuates the cycle of rebirth and death. Thus, *Dukkha-Sacca* and *Dukkha-Sacca* represent the cause and effect, respectively. The fourth Noble Truth leads to the third Noble Truth, which is the *Nirodha-Sacca*. The Third Noble Truth is caused by the truth of the *Magga-Sacca* (path), which is the fourth Noble Truth. *Nivatti-Sacca* (escape-truth) refers to the truth of escaping from *Saṁsāra*.

The subject matter of the research is based on the analytical study of *Puggala* based on *Pāli* sources. The analysis focuses on *Puggala*, *Kamma*, and rebirth, which are interconnected and dependent on one another. *Puggala* exist as a result of their wholesome and unwholesome deeds. The outcomes of their *Kamma* determine their rebirth in different planes of existence. As stated, "*Kammanānākaranaṁ paṭicca sattanaṁ attabhāve nānākaraṇaṁ paññayati*", *Kamma* produces various, distinct results depending on the deeds of living beings, and by the results of their actions, they attain their form and existence.

The first chapter is titled "Significance of *Puggala in Tipitaka*", which is divided into four sub-chapters. This chapter explains why the Buddha is regarded as the supreme *Puggala* and also outlines the eight conditions required to become a *Bodhisattva*. The first sub-chapter is "Introduction of *Sammutti Sacca, Paññatti, Puggala,* and *Paramattha Sacca.*" Two realities are described here: the first is *Sammutti Sacca*. When we see a person, an animal, a tree, or a mountain, we perceive them as conventional realities rather than as ultimate realities. This reflects our attachment to material possessions. Due to the veil of ignorance, we are unable to perceive anything in its actual form. This identification or naming is termed *Paññatti*, which refers to a concept. The Buddha clarified *Paññatti* while explaining that there are four realities. *Paññatti* refers to anything visible to us, whether it is living or non-living. Two types of *Paññatti* are explained here.

Puggala is a part of *Sammutti Sacca*, and this term is used exclusively for living beings who belong to the *Ikkatīsa Loka* (thirty-one planes of existence).

Paramattha Sacca refers to the ultimate reality of all living and non-living things. All living beings are composed of *Nāma-Rūpa* (*Nāma* and *Rūpa*), which represents their eternal truth. Inanimate objects are aggregates of *Rūpa*. For instance, everyone is familiar with water. Depending on the country or language, it has different names. In India, it is called *Pāni* or *Jala*. However, when taken to a laboratory, it is referred to as H_2O. According to science, water is created by a reaction between two hydrogen atoms and one oxygen atom. However, according to the Buddha's teachings, the names "water" or "H_2O" represent *Sammutti Sacca* and *Paññatti*, while its ultimate truth is *Rūpa*.

When we fail to understand the ultimate truth, we remain trapped in the cycle of life and death. This cycle is referred to as *Bhava Cakka* by the Buddha. The second noble truth, the cause of suffering, is linked to the cycle of *Paṭicca Samuppāda* (Dependent Origination). One who understands this through experience can attain freedom from all forms of suffering. The three categories of *Vaṭṭa*—composed of *Paṭicca Samuppāda*—relate to all living beings. These are *Kilesa Vaṭṭa* (Round of Defilement), *Kamma Vaṭṭa* (Round of Action), and *Vipāka Vaṭṭa* (Round of Result). These three *Vaṭṭa* comprise the twelve links of *Paṭicca Samuppāda*. This concept is elaborated in the second sub-chapter.

The third sub-chapter discusses the twelve varieties of *Puggala*, categorized based on *Citta* and *Loka*. These are: *Duggati Puggala*, *Sugati Ahetuka Puggala*, *Dvihetuka Puggala*, *Tihetuka Puggala*, *Sotāpatti Maggaṭṭha Puggala*, *Sotāpatti Phalaṭṭha Puggala*, *Sakadāgāmī Maggaṭṭha Puggala*, *Sakadāgāmī Phalaṭṭha Puggala*, *Anāgāmī Maggaṭṭha Puggala*, *Anāgāmī Phalaṭṭha Puggala*, *Arhatta Maggaṭṭha Puggala*, and *Arhatta Phalaṭṭha Puggala*.

The fourth sub-chapter focuses on the 'Origination and Destruction of the World'. The term "world" encompasses not only the physical and material realm but also living entities and mental formations. According to the Buddha's teachings, there are three worlds: *Satta Loka* (world of beings), *Okāsa Loka* (material world), and *Saṅkhara Loka* (mental formations). The origin, destruction, and development of the world are analyzed based on the *Aggañña Sutta* and *Cakkavatti Sutta*. These texts explain how humans begin to commit sinful acts by polluting their pure minds. Once greed is awakened, vices increase among humans. As humans begin exploiting nature due to harmful actions, greed, and a desire for a self-centered life, both human stature and appearance, as well as nature itself, start to change. This highlights the growing disparity between men and women caused by avarice and unskilful behaviours, leading to undesirable habits such as adultery. The rise in immoral acts like adultery and robbery led to the classification of human society, which was not previously divided, into the *Vana* system. Society was split into categories such as *Khattiya* (*Mahā Sammata*, *Rājā*), *Brahmina* (*Jhāyaka*), *Ajjhāyaka*, *Vessa*, *Suddha*, and *Samaṇa*, based on their activities. Humans began to look older and less attractive when they disregarded morality and showed disrespect for their parents, elders, teachers, and ascetics. This sub-chapter addresses social, political, ethical, environmental, and spiritual challenges.

The Second Chapter is "Two *Paramattha Sacca* and *Citta Niyāma* belong to Individual" In this world, there are two *Paramattha Sacca* (Ultimate realities) *Citta* and *Cetasika*. It is because of *Chitta and Cetasika* that the beings in the thirty realms are alive. Those whose *Citta* and *Cetasika* are non-functional are the exceptional *Asaññā Satta*. The teachings of the *Buddha* state that the existence of an individual is contingent upon the functioning of the *Citta* and *Cetasika*. *Nāma* is an aggregate of *Citta* and *Cetasika. Citta Vīthi* is also introduced in this chapter. There are three subchapters in this chapter. The definition and categorization of *Citta* are provided in the first chapter.

Based on *Citta bhūmi*, *Citta* is split into four groups: *Kāmāvacaracitta* (Sense-sphere consciousness), *Rūpāvacaracitta* (Fine material-sphere consciousness), *Arūpāvacaracitta* (Immaterial-sphere consciousness), and *Lokuttaracitta* (Supramundane consciousness). The second subchapter is "Introduction of *Cetasika*". In this subchapter, along with the definition of *Chetasika*, its classification has also been done. Classification of *Cetasika* is done on the basis of arising and association of *Cetasika* with *Citta*. All the *Cetasika* cannot arise with all the eighty-nine *Citta*. They arise with two rules called *Sampayoga Naya* and *Saṅgha Naya*. *Sampayoga Naya* is *Cetasika-Citta* combination which means "how many *Cetasika* arise with one *Citta*" and *Saṅgha Naya* is *Citta-Cetasika* combination means "how many *Cetasika* arise with one *Citta*".

Citta Vīthi is the basis for the third sub-chapter. The seventeen *Citta-Khaṇa* (mind-moments) and their meanings are elucidated here. Here the *Citta* related to the twelve types of *Puggala* are also explained. Eighty-nine *Citta* cannot arise in all types of *Puggala*. In *Puggala*, for instance, only thirty-seven *Cittas* arise in the four *Apāyas*.

'Working of *Kamma*' is covered in the third chapter. Every living being is here because of its past deeds. According to *Tathagata*, *Kamma* and its consequences are significant. Because of their *Kamma*, living things exist in all three worlds. The contrasts between rich and poor, attractive and ugly, little and large, that exist among people now are the result of the various *Kamma* that each of them carried out during their past lifetimes. There are four subsections in this chapter. The definition of *Kamma* is covered in the first subchapter, and the four classifications of *Kamma* are covered in the second subchapter. Classification of *Kamma* has done on the basis of function, ripping of *Kamma*, taking time for effect, and *Kammic* effect takes place. A person who does not believe in his own deeds and the results of his deeds is also a person with a false viewpoint. This leads people to the ocean of suffering in which a person keeps swimming after taking a dip but is unable to come out of the ocean and no shore is visible.

"*Ṭānaṁ hi maññati bālo, yāva pāpaṁ na paccati.*

Ydā ca paccati pāpaṁ, atha dukkhaṁ nigacchati"

"A fool does not understand that till the time his sins increase, he thinks that he is doing a very good deed, but when the results of his sinful deeds start coming, he has to suffer," the *Tathagata* said to *Pasenjita* in reference to terrible activities of *Ajātasattu*. As a result of *Ajātasattu* killing his father, he became extremely restless and agitated. In the *Sāmaññaphala Sutta*, the *Tathāgata* told his disciples that if *Ajātasattu* had not killed his father, he would have benefited from the *Dhamma* tonight and would have attained the state of *Sotāpanna Nibbāna*.

The third subchapter focuses on Buddhist cosmology. According to Buddhist teachings, living beings exist across thirty-one realms. When individuals commit unwholesome actions during their lifetime—such as stealing, murder, adultery, lying, deception, or substance abuse—they are reborn in an *Apāya* (wretched state) after death. The term *Apāya* refers to a realm of intense suffering. The four *Apāya* states are those of animals, demons, ghosts, and hell.

Out of the thirty-one realms, twenty are known as *Jhāna Loka* (realms of meditative absorption), and seven are classified as *Kāmasugati Bhūmi* (realms of sensual pleasure). Within the *Kāmasugati Bhūmi*, one is the human world, while the remaining six are the *Deva Loka* (realms of celestial beings). A virtuous life as a human leads to rebirth in *Deva Loka*. *Sakka* (Indra), the king of this *Cakkawāla* (universe), earned his position by performing virtuous deeds in his human life. Currently, *Sakka* reigns as the king of *Tāvatiṁsa Loka* (one of the celestial realms), having observed seven key vows in his previous lives:

- I will care for and obey my parents as long as I live.
- I will honour and respect the elders of my clan with reverence.

- I will always speak kindly to everyone.
- I will never indulge in backbiting or slander.
- I will practise humility and control anger, living a life of sacrifice and generosity.
- I will never act out of anger and will work to restrain it when it arises.

The *Jhāna Bhūmi* realms are accessible to individuals who live an austere life, practise *Samādhi* (meditative concentration), and attain the eight *Jhānas* (stages of meditative absorption).

The fourth subchapter draws upon stories from the *Petavatthu* (Tales of the Departed), illustrating the link between *Kamma* (action) and rebirth. For instance, individuals who commit sinful acts during their human lives may be reborn as ghosts, enduring endless suffering as a result of their *Kamma*.

The fourth chapter, "*Akusala and Kusala Dhamma*" (collection of unwholesome actions) and *Brahma Vihāra* (sublime states), explores the elements that lead beings to commit unwholesome actions. Concepts such as *Āsava* (mental defilements), *Ogha* (floods of desire), *Gantha* (bonds), *Yoga* (attachments), and *Nivaraṇa* (hindrances) are discussed. Humans carry out *Kamma* through speech and physical actions, but these arise from the mind. Ignorance (*Avijjā*) is identified as the root cause of unwholesome acts, giving rise to *Akusala Dhamma* (unwholesome states). The *Tathāgata* (Buddha) explains in the *Pāṇa Sutta* that countless beings exist in *Duggati* (states of suffering), far exceeding the resources on earth to account for their numbers.

The *Tathāgata* emphasised the importance of practising *Dāna* (charity), *Mettā* (loving-kindness), *Sīla* (morality), *Samādhi* (concentration), and *Vipassanā* (insight meditation) to escape suffering and attain *Nibbāna* (liberation). Human life is rare and precious, and the greatest obstacles to liberation are internal, arising from the *Akusala Saṅgha* within the mind.

According to the *Ogha Saṁyutta*, the unwholesome tendencies of the mind can be overcome by cultivating the five faculties (*Indriya*): *Saddhā* (faith), *Vīriya* (effort), *Sati* (mindfulness), *Samādhi* (concentration), and *Paññā* (wisdom).

The second subchapter explores four types of birth processes in Buddhism:

- *Opapatika-Paṭisaṅdhi* (spontaneous rebirth),
- *Samedaja-Paṭisaṅdhi* (moisture-born rebirth),
- *Aṇḍaja-Paṭisaṅdhi* (oviparous birth), and
- *Jalabuja-Paṭisaṅdhi* (birth from a womb).

The third subchapter discusses the concept of *Brahmavihāra* (sublime states). Beings in the *Brahmaloka* (realm of Brahma) embody the qualities of *Mettā* (loving-kindness), *Karunā* (compassion), *Muditā* (sympathetic joy), and *Upekkhā* (equanimity). The chapter also addresses the application of *Brahmavihāra* in daily life, highlighting their meditative significance. Two of these, *Mettā* and *Upekkhā*, are classified as *Pāramitā* (perfections) and are integral to *Samatha Kammaṭṭhāna* (tranquillity meditation practices).

The fifth chapter, *Sīla, Samādhi, and Paññā in Buddhism*, delves into the foundational principles of Buddhist practice. Morality, or *Sīla* in Pāli, forms the basis of existence for all beings. A person who lives morally strengthens their ability to overcome challenges by cultivating good deeds and avoiding harmful actions in body, speech, and mind. Such individuals are said to be protected by deities, a concept known as *Puṇya Dhamma* (meritorious qualities). Bhante *Nāgasena*, in the *Milinda Paññaha*, compares *Sīla* to the earth, which provides stability for humans, animals, plants, and structures. In the same way, *Sīla* supports virtues such as faith (*Saddhā*), effort (*Vīriya*), mindfulness (*Sati*), and concentration (*Samādhi*). This section explains the definition of morality, its types, and its essential nature.

The concept of *Samādhi*, or focused concentration, is also explored. *Samādhi* is the deep absorption of a skilled (*Kusala*) mind when it is fixed on an object without distraction. In this state, physical and mental pains are suppressed, and the meditator experiences *Jhāna* (meditative absorption), a state of happiness beyond worldly pleasures. However, the Buddha cautioned against attachment to the bliss of *Samādhi*, as it is not the ultimate goal and cannot free one from the cycle of existence. Instead, *Samādhi* serves as a tool for practicing *Vipassanā* (insight meditation). This chapter discusses the meaning and importance of *Samādhi*, its role in achieving insight, the two types of *Jhāna*, and the forty *Kammaṭṭhāna* (meditation objects) used to cultivate concentration.

The chapter further elaborates on *Paññā*, or wisdom, as the key to understanding ultimate reality. It explains the three fundamental characteristics of existence: *Aniccā* (impermanence), *Dukkha* (suffering), and *Anattā* (non-self). These characteristics apply to internal and external experiences linked to the body, which is understood as the *Paṅcakhanda* (five aggregates): *Rūpa* (matter), *Vedanā* (sensation), *Saññā* (perception), *Sankhāra* (mental formations), and *Viññāṇa* (consciousness). All experiences, whether pleasant or unpleasant, are transient, unsatisfactory, and devoid of self. Through *Paññā*, one perceives the true nature of existence. This section also details the thirteen stages of *Vipassanā* knowledge, emphasizing the importance of moral purity (*Sīla*) and preparatory concentration (*Upacāra Samādhi*). To attain *Vipassanā* knowledge, five mental faculties are necessary: faith (*Saddhā*), good health (*Appābādhā*), honesty (*Asaṭha*), effort (*Vīriya*), and wisdom (*Paññā*).

The chapter concludes with insights from the *Āhāra Sutta*, where the Buddha explains the four types of *Āhāra* (nutriments) that sustain life and support beings entering the world (*Loka*). These are *Kabalīkā Āhāra* (physical food derived from plants and fruits that nourishes the body), *Phassa Āhāra* (nutrients derived from sensory contact with the environment), *Manosañcetanā Āhāra* (mental nourishment arising from volition), and *Viññāṇa Āhāra* (nourishment derived from consciousness).

These four types of sustenance underline the interconnectedness of physical, environmental, and mental nourishment in the survival and development of all beings. This chapter integrates the teachings of morality, concentration, wisdom, and sustenance, providing a holistic view of the path toward spiritual liberation.

The origin of the four types of *Āhāra* (nutriments) lies in *Taṇhā* (craving). The cause of *Taṇhā* is *Vedanā* (sensation), which arises due to *Phassa* (contact). The reason for *Phassa* is *Salāyatana* (the six sense doors), which exist because of *Nāma-Rūpa* (mind and body). *Nāma-Rūpa*, in turn, originates from *Viññāṇa* (rebirth-linking consciousness), which arises due to *Saṅkhāra* (mental formations). Finally, *Saṅkhāra* is born out of *Avijjā* (ignorance).

This can be better understood with an example. If a person loves *Gulab Jamun*, they develop an attachment to it. They put effort into preparing it to satisfy their *Taṇhā* (craving). When they eat it and enjoy the taste, they react positively and may want to eat more. Conversely, if they don't like the taste, they react negatively and avoid eating it again. The sensation experienced while eating is *Vedanā*. The cause of this *Vedanā* is *Phassa* (contact). When the *Gulab Jamun* touches the *Jivhā* (tongue), the *Jivhā Viññāṇa* (tongue-consciousness) becomes active. This contact, the act of tasting, involves the tongue, which exists as part of *Nāma-Rūpa* (mind and body). If *Nāma-Rūpa* didn't exist, the tongue wouldn't either. The existence of *Nāma-Rūpa* is due to *Viññāṇa*, which facilitates rebirth. This *Viññāṇa* arises from the *Kamma Saṅkhāra* (mental formations influenced by past actions). These formations are driven by *Avijjā* (ignorance), which perpetuates attachment, such as craving for *Gulab Jamun*, and leads to the creation of new *Saṅkhāra*.

This truth cannot be understood with ordinary perception; it can only be seen through the *Cakkhu of Paññā* (eye of wisdom). Through wisdom, each individual (*Puggala*) becomes aware of their existence and the nature of their actions.

This study examines the existence of individuals, the causes of their existence, their journey through the *Bhava Sāgar* (ocean of existence), and the way to liberation from it. The true nature of a *Puggala's* existence is *Nāma-Rūpa*, which arises due to *Kamma* (good and bad actions), *Avijjā*, and *Taṇhā*. The path to liberation from this cycle of existence lies in following the Noble Eightfold Path.



Chapter -1

Significance Of Puggala In Tipiṭaka

CHAPTER-1

SIGNIFICANCE OF *PUGGALA* IN *TIPIṬAKA*

The Gotama Buddha is an *Arhatta* and *Sakyaka Sambuddha*, worthy of worship by all *Devas*, *Brāhmas*, and *Manussā* (men). In the *Aṅguttara Nikāya*, the Buddha said:

> "*Ekapuggalo, bhikkave, loke uppajjamano upajjati bahujanhitāya bahujansukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ. Katmo ekpuggalo? Tathāgato arhaṁ sammāsambuddho.*"[1]

He is called an *Arhatta* because he has destroyed all the *Kilesa* (whirling defilements), which number one thousand and five hundred kinds. *Sammāsambuddho* is one of the qualities of the Buddha. According to *Puggala Paññatti*,

> "*Idhekacco puggalo pubbe ananussutesu dhammesu sāmaṁ saccāni abhisambhujjhati, tattha ca sabbaññutaṁ pāpunāti, balesu ca vasibhāvaṁ - ayaṁ vuccati puggalo Sammāsambuddho.*"

He became the Buddha by himself and discovered the *Cattāro Ariya Sacca* (Four Noble Truths), consisting of: what is suffering, the cause of suffering, how it is to be realized, and what has to be developed to attain *Nibbāna*. He is endowed with ten *Balas*. He is an *Ariya Puggala* who has destroyed, with the sword of *Arhattamagga*, the five kinds of *Māra*, namely: *Khandha Māra*, *Kilesa Māra*, *Abhisaṅkhāra Māra*, *Devaputta Māra*, and *Maccu Māra*. A *Bodhisattva* becomes a *Sammāsambuddha* by cultivating and practicing the four *Iddhipādas*: *Chanda* (zeal), *Vīriya* (effort), *Citta* (consciousness), and *Vīmaṅsā* (investigation).

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[1] *Aṅguttaranikāyapāli Vol-I*, Śāstrī Swāmī Dwārikādās, page no.32

The *Samyaka Sambuddha* is called '*Atula*'(Peerless), the noblest of all *Sattavas* (beings) '*Aggapuggala*' in *Piṭaka*[2]. He is the noblest of all beings because he had no *Taṇhā* (desire) and *Kilesa* (canker). he has sacrificed for *Loka* with *Suddha Cetanā* (pure volition). This pure intention is called *Muttacāgā* which means giving charity with free will.

For an ordinary person to become a *Buddha*, it is necessary to have eight *Dhammas*. When these eight *Dhammas* are accomplished then the ordinary person's desire to become a *Bodhisattva* can be fulfilled. At the time of *Samyaka Sambuuddha Dipaṅkar*, *Siddhattha Gotama* was born as the ascetic sage *Sumedha*, who was acquired with eight *Samāpattiya* (four *Rūpa* and four *Arūpa*) and five *Abiññās*. When he saw *Buddha*, after knowing his aura and his qualities, the desire to become *Buddha* appeared in his mind. When the ascetic *Sumedh* was aspiring to become *Buddha*, he was blessed with eight *Dhammas*. These eight *Dhammas* are as follows-

To aspire to become a Buddha, a person must meet specific criteria rooted in the Dhamma. First, the individual must be a human being and not any other type of being, such as a snake, *Deva* (divine being), or *Yakkha* (spirit). Second, the person must be a man, as the wish to become a Buddha cannot be fulfilled if the individual is a woman or transgender. Third, beyond being a man, the individual must possess the *Hetu* (previously accumulated virtuous deeds) necessary to attain *Arahataship* in the current life. Without this foundation, the aspiration to achieve Buddhahood cannot be realized.

In addition to the *Hetu* of *Arhantta* (state of being an Arhant), the individual must also express a strong and determined aspiration to become a *Samyaka Sambuddha* (perfectly enlightened Buddha). This desire must be made in an appropriate context; for instance, if the aspiration is made at a *Cetiya Stupa* or under a *Bodhi tree* after the *Nibbāna* (final liberation) of a Buddha, it will not bear fruit.

[2] *The Buddha Peerless Benefactor of Humanity*, Aung U Shwe, page no.93

A person wishing to become a Buddha must live the life of a *Bhikkhu* (monk). If the individual remains a householder, their aspiration will remain unfulfilled. The *Bhikkhu* aspiring for Buddhahood must be endowed with the *Samāpattiya* (the four *Rūpa Jhānas* and four *Arūpa Jhānas*, states of meditative absorption) and the five *Abiññās* (supernormal knowledges). By dedicating their life to the path of *Samyaka Sambuddha*, the aspiration to become a Buddha is fulfilled through the merit and sacrifice inherent in such dedication. To cultivate the qualities and attain the Dhammas required for Buddhahood, one must possess unwavering courage, enthusiasm, and a *Chanda* (strong, resolute desire) to seek and follow the path.[3] An ordinary person must possess these eight *Dhamma* to become a *Bodhisattva*.

The ascetic *Sumedha* was a *Tihetuka Puggala*, he also the formation *Pańcakhanda*. Because of his determination, he will become an *Ariya Puggala* from *Puthujjana*. To attain *Buddhattava*, *Bodhisattva* takes birth in many different planes of existence and completes ten *Pāramī*, ten *Upapāramī* and ten *Paramattha Pāramī*. The *Pāramī* is derived from the word *Pāli* which means "deeds of the noble ones" and "Perfection"[4]. *Pāramī* is those *Punya Kamma* (Virtue) which is cultivated through *Mettā* (loving-kindness) and *Karuṇā* (compassion) and is done with selfless intention. The Noble ones are those who do *Kusala Kamma* (wholesome deeds) for the welfare of all sentient beings. Rather, they do not do it for their own good. While doing good work, they happily sacrifice their beloved things, etc. They work with the desire that I can free living beings from their suffering through my actions. These actions are performed by the *Puggalas* (Individuals) known as *Pāramī*.

The Buddha, during his time as a *Bodhisattva*, completed the Thirty *Pāramī* (perfections) over a span of four *Asaṅkheyya* and one *Lac Kalpas* (countless aeons). In the *Jātaka Aṭṭakathā*, the *Pāramī*, *Upapāramī*, and

[3] *Jātaka -Aṭṭhakathā, Vol-I*, Kausalyayan Bhadant Anand. Tripāṭhi Śivaśaṅkara, page no.23
[4] *The Buddha Peerless Benefactor of Humanity*, Aung U Shwe, page no.53

Paramattha Pāramī are elaborated with examples: "*Aṅgapariccāgo pāramīyo, bāhirabhaṇdapariccāgo pāramīyo, jīvitapariccāgo pāramīyo*."[5]

These terms describe the sacrifices made by the *Bodhisattva* to fulfill his perfections. When the *Bodhisattva* sacrifices parts of his body for the welfare of others, it is referred to as *Pāramī*. For instance, in the *Sivi Jātaka*, *Sakka* (Indra) disguised himself as an old blind Brahmin and asked King Sivikumāra for one of his eyes. The king, instead of hesitating or offering just one eye, generously donated both.

When the *Bodhisattva*, after fulfilling his *Pāramī*, renounces dear external objects or loved ones—such as an elephant, horse, children, or wife—upon the request of a supplicant, this is called *Upapāramī*. The *Vessantara Jātaka* provides a significant example of this. In it, *Bodhisattva Vessantara* made an extraordinary donation, including his cherished white *Maṅgala* elephant, when requested by Brahmins from the *Kaliṅga* province. When the *Bhardwaj Brahmin* asked for his children, the *Bodhisattva* willingly gave his daughter, *Kaṇhājina*, and his son, *Jālīkumāra*.[6]

In another life, when the *Bodhisattva* was *Mahāsattva* under the guidance of *Maṅgala Buddha*, a *Yakkha* named *Kharadāṭika* disguised himself as a Brahmin and asked for the *Bodhisattva's* two children. The *Bodhisattva* offered his children with sincerity, believing the *Yakkha* to be a Brahmin. To test his resolve, the *Yakkha* consumed both children in the *Bodhisattva's* presence. Remarkably, the *Bodhisattva's* mind remained unshaken, as he understood this act as fulfilling the *Pāramī* of *Dāna* (generosity). Similarly, in the *Vessantara Jātaka*, when donating his children, the *Bodhisattva Vessantara* recited the following verse:

[5] *Jātaka* -Aṭṭhakathā, *Vol*-I, Kausalyayan Bhadant Anand, page no.43
[6] *Jātaka -Aṭṭhakathā*, *Vol-VII*, Kausalyayan Bhadant Anand, page no.294

"*Ehi amma piyadhīti, puretha mama pāramiṁ. Hadayaṁ, mebhisiñcetha, karotha vacanaṁ mama. Yānā nāvā ca me hotha, acalā bhavasāgare. Jātimāraṁ trissāmi, uddharissaṁ sdevka"nti.*"[7]

My dear son! Come fulfil my *Pāramī* (Perfection). Water my heart, and fulfil what I have said. Become the vehicle of my stable boat to cross this *Bhavasaṇsāra* (ocean of existence). I will go beyond the bondage of birth and death and will always save the *Loka* (world).

When *Bodhisattva* sacrifices his life for the welfare of people, it is called *Paramattha Pāramī*. It is mentioned in the *Mahākapi Jātaka* that the *Bodhisattva* was born in the form of a monkey in the kingdom of *King Brahmadatta*. He was the leader of the monkeys. When the king attacked the troop of monkeys, the *Bodhisattva* sacrificed his life to save his cartload of monkeys.[8] According to the *Dhamma Niyāma* (Law of *Dhamma*), every *Bodhisattva* is required to make five sacrifices to become a *Buddha*. Those five sacrifices are renunciation of wealth, renunciation of body, renunciation of life, renunciation of children, and renunciation of wife. All the *Bodhisattvas* who were born were accomplished with the eight *Dhammas*. While being *Bodhisattvas* for many lives, they completed the ten *Pāramī*, ten *Upapāramī* and ten *Paramattha Pāramī* and also made five renunciations.

Another Law of *Dhamma* applies only to *Bodhisattvas* and not to other *Putthujana Puggala* (ordinary people). That law is "That rule is '*Bodhisattvas* are endowed with all the components of *Dhamma* (eight Dhamma and five sacrifices).

Bodhisattvas, after being born again and again over a billion aeon, do not take birth in *Avīci* hell, *Nijhāmataṇhā taṇhā khuppipāsā* (hungry ghost world). Even if they did bad *Kamma* that can give birth in the *Khuddakā* (small insect world), they are not born as small creatures like mosquitoes, ants, flies and so on.

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[7] *Jātaka -Aṭṭhakathā*, *Vol-VII*, Kausalyayan Bhadant Anand, page no.305
[8] *Jātaka-Aṭṭhakathā*, *Vol-IV*, Kausalyayan Bhadant Anand, page no.42

Bodhisattvas, when born in the human world, they are not born blind, dumb or deaf. He is born neither as a woman, nor as a eunuch, nor as an impotent androgynous man. They are always pure and free from wrong deeds. They don't have *Micchā Diṭṭhī* (wrong view) of *Kammā Kiriya*.

If they are born in heaven, they do not take birth in *Asaññā-Satta* and *Suddhāvāsa* of *Rūpaloka*. In their births, they are good men who are ready for liberation, who are striving to be liberated from this material world and who fulfil their *Paramitas* and do welfare to people."[9]

1.1 Introduction of, *Sammutti Sacca*, *Paññatti*, *Puggala*, and *Paramattha Sacca*.

The Buddha preached his teachings to both visible and invisible *Sattva* (beings), including *Manussā* (humans), *Devā* (celestial beings), and *Brahmā* (higher divine beings). His teachings were presented in two forms: *Sammutti Sacca* (Conventional Reality) and *Paramattha Sacca* (Ultimate Reality). The teachings in the *Sutta Piṭaka* often convey concepts through the lens of *Sammutti Sacca* and occasionally through *Paramattha Sacca*, while the doctrines in the *Abhidhamma* focus entirely on *Paramattha Sacca*. The Buddha chose between these two modes of truth depending on the mental state, understanding, and readiness of the *Sattvas*, as well as the time and place. By doing so, he ensured that his teachings were accessible and meaningful to all beings, catering to their individual capacities and circumstances.

1.1.1 *Sammutti Sacca* (Conventional Reality)

The Conventional truth is known as *Sammutti Sacca* in *Pāli*. According to the teachings of *Buddha*, whatever beings, objects, etc. are seen in ordinary life are called *Sammutti Sacca*. For example, man, woman, river, tree, pond, mountain, etc. come under the conventional reality. '*Sammutti*' means a mere

[9] *Jātaka -Aṭṭhakathā*, *Vol-I*, Kausalyayan Bhadant Anand, page no.73

concept or common agreement.[10] It is apparent reality or commonly accepted truth which is called *Paññatti* in the *Abhidhamma*.

1.1.1.1 *Paññatti*

The term *Paññatti* refers to 'notion,' 'concept,' or 'designation.' It signifies "something that makes another thing known" and is associated with *Sammutti Sacca* (conventional reality). *Paññatti* has both active and passive meanings. The passive meaning is referred to as *Paññāpiyattā*, meaning "that which is made known," while the active meaning is called *Paññāpanato*, meaning "that which makes known." In the *Abhidhammathasaṅgho*, it is explained as: "*Tato avasesā paññatti pana paññāpiyattā, paññāpanato paññattī ti ca duvidhā hoti*."[11] This means *Paññatti* is of two types. The first type, *Paññāpiyattā*, arises when different elements combine to create a new form, such as a mountain, land, or tree. This is also known as *Attha-Paññāpiyattā* (concepts-as-meanings), where the form or object is conveyed through the concept. This is the passive aspect of *Paññatti*, as it focuses on the concept being understood or made known.

The second type, *Paññāpanato* (concepts-as-names), represents the active aspect of *Paññatti*. It refers to the names or labels given to objects that make them known. For instance, when the word "car" is used, it conveys the real entity—a vehicle with four wheels, a steering wheel, and other features. This is called *Nāma Paññatti* (name-concept). Here, the name "car" is the *Nāma Paññatti*, and the actual object, the car itself, is the *Attha Paññatti*. The objects referenced by *Paññatti* can be both mental and physical in nature. Six kinds of *Paññatti* are mentioned in the *Puggala Paññatti*. These are:

1. *Khandha Paññatti* (concepts of aggregates),
2. *Āyatana Paññatti* (concepts of sense bases),

[10] *Handbook of the Abhidhamma*, Sīlānanda U Sayādaw. page no.29
[11] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no. 325

3. *Dhātu Paññatti* (concepts of elements),

4. *Sacca Paññatti* (concepts of truths),

5. *Indriya Paññatti* (concepts of faculties), and

6. *Puggala Paññatti* (concepts of individuals).[12]

1.1.1.2 *Puggala*

The word *Puggala* is derived from the *Pāli* root√$puṇ$, 'a hell' and gal, so '*Pun ti vuccati ti nirayo, tasmiṁ galāni ti Puggalā*'[13] It represents the individual, being, human, self, creature, etc. In short, it is a term designating a personal entity such as "I," "you," "he," "man," *Deva* (God), *Peta* (hungry ghost), *Yakkha*, and so on. According to Buddhist teachings, all these are merely names for the combination of the *Nāma* (mind) and *Rūpa* (matter) process; apart from this, they do not have real existence. These are considered as *Vohār Vacana* (conventional modes of expression), and at that level, they may be used, as they are in the *Sutta* texts. In terms of *Sammutti Sacca* (conventional reality), the word *Puggala* is used in the *Sutta Piṭaka*.

In the ultimate sense, only the ever-changing *Nāma* (mind) and *Rūpa* (matter) phenomena exist, arising and dying in each moment. According to *Paramattha Sacca* (ultimate reality), existence is merely a process of continuous flux of *Nāma* (mental) and *Rūpa* (physical) phenomena, within which—or beyond which—no real *Atta* (ego-entity) or any abiding substance can ever be found.

[12] *Puggala*p*aññattipāli*, Law Bimala Charana, page no.1
[13] *Pāli-English Dictionary*, David Rhys, page no.567

1.1.2 *Paramattha Sacca* (Ultimate Reality)

The *Pāli* word *Paramatha*; is a combination of *Parama* and *Attha*. The word *Parama* is derived from the root word *Para* means farthest. The *Parama* means the highest, most excellent, superior, absolute, and lofty.[14] According to commentaries, the meaning of '*Parama*' is preserved as real or immutable.[15] The *Attha* represents things and reality. The four Ultimate realities—*Citta* (consciousness), *Cetasika* (mental states), *Rūpa* (matter) and *Nibbāna* are identified in teachings of the *Abhidhamma* teachings. The *Paramatha Sacca* contradicts *Sammuti Sacca*. When we perceive an object in the *Khandha* (composite form), it always creates misunderstanding and we discern the object based on its appearance, nature, size and so on. The composite form of things is not an ultimate reality. The combined forms of all living and inanimate objects that we observe are composed of matter, consciousness, or a mix of both. All living beings are composed of both *Nāma* (mind) and *Rūpa* (matter). After achieving *Buddhahood* (Enlightenment), *Buddha* uttered first *Udāna* (pean of joy)-

"*Aneka jātisaṁsaraṁ, sandhāvissaṁ anibbisaṁ.*

gahakāraṁ gavesanto, dukkha jāti punappunaṁ.

Gehakāraka diṭṭhosi, puna gehaṁ na kāhasi.

Sabbā te phāsukā bhaggā, gehakūṭaṁ visaṅkhattaṁ

Visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayamajjhagā."[16]

I have been in search of the one who builds the house of this body, I kept on wandering for many births without stopping, but again and again, I was born in sorrow. O householder! You have been seen, now you cannot build a new house because all the links have been broken, the ridge pole has shattered.

[14] *Pāli-English Dictionary*, David Rhys, page no 778
[15] *Manual of the Abhidhamma,* Narada Thera, page no. 23
[16] *Dhammapada*, Kausalyayan Bhadant Anand, page no.31

The *Citta* is completely free from all the fetters, craving has destroyed and attained the stage of *Nibbāna*.

Jāti in *Pāli* refers to birth, signifying the repeated cycle of being born in *Saṁsāra* (the cycle of birth and death) based on one's *Kamma* (actions). This cycle results in rebirth across various forms, such as *Manussa Loka* (human beings), *Deva* (deities), *Brahma*, or *Tirañca* (animals), among others. The Buddha described thirty-one planes of existence, categorized into four *Citta Bhūmi* (realms of consciousness), which are determined by the state of one's *Citta* (mind). These realms include *Kāmāvacara Citta Bhūmi* (sensuous), *Rūpāvacara Citta Bhūmi* (fine-material), *Arūpāvacara Citta Bhūmi* (immaterial), and *Lokuttara* (supramundane).

The *Saṁsāra*, encompassing these thirty-one planes, binds every *Puggala* (individual). Only an *Ariya Puggala* (noble individual) can eliminate the deep-rooted *Saṅkhāra* (mental formations) and achieve liberation from *Saṁsāra*. The *Lokiya Citta Bhūmi*—comprising the sensuous, fine-material, and immaterial realms—governs *Saṁsāra*. Ordinary individuals, known as *Putthujana Puggala* (worldlings), remain trapped in this cycle, driven by desires, reborn, and subject to *Dukkha* (suffering). The term *Dukkha* reflects the oppressive nature of arising and ceasing phenomena. Clinging to the five aggregates (*Pañcakkhandha*)—form, sensation, perception, mental formations, and consciousness—defines suffering. The Buddha explained in the First Noble Truth that suffering can be summarized as *Saṅkhitena pañcupādānakkhandhā dukkha* (In brief, clinging to the five aggregates is suffering). These aggregates, like an ever-flowing river, continually arise and disappear.

Theravāda Buddhism identifies seven distinct types of suffering:

- ***Dukkha-Dukkha* (Ordinary suffering):** This includes *Kāyika-Dukkha* (bodily pain) and *Cetasika-Dukkha* (mental pain), representing the physical and mental discomfort all beings experience in life.[17]

[17] *The Essence of Visuddhimagga*, Vol-II, Mon Dr. Mehm Min, page no.115

- ***Vipariṇāma Dukkha*** **(Suffering in change):** This type of suffering arises from the transient nature of pleasurable experiences, such as *Kāyika Sukkha* (bodily pleasant feelings) and *Somanassa* (mental pleasant feelings).[18]

- ***Saṅkhāra Dukkha*** **(Suffering due to formations):** This encompasses all *Upekkhā Vedanā* (neutral feelings) of body and mind, along with the fifty-five types of *Citta* (consciousness), the remaining fifty *Cetasika* (mental factors), and the physical forms (*Rūpa*) present in the three *Loka* (realms).[19]

- ***Paṭicchana Dukkha*** **(Concealed suffering):** Hidden forms of suffering, such as toothaches, earaches, or emotional distress caused by lust or hatred, fall under this category. These forms of suffering are not immediately apparent and are revealed only through investigation.

- ***Apaṭicchana Dukkha*** **(Exposed suffering):** This refers to obvious suffering that is evident without inquiry, such as injuries caused by beatings, cuts, or other forms of physical harm. This is also called *Pakata Dukkha-Dukkha* (evident suffering).[20]

- ***Pariyāya Dukkha*** **(Indirect suffering):** This type of suffering begins at birth. The formation of mind and matter (*Nāma-Rūpa*) lays the foundation for physical and mental afflictions, making them a source of suffering in some form or another.[21]

- ***Nippariyāya Dukkha*** **(Direct suffering):** This is synonymous with *Dukkha-Dukkha* (ordinary suffering) and represents suffering in its most direct and explicit form.[22]

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[18] *The Essence of Visuddhimagga*, Vol-II, Mon Dr. Mehm Min, page no.115
[19] *Ibid*, page no.116
[20] *The Path of Purification*, Bhikkhu Ṇāṇamoli, page no.511
[21] *Ibid*, page no.511
[22] *Ibid*, page no.511

1.2 Three kinds of *Vattas* (Rounds) belong to *Puggala*

'Sandhāvissaṁ anibbisaṁ' refers to perpetual wandering or running away, meaning that every *Puggala* (individual) across the thirty-one planes of existence neither knows the truth of their life nor seeks to understand it, perceiving the world through a veil of ignorance. To alleviate their sorrow, they seek external assistance. They make numerous efforts to achieve contentment, but after a brief period of happiness, they fall back into attachment. Consequently, they remain bound in the cycle of birth and death. Existence is comprised of three rounds or cycles, known in *Pāli* as *Vaṭṭa*.[23]These three rounds are:

- *Kilesā-Vaṭṭa* (defilement round),
- *Kamma-Vaṭṭa* (action round), and
- *Vipāka-Vaṭṭa* (resultant round).

The second *Ariya Sacca* (Noble Truth) is *Dukkha Samudaya* (the cause of suffering), which consists of twelve links and is known as *Paṭiccasamuppāda* (Dependent Origination). These twelve factors are:

1. *Avijjā* (ignorance),
2. *Saṅkhārā* (mental formations),
3. *Viññāṇa* (rebirth consciousness),
4. *Nāma-Rūpa* (mind-matter),
5. *Saḷāyatana* (six bases),
6. *Phassa* (contact),

[23] *The Essence of Visuddhimagga*, Vol-II, Mon Dr. Mehm Min, page no.118

7. *Vedanā* (feeling),

8. *Taṇhā* (craving),

9. *Upādāna* (grasping),

10. *Bhava* (becoming),

11. *Jarā-maraṇa* (aging), and

12. *Maraṇa* (death).

The twelve links of *Paṭiccasamuppāda* are distributed among the three rounds: *Kilesā-Vaṭṭa*, *Kamma-Vaṭṭa*, and *Vipāka-Vaṭṭa*.

1.2.1 *Kilesā-Vaṭṭa* (Round of Defilement): -

The *Pāli* term *Kilesa* denotes defilements because it dirties or torments our minds. The *Avijjā*, *Taṇhā*, and *Upādān* belong to the *Kilesā-Vaṭṭa*.[24] The *Avijjā* is ignorance, it is the cause of mental formation and is known as *Moha*. Due to this ignorance, we are not able to see the *Paramatta Sacca* (real nature) of things. It is like a curtain due to which we are not able to know the reality of objects. It is like a dark dense cloud, which covers the sunlight shining in the sky due to which we cannot see the sun. Similarly, ignorance covers the *Paññā* (light of knowledge due to which we become attached to the perishable things and this world and keep burning in the fire of *Lobha* (greed), *Dosa* (hatred) and *Moha* (attachment) and keep becoming unhappy by taking a dip in this worldly ocean of sorrow.

Taṇhā is craving while *Upādāna* is grasping. It is tough to express the difference between the *Taṇhā* and *Upādāna*. *Taṇhā* refers to the desire and longing to achieve things, positions, or people. *Upādāna* denotes attachment and clinging to beloved objects, people, and oneself. We can understand both of them with an example: when a thief goes to a house with the intention of stealing,

[24] *The Essence of the Visuddhimagga Vol-II*, Tin Mon Dr. Mehm, page no.188.

he wants to steal all the things he sees. His desire to steal everything is called *Taṇhā* (Craving). When a thief steals from a house out of a desire to steal a valuable item, he does not steal the items kept in the house. The thief's attachment to that one item and the desire to steal it is called *Upādāna*.[25] Due to *Avijjā* of previous life, *Puggalas* (living beings) have *Micchā diṭṭi* (wrong view) and attachment to Aṭṭha (things). When *Micchā Diṭṭi* and *Upādāna* turn into strong cravings or clinging beings perform *Kusala Kamma* and *Akusala Kamma* (good or bad deeds), giving rise to *Saṅkhārā* (mental formation) and the *Bhava* (*Kammic* force of becoming).

1.2.2 *Kamma-Vaṭṭha* (Round of *Kammas*): -

The word *Kamma* is a *Pāli* word meaning *Cetanā* (volition). Every *Sattva* (being) with *Cetanā* acts through speech and body. When they perform *Kusala Kamma* (wholesome actions) or *Akusala Kamma* (unwholesome actions), their *Kamma* can influence their current existence and condition the results for the next life in conjunction with *Avijjā* (ignorance). Two links from the *Cakka* (wheel) form the *Kamma-Vaṭṭha* (round of actions): *Saṅkhāra* (mental formations) and *Kamma Bhava* (existential becoming).[26]

Saṅkhāra consists of three types of volition (*Cetanā*):

- *Kusala* (wholesome),
- *Akusala* (unwholesome), and
- *Aneñja* (unshakable),

These volitions create the *Kamma* that produces rebirth. The *Cetanā* associated with the twelve kinds of *Akusala Citta* (unwholesome consciousness), eight kinds of *Sobhana Kusala Citta* (beautiful wholesome consciousness), five kinds of *Rūpāvacara Citta* (fine-material sphere consciousness), and four kinds of *Arūpāvacara Citta* (immaterial sphere consciousness) are collectively known as *Saṅkhāra*.

[25] An analytical study of Dependent-Origination, Mahāsī Sayadaw, page no.55
[26] *Buddha and His Teachings*, Narada Thera, page no.327

The four *Lokuttara Magga Cittas* (supramundane consciousness) are never associated with *Saṅkhāra* (mental formations) because they eradicate the ten *Saṁyojana* (fetters) and ignorance through *Paññā* (wisdom). The *Pañca Khanda* (five aggregates) is the combination of:

1. *Rūpakkhandha* (aggregate of matter),
2. *Vedanākkhandha* (aggregate of sensation),
3. *Saññākkhandha* (aggregate of perception),
4. *Saṅkhārakkhandha* (aggregate of mental formations), and
5. *Viññāṇakkhandha* (aggregate of consciousness).

The aggregates of *Vedanākkhandha*, *Saññākkhandha*, and *Saṅkhārakkhandha* are collectively known as the fifty-two *Cetasika* (mental states).[27] The fifty *Cetasika* is the *Saṅkhāra*. It encompasses both good and bad thoughts, words, and actions. Ignorance-based actions, whether good or harmful, have consequences and can prolong wandering in *Saṁsāra*. Nonetheless, good deeds free of (greed), *Dosa* (hatred), and *Moha* (illusion) are required to cure the ills of life. Thus, the *Buddha* compares his *Dhamma* to a raft used to cross the ocean of life. All the activities of the *Samyaka Sambuddha*, *Pacceka Buddha* and *Arahants* are not considered *Saṅkhāra* as they have destroyed *Avijjā*. The word *Bhava* signifies becoming. When the *Kamma* that is constituted by doing good and bad actions is called *Kamma Bhava* (active Process of becoming). It is conditioned to future birth.

1.1.3 *Vipāka Vaṭṭa* (Round of Resultant): -

The *Pāli* word *Vipāka* refers to something that has matured or ripened. It can be defined in a single word as 'Result'. This word is only used for *Citta* and *Cetasika*. The properties of the *Rūpa* belong to *Kammas* and its result.

[27] *Practical Insight Meditation*, Mahasi Sayadaw, page no.52

So, the properties of the *Rūpa* are not called *Vipāka*. The *Vipāka Vaṭṭha* consists of the eight links of the *Paṭiccasamuppāda*. These are *Upapatti-Bhava* (the passive process of becoming), *Viññāṇa* (consciousness), *Nāma-Rupa* (mind-matter), *Saḷāyatana* (six-bases), *Phassa* (contact), *Vedanā* (feeling), *Jāti* (birth), and *Jarā-Maraṇa* (ageing and death).

The *Upapatti-Bhava* explained as the all *Kusala* and *Akusala Kamma* which condition the different planes of existence, known as the passive process of becoming. The function of *Upapatti-Bhava* is to make become and proximate cause is *Taṇhā*.[28] The *Viññāṇa* refers to *Paṭisaṇdi Cittas* which is of nineteen types mentioned in the *Abhidhamma*.[29] These are two *Ahetuka Vipāka Santīraṇa Citta* (rootless resultant consciousness) from *Kāmāvacara Citta Bhūmi*, eight *Sobhana Vipāka Citta* from *Kāmāvacara Citta Bhūmi*, five *Vipāka Citta* from *Rūpāvacara Citta Bhūmi* and four *Vipāka Citta* from *Arūpāvacara Citta Bhūmi*. The word *Viññāṇa* encompasses all thirty-two *Vipāka Citta* (all *Lokiya* resulting consciousness) experienced throughout one's lifespan. The thirty-two *Vipāka Citta* are as follows *Ahetuka Akusala Vipāka Citta*, eight *Ahetuka Kusala Vipāka Citta*, eight *Sobhana Vipāka Citta*, five *Rūpāvacara Vipāka Citta*, and four *Arūpāvacara Vipāka*. The combination of this relinking consciousness with the sperm and ovum cells of the parents forms the foetus in the womb of the mother. In this consciousness are latent all the past impressions, characteristics, and tendencies of that particular life-flux of a *Puggala* (individual). There are nine kinds of *Upapattibhava*, *Kāmabhava*, *Rūpabhava*, *Arūpabhava*, *Saññābhava*, *Asaññābhava*, *Nevasaññānāsaññābhava*, *Ekvokārabhava*, *Catuvokārabhava*, *Pañcavokārabhava*.[30]

Nāma-Rūpa arises according to planes of existence or *Citta Bhūmi* which depends upon the *Puggala*. The *Nāma* is a combination of *Citta* and *Cetasika*, here *Nāma* means three aggregates of *Vedanā*, *Saññā* and *Saṅkhāra* and these arise with *Paṭisaṇdi Cittas* (At the first moment of life continuum).

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[28] *The Essence of the Visuddhimagga, Vol-II*, Tin Mon Dr. Mehm, page no.178
[29] *Ibid*, page no.156
[30] *Ibid*, page no.179

Only *Nāma* is produced by birth in *Arūpāvacara Citta Bhūmi* (*Brahmaloka*). The *Rūpa* is the formation of four *Mahābhūta* (four great elements) and twenty-four *Upādārūpa* (derived). The *Asaññā Sattva* from *Rūpāvacara loka* is the formation of only *Rūpa*, not *Nāma*. The *Khanda* (Aggregate) of *Nāma-Rūpa* arises in *Kāmāvacra Loka* and *Rūpāvacra Loka*. *Saḷāyatana* means sixfold bases, these are *Cakkāyatana* (eye-base), *Sotāyatana* (ear-base), *Ghānāyatan* (nose-base), *Jivhāyatana*(tongue-base), *Kāyātana* (body-base) and *Manāyatana* (mind-base or thirty-two *Lokiya Vipāka Citta*). The first five *Āyatanas*, known as *Pañcāyatna*, work as the *Dvāra* (door) and *Vatthu* (sense base). The *Manāyatana* is also called *Saatthāyatana* which includes nineteen *Bhavaṅga Citta*.[31]

Phassa is defined as the arising of contact when the *Saḷāyatana* (sense-bases) come into contact with their respective *Ārammana* (sense objects), resulting in the arising of the thirty-two *Vipāka Citta* (resultant consciousness). This interaction is called *Phassa*. For instance:

- When the *Cakkhu* (eye) contacts *Rūpa* (visible objects), *Cakkhu Viññāṇa* (eye consciousness) arises.
- When *Sadda* (sounds) contacts the *Sota* (ear), *Sota Viññāṇa* (ear consciousness) arises.
- When *Gandha* (odors) strikes the *Ghānā* (nose), *Ghānā Viññāṇa* (nose consciousness) arises.
- When *Rasa* (taste) contacts the *Jivhā* (tongue), *Jivhā Viññāṇa* (tongue consciousness) arises.
- When *Phoṭṭhabba* (tangible objects) contact the *Kāyā* (body), *Kāyā Viññāṇa* (body consciousness) arises.
- When *Manāyatana* (mind-base) contacts *Dhammāyatana* (mental objects), *Mano Viññāṇa* (mind consciousness) arises.

[31] *Processes of Consciousness and Matter*, Revata Dhamma, page no.24

Vedanā refers to the feelings experienced when the sense-bases come into contact with their objects.[32] It is *Vedanā* that experiences the desirable and undesirable results of *Kusala* (wholesome) and *Akusala* (unwholesome) actions performed in this or past lives. The *Pakiṇṇaka* chapter of the *Abhidhammattha Saṅgho* describes the five kinds of *Vedanā*:

1. *Sukha* (pleasant feeling)
2. *Dukkha* (painful feeling)
3. *Somanassa* (joyful mental feeling)
4. *Domanassa* (sorrowful mental feeling)
5. *Upekkhā* or *Asukhaṁ-Adukkhaṁ* (neutral feeling)

Jāti is a *Pāli* word that stands for "birth," which refers to the appearance of *Khandhānaṁ pātubhavo* (psychophysical phenomena). It is defined in the *Mahāsati Paṭṭhāna Sutta* as follows: "*Yā tesaṁ tesaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho, ayaṁ vuccati bhikkhave Jāti.*"[33] Oh monks, those each being belonging to the particular category of being, being born, after having maturated faculties of body and being born, being inside a womb, being born other than inside of a womb, manifestation of *Khanda*, manifestation of internal bases, monks, this is called the *Jāti*. According to the teachings of the *Buddha,* each *Puggala* takes *Jāti* based on their *Vipāka* of *Kamma* by the four processes. These are *Aṇḍaja* (egg-born being), *Jaḷabuja* (womb-born being), *Saṁsedaja* (moisture-born being), and *Opapātika* (spontaneous beings).

[32] *The Analytical of Study of Dependent-Origination* (*Paṭicca-Samuppāda*) *in Perspective of the Conditional Relations* (*Paṭṭhāna*), Sayadaw Nandamālābhivaṃsa, page no.225
[33] *Mahāsatipaṭṭhāna Sutta* (The Great Discourses on Establishing of Awareness), Goenka S.N., page no.48

Jarā-maraṇṁ are aging and death. The words of *Buddha* for *Jarā* in *Dukkha Sacca* "*Yā tesaṁ tesaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko, idaṁ vuccati bhikkhave Jarā*."[34] It means whatever old age, decrepitude, brokenness, greying, wrinkling, decline of life force, weakening of the faculties of the various beings in this or that group beings. Monks are called death.

"*Yā tesaṁ tesaṁ satthānaṁ tamhā tamhā sattanikāyā cuti cavantā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṁ vuccati bhikkhave Maraṇaṁ*."[35] It is defined as decreasing, passing away, breaking up, vanishing, dying, death, the end of time, the breaking up of aggregates, the casting off of the body, and the interruption of the life capabilities of the numerous beings in this or that group. Monks are known as 'the death.'

1.3 Analysis of Twelve Kinds of *Puggala*

All the *Puggala* is classified into twelve kinds. These divisions are based on *Citta Bhūmi*. The four types of *Citta Bhūmi* are *Kāmāvacara Citta Bhūmi* (Sense consciousness realm), *Rūpāvacara Citta Bhūmi* (Fine material realm), *Arūpāvacara Citta Bhūmi* (Immaterial Consciousness realm) and *Lokuttara Citta Bhūmi* (Supramundane Consciousness realm). These are *Duggati Ahetuka Puggala*, *Sugati Ahetuka Puggala*, *Dvihetuka Puggala*, *Tihetuka Putthujana*, *Sotāpatti-maggaṭṭha*, *Sotāpatti-phalaṭṭha*, *Sakdāgāmi maggaṭṭha*, *Sakadāgāmi-phalaṭṭha*, *Anāgāmi maggaṭṭha*, *Anāgāmi-phalaṭṭha*, *Arahatta maggaṭṭha*, and *Arahatta-phalaṭṭha*.[36] This division can be divided into *Putujjana* and Ariya *Puggala*. The *Puthujjana* express the state of the being, which means the *Puthujjana* is an ordinary being or unenlightened being. A *Sattva* who is trapped in the cycle of rebirth and bound with *Saṅsāra* is known as *Putthujjana*.

[34] *Mahāsatipaṭṭhāna Sutta* (The Great Discourses on Establishing of Awareness), Goenka S.N., page no.48
[35] *Ibid*, page no. 48
[36] *Handbook of the Abhidhamma*, *Vol-II*, Sīlānanda U, page no.137

1.3.1 *Duggati Puggala*

The *Pāli* term *Duggati* translates to "unhappy destination."[37] A *Duggati Puggala* refers to beings who are reborn in the *Kāmāvacara Citta Bhūmi* (the sensuous plane) but in an unfavourable realm known as the *Apāyā Loka*, which is devoid of happiness. There are four *Apāyā Bhūmi* (unhappy planes): *Niraya* (hell), *Tiracchāna-yoni* (animal realm), *Pettivisaya* (realm of hungry ghosts), and *Asurakāya* (the realm of demons). During the cycle of existence, when the *Paṭisaṇdhi Citta* (rebirth-linking consciousness) of a being arises as *Upekkhasahagataṁ Santiraṇa Citta* (equanimous investigating consciousness) from an *Ahetuka Akusala Vipāka Citta* (rootless unwholesome resultant consciousness), the being's destination is unfavorable, leading to rebirth in one of the four *Apāyā Bhūmi*. Beings in these realms lack the roots of *Alobha* (non-greed), *Adosa* (non-hate), and *Amoha* (non-delusion). In these planes, *Kusala Cittas* (wholesome states of consciousness) do not arise. The term *Apāyā* is derived from *Apa* (devoid of) and *Aya* (happiness), signifying a state without happiness.[38]

Niraya, the lowest of the *Duggati* planes,[39] is derived from *Ni* (negative or devoid) and *Aya* (happiness). In this realm, beings experience constant suffering (*Dukkha*) without any opportunity for happiness. Beings are reborn in *Niraya* as a result of actions like killing another being out of *Paṭigha* (aversion) and unwise intentions. The second plane, *Tiracchāna-yoni*, refers to the animal realm, which includes beings like dogs, cats, mosquitoes, ants, and other animals. These beings are also considered *Duggati Puggala*. *Pettivisaya* is the realm of *Petas* (hungry ghosts), beings who constantly suffer from hunger and thirst. *Asurakāya*, another kind of *Peta*, refers to demons and is divided into two types: good and bad. While some *Asuras* may experience occasional moments of happiness, others are characterized as enemies of the *Devas* (celestial beings), as mentioned in the *Dhajjaga Sutta*.

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[37] *Buddhist Dictionary, Manual of Buddhist Term and Doctrine*, Nyanatiloka, page no.110
[38] A *Manual of the Abhidhamma* (*Abhidhammatha Saṃgha*), Narada Thera, page no.269
[39] *Buddhist Dictionary, Manual of Buddhist Terms & Doctrine*, Nyanatiloka, page no.206

These realms reflect the consequences of unwholesome actions and the absence of virtuous mental roots.

1.3.2 *Sugati Ahetuka Puggala*

The *Sugati* means good destination. These beings take rebirth with *Paṭisaṅdhi Citta* of *Upekkhasahagataṁ Santirana* from *Ahetuka Kusala Vipāka Citta*. They are found in *Manussa Loka* and the minor *Loka* (realm) of *Deva*. *Puggala* in *Sugati* Planes takes birth without the roots of *Alobha*, *Adosa* and *Amoha*. *Sugati* planes are divided into two planes. "The first one is *Sugati Ahetuka Manussa Puggala*. They have very weak *Kusala Citta*. So are born blind, dumb, deaf, and idiotic. Some *Puggalas* are born sexless; some as hermaphrodites. Another *Puggala* of *Sugati Ahetuka Deities*. They take rebirth in *Deva Loka* without power and worthy dwellings."[40] They always seek shelter near the *Vimāna* (mansion) of higher Devas such as *Bhumma Devas* or *Rukkha Devas*. These *Puggalas* never get good and filling food. They survive on food thrown by others. Despite being born in the planes of *Catthumahārājika Deva*, they lead a painful life.

1.3.3 *Dvihetuka Puggala*

The *Dvihetuka* is a *Pāli* word that is made of two words. "*Dvi* means two and *Hetu* refers to root."[41] When the *Citta* is associated with two roots is known as *Dvihetuka*, and these *Hetus* are *Alobha* (non-greed) and *Adosa* (non-hatred). All *Ñāṇavippayutta* from *Kāmāvacara Sobhana Citta* are *Dvihetuka Citta*. When a being is born with *Alobh*a and *Adosa Citta* roots, it is called *Dvihetuka Puggala*. It means at the first moment of life the *Paṭisaṅdhi Citta* is associated with *Ñāṇavippayutta*. The *Dvihetuka Puggalas* belong to *Sugati Bhūmi* and take birth as *Manussa* (human) and *Deva* (deities). In their previous births, these beings did good deeds, but they did them without *Amoha* (wisdom). Even if good work was done with *Amoha* (knowledge), it was done with a weak intention of consciousness.

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[40] *Abhidhamma in Daily Life*, Jankābivaṁsa, page no. 246
[41] *Handbook of the Abhidhamma Vol.II*, Sīlānanda U, page no.97

For example, a man donates to the *Bhikkhu Saṅgha*, then after donating, the consciousness arises in his mind that I have donated too much and after donating, he regrets it. Even if he donates, he does not do it with wisdom. It means his mind is associated with *Micchā Diṭṭhi*, he doesn't believe in *Kamma* and its *Vipāka* (result). His mind is not associated with *Kammassakata-ñāṅa*. "The *Kammassakata-ñāṅa* is *Sammā Diṭṭhi* is the belief in and understanding of *Kamma Niyāma*."[42] Due to this, their next birth will be with the roots of *Alobha* and *Adosa*, not with *Amoha* (knowledge).

When they are born with *Alobha* and *Adosa* mind, they cannot achieve *Jhāna* or *Nibbāna* in this life; but they can practice meditation and conduct good actions with the *Amoha* (knowledge) in this birth, allowing them to have the next birth with roots of *Alobha*, *Adosa* and *Amoha* and they can attain *Jhānas*, *Magga* and *Nibbāna*.[43] *Kusala Kamma* refers to the ongoing practice of *Dāna* (charity), *Sīla* (morality), *Vīriya* (efforts), *Sati* (Mindfulness), *Samādhi* (concentration), and *Vipassanā Bhāvanā*, which should be done with *Amoha* (knowledge) rather than *Avijjā* (ignorance). These are called the *Punya Dhamma*. These do not belong to *Bramha Loka* of *Rūpāvacara Citta Bhūmi* and *Arūpāvacara Citta Bhūmi* because both are *Jhānica Citta Bhūmi*.

1.3.4 *Tihetuka Puthujjana Puggala*

Tihetuka Puthujjana Puggala refers to a category of individuals who possess *Tihetuka Citta*—a consciousness associated with three wholesome roots: *Alobha* (non-greed), *Adosa* (non-hatred), and *Amoha* (non-delusion). The term *Tihetuka* is a combination of *Ti* (three) and *Hetu* (roots). These individuals are divided into two categories: *Tihetuka Puthujjana* (ordinary individuals) and *Tihetuka Ariya Puggala* (noble individuals).[44] When consciousness is accompanied by the three roots of *Alobha*, *Adosa*, and *Amoha*, it is called *Tihetuka Citta*, which is always *Ñāṇasampayutta Citta* (associated with wisdom).

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[42] *Abhidhamma in Daily Life*, Janakābivaṁsa, page no. 161
[43] *Ibid*, page no. 247
[44] *Buddha Abhidhamma*, *Ultimate Science*, Mon Dr. Mehm Min, page no.72

Of the eighty-nine types of consciousness, fifty-nine are classified as *Tihetuka Citta*. These include twenty-four *Sobhana Cittas* from the *Kāmāvacara Citta Bhūmi* (sensuous plane), fifteen from the *Rūpāvacara Citta Bhūmi* (fine-material plane), twelve from the *Arūpāvacara Citta Bhūmi* (immaterial plane), and eight from the *Lokuttara Citta Bhūmi* (supramundane plane).

The *Paṭisaṅdhi Citta* (rebirth-linking consciousness) of a *Tihetuka Puggala* is accompanied by the three wholesome roots, ensuring that they are reborn in the *Manussa Loka* (human realm), *Deva Loka* (heavenly realm), or *Brahma Loka* (higher celestial planes). These individuals are characterized by their intelligence, quick learning, and ability to understand concepts easily. In this very life, they have the potential to attain *Jhāna* (meditative absorption) and *Nibbāna* (liberation) through meditation. Sentient beings who perform virtuous deeds with *Kammassakata-ñāṇa* (wisdom regarding the law of *Kamma*) are born with *Tihetuka Citta*. For example, when an individual practices charity with a *Vipassanā* perspective, reflecting on the nature of material things as *Anicca* (impermanent), *Dukkha* (unsatisfactory), and *Anattā* (selfless), they transcend attachment. Such individuals, when donating, often share the merit of their good deeds with their parents, teachers, and all sentient beings. They deeply believe in the benefits of charity and the practice of sharing merits. This constitutes *Kusala Kamma* (wholesome actions) performed with *Kammassakata-ñāṇa*, leading to further progress on the path of liberation.

1.3.5 *Sotāpatti Maggaṭṭha Puggala*

Sotāpatti Maggaṭṭha Puggala refers to an individual who attains the *Sotāpatti Magga* (Path of Stream-Entry). The term *Sota* means “stream” and is used metaphorically to represent the *Ariyo Aṭṭhaṅgiko Maggo* (Noble Eightfold Path). These eight factors—right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration—are collectively referred to as *Sota*, or the stream leading to liberation. The word *Sotāpatti* is derived from three components: *Sota* (stream), *Ā* (first), and *Patti* (reaching or arriving).

Thus, *Sotāpatti* signifies "reaching the stream of the *Ariya* Path for the first time."[45] A *Sotāpatti Maggaṭṭha Puggala* is an individual who, by entering this stream, begins to eradicate defilements and breaks free from three *Saṁyojana* (fetters):

1. *Sakkāya Diṭṭhi* (self-illusion): The mistaken belief in a permanent self or identity.

2. *Sīlabbata Parāmāsa* (adherence to rites and rituals): The attachment to mere practices and rituals as a means to liberation.

3. *Vicikicchā* (doubt): Uncertainty or doubt regarding the Buddha, the *Dhamma*, and the *Saṅgha*.

At the moment of *Sotāpatti*, the *Magga Citta* (path-consciousness) arises and works to destroy and eradicate all *Kilesa* (defilements), *Āsava* (mental influxes), and *Saṁyojana* (fetters).[46] An individual who has reached this stage is called *Maggaṭṭha* (one who has attained the Path). This marks a significant step toward liberation and guarantees that the individual will not be reborn in the lower realms (*Apāyā Loka*).

1.3.6 *Sotāpatti Phalaṭṭha Puggala*

Once the three types of *Saṁyojan* (lower fetters) are destroyed, immediately *Sotāpatti Phalaṭṭha* come. *Sotāpanna* refers to a person from *Sotāpatti-Phala*, which occurs directly after *Sotāpatti Magga.* From the time he attains the stage of *Sotāpanna Phala* till he attains the next *Magga* of *Sakadāgāmi*, he is called *Sotapanna Phalaṭṭha Puggala*. '*Sotapanna*' refers to a person from the moment of Phala following *Sotāpatti-Magga* until he reaches the next stage.[47] It is mentioned in the *Aṭṭhakathā*, a *Sotāpanna Puggala* never breaks *Pañca Sīla* (five precepts).

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[45] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no.67
[46] *Handbook of the Abhidhamma*, *Vol.I*, Sīlānanda U, page no.94
[47] *Ibid*, page no.98

It has been mentioned in the *Abhidhammatha Saṅgho* "*Ettha pana sotāpattimaggaṁ bhāvetavā diṭṭivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti*."[48] When a person enters the Noble Path for the first time and destroys *Sakkāya Diṭṭhi* (Self-illusion), *Sīlabbata Parāmāsa* (adherence to habits, rituals and practice) and *Vicikicchā* (doubts), he attains the state of *Sotāpanna*. He will not be born in the *Apāya* (lower world). At most, he will be born seven times in this *Bhava Chakka* (cycle of existence) and will attain *Nibbāna*. There are three kinds of the *Sotāpanna Puggala*. They are the following-

1.3.6.1 *Sattakkhattuparama Sotāpanna*

The *Sotāpanna Puggala* takes birth a maximum of seven times in the *Manussa Loka* and *Deva Loka* (Celestial world). He will attain the state of *Arahatta* in the seventh birth.[49]

1.3.6.2 *Kolaṁkola-Sotāpanna*

One who takes rebirth in blissful *Kāmāvacara Loka* for two to six existences. He or she can be two, three, four, five and six rebirths. The word '*Kola*' stands for family, so going from one family to another. They will be born into a wealthy family, whether in the world of humans or *Devas*. They will not be born into an impoverished family.[50]

1.3.6.3 *Ekavījī-Sotāpanna*

This *Puggala* will be reborn only once, and he will become an *Arahata*. He will not take birth two or more times.[51] Whenever a person who has attained *Sotāpanna* is born in the world of *Manussa* (humans) or *Deva* (deities), they always follow the *Paṅca Sīla* (five principles).

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[48] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no. 358
[49] *Ibid*, page no.359
[50] *Ibid*, page no.359
[51] *Designation of Human Types* (*Puggala Paññātti*), Charan Bimala Charana, page no.8

They can get married and have children and can live with their families. They have immense faith in the *Tiratan* (*Buddha*, *Dhamma*, and *Saṅgha*) and refrain from doing any wrong actions.

1.3.7 *Sakadāgāmī Maggaṭṭha Puggala*

The term *Sakadāgāmī* is derived from two words: *Saka*, meaning "once," and *Āgāmī*, meaning "one who comes."[52] A *Sakadāgāmī* is a *Puggala* (individual) who is destined to return to the *Manussa Loka* (human realm) only once more before attaining *Nibbāna* (liberation). The attainment of the *Sakadāgāmī Magga* (Once-Returner Path) weakens two significant defilements: *Kāmacchanda* (sense-desire) and *Vyāpāda* (ill will), though they are not completely eradicated. These defilements, present in a gross form, are significantly reduced in intensity but not entirely uprooted. The *Sakadāgāmī* is thus referred to as a "once-returner-path-person," signifying their minimal remaining attachment to the cycle of rebirth and their progress toward ultimate liberation.

1.3.8 *Sakadāgāmī Phalaṭṭha Puggala*

When the two *Saṁyojana* are destroyed by the *Magga Citta*, the *Sakadāgāmī Phala* immediately arises. There is little *Kāmacchanda* (desire) and *Vyāpāda* present in this *Puggala*. He develops *Vipassanā Ñāṇa* from *Sammasana-ñāṇa* to *Saṅkharupekkhā- ñāṇa*. A *Sakadāgāmī* person gets angry but it is very mild so that it does not cause any harm to him.

According to *Abhidhammattha Saṅgha* "*Sakadāgamimaggaṁ bhāvetvā rāgadosamohānaṁ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṁ lokaṁ āgantā*."[53].

[52] *Buddhist Dictionary, Manual of Buddhist Terms & Doctrine*, Nyanatiloka, page no.155
[53] The *Essence of Visuddhi Magga*, *Vol-II*, Tin Mon Dr. Mehm, page no.339

By reducing greed, hatred, and ignorance through *Sakadāgāmī Magga* and attaining the *Phala* of *Sakadāgāmī*, one takes birth in this world only once. He is called a once-returner. There are six kinds of *Sakadāgāmī Puggala*.

1.3.8.1 Those *Puggala* who become the *Sakadāgāmī* in the *Manussa Loka*, and then reborn in *Manussa Loka* and become *Arahata* and attain the *Parinibbāna* in *Manussa Loka*.[54]

1.3.8.2 A *Puggala* become the *Sakadāgāmī* in the *Manussa Loka*, takes rebirth in *Deva Loka* and attains *Nibbāna* in *Deva Loka*.[55]

1.3.8.3 A being is born in the world of the *Deva* and achieves the state of *Sakadāgāmī*. After death, he is born in the *Deva Loka*, where he attains *Arahata* and then *Parinibbāna***.**[56]

1.3.8.4 One attains the *Phala* of *Sakadāgāmī* in *Deva Loka*, after death, he takes birth in *Manussa Loka* and attains *Parinibbāna* in *Manussa Loka*.[57]

1.3.8.5 A *Puggala* attain the *Phala* of *Sakadāgāmī* in the *Manussa Loka*, and after being born once in *Deva Loka* passes the full life span in *Deva Loka*. Again, he dies as *Deva* and takes rebirth as *Manussa* and attains *Parinibbāna* in *Manussa Loka*. For this *Puggala* there are two more births.[58]

1.3.8.6 A *Puggala* attain the *Phala* of *Sakadāgāmī* in the *Manussa Loka*, and after being born once in *Manussa Loka* and passes the full life span in *Manussa Loka*. Again, he dies as *Manussa* takes rebirth as *Deva* and attains *Parinibbāna* in *Deva Loka*. For this *Puggala* there are two more births.[59]

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[54] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.361
[55] *Ibid*, page no.361
[56] *Ibid*, page no.361
[57] *Ibid*, page no.361
[58] *Handbook of the Abhidhamma Vol-.I*, Sīlānanda U, page no.398
[59] The *Essence of Visuddhi Magga*, *Vol-II*, Tin Mon Dr. Mehm, page no.340, 341

1.3.9 *Anāgāmī Maggaṭṭha Puggala*

The state of *Anāgāmī* is the third stage of the *Nibbāna*. The word '*An*' comes from the root word of *Pāli* '*na*' which means not and *Āgāmī* translates as 'one who comes back'. *Anāgāmī* does not come back to *Kāmāvacara Loka*.[60] He takes birth in *Bramha Loka*. The *Anāgāmī Maggaṭṭha Puggala* is called a non-returning-path-person. He eliminates the *Kāmarāga* and *Vyāpada* which have remained.

1.3.10 *Anāgāmī Phalaṭṭha Puggala*

When two types of *Saṁyojana* (lower fetters) are completely eradicated, an individual becomes an *Anāgāmī Phalaṭṭha Puggala* (Non-Returner). The three types of *Rāga* (desire or attachment) include *Rāga* for *Kāmāvacara Loka* (sensuous realm), *Rāga* for *Rūpavacara Loka* (fine-material realm), and *Rāga* for *Arūpāvacara Loka* (immaterial realm). An *Anāgāmī* destroys the *Rāga* for sense-objects but retains attachments to the fine-material and immaterial realms. The term *Akuppadhammo* (unshakable state) is often associated with *Anāgāmī* as they have attained the eight *Samāpatties* (meditative attainments) and are on the path to becoming *Khīnāsava* (one who has eradicated all mental defilements).[61] An *Anāgāmī* cannot lead a married life but may live as a layperson, practicing and observing the *Aṭṭha Sīla* (eight precepts). For example, *Sahampati Brahmā*, who requested the Buddha to teach the Dhamma, was an *Anāgāmī* and a layperson. There are five types of *Anāgāmī Puggala*, based on their progression toward liberation:

1.3.10.1 ***Antarā-Parinibbāyī***: A person attains the *Anāgāmī Phala* in the human realm (*Manussa Loka*) and is reborn as a *Bramha* in the *Rūpāvacara Loka*. They achieve the state of *Arahata* (enlightenment) before reaching the midpoint of their lifespan in the *Bramha* world. The term *Antarā* means "in between," and *Parinibbāyī* refers to attaining *Nibbāna* (final liberation) during this intermediate period.[62]

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[60] *Handbook of the Abhidhamma Vol.I*, Sīlānanda U, page no.183
[61] *Designation of Human Types*, Law Bimala Charana, page no.4
[62] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.362

1.3.10.2 *Upahacca-Parinibbāyī*: This person attains the *Anāgāmī* stage in the human world and, after death, is reborn in the Brahma world. They become an *Arahata* and reach *Parinibbāna* either at the midpoint of their life or just before death in the Brahma world. The term *Upahacca* means "at the brink" or "on the verge."[63]

1.3.10.3 *Asaṅkhāra-Parinibbāyī*: This individual attains the *Anāgāmī* state and does not need to exert great effort (*Asaṅkhāra*— "not making effort") to become an *Arahata*. Their progress to liberation is smooth and effortless.

1.3.10.4 *Sasaṅkhāra-Parinibbāyī*: This person becomes an *Anāgāmī* and is reborn as a Brahmā. However, they need to make significant effort (*Vīriya*) to attain *Arahata*. The term *Sasaṅkhāra* translates as "with effort."[64]

1.3.10.5 *Akaniṭṭha-Parinibbāyī*: An individual who becomes an *Anāgāmī* in the human realm is reborn in the Brahma world after death. If they pass away in one Brahma world, they are reborn in another Brahma realm. This cycle continues until they reach *Akaniṭṭha* (the highest Brahma world). Upon reaching *Akaniṭṭha*, they attain the state of *Arahata*.[65]

1.3.11 *Arahata Maggaṭṭha Puggala*

The *Arahata* is a *Puggala* who has destroyed all *Kilesa* (mental defilements) and *Saṁyojana* (fetters). The term is derived from two words: *'Ari'*, meaning enemy, and *'Han'*, meaning to kill. A person who kills their enemy is called an *Arahata*. In this context, the enemy is not a person or an animal but all mental defilements that bind the *Puggala* to *Saṁsāra* (the cycle of existence). The *Magga Citta* of an *Arahata* eliminates and eradicates all such enemies. An *Arahata* destroys the five *Saṁyojana* or upper fetters: *Rūparāga* (desire for fine-material existence), *Arūparāga* (desire for immaterial existence), *Māna* (conceit), *Uddhacca* (restlessness), and *Avijjā* (ignorance).

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[63] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.362
[64] *Ibid*, page no.362
[65] *Ibid*, page no.362

Additionally, the *Arahata* eradicates the four *Āsava*, which include *Kāmāsava* (attachment to sense-objects), *Bhavāsava* (attachment to existence), *Diṭṭhāsava* (wrong views), and *Avijjāsava* (ignorance). The *Āsavas* encompass three *Cetasikas* (mental states): *Lobha* (greed), *Diṭṭhi* (wrong view), and *Moha* (delusion).[66]

1.3.12 *Arahata Phalaṭṭha Puggala*

When the five types of *Saṁyojana* (upper fetters) are destroyed, the *Arahata Phalaṭṭha* immediately arises. *Arahata* refers to a person who attains *Arahata-Phala* immediately after experiencing a moment of *Arahata-Magga*. Such a person is called *Asekha* because they no longer require training. This indicates that they have reached the highest stage of *Nibbāna*. There are five kinds of *Arahata Puggala*.

1.3.12.1 *Paññāvimutta- Arahata*

When a person destroys his *Kilesa*, *Āsava*, and *Saṁyojana* through *Paññā* (wisdom) and becomes an *Arahata*.[67]

1.3.12.2 *Ubhatobhāgavimutta- Arahata*

The word *Ubhaya* represents the two ways. When a person attains *Nibbāna* in two ways, he is known as *Ubhatobhāgavimutta-Arahata*. He first attained the *Arūpa Jhāna* and then through *Ariya Magga* destroys all mental defilement and becomes an *Arahata*.[68]

1.3.12.3 *Tevijja- Arahata*

A person who first attains the knowledge *Pubbenivā-saññā* (knowledge of previous birth), and *Dibbacakkhuñāṇaṁ* (knowledge of divine-eye) then he becomes the *Arahata*, is called the *Tevijja- Arahata*. *Tevijja* is the formation of

[66] *The Essence of Visuddhimagga*, *Vol-II*, Tin Mon Dr. Mehm, page no.343
[67] *Ibid*, page no.343
[68] *Ibid*, page no.343

two words '*Ti*' means three and '*Vijja*' means knowledge. "An *Arahata* possesses three knowledge as *Pubbenivā-saññā*, *Dibbacakkhuñāṇaṁ* and *Arahataphalañāṇṁ*."[69]

1.3.12.4 *Chalābhiññā- Arahata*

When a person attains the state of *Arahataship* with six *Abhiññā*, they are called a *Chalābhiññā-Arahata*. *Abhiññā* is translated as six supernormal knowledges or supernormal faculties. These are: *Iddhividhā* (various sorts of magical powers, such as flying in the sky or walking on water), *Dibbasota* (Deva-ear, or divine hearing), *Paracetoñāṇaṁ* (the ability to know the thoughts of others), *Pubbenivāsāññā* (knowledge of previous births), *Dibbacakkhu* (divine-eye or clairvoyance), and *Āsavakkhayañāṇaṁ* (knowledge of the destruction of sinful tendencies).[70]

1.3.12.5 *Paṭisambhidhāpatta-Arahata*

A *Paṭisambhidhāpatta-Arahata* is an *Arahata* endowed with the four *Paṭisambhidā Ñāṇa* (analytical knowledges), which include:

1. Understanding the meaning of each word (*Attha-Paṭisambhidā*).
2. Understanding the Pāli text (*Dhamma-Paṭisambhidā*).
3. Understanding the origin of words (*Nirutti-Paṭisambhidā*).
4. Accurately discriminating between the first three areas of knowledge (*Paṭibhāṇa-Paṭisambhidā*).

When the Buddha delivered his sermons, certain individuals among the *Tihetuka Puthujjana Puggala* attained the *Magga* (Path) and *Phala* (Fruition) simply by listening to his teachings.

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[69] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.368
[70] *Designation of Human Types*, Law Bimala Charan, page no.23

The attainment of *Magga* and *Phala* depends on the latent wisdom and perfection accumulated in past lives. Individuals vary in their capacity to attain liberation, categorized as follows:

1. ***Ugghatitaññū Puggala***: These individuals attain *Magga* and *Phala* after hearing a brief explanation of the Buddha's teachings. Their advanced latent wisdom allows them to grasp the essence quickly.
2. ***Vipañcitaññū Puggala***: These individuals require detailed explanations of the Buddha's teachings to attain *Magga* and *Phala*. Their understanding develops from more elaborate guidance.
3. ***Neyya Puggala***: These individuals attain *Magga* and *Phala* through continuous practice and effort after listening to detailed teachings from the Buddha. Their progress depends on sustained dedication to practice.
4. ***Padaparama Puggala***: These individuals, even after listening to detailed teachings and practising diligently, do not attain *Magga* and *Phala* in their current life.[71] However, they achieve them in their subsequent lives due to the cumulative effect of their practice.

The attainment of the four *Maggas* (Paths) and four *Phalas* (Fruitions) of *Nibbāna* depends significantly on the accumulation of *Kusala* (virtuous deeds) in past lives. Among these, the ten *Pāramitas* (perfections) practiced in previous births play the most critical role in determining a sentient being's readiness and capacity to reach the state of *Nibbāna*.

1.4 Origin and destruction of the world

The life cycle of all visible and invisible beings is deeply connected to the cosmos and its governing laws. The universe, with its stars, sun, planets, and satellites, serves as the foundation for life. In the *Aggañña Sutta* and the *Abhidhamma* texts, the Buddha discusses the origins, development, and destruction of the world, as well as the life of living beings.

[71] *The Yogi's Delight*, Aung U Shwe, page no.11

According to Buddhist cosmology, the universe is divided into three types of *Loka*: *Satta Loka* (world of living beings), *Okāsa Loka* (physical universe), and *Saṅkhāra Loka* (world of mental formations).[72] The *Satta Loka* encompasses the thirty-one planes of existence, where twelve types of *Puggalas* (individuals) reside. The term *Satta* refers to beings or individuals and is understood as the combination of *Nāma Khanda* (mental aggregates), *Rūpa Khanda* (material aggregates), and *Nāma-Rūpa Khanda* (mind-body aggregates). The life span of beings in the *Satta Loka* varies based on their plane of existence and their accumulated *Kusala* (wholesome) and *Akusala* (unwholesome) *Kamma*. This world represents a fusion of mental and material phenomena, emphasizing the interdependence of mind and matter.

The *Okāsa Loka* pertains to the physical or material realm. This includes all celestial bodies such as stars, planets, and the physical elements of the universe, as well as natural features like trees, rocks, and rivers. The *Okāsa Loka* arises from *Rūpa* (matter) and represents the inanimate world. The creation, development, and destruction of the material universe occur over vast periods of time in a continuous cycle. Living beings coexist with this physical world, which forms the environment for their existence. The third type of world, *Saṅkhāra Loka*, is associated with mental formations and the ongoing interaction between *Nāma-Rūpa* (mind-matter). This refers to the conditioned nature of the world, encompassing all mundane phenomena within the *Pañcakhandha* (five aggregates) of *Upādāna* (clinging). All beings (*Puggalas*) who are bound by the *Lokiya* (mundane) existence are connected to the *Saṅkhāra Loka*. It represents the continuous cycle of formation and reformation of phenomena, driven by mental and physical processes. These three *Loka—Satta Loka*, *Okāsa Loka*, and *Saṅkhāra Loka*—form the comprehensive structure of existence in Buddhist cosmology, illustrating the interplay between beings, the physical universe, and mental formations.

[72] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no.31.

1.4.1 The Process of Destruction and Evolution of the World

1.4.1.1 Destruction of the world

The Buddhist canon holds that there is an endless number of worlds and that no world is *Nicca* (everlasting). One day, our time on earth will come to an end. This concept aligns partially with findings from the most powerful telescopes, which reveal that new stars are being formed while old ones burn out. The world is destroyed by three causes: fire, water, and wind. When the world is destroyed by fire, it burns up to the first three *Jhāna* planes: *Brahmapārisajja*, *Brahmapurohita*, and *Mahābrahmā*. After the world has been destroyed by fire seven times consecutively, it will be destroyed by water on the eighth occasion, which will destroy everything up to the three second *Jhāna* planes: *Parittābhā*, *Appamāṇābhā*, and *Ābhassara*.[73] The world will be destroyed by the wind on the 64th time when everything up to the three third- *Jhāna* planes will be annihilated after being destroyed in regular cycles seven times by fire and once by water. The third *Jhāna* planes are *Parittasubha*, *Appamāṇasubha*, and *Subhakiṇha*. When the world is destroyed by fire, then two suns start appearing; one rises during the day and one rises during the night. Due to the heat of the sun, the water in the canals will evaporate, and the water streams will dry up. When the third sun rises, the rivers dry up. When the fourth sun rises, seven big lakes dry up. When the fifth sun rises, all the ocean water evaporates, and the oceans also dry up. The sixth sun also dries up the remaining vapour and moisture when it rises.

When the seventh sun rises a thousand worlds are incinerated. “Massive flames ascend to the plane of the first three *Paṭhama Jhāna Bramhas*, consuming all mountains, including *Himavanta*, *Meru*, and others, as well as the jewel mansions perched on their summits. Everything has burned to ashes. Only then will the planet die completely.”[74]

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[73] *Handbook of the Abhidhamma*, *Vol.II*, Sīlānanda U, page no.201
[74] *Abhidhamma in Daily life*, Nanadmālābivaṁsa, page no.273

Three upper *Jhāna Brahma* worlds are annihilated as water destroys the mortal world, and three additional upper *Jhāna Brahma* worlds are annihilated as air destroys the corporeal world. There are four segments or periods in the life cycle of a world: the disintegrating, destroying, evolving, and static periods. When the destruction of the world begins, the process continues not for one day, one year, or even a hundred years, but for countless years. The term *Kappa* is used in Buddhism to denote this time period. There are three kinds of *Kappa*: *Mahā Kappa*, *Asaṅkheyya Kappa*, and *Antara Kappa*. *Antara Kappa* is translated as Interim Kappa.[75] During this period, the age of humans increases from ten years to *Asaṅkheyya* (countless) years and then decreases back to ten years. The term *Antara Kappa* refers to this cyclical increase and decrease in human lifespan. At present, the average human age is around eighty years. Over time, this will gradually reduce to fifty years, forty years, and eventually ten years. After reaching ten years, the age will again begin to increase. One complete up-and-down cycle is called an *Antara Kappa*.

One *Asaṅkheyya Kappa* is composed of sixty-four *Antara Kappas*, while one *Mahā Kappa* consists of four *Asaṅkheyya Kappas*. The world continues to burn throughout these sixty-four *Kappas*, similar to how a house on fire may burn for several days. The destruction of the world persists for this extensive duration. During the destruction of the world, virtuous beings take refuge in *Brahma Loka*. A thousand years before the destruction of the world by fire, the *Lokapāla Devas* residing in *Devaloka* become aware of the impending destruction through their divine powers. They then inform other beings of this event. Those who heed this warning begin performing virtuous deeds such as donating, observing *Sīla* (precepts), meditating, and so on. Due to their good deeds and by attaining *Jhānas*, they are reborn in *Brahma Loka* and become *Brahmas*. Thus, all beings, except those who hold *Niyata Micchā Diṭṭī* (fixed wrong view), reach *Brahma Loka* at least once.

[75] *Hand Book of the Abhidhamma Vol.-II*, Sīlānanda U, page no.143

However, beings with *Niyata Micchā Diṭṭī*, or those who are destined to suffer the consequences of their bad deeds in *Niraya Loka* (hell world), are sent to other hells within the universe to endure their karmic consequences.

1.4.1.2 Process of Evolution of the World

After the destruction of the world, the process of re-development begins, known as the evolving period. World-creation rain begins to fall when the time is ripe. Initially, the rain falls as a drizzle, but it gradually intensifies into larger raindrops until the drops become as large as houses and mountains. At this time, the world is entirely submerged in water, and darkness prevails everywhere. The water fills the space from the hell world to the *Brahma* world. During this period, neither the Moon nor the Sun nor any small or large constellations are visible. It is impossible to distinguish between night and day.[76] The seasons are indiscernible, and there is no distinction between men and women. The higher celestial abodes that were burned during the destruction are gradually restored once the floodwaters subside, a process that can take several years. The formation of mountains, hills, valleys, rivers, creeks, and plains begins when the water level recedes enough to allow for human habitation.

During this growth phase, most beings who have passed away in the *Abhassara Brahma* world are reborn in this world. These beings are mind-made, self-luminous, and capable of moving through the air. They subsist on delight, appearing beautiful and remaining so for a long time.

After a long period, a savoury earth spreads across the oceans where these beings dwell. It resembles the skin that forms over boiling milk as it cools, and it possesses various colours, odours, and flavours. It is described as having the colour of superb ghee or butter and tasting as delightful as pure wild honey. This creamy upper crust gradually hardens and forms rocks. The mass of the earth that forms is 240,000 *Yojanas* thick.

[76] *Abhidhamma in Daily life*, Janakābivaṁsa, page no.274

The body of water in which this earth floats is 480,000 *Yojanas* deep.[77] When three universes collide, there exists a space where the *Lokantarika Hell* resides. In this space, neither the rays of the Sun nor the Moon can reach, and complete darkness reigns. Those who insult and mock noble and virtuous people are reborn here as *Peta* (ghosts) or *Asuras*, suffering from hunger in this infernal realm. Mistaking one another for food, they attempt to bite each other, only to fall into freezing water and perish. "Standing at a height of 100,000 *Yojanas*, Mount Meru is the centre of the universe. Only its upper half is visible, as the lower half is submerged in water. The frigid river *Sida* meanders around it. Half as high as Meru, Mount *Yugandhara* is situated beyond *Sida*. Beyond this river stands Mount *Isadhara*, with another *Sida* winding around it. Similarly, seven *Sidas* and seven mountains stand together."[78]

The *Catumahārājika Devas* inhabit the from half of Mount *Meru* to the base of Mount *Meru*. The sun, moon, stars and planets are situated in this celestial plane. *Tāvatiṁsa* realm is situated at top of the Mount *Meru*.[79] The king of *Devas* is *Sakka* lives in the city of *Sudassana* which is located in the *Tāvatiṁsa* realm. The four higher realms of Devas *Yāma*, *Tusita*, *Nimmānarati*, and *Parinimmitavasavatti* are situated in space, independent of the Earth. All the higher planes of the *Rūpa Bramhas* and *Arūpa Bramhas* are placed in the space.

Human beings live on the Earth. After becoming the abode of humans, *Devas* and *Brahmas*, the time comes for some *Brahmas* to end their life span. After their death, some *Brahmas* are born in the lower *Brahma* world, some in the *Deva* world and some in the *Manussa Loka* (human world). According to Pali literature, the age of *Brahma* is innumerable times the age of humans. The age of *Brahma* is measured in terms of *Kalpas*.

[77] *Abhidhamma in Daily life*, Janakābivaṁsa, page no.274
[78] *Ibid*, page no.276
[79] *Handbook of the Abhidhamma, Vol-II*, U Sīlānanda, page no.129

In the *Aggañña Sutta* of *Digha Nikaya*, *Buddha* says to *Vāseṭṭha* that "*Hoti kho so*, *Vāseṭṭha*, *samyo yaṁ kadāci karahaci, dīghassa addhuno acchyena ayaṁ loko vivaṭṭti vivaṭṭamāne loke yebhuyyena sttā ābhassarakāya*, *cavitvā itthattaṁ āgacchanti*. *Tedha honti mnomayā pītibhakkhā sayampabhā antalikkhacharā subhaṭṭhāyino chiraṁ dīghamaddhānaṁ tiṭṭhanti*.[80] When the world is created, then after the completion of the age of some *Brahmas* of *Abhassara Brahma Loka*, they will take birth on the earth and they will roam here living with *Pīti*. This means that due to their deeds, they will be born directly, just like *Devas* are born, they will not be born from a woman's womb.

After a long period, the savoury earth spread across the waters where those beings dwelt. It resembled the skin that forms over boiling milk as it cools. It was infused with colour, fragrance, and flavour. It had the colour of beautiful ghee or butter and tasted delightful, like raw wild honey. An avaricious being said, "I say, what can this be?" and tasted the savoury earth with its finger. As a result, it developed a craving for the flavour and a yearning for more. Other beings, taking their cue from that one, also tasted the substance with their fingers. They too became enamoured with the taste, and a desire developed. They began breaking off chunks of the substance with their hands to eat it. As a consequence, they lost their self-luminous radiance. When their own light vanished, the Sun and Moon appeared, night and day became distinct, months and fortnights emerged, and the year and its seasons came into being. In this way, the world transformed once more.

For a long time, those beings continued feasting on the flavourful earth, consuming it and drawing nourishment from it. As they did so, their bodies became coarser, and their appearances began to differ. Some beings became attractive, while others turned ugly. The attractive beings despised the others, saying, "We are more attractive than they are." Because of their growing haughtiness and vanity over their appearance, the savoury earth disappeared.

[80] *Dīghanikāyapāli-Pāthikavaggo*, Śāstrī Swāmī Dwārikādās, page no.655

They gathered around and wept, exclaiming, “Oh, that flavour! Oh, that taste!” Consequently, when people today exclaim, “Oh, that flavour!” upon receiving something delightful, they are unknowingly repeating an ancient proverb. After the savoury earth vanished, a mushroom-like fungus appeared. It had a pleasant colour, fragrance, and flavour. It was the colour of exquisite ghee or butter and was extremely sweet, like pure wild honey. The beings began eating the fungus, and this continued for a long time. However, they over-exploited the mushroom, and greed among them kept increasing. Eventually, the mushrooms also became extinct after a long period.

Afterward, creepers emerged, springing up like bamboo, and they too were incredibly sweet, like unadulterated wild honey. The beings began feeding on these creepers. As they continued consuming them, their bodies grew coarser, and their appearances became even more distinct. Their arrogance increased, and eventually, the creepers also disappeared. They lamented, “Unfortunately, our creepers are gone! What have we lost?” When asked why they were sad, people would respond, “Oh, what have we lost!” unknowingly repeating an ancient proverb. After the creepers disappeared, rice began to appear in open spaces. This rice was free of powder and husks, aromatic, and clean-grained.

1.4.1.2.1 Beginning of the difference between men and women

The food they ate for supper in the evening had regrown and was ready for breakfast the following morning. There was no evidence of reaping in the evening. These beings began feeding on this rice, which lasted for a long time. Over time, their bodies became coarser, resulting in even more noticeable differences in appearance. Females developed female sexual organs, while males developed male organs. Women became overly attracted to men, and men to women. Their obsessive attention to one another ignited passion, causing their bodies to burn with lust. Eventually, they engaged in sexual activity driven by this fire of lust. Due to public shame and fear stemming from excessive indulgence in sexual activity, they refrained from entering the village for one or two months. However, when their obsession with sexual intercourse grew stronger, they built houses to shield themselves from public shame.

1.4.1.2.2 Rise of different classes – *Khattiya* (*Mahā Sammata*, *Rājā*), *Brahmina* (*Jhāyaka*), *Ajjhāyaka*, *Vessa*, *Suddha*, *Samaṇa*

A greedy and lazy person began storing his food, *Sāli* rice, which naturally grew in the morning, to have enough for both meals at once. Observing his actions, others started imitating him and began storing their food as well. Once these creatures started storing rice and living off it, husk powder and husk began to cover the grains. Where rice was harvested, it no longer grew back, leaving the cut area visible, and the rice sprouted in distinct clusters. The paddy fields were now divided, and regret set in among them. Over time, human sins began to increase. Discord grew among these people, and they divided the *Sāli* rice paddy fields among themselves. However, some greedy individuals, while protecting their own fields, also began stealing paddy from others' fields.

When caught stealing, they were warned not to commit the crime of theft. At first, they agreed, but due to greed, they repeatedly committed the same act. This led to them being beaten, yet they continued stealing. Eventually, they all gathered in one place to discuss the situation. They noted that punishable crimes like theft, false speech, and gossip had increased among them. They decided to choose a person from among themselves who would correct their condemnable actions, inspire them to do good deeds, and punish wrongdoers. They unanimously chose the most beautiful, attractive, and influential person to help maintain discipline and punish wrongdoers. In return, everyone agreed to give him one-sixth of the rice grown in their fields.

Because he was chosen by everyone's consent, he was given the title *"Mahājanasammato ti,"* and thus came to be known as *"Mahā Sammata."* Since he became the ruler of all the paddy fields, he was also addressed as *"Khattiyo"* (Lord of the Fields). Furthermore, because he kept others happy through the discipline of *Dhamma,* he received a third title, *"Rājā"* (King).[81]

[81] *Dīghanikāyapāli-Pāthikavaggo*, Śāstrī Swāmī Dwārikādās, page no.656

As evil deeds such as theft, lying, punishment, and banishment increased, some beings decided to renounce these actions. *"Pāpake akusale dhamme vāhenti ti, Brāmhānā,"* meaning, "Those who renounce external unwholesome and evil actions like theft and slander," were addressed as Brahmins. They began living in *Parṇakuṭi* (leaf huts) in forests. These Brahmins would collect food from nearby villages in the morning and evening and meditate in their huts. Because of their meditative practices, they came to be known as *"Jhāyakā"* (meditators), which became their second title.

Over time, some of these *Jhāyakā* could no longer meditate. They abandoned meditation and moved near villages, where they began composing scriptures. *"Na dānime jhāyanti ti Ajjhāyakā,"* meaning, "They no longer meditate," earned them the third title, *Ajjhāyaka.* Though initially considered a low distinction, this title later became highly esteemed. Some beings paired off and took up various trades. *"Methunaṁ dhammaṁ samādāya visukammante payojenti ti, Vessā,"* meaning "Those who embraced different trades," came to be known as *Vessa* (merchants). Others engaged in hunting. "*Luddācārā Khūddācārā ti, Suddhā,*" meaning "Those who live by the chase," became known as *Suddha.* This marked the beginning of the Sudra class, as they were considered base due to their livelihood. Any sentient being from the *Khattiya*, *Brahmina*, Vaishya, or Sudra class could leave their home and become a *Samaṇa.* The *Samaṇa Mandal* was thus formed by individuals from all four classes.

1.4.1.2.3 The primary cause of the ageing decline in *Manussa Loka*

The *Cakkavatti Sutta* of the *Dīghanikāya* lists the primary causes of the dwindling human lifespan. As the sins committed by humans increase, their lifespan decreases, and their appearance begins to deteriorate. Poverty and robbery rise in kingdoms where the king is irresponsible toward the people and does not rule according to the *Dhamma*. The use of illicit firearms and ammunition rises alongside theft, and people begin killing one another out of greed. Consequently, the lifespan and beauty of humans begin to decline.

When the lifespan of humans was forty thousand years, due to excessive *Adinnadānā* (theft) by men, the lifespan of their offspring reduced to twenty thousand years. When human lifespan reached twenty thousand years, humans started engaging in *Adinnadānā* (theft) and *Pisūnavācā* (gossip), which caused their lifespan to decrease further, from twenty thousand to ten thousand years. At this point, some humans were born with ugliness. These unattractive individuals, falling in love and attraction with beautiful women, began committing *Kāmesumicchācārā* (adultery), which reduced the lifespan of their offspring from ten thousand to five thousand years.

"*Pañcavassasahassāyukesu, bhikkhve, manussesu dve dhmmā vepullamagamaṁsu -pharusāvācā samphappalāpo.*"[82] In humans who lived to be five thousand years old, two vices increased: *Pharusāvacā* (harsh speech) and *Samphappalāpa* (frivolous speech). As a result, the lifespan of the offspring of these individuals decreased to two thousand five hundred years, and in others, to two thousand years. When the lifespan of humans reached two thousand five hundred years, two disorders became prevalent: unreasonable greed and excessive violence. This further reduced the lifespan of their offspring to one thousand years, and their beauty began to diminish. As wrong views became more widespread, the lifespan of humans decreased further, from one thousand years to five hundred years. In humans with a lifespan of five hundred years, three bad qualities increased: *Adhammarāga* (attachment to unrighteousness), *Visamalobha* (excessive greed), and *Micchādhamma* (false doctrines). These vices caused an increase in sinful actions by body and speech, reducing their offspring's lifespan to two hundred or two hundred and fifty years, and their appearance became less attractive.

[82] *Dīghanikāya-Pāthika Vagga*, Śāstrī Swāmī Dwārikādās, page no.641

"*Aḍḍhateyyavassasatāyukesu, bhikkhve, manussesu ime dhammā vepullamagaṁsu-amtteyyatā, apetteyyatā, asāmaññatā, abramhaññatā, na kule jeṭṭhāpacāyitā.*"[83]

In humans with a lifespan of two hundred and fifty years, five evils became widespread: lack of respect for one's mother, lack of respect for one's father, lack of reverence for *Samaṇas* (ascetics), lack of respect for *Brahmins*, and lack of respect for elders. As bad qualities within humans increase day by day, sinful acts committed through mind, body, and speech become more prevalent, causing the human lifespan to decrease year by year. Eventually, a time will come when the lifespan of humans will be reduced to just ten years. At that point, women as young as five years old will become eligible for marriage, and the flavours of ghee, butter, molasses, sesame oil, and salt will disappear entirely.[84]

"No account will be taken of mother or aunt, mother's sister-in-law, teacher's wife, one's father's wives, and so on among those of a ten-year life-span; all will be promiscuous in the world like goats and sheep, fowl and pigs, dogs and jackals." During this period, intense animosity, hatred, and rage will dominate. Conflicts will arise between mothers and children, fathers and children, brothers and sisters, and there will even be hatred toward the animals hunted for food. There will be a "sword interval" lasting seven days for individuals with a lifespan of ten years. During this time, people will mistake one another for feral animals. They will suddenly find themselves holding sharp swords and, believing they are facing dangerous animals, will use these weapons to kill each other.

[83] *Dīghanikāya-Pāthika Vagga*, Śāstrī Swāmī Dwārikādās, page no.642
[84] Ibid, page no.643

1.4.1.2.4 Human lifetime growing by good acts

Some beings, feeling the need for safety and peace, will think, “Let us avoid killing or being killed by anyone. Let us create shelters such as grassy thickets, jungle hideouts, tree clusters, impassable rivers, and inaccessible mountains. We will sustain ourselves on forest fruits and roots.” They will do this for seven days. Once the danger has passed, they will emerge from hiding and celebrate together.

When human beings reach an age where lifespans are as short as ten years, some will reflect: “Due to the rise of sinful and harmful actions among us, humanity is nearing extinction. Let us practice good deeds to reverse this decline.” As a result of these good deeds, their children will begin to live longer, from ten to twenty years, and become more beautiful. During this time, the ten *Akusala Kamma Paths* (unwholesome actions) will be eradicated, and people will begin following the ten *Kusala Kamma Paths* (wholesome actions). Observing that life improves with virtuous deeds rather than sinful ones, they will collectively resolve to abandon stealing, lying, gossip, idle talk, undue greed, and violence.

Additionally, they will renounce the three *Akusala Dhammas*: *Adhammarāgaṁ* (attachment to incest), *Visamalobhaṁ* (excessive greed), and *Micchādhammaṁ* (wrong views). They will show respect and honor towards their parents, monks, and elders, committing to practice *Kusala Dhamma* (wholesome qualities). By adhering to these *Kusala Dhammas*, human longevity and beauty will continue to improve. Sons of twenty-year-old fathers will live to be forty, and sons of forty-year-old fathers will live to be eighty. Over time, human lifespans will extend from forty thousand years to eighty thousand years. In these times, girls will marry at the age of five hundred when lifespans reach eighty thousand years. Furthermore, people will only know of three diseases: old age, fasting, and greed. They will live prosperous, content, and happy lives.

This chapter highlights why the *Samyak Sambuddha* is the greatest among all *Puggalas*. A *Bodhisattva* must perfect the ten *Pāramī* (perfections), ten *Upapāramī* (higher perfections), and ten *Paramattha Pāramī* (ultimate perfections) over four lakh and one infinite *Kappa* (aeons) to fully enlighten and guide *Puthujana Puggala* (ordinary beings). The eight primary traits required to become a *Bodhisattva* are explained in detail. The attributes and wisdom of the Buddha are immeasurable. Only the Buddha possesses the ability to truly comprehend sentient beings and the nature of their suffering. Through his unparalleled wisdom, the Buddha revealed the cause of the recurring cycle of birth and death that all living beings endure. The Buddha taught that all beings suffer due to their actions, which perpetuate the cycle of life. Every being is caught in a web of attachment, sin, greed, and *Avijjā* (ignorance). The Buddha referred to this web of ignorance as *Vaṭṭa* (the cycle of existence). All suffering arises from the actions performed by body, speech, and mind. In the *Aggañña Sutta*, the Buddha describes how gods *Devas* lost their powers and became humans, driven by their desires.

This transformation gave rise to vices like attachment, hatred, and greed. The third chapter explores *Kamma* (actions) and the underlying principles governing it. It elaborates on the different types of *Puggalas* (individuals), their existence, and the causes of their eventual extinction.



Chapter - 2

Two Paramattha Sacca and Citta Niyāma Belong to individual

CHAPTER -2
TWO *PARMATTHA SACCA* AND *CITTA NIYĀMA* BELONG TO *PUGGALA*

Paramattha Sacca is the ultimate reality of all *Sattavas* (living beings) and the material world. The Buddha expounded *Paramattha Sacca* in the *Abhidhamma* and preached it to celestial beings in *Tāvatiṁsa Loka*. The four ultimate realities are *Citta* (consciousness), *Cetasika* (mental factors), *Rūpa* (matter), and *Nibbāna* (liberation). To understand *Citta Niyāma* and *Kamma Niyāma*, one must have knowledge of *Citta*, *Cetasika*, and *Rūpa*.

The life of a *Puggala* (person) is said to reside in the thirty-one realms of Buddhist cosmology. These beings are bound to *Saṁsāra* (the cycle of birth and death) by their past and present *Kamma*. These thirty-one planes are associated with the twenty-four *Rūpas* (matter), the eighty-nine *Citta* (types of consciousness), and the fifty-two *Cetasika* (mental factors). In this chapter, two of the four ultimate realities are described, along with an introduction to *Vīthi* (the mental process).

2.1 Definition of *Citta* and its Classification

2.1.1 *Definition* and meaning of the *Citta*

Citta is derived from the root word of *Pāli*, '*Citi*', which means to know or cognise.[85]It is defined as the awareness of the object. The meaning of knowing here is only bare awareness of the things, the *Citta* does not know whether the thing is good, bad, right or wrong, it only knows the things. Whether anything or a person is right, wrong, good or bad is known by the *Cetasika* and not by the *Citta*. This has been explained with an example in *Aṭṭhakathās*. Pure water has no colour. As soon as a blue colour is added to it, the colour of the water becomes blue. By adding a yellow colour, the colour of water becomes yellow.

[85] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikku, page no.27

Whatever colour we add to water, the water becomes that colour. Similarly, the *Citta* is like pure water which knows only objects. Through *Cetasika*, things are identified as good, bad, right, wrong, etc., and it is like colour.

The commentator in the commentaries has defined the *Citta* in three different ways, these are, as an agent, as an instrument or as an activity. As an agent "*Ārammaṇa cintetīti cittaṁ, vijānātīti attho*"[86] means the *Citta* knows all the objects or thinking of the objects. The *Ārammaṇa* is a *Pāli* word which means objects, these objects are related to six senses. The six senses are *Cakkhu* (eyes), *Sota* (ears), *Ghāna* (nose), *Jivhā* (tongue), *Kāyā*, and *Mana*. The objects of thses six senses are *Rūpa* (form), *Sadda* (sound), *Gandha* (smell), *Rasa* (taste), *Phoṭṭabbā* (tangible object) and *Dhamma*. The *Cintetīti* refers to thinking and *Vijānātī* stands for only bare awareness through *Viññāṇa*. This means that an object can only be fully understood through *Viññāṇa* (consciousness), not through *Saññā* (perception) or *Paññā* (wisdom). Any object can be known in three ways: *Saññā*, *Viññāṇa*, and *Paññā*. *Saññā* is limited to the simple perception of an object, such as recognizing it as blue or yellow. It is incapable of comprehending the *Aniccā* (impermanence), *Dukkha* (suffering), or *Anattā* (selflessness) of objects. *Saññā* (perception) of things can sometimes be true and sometimes false. For example, in dim light, perceiving a rope as a snake is a false perception.

Though *Viññāṇa* (consciousness) can identify objects as blue or yellow and understand their *Aniccā* (impermanence), *Dukkha* (suffering), and *Anattā* (selflessness), it is incapable of going deeper to understand the *Cattāri Ariya Saccas* (Four Noble Truths). *Paññā* is aware of the blue or yellow colour of objects as well as their impermanence, suffering, and selflessness, but it is also capable of knowing higher and higher truths until it reaches the realization of the Noble Truths. In the text *Visuddhi Magga*, an example has been given to explain the difference between *Saññā*, *Viññāṇa* and *Paññā*.

[86] *Abhidhammatthasaṅgho*, Tripāṭhī Rāmaśaṅkar, page no.11

There is a small child, a common man from the village and a jeweller. There was a coin lying on the road. When a child sees that coin, he only knows the size and colour of the coin, he does not know its value. When an ordinary villager sees the coin, he recognizes its shape, colour, and value. Whenever a jeweller sees the same coin, apart from its size, colour and value, he also knows whether it is a real or fake coin and along with this, he also gets information about the metal of which the coin is made. The knowledge of a child has been compared to a *Saññā*, that of a village guy to *Viññāṇa*, and that of a jeweller to *Paññā*.

Another definition is based on an instrument "*Etena cintentīti cittaṁ*" [87]means *Citta* is that through which *Cetasika* knows things. The mind works like an instrument for the *Cetasika* (mental states). In the first chapter of *Yamaka Vagga* of *Dhammapada*, *Tathāgata* said "*Manopubbaṅgamā dhammā manoseṭṭha manomaya*"[88] *Citta* is the forerunner of all *Dhamma*. *Cetasika Dhamma* arises with the *Citta*, considering the same *Ālambana* as the basis on which the *Citta* arises. The third is basically by way of mere activity, "*Cintanamattaṁ cittaṁ*"[89] meaning that it is just happening. This indicates that *Citta* is aware of the object.

In the *Abhidhamma*, the terms *Citta*, *Ceta*, *Cittuppāda*, *Nāma*, *Mana*, and *Viññāṇa* are used interchangeably. Therefore, no distinction is made between mind and consciousness from the perspective of the *Abhidhamma*. *Nāma* (mind) is used when a *Puggala* is divided into two components: *Nāma* and *Rūpa*. *Viññāṇa* is used when it is categorized as part of the *Paṅcakkhandha* (five aggregates). *Citta* specifically refers to the eighty-nine or one hundred twenty-one kinds of *Citta*.

[87] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no.27
[88] *Ibid*, page no.27
[89] *Ibid*, page no.27

Aggamahāpaṇḍita Ledi Sayadaw, in his book *Manuals of the Dhamma*, states: "*Citta* means the faculty of investigating an *Ārammaṇa* (object), the faculty of taking possession of an object, the faculty of knowing an object, or the faculty of being conscious of an object." All *Citta* are categorized into eighty-nine or one hundred twenty-one types.

2.1.2 Classification of the *Cittas*

Citta is classified in the *Dhammasaṅganī* based on its *Jāti* (nature) as *Kusala* (wholesome), *Akusala* (unwholesome), or *Abyākata* (indeterminate). *Bhūmibheda* divides *Citta* into four categories: *Kāmāvacaracitta* (Sense-sphere consciousness), *Rūpāvacaracitta* (Fine material-sphere consciousness), *Arūpāvacaracitta* (Immaterial-sphere consciousness), and *Lokuttaracitta* (Supramundane consciousness).

2.1.2.1 *Kāmāvacaracitta Bhūmi* (Sense-sphere consciousness)

The word *Kāmāvacara* is derived from two words *Kāma* and *Avacara*.[90] *Kāma* refers to subjective sensual cravings or sensuous objects, *Rūpa* (form), *Sadda* (sound), *Gandha* (odour), *Rasa* (taste), and *Phoṭṭaba* (contact). The term "*Kāma*" relates to eleven various types of *Loka* (planes) of sentient existence, including the four stages of *Apāya* (misery), *Manussaloka* (human world), and the six realms of *Deva*. The term "*Avacara*" stands for wandering or roaming. When the mind keeps wandering among the six *Indriyas* (senses) and their *Ālambana* (objects) and *Kāmā* (desires), then this is the *Kāmāvacara Citta Bhūmi* of the *Citta*.

Fifty-four kinds of *Kāmāvacara Citta*

There are twelve *Akusala Citta*, eighteen *Ahetuka Citta*, eight *Kusala Citta*, eight *Vipāka Citta*, and eight *Kiriya Citta* within the *Kāmavacara Citta*.

[90] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page no.105

2.1.2.1.1 *Akusala Citta* (Unwholesome consciousness): -

Akusala Citta is defined as when the *Citta* is associated with *Lobha* (greed), *Dosa* (hatred), and *Moha* (delusion). It is divided into *Lobhamūla Citta*-eight, *Dosamūla Citta*-two, and *Mohamūla Citta*-two.[91]

2.1.2.1.1.1 *Lobhamūla Citta*-8

1. *Somannassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*.

2. *Somannassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*.

3 *Somannassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*.

4. *Somannassasahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ*.

5. *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*.

6. *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*.

7. *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*.

8. *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ*.

The first *Lobhamūla Citta* is *Somannassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*. The *Pāli* word *Somanassa* is derived from the two words '*Su*' which means pleasant and '*Manas*' means mind, thus the pleasant state of the mind. It is a mental *Vedanā* (feeling), not *Kāyika Vedanā* (bodily feeling). The Word *Sahagata* is also the combination of two words '*Saha*' stands for together and '*Gata*' means arising. So *Somanssasahagata* is translated as 'arising together with this pleasurable feeling'.[92]

Diṭṭhigata is formed by two words '*Diṭṭhi*' means wrong view, a person who does not believe in the law of *Paṭicca Samuppāda* (Dependent-Origination), *Kammā* and its *Vipāka* (result), *Anicca* (Impermanence), *Dukkha* (suffering) and *Anattā* (selflessness).

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[91] *Buddha Abhidhamma Ultimate Science*, Mon Dr. Mehm Min, page no.37
[92] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page 58

The *Sampayutta* denotes to associated with, so *Diṭṭhigatasampayuttaṁ* is associated with the wrong view. [93]

Asaṅkhārikaṁ means unprompted and is derived from *Saṅkhāra*, which has various meanings. The first meaning is based on *Saṅkhārakhanda* from the *Pañcakhanda* (five aggregates). The fifty *Cetasikas* are referred to as *Saṅkhāra*. Another meaning of *Saṅkhāra*, from *Paṭṭicca Samuppāda* (Dependent Origination), refers to all conditioned phenomena, including all *Nāma-Rūpa* (mind-matter) or *Kamma* formations. All *Saṅkhāras* depend on *Avijjā* (ignorance) and are impermanent.

However, in this context, the meaning of *Saṅkhāra* is effort, inducement, prompting, or encouragement by oneself or by others. The prefix *'A'* means "no," so *Asaṅkhāra* translates as "having no *Saṅkhāra*"—unprompted and spontaneous. The second *Citta* is associated with *Sasaṅkhārikaṁ*, which means "having *Saṅkhāra*"—prompted by self or others. The third *Citta* is disassociated from *Diṭṭhi* (wrong view).

The fifth *Citta* is *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*, here *Upekkhāsahagataṁ* is the feeling of equanimity or impartiality. It is also called *Adukkhasukkhā Vedanā* (neither painful nor pleasant). We can understand the difference between a *Diṭṭhigatasampayuttaṁ* or *diṭṭhigatavippayuttaṁ*, *Asaṅkhārikaṁ* or *Sasaṅkhārikaṁ*, through examples. The example of the first *Citta* is; when a child visits the house of a friend and grabs his toys. That mind of a child is joyful while stealing and does not see it as wrong. He steals without thinking about the implications.

That child does not steal on anyone's advice nor did he come planning to steal the toy in advance. After seeing that toy, he thought of stealing it at that very moment. That child steals with *Somannassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*.

[93] *A Manual of the Abhidhamma*, Nārada Thera, page no.33

When two children, Yash and Kamal, visit the house of a friend and both like the same toy, Yash snatches it with a pleasant state of mind on the advice of his friend Kamal. Yash does not believe in stealing and its result, thus he performs this theft on the recommendation of a friend. This *Citta* is *Somannassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*. The third *Citta* is *Somannassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ* when a child steals with pleasant mental feeling his mind is disassociated with the wrong view. That child believes that stealing is not good and it is a crime. when a child steals with equanimity mental feeling his mind is associated with the wrong view. He is prompted by his friend.

2.1.2.1.1.2 *Dosamūla Citta*-2

1. *Domanassasahagataṁ Patighasampayuttaṁ asaṅkhārikaṁ*.

2. *Domanassasahagataṁ Patighasampayuttaṁ sasaṅkhārikaṁ*.

The *Domanassas* is derived from two words '*Du*' refers to bad and '*Mana*' means mind. So, it is translated as a state of mind is displeasure or bad mind. It is a mental feeling. *Paṭigha* is *Dosa*, and it means "to strike," or "to strike at something," when translated literally. Whenever *Paṭigha* arises the mind is associated with anger.[94]There are moments when your anger comes on its own, unprompted. You may occasionally become irritated when prompted. Thus, two types of awareness exist. When a man kills another person with displeasure feeling a spontaneous fit of rage. This is the first *Dosamūla Citta*. With hatred in mind, one man murders another person after premeditation.

2.1.2.1.1.3 *Mohamūla Citta*-2

1. *Upekkhāsahagataṁ vicikicchāsampayuttaṁ*.

2. Upekkhāsahagataṁ uddhaccasampayuttaṁ.

[94] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bhodi, page no. 36

"*Vickicchā*" is a doubt word. It has two definitions: "being devoid of the remedy consisting of knowledge" and "vexation due to perplexed thinking." The first is irritation brought on by confused thought. This confusion makes it difficult to discern what is true and what is not. You are perplexed. It creates doubt about the Buddha, the *Dhamma*, the *Saṅgha*, the Four Noble Truths, Dependent Origination, the practice, and the way of life. This state is referred to as doubt. *"Uddhacca"* signifies quivering or restlessness regarding a particular matter.[95] That's what it means. "*Uda*" stands for above. "*Dhacca*" signifies quivering or swaying. You are unable to perceive the object well if you are trembling over it.

2.1.2.1.2 *Ahetuka Citta*

The term "*Hetu*" signifies root. There are six roots: three *Kusala* (wholesome) and three *Akusala* (unwholesome). *Alobha* (non-greed), *Adosa* (non-hatred), and *Amoha* (wisdom) are the *Kusala* roots, while *Lobha* (greed), *Dosa* (hatred), and *Moha* (ignorance) are the *Akusala* roots. When *Citta* arises without any of these six roots, it is called *Ahetuka Citta*. These are the outcomes of earlier *Kammas*, whose roots can be found in the past. However, when these *Cittas* emerge, they lack roots themselves and are thus referred to as *Ahetuka*.

The first group is the *Ahetuka Akusala-vipāka Cittas*. The word "*Vipāka*" refers to something that has reached maturity and ripeness; therefore, it denotes a result. This term applies exclusively to *Cittas* and *Cetasikas*. While *Rūpa* (material) characteristics are also results of *Kamma* and caused by *Kamma*, they are not referred to as *Vipāka*. The term *Vipāka* applies only to the resulting *Cittas* and *Cetasikas*. The *Cakkuviññāṇa* (eye-consciousness), *Sotaviññāṇa* (ear-consciousness), *Ghānaviññāṇa* (nose-consciousness), and *Jīvhāviññāṇa* (tongue-consciousness) *Cittas* always arise with a neutral feeling, but *Kāyaviññāṇa* (body-consciousness) arises with *Dukkha* (pain).

[95] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page 67

The term '*Sampaticchana*' denotes receiving or accepting and is accompanied by *Upekkhā* (indifferent sensation). Accepting or receiving consciousness is known as *Sampaticchana*.[96] In this context, 'receiving consciousness' refers to the consciousness that receives the object presented by the sense-door awareness that came before it (eye, ear, nose, etc.). *Santīraṇa* is the word for inquiry, also referred to as 'investigating consciousness.'[97] It investigates the object that the receiving consciousness has already received. This, too, is accompanied by *Upekkhā*. All seven consciousnesses are associated with undesired objects.

The second group *Ahetuka Cittas* are called *Ahetuka Kusala-Vipāka Cittas*. There are eight types of consciousness here. Here, the object is desirable and good. You notice something amazing. You hear a wonderful sound. You detect a pleasant aroma, possibly from perfume. The results of *Kusala* must be good and desirable. Consciousness of the eyes, ears, nose, and tongue is all the same. *Sukhasahagataṁ Kāyaviññāṇa* is the fifth *Citta*, *Sukha* is present here, along with *Kāyaviññāṇa* (body consciousness). When the body contacts something soft, this type of sensation occurs. It's named *Sukha*. It hurts when you hit a rock. That is *Dukkha*. Number seven is *Somanassa-sahagata Santīraṇa*. In *Santīraṇa*, consciousness comes in two forms. The first is accompanied by *Somanassa*. *Upekkhā* accompanies the second.

There are two *Santīranas* here. Thus, there are eight *Ahetuka Kusala-Vipāka,* not seven. When the very desirable object is investigated that time *Somanassasahagataṁ santīraṇa Citta* arises. The *Upekkhāsahagataṁ santīraṇa* rises when the object is desirable.

Cakku-pasāda (eye sensitivity)*, Sota-pasāda* (ear sensitivity)*, Ghāna-pasāda* (nose sensitivity) *Jivhā-pasāda* (tongue sensitivity) and *Kāyā-pasāda* (body sensitivity) are the *Pasāda Rūpa* from *Upādā Rūpa* (Dependent-material).

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[96] *A Manual of the Abhidhamma*, Nārada Thera, page no.47
[97] *Ibid*, page no.47

The translation of *Pasāda-Rūpa* is a ‘sensitive phenomenon.’ In reality, *Pasāda* means clear.[98] Clear material properties are referred to as *Pasāda*. Here, ‘clear’ refers to being perceptive of touch, taste, smell, sound, and sight. They are referred to as sensitivity, sensitive phenomena, or sensitive matter.

The four great elements are fundamental to the *Pasāda Rūpa* (sensitive material qualities). These elements appear together as *Paṭhavi Dhātu* (earth element), *Āpo Dhātu* (water element), *Tejo Dhātu* (fire element), and *Vāyo Dhātu* (air element). Collectively, these are known as the *Mahābhūtas* (primary elements). They are likened to hard formations because of their solid and tangible nature.

The *Upādā Rūpa* (dependent material qualities), which include sensitivities like eye-sensitivity and tongue-sensitivity, are described as soft, similar to cotton balls. These dependent material qualities arise in reliance on the four great primary elements. For this reason, sensitivities such as vision, taste, smell, and hearing are considered "soft" because they are supported by the *Mahābhūtas*.

The same dependency applies to visible objects, sounds, tastes, and smells—they too are dependent on the qualities of the primary elements. These sensitive material qualities resemble the softness of cotton balls and are considered dependent because they cannot exist independently of the *Mahābhūtas*.

In the case of *Kāyā-pasāda* (body-sensitivity), it arises from a combination of three great elements: *Paṭhavi* (earth), *Tejo* (fire), and *Vāyo* (air). The *Āpo Dhātu* (water element) is not part of this combination. These three elements work together to form the sensory experience of touch, which is described as hard in its composition.

[98] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page no.283

When someone sees anything, it is like hitting two balls of cotton together; nothing happens. The influence is not very strong. Thus, there is a constant sense of indifference. Eye sensitivity is the formation of four great elements. This object is visible which is also form of four great elements. Thus, a visible item appears and hits the sensitivity of the eyes. The influence is minimal. This explains the feeling of *Upekkhā* (indifference). No *Somanassa*, *Domanassa*, or anything else exists. Impact occurs when there is touch or physical sensibility. It is therefore powerful. There is Sukha when it is desired. There is *Dukkha* when it is not wanted. For this reason, depending on the object's quality, body consciousness is accompanied by either *Sukha* or *Dukkha*. Seeing and the others are comparable to placing a cotton ball on an anvil and then hitting it with another cotton ball. Touching is analogous to striking a ball of cotton with another hard object while it is on the anvil. This explains why *Upekkhā* is accompanied by awareness of the tongue, ears, nose, and eyes. Pain or pleasure may accompany body-consciousness, depending on the quality of the object.

2.1.2.1.2.1 ***Ahetuka Akusala Vipāka Citta***

1. *Upekkhāsahagataṁ cakkuviññāṇa*

2. *Upekkhāsahagataṁ sotaviññāṇa*

3. *Upekkhāsahagataṁ ghānaviññāṇa*

4. *Upekkhāsahagataṁ jīvhāviññāṇa*

5. *Dukkhasahagataṁ kāyaviññāṇa*

6. *Upekkhāsahagataṁ saṁpaṭicchanaṁ*

7. *Upekkhāsahagataṁ santīraṇa*

2.1.2.1.2.2. *Ahetuka Kusala Vipāka Citta*

1. *Upekkhāsahagataṁ cakkuviññāṇa*

2. *Upekkhāsahagataṁ sotaviññāṇa*

3. *Upekkhāsahagataṁ ghānaviññāṇa*

4. *Upekkhāsahagataṁ jīvhāviññāṇa*

5. *Sukhasahagataṁ kāyaviññāṇa*

6. *Upekkhāsahagataṁ saṁpaṭicchanaṁ*

7. *Somanassasahagataṁ santīraṇa*

8. *Upekkhāsahagataṁ santīraṇa*

The last group of three consciousnesses is called the *Ahetuka Kriyā Citta.* The word '*Kiriyā*' means 'functional.' This implies the appearance or disappearance of an object or taking the object as it is. It is devoid of *Kāmmic* power. It is not also an effect of *Kamma*. They go by *Kiriya* for that reason. There is no useful translation for the term '*Kiriya*.' They appear then vanish leaving no trace of the *Kāmmic* energy behind.[99] They are neither *Kamma* in and of themselves nor the products of any *Kamma.* Their nature is neutral and refer to them as *Kiriya*. It is compared to roasted seeds which do not have the ability to germinate.

Pañcadvāravajjana refers to the "five-door adverting consciousness." [100]This is the type of consciousness that arises when the continuous flow of *Bhavaṅga* (life-continuum consciousness) is interrupted. It occurs when an object impacts one of the five sense doors: *Cakkhu* (eye), *Sota* (ear), *Ghāna* (nose), *Jivhā* (tongue), or *Kāyā* (body). Consciousness arises through these five doors, directing attention to the respective sensory input.

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[99] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page 94
[100] *Buddhist Dictionary*, *Manual of Buddhist Terms & Doctrines*, page no.230

Manodvārāvajjana, on the other hand, is translated as "mind-door adverting."[101] Unlike the five physical sense doors, it refers to the *Bhavaṅga*, which serves as the mind-door. *Manodvārāvajja* (mind-door adverting consciousness) performs two roles depending on the process: in the five-sense-door cognitive process, it functions to determine the nature of the object, while in the mind-door process, it directs the mind toward the object. Thus, it serves both as a determining and directing consciousness. These processes are accompanied by *Upekkhā* (neutral feelings), reflecting their indifferent nature.

Hasituppāda is a compound of *Hasita* ("smile") and *Uppāda* ("arising" or "generation"). [102]It refers to the consciousness that causes a smile to arise, known as *Hasituppāda Citta*. This particular type of consciousness is exclusive to *Arahatas* (enlightened beings), including the Buddha and *Pacceka Buddhas* (solitary Buddhas). Only these beings experience *Hasituppāda Citta*, which is characterized as a smile-inducing consciousness that arises uniquely in their mental processes.

2.1.2.1.2.3 *Ahehuka kiriya Citta*-3

1. *Upekkhāsahagataṁ Paṅcadvāravajjhana*

2. *Upekkhāsahagataṁ Manodvāravajjana*

3. *Somanassasahagataṁ manodvāravajjana*

2.1.2.1.3 *Sobhana Citta*-24

Sobhana means beautiful. The term 'beautiful' includes three good roots. There are six roots: three *Kusala* roots and three *Akusala* roots. *Sobhana* refers to *Citta* arises with a *Kusala* (wholesome) root. That means *Alobha* (no greed), *Adosa* (no hatred), and Amoha (no delusions). Non-greed translates to generosity, non-hatred to loving-kindness, and non-delusion to wisdom.

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[101] *Buddhist Dictionary*, *Manual of Buddhist Terms & Doctrines*, page no.123
[102] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page no.95

Cittas that include any of these three roots are referred to as *Sobhana*. There are twenty-four kinds of *Sobhana Citta* in the *Kāmāvacara* realm *Kusala*, *Vipāka* and *Kiriyā*.

Kusala is a combination of the words '*Ku*', and '*Sala*', or '*Kusa*' and '*La*'.[103] When '*Ku*' and '*Sala*' are combined, '*Ku*' translates to '*Akusala*', which refers to nasty and vile behaviour. '*Sala*' denotes shaking or destruction. The term '*Kusala*' refers to the destruction of negative mental states. These are called *Kusala*. This is one interpretation of the word '*Kusala*'. The term is broken into '*Ku*' and '*Sala*'. '*Ku*' denotes despicable or disgusting.[104] This signifies *Akusala*. '*Sala*' means to shake. To shake is to demolish. *Kusala* refers to mental conditions that disrupt or eliminate negative thoughts. The second meaning is based on the word's division into '*Kusa*' and '*La*'. In this context, '*Kusa*' refers to *Akusala*. '*La*' means to cut. States that cut the '*Kusa*' (*Akusala*) are named *Kusala*.[105] The term '*Kusa*' refers to *Akusala*, which denotes evil. They are called '*Kusa*' due to their negative impact on people's thoughts. *Kusala* refers to those who cut or chop off '*Kusas*'. Another interpretation is based on the divide between '*Kusa*' and '*La*'. '*Kusa*' refers to a type of grass, such as sawgrass. This grass has two sharp edges. Handle saw-grass cautiously to avoid cutting your hand.

The *Kusala* states cut like sawgrass. it may cut the hand in two places. Anyone can be cut along either edge. The *Kusala* state divides unwholesome states into two categories: those that have already emerged and those that have yet to emerge.

That which comprehends reality is called *Ñāṇa*. In this context, *Amoha* refers to knowledge, reason, or wisdom. It is *Yathāsabhāvaṁ* which means knowledge comprehends of things as they are and is a *Cetasika*. *Moha*, which means ignorance, delusion, or foolishness, is opposed by this.

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[103] *Manual of the Abhidhamma*, Narada Thera, page no.36
[104] *Ibid*, page no.35
[105] *Ibid*, page no.36

2.1.2.1.3.1 *Kāmavacara Kusala Citta*-8

1**.** *Somannassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

2. *Somannassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

3. Somannassasahagataṁ *ñāṇavippayuttaṁ asaṅkhārikaṁ*

4. *Somannassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*

5**.** *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

6. *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

7. *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ*

8. *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*

2.1.2.1.3.2 *Kāmāvacara Vipāka Citta*-8

1**.** *Somannassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

2. *Somannassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

3. Somannassasahagataṁ *ñāṇavippayuttaṁ asaṅkhārikaṁ*

4. *Somannassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*

5**.** *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

6. *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

7. *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ*

8. *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*

2.1.2.1.3.3 *Kāmāvacara Kiriyā Citta*-8

1. *Somannassasahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

2. *Somannassasahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

3. Somannassasahagataṁ *ñāṇavippayuttaṁ asaṅkhārikaṁ*

4. *Somannassasahagataṁ ñāṇavippayuttaṁ sasaṅkhārikaṁ*

5. *Upekkhāsahagataṁ ñāṇasampayuttaṁ asaṅkhārikaṁ*

6. *Upekkhāsahagataṁ ñāṇasampayuttaṁ sasaṅkhārikaṁ*

7. *Upekkhāsahagataṁ ñāṇavippayuttaṁ asaṅkhārikaṁ*

8. *Upekkhāsahagataṁ ñāṇavippayuttaṁ sasaṅkhārika*

2.1.2.2 *Rūpāvacaracitta Bhūmi* (Fine Material Sphere):

The word *Rūpa* means "form," referring to something with shape, colour, or other physical attributes. When the mind begins concentrating on an object, it is called *Rūpāvacara Citta*. This represents a higher stage of the mind, where it becomes concentrated and stable. At this stage, factors of *Jhānas* arise. It consists of fifteen *Cittas*: five *Rūpāvacara Kusala Cittas* (wholesome), five *Rūpāvacara Vipāka Cittas* (resultant), and five *Rūpāvacara Kiriya Cittas* (functional).[106]

The sixteen planes inhabited by *Rūpa Brahmas*—Brahmas with bodies or forms—are referred to as the fine-material sphere. It is important to understand that these types of consciousness arise not only in these realms but also in the human and celestial realms. However, their primary domain of emergence is the fifteen kingdoms of *Rūpāvacara*.

We refer to these *Cittas* as *Jhāna Cittas*. "The word *Jhāna* is not easily translated. The term '*Jhāna*' originates from *Pāli*. *Dhyana* is its *Saṅskrita* equivalent.

[106] *Manual of the Abhidhamma*, Narada Thera, page no.64

It derives from the *Pāli* root '*Jhe*' which means to contemplate and burn."[107] To contemplate is to examine thoroughly and attentively.[108] When an individual gets the *Jhānas*, his mind is stuck to the object. he is closely observing the object. It is stated that *Nivaraṇa* (mental obstacles) are burnt by these *Jhānas* consciousness. These mental obstacles cannot occur while a person is in the condition of *Jhāna*. As contrast to focus, they are supposed to burn up mental obstacles, which are negative states. The *Nivaraṇas* are *Kāmacchanda*, *Vyāpāda*, *Thina-Midda*, *Uddhacca-kukkucca*, and *Vicikicchā*. The five *Rūpāvacara Vipāka Citta* perform the function of the *Paṭisaṅdhi Citta* (rebirth linking consciousness), *Cuti Citta*, *Bhavaṅga Citta* (life continuum consciousness) and *Caṅkamaṇa Citta*. There are sixteen Planes of Existence which is known as *Rūpa Bramhaloka*.

There are five factors of *Jhāna*: *Vittaka* (initial application), *Vicāra* (sustained application), *Pīti* (zest), *Sukha* (happiness), and *Ekaggatā* (one-pointedness). These factors are collectively known as *Jhānāṅga*. The word *'Vitakka'* denotes contemplation. According to the *Abhidhamma*, it refers to a mental component that directs the mind toward the object, brings it to the object, and guides it rather than merely representing thought. This mental component is referred to as *Vitakka*.

In the *Suttas*, *Vitakka* is sometimes used to mean "thought," as seen in the *Vitakkasaṇṭhāna Sutta*, which discusses methods to overcome distracting thoughts. However, in this context, *Vitakka* is a mental component that directs *Citta* (mind or consciousness) toward the object. Without it, the *Citta* finds it difficult to engage with the object effectively. Many *Cittas* must move toward the object, but not all of them require *Vitakka*.

Vicāra, which might be interpreted as a persistent application in this context, is a mental component. *Vitakka* first guides the mind to the object.

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[107] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu page no. 36
[108] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page 124

Vicāra then leaves it there. Thus, the two distinct mental elements *Vitakka* and *Vicāra* are concerned with directing the mind toward its objective and maintaining it there. However, it would appear that *Vicāra* comes after *Vitakka*. However, in real life, they occur simultaneously. They both arise simultaneously here with this *Jhāna* consciousness. *Vicāra* is like a bee buzzing around a flower, while *Vitakka* is like a bee diving for a flower.[109]

Pīti means joy, rapture, happiness, and pleasurable interest. The Commentaries list five different types of *Pīti-Khuddaka* (minor), *Khaṇika* (momentary), *Okkantika* (showering), *Ubbega* (uplifting) and *Pharaṇa* (pervading).[110] *Sukha* comes next. *Sukha* means happiness in translation. Here '*Sukha*' refers to *Somanassa* rather than the *Sukha* found in *Ahetuka Cittas*. *Sukha* here refers to *Somanassa*. In *Vedanā*, '*Somanassa*' signifies. Thus, it is an emotion. This *Sukha* originates from letting go of physical pleasures. Detachment from sensuous pleasures gives rise to this *Sukha*. Therefore, *Nirāmisa-Sukha* is explained. That is the enjoyment that is spiritual or unworldly. *Sukha* is a part of the *Vedanākhanda*, while *Pīti* is a part of the *Saṅkhārakhanda* aggregate. *Pīti* is likened to the joy a tired traveller would feel upon discovering an oasis, *Sukha* to his enjoyment following a drink and bath. '*Eka*' signifies one. '*Agga*' signifies a part. '*Ekagga*' refers to having a single component or one part. It implies that there is just one object.[111]

Thus, '*Ekaggatā*' refers to the possession of a single object. It has mental components as well. It goes by the name *Samādhi* in other areas as well. When we refer to *Ekaggatā* as *Samādhi*.

[109] *Handbook of the Abhidhamma Vol.-I*, Sīlānanda U, page 133
[110] Ibid, page no.134
[111] *Manual of the Abhidhamma*, Narada Thera, page no.74

2.1.2.2.1 *Rūpāvacara Kusala Cittia*-5

1. *Vittaka- Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ paṭhamajjhāṇaṁ Kusalacittaṁ*

2. *Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ dutiyajjhāṇaṁ Kusalacittaṁ*

3. *Pīti-Sukkha'Ekaggatā sahitaṁ tityamajjhāṇaṁ Kusalacittaṁ*

4. *Sukkha'Ekaggatā sahitaṁ catthujjhāṇaṁ Kusalacittaṁ*.

5.*Upekkhā'Ekaggatā Sahitaṁ Paṅcamajjhaānaṁ Kusalacittaṁ*.

2.1.2.2.2 *Rūpāvacara Vipāka Citta*-5

1. *Vittaka- Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ paṭhamajjhāṇaṁ Vipākacittaṁ.*

2. *Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ dutiyajjhāṇaṁ Vipākacittaṁ*.

3. *Pīti-Sukkha'Ekaggatā sahitaṁ tityamajjhāṇaṁ Vipākacittaṁ.*

4. *Sukkha'Ekaggatā sahitaṁ catthujjhāṇaṁ Vipākacittaṁ*.

5.*Upekkhā'Ekaggatā Sahitaṁ Paṅcamajjhaānaṁ Vipākacittaṁ.*

2.1.2.2.3 *Rūpāvacara Kiriyā Citta*-5

1. *Vittaka- Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ paṭhamajjhāṇaṁ Kiriyācittaṁ.*

2. *Vicāra-Pīti-Sukkha'Ekaggatā sahitaṁ dutiyajjhāṇaṁ Kiriyācittaṁ.*

3. *Pīti-Sukkha'Ekaggatā sahitaṁ tityamajjhāṇaṁ Kiriyācittaṁ.*

4. *Sukkha'Ekaggatā sahitaṁ catthujjhāṇaṁ Kiriyācittaṁ.*

5. *Upekkhā'Ekaggatā Sahitaṁ Paṅcamajjhaānaṁ Kiriyācittaṁ*

2.1.2.3 *Arūpāvacara Citta Bhūmi* (Immaterial Sphere):

Arūpa means formless. It relates to those objects which have not any form or colour. Here the meditating object is formless.[112] Mind condition becomes more stable and in a subtle state. In this stage is the attainment of four *Jhānas* states. *Arūpāvacara* means that which mostly wanders or roams among the four formless realms, the formless sphere. There is no tangible body, no shape. They are mind-only, formless, or materialess creatures. Upon rebirth, a person experiences a revival of the mind, *Cittas* and *Cetasikas*, and no materiality, including a body, eyes, hearing, and so on. It is consisting twelve *Citta* such as four *Arūpāvacar Kuasala Citta,* four *Arūpāvacar Vipāka Citta* and four *Arūpāvacar Kiriya Citta.*

The first *Arūpāvacara Jhāna* considers the conceptual image of space as an object. This is the reason behind its *Pāli* name, *Ākāsānañcāyatana*. The word '*Ākāsa*' denotes space or the sky. Here '*Ānañca*' denotes infinite, having no end, or not having one. '*Āyatana*' means 'base,' but in this context, 'base' refers to an object. Thus, it is known as *Ākāsānañcāyatana*.[113] The implication is that *Jhāna* is an object with infinite space[114]. There emerge only two *Jhāna* factors are *Ekaggatā* and *Upekkhā*. The second *Jhāna* is *Viññāṇañcāyatana*. The term '*Viññāṇa*' refers to consciousness, while '*Ānañca*' refers to the infinite. In this context, '*Viññāṇa*' refers to the initial *Arūpāvacara* consciousness rather than general consciousness. A meditator considers the first *Arūpāvacara* awareness as an object. When the second *Arūpāvacara Jhāna* appears, it accepts the first *Arūpāvacara* awareness as its object. This is why the second *Arūpāvacara Jhāna* is named *Viññāṇañcāyatana*. '*Viññāṇa*' refers to the initial *Arūpāvacara Jhāna* consciousness. The term '*Āyatana*' simply refers to an object or base.

[112] *Manual of the Abhidhamma*, Narada Thera, page no.65
[113] *Handbook of the Abhidhamma*, *Vol.-I*, Sīlānanda U, page 162
[114] *Comprehensive Manual of the Abhidhamma*, Bikkhu Bodhi, page no.62

The third *Arūpāvacara Jhāna* consciousness is called *Ākiñcaññāyatana*. The term *Kiñca* means "something," while the prefix *A* signifies "not." [115]Thus, *Ākiñcañña* refers to "not something" or a state of absence. *Āyatana* here denotes the object or base of meditation. In this meditative state, the meditator eliminates attachment to the previous *Arūpāvacara Jhāna* consciousness, leading to the experience of *Ākiñcaññāyatana*, the realm of "nothingness."[116]

The fourth *Arūpāvacara Jhāna* is called *Nevasaññānāsaññāyatana*. The term *Neva* means "neither," and *Saññā* refers to "perception," which is one of the *Cetasikas* (mental factors). The prefix *Nāsaññā* does not indicate a complete absence of perception (*Āsaññā*), but rather a subtle state where perception is neither fully present nor completely absent. In this *Jhāna*, the meditator experiences a state that is "neither with perception nor without perception."[117]

The four *Arūpāvacara Vipāka Citta* serve specific functions, including as the *Paṭisaṅdhi Citta* (rebirth-linking consciousness), *Cuti Citta* (death consciousness), *Bhavaṅga Citta* (life-continuum consciousness), and *Caṅkamaṇa Citta* (mind that sustains movement between these states). These states correspond to the four planes of existence known as *Arūpa Bramhaloka* (the formless *Bramha* realms).

2.1.2.3.1 *Arūpāvacara Kusala Citta*

1. *Ākāsāñcāyatanakusalacittaṁ*.

2. *Viññāṇacāyatanakusalacittaṁ*.

3.*Akiñcāññāyatankusalacittaṁ*.

4. *N'evasaññā-nā'saññācāyatanakusalacittaṁ*.

[115] *Handbook of the Abhidhamma*, Vol.-*I*, Sīlānanda U, page 164
[116] *Ibid*, page no.164
[117] *Ibid*, page no.166

2.1.2.3.2 *Arūpāvacara Vipāka Citta*

1. *Ākāsāñcāyatanavipākacittaṁ*.

2. *Viññāṇacāyatanavipākaacittaṁ*.

3.*Akiñcāññāyatanvipākacittaṁ*

4. *N'evasaññā-nā'saññācāyatanavipākaalacittaṁ*.

2.1.2.3.3 *Arūpāvacara Vipāka Citta*

1. *Ākāsāñcāyatanakiriyākacittaṁ*.

2. *Viññāṇacāyatanakitiyākaacittaṁ*.

3.*Akiñcāññāyatankiriyākacittaṁ*

4. *N'evasaññā-nā'saññācāyatanakiriyalacitta*.

2.1.2.4 *Lokuttara Citta Bhūmi (Supramundane Sphere):*

Lokuttara is derived from two words '*Loka*' means the world. The world means five aggregate and '*Utara*' means 'transcending' or 'beyond the world'. *Loka* refers to the *Pañcupadānakkhandha*, or five Aggregates of Attachment. *Uttara* signifies 'that which transcends.' *Lokuttara* thus refers to something which transcends the world of Aggregates of Attachment. This definition only applies to the four paths. The Fruits are known as *Lokuttara* because they have transcended the domain of Aggregates of Attachment.[118] Mind is going beyond the five aggregates. It means going out from *Saṁsara* and exiting from the cycle of rebirth. It consists of eight types of consciousness four *Magga Citta* and four *Phala Citta*.

[118] *A Manual of the Abhidhamma*, Narad Thera, page no.26

2.1.2.4.1 *Lokuttara Magga Citta*

1. *Sotāpattimaggacittaṁ*

2.*Sakdāgāmīmaggacittaṁ*

3. *Anāgāmīmaggacittaṁ*

4. *Arhattamaggacittaṁ*

2.1.2.4.2 *Lokuttara Vipākacittaṁ*

1. *Sotāpattiphalacittaṁ*.

2.*Sakdāgāmīphalacittaṁ*.

3. *Anāgāmīphalacittaṁ*.

4. *Arhattaphalaacittaṁ*.

2.2 Introduction of the *Cetasika*

2.2.1 *Cetasika* (Mental-factor)

Cetasikas appear with the *Cittas* (consciousnesses). '*Cetasikas*' refers to all mental states, actions, functions, and mental phenomena. It always appears spontaneously, along with *Cittas*. It is derived from the *Pāli* root word '*Ceta*'. It denotes the mind, whereas '*Ika*' denotes dependence. '*Cetasika*' refers to those whose existence is dependent upon *Citta*. Only in the presence of *Citta*, or consciousness, can *Cetasikas* exist. It has been mentioned in the *Abhidhammattha Saṅgho*.

"*Ekuppāda nirodhā ca, ekālmbana-vatthukā*

Cetoyuttā dvipaññāsa dhammā Cetasika matā."[119]

[119] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.76

The fifty-two mental states that arise and perish simultaneously with *Citta* (consciousness) are known as *Cetasika* (mental factors). These mental states share the same object (*Ārammaṇa*) and physical base (*Vatthu*) as the *Citta*. The four defining characteristics of a *Cetasika* are as follows: it arises together with *Citta*, it ceases together with *Citta*, it takes the same object as *Citta*, and it shares the same physical base as *Citta*.[120] It is the *Cetasikas* who imbue the *Cittas* with colour. *Citta* actually to awareness of the object. A variety of *Cetasikas* coexist with *Citta*. The *Citta* is associated with *Sobhana* (beautiful) *Citta* if it emerges with beautiful *Cetasikas*. *Citta* is referred to as an *Akusala* (unwholesome consciousness) when it emerges with unwholesome *Cetasikas*. The *Cetasikas* are what distinguish one form of awareness from another. However, *Citta* compares with a king. The following example demonstrates its supremacy. When 'The king is coming' is declared, the king arrives in due course, but he is not alone; he is accompanied by his retinue. Consciousness or *Citta* cannot exist without its separate *Cetasikas*, or mental components. *Citta* and *Cetasikas* always occur together, with the right sense object and basis.

2.2.2 Classification of the *Cetasika*

The *Abhidhamma* has fifty-two *Cetasikas* or mental components. The mental components are classified into three categories: *Aññasamāna Cetasikas* (ethically varied), *Akusala Cetasikas* (unwholesome), and *Sobhana Cetasikas* (beautiful).

2.2.2.1 *Aññasamāna Cetasikas*

The word *Aññasamāna* is derived from '*Añña*' translates to 'the other.' The term '*Samāna*' refers to being common.[121] The term '*Aññasamāna*' refers to having commonalities with others. The word *Aññasamāna* means "common to the other".[122] *Cittas*.

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[120] *Buddha Abhidhamma Ultimate Science*, Tin Mon Dr. Mehm, page no.75
[121] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page no.224
[122] *Ibid*, page no.220

The *Sobhana Cittas* are referred to as *Aññha* (other) in contrast to the *Akusala Cittas*. All thirteen factors, known as *Aññasamāna*, are shared by both *Sobhana* and unattractive *Akusala*. These are classified into two groups- *Sabbacitta Sadhāraṇa Cetasika* and *Pakiṇṇaka Cetasika*.

2.2.2.1.1 *Sabbacitta Sadhāraṇa Cetasika* (Universal Mental-factor)

Together, the seven *Sabbacitta Sadhāraṇa* are associated with every *Citta*. These *Cetasikas* assist in the accomplishment of consciousness of an object. *Sabba* translates to 'all.' *Citta* signifies awareness. '*Sādhāraṇa*' signifies common.[123] Thus, '*Sabbacitta-sādhāraṇa*' refers to *Cetasikas* shared by all *Cittas*; nevertheless, the literal translation merely means shared by all consciousness. '*Sādhāraṇa*' signifies common. Thus, '*Sabbacitta-Sādhāraṇa*' signifies common to all consciousness.[124] The seven *Cetasikas* are *Phassa* (contact), *Vedanā* (feeling), *Saññā* (perception), *Cetanā* (volition), *Ekaggatā* (one-pointedness of mind), *Jivitindriya* (life-faculty), and *Manasikāra* (attention).[125] These are associated with the eighty-nine *Citta*

2.2.2.1.2 *Pakiṇṇaka* (Particular/ Occasional)

Though not all of them, these six *Cetasikas* may be connected to both *Asobhana* and Sobhana *Cittas*. They only associate with relevant *Cittas.* *Pakiṇṇaka* are those that can go with other *Cittas* as well as *Kusala* and *Akusala Cittas*. They do not, however, accompany every *Kusala* and *Akusala Citta* or *Citta* in general. They are known as *Pakiṇṇaka* for this reason.

The *Pakiṇṇaka Cetasika* (occasional mental components), are *Vitakka* (beginning application), *Vicāra* (sustained application), *Adhimokkha* (determination), *Vīriya* (effort or energy), *Pīti* (joy), and *Chanda* (desire). The following six *Cetasikas* are linked to specific *Cittas*, not all of them.[126]

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[123] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page no. 220
[124] *Ibid*, page no.220
[125] *Process of Mind-Matter*, Revata Dhamma, page no.18
[126] *Manual of the Dhamma*, Ledi Sayadaw, page no.24

2.2.2.2. *Akusala Cetasika*

The *Akusala Cetasika* (unwholesome mental factors) form the second category of *Cetasikas*. Fourteen of these mental factors are associated with *Akusala Cittas* (unwholesome consciousness). These are further divided into two groups: *Sabbākusala-Sādhāraṇa Cetasika* (four unwholesome universal mental factors) and *Akusala Pakiṇṇaka Cetasika* (particular unwholesome mental factors).

2.2.2.2.1 *Sabbākusala-Sadhāraṇa Cetasika*

All these four *Cetasikas* are associated with the twelve kinds of *Akusala Citta*. *Moha* (delusion), *Ahirika* (shamelessness), *Anottappa* (fearlessness of wrongdoing) and *Uddhacca* (restlessness) are associated with all twelve *Akusala Citta* (unwholesome).[127]

2.2.2.2.2 *Pakiṇṇaka*

These are ten kinds of *Cetasika* that are associated with the particular *Akusala Citta*. The *Lobha* (greed), *Diṭṭhi* (wrong view) and *Māna* (conceit) are associated exclusively with eight *Lobha Citta*, that is they have greed as their root. *Dosa* (hatred), *Issā* (envy), *Macchariya* (avarice) and *Kukkucca* (worry) are associated only with two *Dosa Cittas*, that is they are rooted in hatred. *Thina* (sloth) and *Middha* (torpor) are found in the five *Sasankhārika Citta* (prompted consciousnesses). *Vicikicchā* (doubt), however, is associated only with the *Mohamūla Vicikicchā Citta*.[128]

2.2.2.3 Sobhana *Cetasika*

Sobhana Cetasika, or the beautiful mental factors, comprise the third group of *Cetasikas* and number twenty-five. They are exclusively linked to *Sobhana Citta* (beautiful consciousness), which is why they are referred to as *Sobhana Cetasika*.

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[127] *A Buddhist Manual of Psychological Ethics*, David Rhys, page no.67
[128] *Comprehensive Manual of the Abhidhamma*, Bhikku Bodhi, page no.84

All consciousnesses are *Sobhana*, except for *Akusala* (unwholesome) and *Ahetuka* (rootless) consciousness. These beautiful consciousnesses arise in the *Kāmāvacara Sobhana Citta* (beautiful sense-sphere), *Rūpāvacara Sobhana Citta* (fine-material sphere), *Arūpāvacara Sobhana Citta* (immaterial sphere), and *Lokuttara Sobhana Citta* (supramundane sphere).

Each of these fifty-nine types of consciousness will have at least one of the nineteen *Cetasikas* associated with it. Additionally, there are the *Viratī* (abstinences), which form another group. Then there are the two *Appamññā* (infinite qualities). Finally, the ability of *Paññā* (wisdom) constitutes the last of the *Sobhana Cetasikas*.[129]

2.2.2.3.1 *Sobhana Sādhāraṇa Cetasika*

All nineteen *Cetasikas* are connected to all fifty-nine different kinds of beautiful consciousnesses, they are referred to as "*Sobhana-Sādhāraṇa*" (the universal beautiful factors). These are *Saddhā* (faith), *Sati* (mindfulness), *Hirī* (shame), *Ottappa* (fear of wrongdoing), *Alobha* (non-greed), *Adosa* (non-hatred), *Tatramajjhattatā* (neutrality of mind) and *Kāyapassaddhi* (tranquillity of the mental body), *Cittapassaddhi* (tranquillity of consciousness), *Kāyalahutā* (lightness of the mental body), *Cittalahutā* (lightness of consciousness), *Kāyamudutā* (malleability of the mental body), *Cittamudutā (*malleability of consciousness), *Kāyakammaññatā* (wieldiness of mental body), *Cittakammaññatā* (wieldiness of consciousness), *Kāyapāguññatā* (proficiency of mental body), *Cittapāguññatā* (proficiency of consciousness), *Kāyujukatā* (rectitude of mental body) and *Cittujukatā* (rectitude of consciousness).

2.2.2.3.2 *Viratī*

The three *Viratī* (abstinences) are *Sammāvācā* (right speech), *Sammākammantā* (right action), and *Sammā-ājīva* (right livelihood). These three wholesome mental factors are always associated with all *Lokuttara Citta* (supramundane consciousness) and arise together in a continuous manner.

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[129] *Manual of the Dhamma*, Ledi Sayadaw, page no.70

In the *Lokiya Citta Bhūmi* (mundane realm), they are connected to the eight *Kāmāvacara Sobhana Citta* (beautiful wholesome consciousness), but their association occurs only occasionally and in varying combinations.

2.2.2.3.3 *Appamaññā*

It is translated as 'limitless' because they take limitless beings as their objects. A meditator must practice towards all beings when cultivating *Karuṇā* (compassion), *Muditā* (appreciative joy), *Mettā* (loving-kindness), and *Upekkhā* (equanimity of mind). There should be no limit to the beings to whom a meditator applies any of these four attributes. This is the reason they are called *Appamaññā*, meaning "no limit." The two *Appamaññā Cetasikas* are *Karuṇā* (compassion) and *Muditā* (appreciative joy).[130]

2.2.2.3.4 *Paññindriya /Amoha*

In the *Abhidhamma*, *Paññā* (wisdom) is also referred to as *Ñāṇa* (knowledge) or *Amoha* (non-delusion). This mental factor is known as *Paññindriya*, where the term *Indriya* signifies "faculty." It means that *Paññā* takes precedence over other mental factors in perceiving and understanding reality. It is often called the faculty of wisdom or knowledge.

Paññā can be compared to a lamp, while *Moha* (delusion) is likened to darkness. In a dark room, we cannot see objects or one another. However, when the room is illuminated, everything becomes visible. Similarly, when *Moha* clouds the mind, our perception of reality is distorted or unclear. When *Paññā* arises, it acts like a light, illuminating and revealing the true nature of things. Thus, *Paññā* serves as a tool of illumination, much like a searchlight guiding our understanding. In this section on *Cetasikas*, the focus has been on the observation and explanation of *Cetasikas*. Understanding the mind's processes requires familiarity with the names and functions of these mental factors.

[130] *Manual of the Abhidhamma*, Narada Thera, page no.100

2.3 Importance of *Citta Khaṇa* and *Citta* belong to Twelve kinds of Individual

2.3.1 Meaning of *Vīthi* and its *Cittakhaṇa*

The *Vīthi* stands for 'a street' or 'a way' or 'a line' but it is used in the sense of a continuous process of the thought process (*Prampara*). In this process, seventeen *Cittakhaṇa* (mind moments) are raised and destroyed. It is a process of continuous flux of *Cittakhaṇa* (moment of consciousness) and its sub-mind moment.[131] Those *Cittakhana* are *Ūppāda* (arising), *Ṭhīti* (existing), and *Bhaṅga* (perishing). When a person sees an object with his eyes, hears a word with his ears, smells with his nose, tastes food with his tongue and experiences things with his body, all these processes are possible only because of *Vithi*. When the six *Dvāra* (doors) contact with their *Ārammaṇa* (subjective object) then their respective *Viññāṇa* (conscious) arise. There are seventeen *Cittakhaṇa* in the *Vith*

Seventeen *Cittakhaṇa* in *Vīthi*

2.3.1.1 *Bhavaṅga Citta* (Life-Continuum)

The terms '*Bhava*' which means existence, and '*aṅga*,' which denotes 'factor,' are the roots of the word *Bhavaṅga*. Its meaning is that existence is a necessary or indispensable condition.[132] It keeps the life-stream of each *Puggala* (individual) from continuing to form. From the *Paṭisaṅdhi Citta* (awareness of rebirth) of each individual until the *Cuti Citta* (awareness of his death), this Citta keeps working. The consciousness is in an inert condition while this *Citta* occurs repeatedly, allowing the stream of *Nāma* to continue. The *Abhidhamma* canon indicates that *Bhavaṅga Citta* serves as a buffer zone between *Paṭisaṅdhi Citta* and *Cuti Citta*. Generally, this *Citta* arises when we are in a state of deep sleep and do not have any kind of dreams[133]. The state of mind, when there are no active thoughts, is the state *Bhavaṅga Citta*.

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[131] *Handbook of the Abhidhamma, Vol-II*, Sīlānanda U, page no.2
[132] *Process of Consciousness and Matter*, Rewata Dhamma page no.25
[133] *Handbook of the Abhidhamma, Vol-II*, *Sīlānanda* U, page no.349

In the process of *Vīthi* (cognitive process), there are three moments associated with *Bhavaṅga Citta*. These are *Atita Bhavaṅga* (Past Bhavaṅga), *Bhavaṅga Calana* (Vibrating Bhavaṅga), and *Bhavaṅga Uccheda* (Arresting Bhavaṅga). *Bhavaṅga Citta* originates from the *Mano-dvāra* (mind-door) when an external object comes into contact with any of the five senses. At that instant, the object strikes the *Bhavaṅga*. This initial moment of contact, where the object impacts the *Bhavaṅga*, is identified as the *Atita Bhavaṅga* (Past Bhavaṅga).[134] This indicates that *Bhavaṅga Calana* was not born at this precise moment. For instance, when an object that is visible to the eye strikes it, it first affects the *Bhavaṅga* and the sense organ of the eye. Two instances of *Bhavaṅga* arise after the *Atita Bhavaṅga*. *Bhavaṅga Calana*, or '*Vibrating Bhavaṅga*,' is the second moment of *Bhavaṅga*. It trembles between the *Bhavaṅga Uccheda* (Arresting *Bhavaṅga*) and *Atita Bhavaṅga* (Past *Bhavaṅga*). *Bhavaṅga Uccheda* is the point at which the flow of *Bhavaṅga* stops. The *Bhavaṅga* takes a time or two until it stops when an object hits it. It does not stop instantly. When the *Bhavaṅga* stops it is called *Bhavaṅga Uchchheda*. We can understand this process with an example. Whenever a fast-moving vehicle is stopped suddenly, the vehicle stops a little ahead of its original position after the brakes are applied.

2.3.1.2 *Pañcadvāravajjana Citta*

This is *Ahetuka Kiriyācitta*, a term composed of three parts: *Dvāra*, meaning "door"; *Pañca*, meaning "five"; and *Avajjana*, meaning "advertising." This consciousness arises when an object is presented through one of the five doors: the eye, ear, nose, tongue, or body. It occurs immediately after the cessation of *Bhavaṅga Uchchheda*. For example, when we wake from deep sleep and hear a sound, the deep sleep represents the state of *Bhavaṅga*, while the activation of the five senses in response to the sound is referred to as *Pañcadvāravajjana Citta* (five-door advertising consciousness).

[134] *Handbook of the Abhidhamma, Vol-II*, *Sīlānanda* U, page no.8

2.3.1.3 *Dvipañcaviññāṇa Citta*

The *Dvipañcaviññāṇa Citta* are ten types of the consciousness. Here, Five *Viññāṇa Citta* from *Ahetuka Akusala Vipāka Citta* And the remaining five from *Ahetuka Kusala Vipāka Citta*. Out of these ten *Citta* always arises a *Citta* after the *Pañcadvāravajjana*. [135]

2.3.1.3.1 Five *Ahetuka Akusala Vipāka Citta* are following

Cakkhu Viññāṇa (Eye Consciousness), *Sota Viññāṇa* (Ear Consciousness), *Ghāna Viññāṇa* (Nose Consciousness), *Jivha Viññāṇa* (Tongue Consciousness), *Kāya Viññāṇa* (Body Consciousness).

2.3.1.3.2 Five *Ahetuka Kusala Vipāka Citta* are following

Cakkhu Viññāṇa (Eye Consciousness), *Sota Viññāṇa* (Ear Consciousness), *Ghāna Viññāṇa* (Nose Consciousness), *Jivha Viññāṇa* (Tongue Consciousness), *Kāya Viññāṇa* (Body Consciousness).

2.3.1.4 *Sampaṭiccha Citta*

It is called consciousness receiving. These two *Citta* are *Kusala Vipāka Ciita* and *Akusala Vipāka Citta* from *Ahetuka Citta*. It arises from *Dvipañcaviññāṭa Citta*, after the succession *Citta*.[136]

2.3.1.5 *Santīraṇa Citta*

It is known as Investigating consciousness and *Cittas* belong to *Ahetuka Vipāka Citta* of *Akusala Vipāka Citta* and *Kusala Vipāka Ciita*. These are three and also perform the function of *Tadālambana kicca*.

2.3.1.6 *Voṭṭhabbana Citta*

It is known as determining consciousness. The *Manodvāra Citta* from the *Ahetuka Kiriyā Citta*. It is only one *Citta*.

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[135] *Hand book of the Abhidhamma*, Sīlānanda U, page no.100
[136] *Process of the Consciousness and Matter*, Narada Thera, page no28

2.3.1.7 *Javana Citta*

The *Javana Citta* plays a crucial role in the cognitive and perceptual process, akin to a king who fully enjoys and engages with an object. This stage represents complete cognition, where *Kamma* (action) arises through *Cetnā* (intention), whether *Akusala* (unwholesome) or *Kusala* (wholesome), depending on the perception of the object encountered in the earlier stages of the consciousness process.

There are fifty-five types of *Citta* that perform the function of *Javaṇa Citta*. These include the twelve *Akusala Citta* (unwholesome consciousness), the eight *MahāKusala Citta* (great wholesome consciousness), the eight *Mahākiriya Citta* (functional consciousness), and the sixteen *Ahetuka Citta* (rootless consciousness). Additionally, this function is carried out by the ten *Rūpāvacara Kusala* and *Kiriya Citta* (fine-material wholesome and functional consciousness), the eight *Arūpāvacara Kusala* and *Kiriya Citta* (immaterial wholesome and functional consciousness), and the eight *Lokuttara Citta* (supramundane consciousness), which consist of *Magga* (path) and *Phala* (fruition).[137]

2.3.1.8. *Tadālambana*

Its literal meaning is ‘having the object’. It performs the function of taking as an object the object that has been apprehended by the *Javaṇas*. This function arises for two thought moments. The eleven *Citta* belong to the *Tadālambana*. These are three *Cittas* of *Santīraṇa* and eight *Citta* of *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*.

The mango simile appears in the *Aṭṭhakathā* and serves as an excellent illustration of the concept. In this case, it pertains to the act of perception. The story describes a man with his head covered, who fell asleep at the base of a mango tree laden with mangoes.

[137] *Manual of the Abhidhamma*, Narada Thera, page no. 355

A ripe mango became detached from its stalk and fell to the ground, brushing against his ear as it landed. The sound woke him, making him conscious.

He opened his eyes and gazed at the mango. Then, he extended his hand and grasped it. Picking up the fruit, he squeezed it and smelled it, realizing it was ripe. He then enjoyed eating it. After swallowing the small pieces with his saliva, he went back to sleep. This sequence of events provides a simile for understanding *Vīthi* (thought process).

The seventeen *Citta-Khaṇa* (thought moments) always going on and on in our lives. A visible object impacts or impinges on the eye when it enters the avenues of the eyes. In other words, it becomes visible. *Bhavaṅga* is interrupted when the visible object appears. It trembles. After that, it comes to an end. A consciousness known as *Pañcadvārāvajjana* (five-sense door advertising) emerges when *Bhavaṅga* stops. The *Pañcadvārāvajjana* is an *Ahetuka Kiriya Cittas*, which is what it signifies. This indicates that the *Bhavaṅgas* stop and consciousness emerges using the object as an object when it is presented to the five senses (we refer to these as sense-doors). Additionally, it shifts the consciousness towards the object. It is known as *Pañcadvārāvajjana* for this reason. '*Pañca*' translates to 'five.' '*Dvāra*' translates to 'sense-door.' To '*Āvajjana*' is to turn. It shifts the focus to the object. It shifts consciousness in the mind. That is a single, fleeting notion. There is actual seeing consciousness after that. Simply observing something entails not comprehending it, determining whether it is nice or terrible, or even realizing that it is a mango. *Cakkhu-viññāṇa*, or eye consciousness, is the name given to the consciousness in *Pāli*. The man opening his eyes and seeing the mango is analogous to that. He notices the mango now.

Sampaṭicchana refers to the moment of receiving and accepting the object. It is like a person reaching out to grasp a mango fruit. Following this, the next *Citta Khaṇa* (thought moment) is *Santīraṇa* (investigation). In this phase, the object is examined, similar to testing the mango's ripeness by squeezing it.

This process is known as the investigation of consciousness, where the mind explores what has been accepted during *Sampaṭicchana*. After investigation, the next moment is *Voṭṭhabbana*, which means determination. At this point, the mind decides precisely what the object is. In the metaphor, it is like smelling the mango and determining that it is ripe. After *Voṭṭhabbana*, the phase of *Javaṇa* begins.

The term *Javaṇa* literally means "to have force," but in this context, it refers to fully experiencing the object. During this phase, the individual fully enjoys or engages with the object. Typically, there are seven *Javaṇa* moments, during which the full experience takes place. Each of the preceding thought moments, such as *Cakkhu-Viññāṇa* (eye-consciousness), *Sampaṭicchana*, *Santīraṇa*, and *Voṭṭhabbana*, occurs only once, but *Javaṇa* is repeated seven times. After the *Javaṇa* phase, the *Tadārammaṇa* moment occurs.

The term *Tadārammaṇa* translates to "after-taste," which signifies the lingering effect of the experience. It uses the same object as the *Javaṇa* moments. There are typically two *Tadārammaṇa* moments, completing the cognitive process.

2.3.2 *Citta* belongs to *Puggala*

In the teachings of *Abhidhamma*, the *Citta*, its nature and the origin of *Cittakhaṇa* (moments of mind) in every living being are explained in depth. A description of three hundred and sixty-five types of *Puggalas* has been given in the *Puggala Paññatti*. But these *Puggalas* have been divided among the twelve *Puggalas*. This subsection addresses the number of *Citta* that arise in individuals and participate in *Citta Vīthi*.

2.3.2.1 *Cittas* are associated with *Duggati Ahetuka Puggala*

The thirty-seven *Cittas* are linked to the *Tiriyañca* (animal kingdom). *Kiriya Javanas* are not available to *Duggati Ahetuka*, those born in hell, and so forth. Let us first state that they are unable to have *Appanā Javanas*. *Rūpāvacara Kusala* and *Kiriya Arūpāvacara Kusala* and *Kiriya*, and *Lokuttara* are the *Appanā Javanas*.

These people are born as *Ahetukas*; they have *Paṭisandhi Citta*, *Upekkhāsahagataṁ Santirṇa* from *Ahetuka Akusala Vipāka Citta* which is unaccompanied by any *Hetus*, hence they cannot have *Appanā Javanas*. This implies that they cannot attain *Jhānas* or enlightenment during that existence because the consciousness that arises, as a result, serves as their relinking consciousness obstacles in attaining *Appanā Javanas*, *Jhānas*, and enlightenment. They do not have *Kiriya Javanas* since they do not have *Appanā Javanas*. Only *Arahants* may truly experience *Kiriya Javanas*. They are unable to become *Sotāpannas*, *Sakadāgāmīs*, *Anāgāmīs*, or Arahants since they are unable to have *Appanā Javanas*.

People in the *Duggati Ahetuka* category are incapable of experiencing *Vipākasampayutta Ñāṇa* (knowledge-associated resultant consciousness). Among the consciousness types, there are four from *Kāmāvacara Vipāka* (sense-sphere resultant consciousness), five from *Rūpāvacara Vipāka* (form-sphere resultant consciousness), and four from *Arūpāvacara Vipāka* (formless-sphere resultant consciousness), as well as the *Phalas* (fruits) associated with *Ñāṇa-sampayutta Vipāka*. However, since the *Phalas* are already part of *Kiriya Javanas* and *Appanā Javanas*, individuals in the *Duggati Ahetuka* category do not experience *Ñāṇa-sampayutta Vipāka Citta* (knowledge-associated resultant consciousness).

They cannot experience *Ñāṇavippayutta Mahāvipāka Citta* (knowledge-dissociated great resultant consciousness). Both *Mahāvipāka Citta* (great resultant consciousness) and *Mahākiriya Citta* (great functional consciousness) do not arise in these beings. However, they can experience *Mahākusala Citta* (great wholesome consciousness), enabling them to hear the *Dhamma* and perform acts of generosity. In total, these beings experience thirty-seven types of *Citta*: twelve *Akusala Citta* (unwholesome consciousness), seventeen *Ahetuka Citta* (rootless consciousness, excluding *Hasituppāda Citta*), and eight *Mahākusala Citta* from the *Kāmāvacara Citta Bhūmi* (sense-sphere consciousness realm).[138]

[138] *Handbook of the Abhidhamma*, *Vol-III*, Sīlānanda U, page no. 103

2.3.2.2 *Citta* for *Suggati Ahetuka Puggala and Dvihetuka Puggala*

There are forty-one *Citta* for *Suggati Ahetuka Sattava* and *Dvihetuka Puggala* for *Vithi*. *Sugati Ahetuka* cannot have *Kiriya Javanas* as they are not *Arahants*. Their *Paṭisandhi Citta* prevents them from obtaining *Appanā Javanas* in that existence. They cannot have *Ñāṇa-sampayutta Vipākas* since they are born as *Ahetukas*. *Sugati Ahetuka* individuals do not experience *Hasituppāda*, *Kiriya Javanas Kāmāvacara Mahākiriya Citta* eight, *Rūpāvacara Kiriya Citta* five, *Arūpāvacara Kiriya Citta* four, *Appanā Javanas* are *Rūpāvacara Kusala* five, *Arūpāvacara Kusala* four, and all *Lokuttara*. *Sugati Ahetuka* individuals do not experience *Ñāṇa-sampayutta Vipāka*, *Citta* four from *Sahetuka Kāmāvacara Vipāka*. The *Jhāna* and *Nibbāna* are unattainable for both *Puggalas*. They belong to only *Kāmāvacara Citta Bhūmi*, so forty-one *Cittas* are twelve *Akusala Citta*, seventeen *Ahetuk Citta*, *Citta* and eight *Mahākusala Citta* and four *Mahāvipāka Citta* associated with *Ñāṇavippayutta*.[139]

2.3.2.3 *Cittas* for *Tihetuka Puggala*

The Buddha proclaimed the existence of nine *Tihetuka Puggalas*. *Tihetuka Puggala* is a subset of *Puggala* and includes *Puttujana* (worldlings) and the eight *Ariya Puggalas*. The eight *Ariya Puggalas* are: *Sotāpattimagga* and *Sotāpattiphala*, *Sakadāgāmimagga* and *Sakadāgāmiphala*, *Anāgāmimagga* and *Anāgāmiphala*, and *Arhattamagga* and *Arhattaphala*.

The *Kiriya Cittas* do not belong to *Putthujjana*. The *Arahants* are also known as *Asekha* because they have eliminated all forms of impurity. The *Vīthi* (mental process) of *Arahatta* does not include the *Javana* of *Kusala* (wholesome) and *Akusala* (unwholesome) consciousness. The remaining *Ariya Puggala* are known as *Sekhiya*.

[139] *Process of mind and matter*, Rewata Dhamma, Page no.104

2.3.2.3.1 *Cittas* belong to *Putthujana* from *Kāmāvacara*, *Rūpāvacara* and *Arūpāvacara Bhūmi*.

Tihetuka Puthujjana appears in the *Kāmāvacara*, *Rūpāvacara*, and *Arūpāvacara* realms. Only individuals born in the *Kāmāvacara Bhūmi* realm will experience fifty-four types of *Citta*. Here, we are considering all *Tihetuka Puthujjanas* to apply specifically to *Kāmāvacara Tihetuka* individuals.

The fifty-four *Cittas* are experienced by *Puthujjana* who have attained *Jhāna*, while forty-nine *Cittas* are experienced by those who have not attained *Jhāna*.

The *Kiriyā Javanas* are not associated with the *Tihetuka Puthujjana* from the *Kāmāvacara Citta Bhūmi*. These are *Cittas* of the *Lokiya Bhūmi*. The fifty-four *Cittas* associated with the *Jhānic* state include twelve *Akusala Cittas*, seventeen *Ahetuka Cittas*, eight *Mahākusala Cittas*, eight *Mahāvipāka Cittas*, five *Kusala Cittas* from the *Rūpāvacara Citta Bhūmi*, and four *Kusala Cittas* from the *Arūpāvacara Citta Bhūmi*.[140] The forty-five *Citta* belong to without *Jhānic* state. *Tihetuka Puthujjana* cannot experience *Kāmāvacara Mahākiriya Javanas* eight, *Rūpāvacara Kiriyā* five, *Arūpāvacara Kiriyā* four, and then all *Lokuttara Cittas* and *Hasituppāda*.

Similarly, if *Puggala* is born in *Rūpāvacara* or *Arūpāvacara*, we remove *Kāmāvacara Sahetuka Vipāka*. So, when '*Tihetuka Puthujjana*', it means all. To calculate *Cittas* belong to *Kāmāvacara Tihetuka*, we subtract five *Rūpāvacara Vipāka* and four *Arūpāvacara Vipāka*, obtaining fifty-four. Adding all *Tihetuka Puthujjanas* gets sixty-three.

2.3.2.3.2 *Citta* belongs to *Sottapanna Puggala*

Sotāpannas Puggala include from *Kāmāvacara Citta Bhūmi*, *Rūpāvacara Citta Bhūmi*, and *Arūpāvacara Citta Bhūmi*. *Sotāpanna Diṭṭhigata-sampayutta Javanas* are eliminated. *Sotāpannas* eliminated *Diṭṭhi* and *Vicikicchā*.

[140] *Handbook of the Abhidhamma*, *Vol-II*, Sīlānanda U, page no.101

The *Sotāpannamagga Citta* has discarded the three *Saṁyojana* (fetters), namely *Sakkāyadiṭṭhi* (wrong view of self), *Silapabbataparāmāsa* (clinging to rites and rituals) and *Vicikicchā* (doubt) because that only seven *Citta* arise from *Akusala Citta*. The *Akusala Cittas* are not associated with *Sotāpatti* as four *Diṭṭhigata sampayuttaṁ Citta* from the root of *Lobha* (wrong view) and *Vicikiccha* (doubt) *Citta* from the root of *Moha*.[141]

Since *Sotāpannas* are not *Arahants*, they do not experience *Hasituppāda* (smile-producing consciousness), *Kāmāvacara Mahākiriya* (functional sense-sphere consciousness), *Rūpāvacara Kiriya* (functional form-sphere consciousness), or *Arūpāvacara Kiriya Javanas* (functional formless-sphere impulsions). Additionally, *Sotāpannas* do not possess any *Magga Cittas* (path consciousness) because they are classified as *Phala* (fruit) beings. They do not have even a single *Magga Citta*.

As *Sotāpannas* have not yet attained the higher fruits of *Sakadāgāmī-phala*, *Anāgāmī-phala*, or *Arahatta-phala*, they do not possess the three upper *Phala Cittas* (resultant consciousness associated with these higher attainments). A *Sotāpanna Puggala* who has attained *Jhāna* experiences fifty-nine types of *Citta*. These include:

- Seven *Akusala Citta* (Unwholesome consciousness)
- Seventeen *Ahetuk Citta* (rootless consciousness)
- Eight *Mahākusala Citta* (Wholesome consciousness)
- Eight *Mahāvipāka Citta* (Resultant consciousness) from *Kāmāvacara Citta Bhūmi* (sense-sphere consciousness)
- Five *Kusala Cittas* from *Rūpāvacara Citta Bhūmi* (Form-sphere consciousness)

[141] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page no.184

- Four *Kusala Cittas* from *Arūpāvacara Citta Bhūmi* (Formless-sphere consciousness)
- One *Sotāpatti Phalaṭṭa Citta* (the fruit consciousness of *Sotāpanna*).

For a *Sotāpanna* who has not attained *Jhāna*, the fifty types of *Citta* include:

- Seven *Akusala Citta*
- Seventeen *Ahetuk Citta*
- Eight *Mahākusala Citta*
- Eight *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*
- One *Sotāpatti Phalaṭṭa Citta*.

For *Sotāpannas* who do not practice *Jhāna*, forty-one *Cittas* are directly experienced in their mental processes.

2.3.2.3.3 *Citta* associate with *Sakadāgāmī Puggala*

The *Sakadāgāmīmagga* reduces the potency of *Kāmarāga* (sense-desire) and *Patīgha* (ill-will), but they are not eliminated. The remaining fetters are not powerful, but they do exist.[142] It reduces the intensity of fetters. No more *Akusalas* or *Kilesas* are eradicated by a *Sakadāgāmī-maggṭṭa* person. They thereby possess the same number and kinds of consciousness as *Sotāpatti-phalaṭṭha* persons. Thus, there are fifty-nine *Cittas* for them as well.

The fifty-nine *Cittas* belong to the *Sakadāgāmī* with *Jhānic* state, but the forty-one *Cittas* are without *Jhāna*. The fifty *Citta* associated with *Jhānic Sakadāgāmī Puggala* and those are seven *Akusala Citta*, seventeen *Ahetuk Citta*, *Citta* and eight *Mahākusala Citta* and eight *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*, five *Kusala Cittas* from *Rūpāvacara Citta Bhūmi*, four *Kusala Citta* from *Arūpāvacara Citta Bhūmi* and *Sakadāgāmī Phalaṭṭha Citta*.

[142] *Handbook of the Abhidhamma*, Vol-I, Sīlānanda U, page no.185

The forty-one *Cittas* belonged to the *Sakadāgāmī* without *Jhāna* are seven *Akusala Citta*, seventeen *Ahetuk Citta*, *Citta* and eight *Mahākusala Citta* and eight *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*, and *Sakadāgāmī Magga Citta*.

2.3.2.3.4 *Citta* associates with *Anāgāmī Puggala*

The third stage is called *Anāgāmī*. An *Anāgāmī* is a person who is not reborn into the sensual, human, or Deva worlds. *Anāgāmī-magga Citta* refers to the consciousness of those who do not return to the sensual realm. *Anāgāmī magga* eliminates the *Kāmacchanda* (sense of desire) and *Paṭigha* (ill-will). After eradicating the *Paṭigha*, the *Dosa mula Cittas* do not return. The *Anāgāmī* adhere to eight principles. Five of the twelve *Akusala Cittas* are abandoned upon reaching the *Anāgāmī* stage. The *Anāgāmī Puggala* with *Jhāna* has forty-eight *Citta*, while the *Anāgāmī Puggala* without *Jhāna* has thirty-nine *Citta*.[143]

The fifty-seven *Cittas* associated with *Jhānic Anāgāmī Puggala* are five *Akusala Citta*, seventeen *Ahetuk Citta*, *Citta* and eight *Mahākusala Citta* and eight *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*, five *Kusala Cittas* from *Rūpāvacara Citta Bhūmi*, four *Kusala Citta* from *Arūpāvacara Citta Bhūmi* and *Anāgāmī Magga Citta*. The thirty-nine *Cittas* belonged to the *Anāgāmī* without *Jhāna* are five *Akusala Citta*, seventeen *Ahetuk Citta*, *Citta* and eight *Mahākusala Citta* and eight *Mahāvipāka Citta* from *Kāmāvacara Citta Bhūmi*, and *Anāgāmī Magga Citta*.

2.3.2.3.5 *Cittas* associate with *Arahatta*

The *Arahattamagga Citta* eradicates the final five deep-rooted fetters, which include *Rūparāga* (desire for fine material existence), *Arūparāga* (desire for immaterial existence), *Māna* (conceit), *Uddhacca* (restlessness), and *Avijjā* (ignorance). In the state of *Arahatta*, neither *Akusala Citta* (unwholesome consciousness) nor *Kusala Citta* (wholesome consciousness) are present; only

[143] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.67

Kriyā Cittas (functional consciousness) are associated with an *Arahanta*. Furthermore, an Arahant does not experience dreams, as dreams are linked to *Kilesa* (defilements). Arahants no longer experience *Kusala* or *Akusala Javanas* (impulsions). They may encounter all eighteen *Ahetuka Cittas*. The absence of eight *Kāmāvacara Kusala* results in eight *Kāmāvacara Sahetuka Vipāka* and eight *Kāmāvacara Mahākiriya* instead. Then *Rūpāvacara Kusala* five do not appear. We have *Rūpāvacara Vipāka* five and *Rūpāvacara Kiriyā* five. Similarly, *Arūpāvacara Vipāka* four, *Arūpāvacara Kiriyā* four, and *Arahata-phala*. There are no *Sotāpatti-phala*, *Sakadāgāmī-phala*, *Anāgāmī phala*, or *Magga*. The forty-four *Citta* belong to the *Arahatta*. There are eighteen *Ahetuka Cittas*, eight *Kāmāvacara Mahāvipāka*, eight *Kāmāvacara Mahākiriyā*, five *Rūpāvacara Vipāka*, five *Rūpāvacara Kiriyā*, four *Arūpāvacara Vipāka*, four *Arūpāvacara Kiriya*, and one *Arahata-phala*. *Arahants* exhibit forty-four distinct varieties of consciousness.[144] Thirty-five *Citta* are associated with *Arahant* if *Arahatas* do not attain *Jhana*.

In his teachings, the Buddha emphasized purifying the polluted mind through *Paññā* (wisdom) and controlling it with the practice of *Samādhi* (concentration). The mind is inherently fickle and restless, always shifting away from the present moment, which is the truth. It constantly fluctuates between the past and the future. This chapter introduces twelve types of unwholesome consciousness. While their number is fewer than that of wholesome consciousness, they repeatedly arise in beings. If a person is not able to follow morality, it is because of the emergence of twelve *Akusala Citta*. These *Citta* take humans to *Apāya Gati*. For those who are born in *Apāya Gati*, the *Citta* of *Amoha* (non-attachment) does not arise in them. While living in the human world, when these *Akusala Citta* awaken, the *Cetasika Dhamma* of these *Cittas* also awaken and under the influence of these *Cittas*, all kinds of sinful acts are committed. It is mentioned in *Dhammapada*

[144] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page no.104

"*Diso disaṁ yaṁ taṁ kayirā, veri vā pana verinaṁ*,

Micchāpaṇihitaṁ cittaṁ, pāpiyo naṁ tato kare."[145]

No enemy does as much harm to his enemy and no foe to his foe as the *Citta* that follows the evil path does. For example, *Devadatta* along with his disciples committed many sins against *Buddha*, as a result of which all of them were born in hell. *Tathāgata* has told in *Jātaka* that these people have suffered due to their deeds not in this birth but in their previous births.

If a *Puggala* performs deeds by repeatedly arousing attachment and hatred throughout his life due to inefficient minds, those deeds become habitual. This nature then persists across many births. For example, when a person gets angry and repeatedly reacts to anger, the intensity of their anger increases. Initially, they may have ignored minor issues, but over time, anger becomes their second nature. Actions performed in anger are rarely successful, as anger is one of humanity's greatest enemies. People find the company of an angry person unpleasant, as their presence is often distressing. The angry individual fails to realize that they are harming themselves. In moments of anger, a person may behave immorally, even toward their parents. Over time, such behaviour hampers their progress, and they find themselves surrounded by problems. Upon death, they are reborn into an evil realm.

This is why the Buddha taught that a mind that walks the wrong path causes the greatest harm. *Puggalas* who commit wrongful actions in the human world are reborn as *Duggati Ahetuk Puggala* or *Sugati Ahetuk Puggala*. While *Sugati Puggala* can practice *Sīla* (morality), *Samādhi* (concentration), *Mettā* (loving-kindness), *Dāna* (generosity), and *Vipassanā* (insight meditation), the mind of wisdom does not arise in them. They cannot attain *Jhāna*, *Magga*, or *Phala*.

[145] *Dhammapada*, Goenka S.N., page no.9

Puggalas living in *Apāya* (lower realms), such as animals and *Yakkhas* (spirits), can practice charity, silence, and friendship, but they cannot develop *Samādhi* or *Vipassanā*. It takes them many births to return to the human world. Those who have become ghosts or are born in hell experience unimaginable suffering. While some ghosts find food, the majority live difficult lives, deprived of food, water, clothing, and shelter, constantly tormented by hunger and thirst. Suffering in hell is even worse, as there is no trace of happiness.

"*Na taṁ mātā pitā kyirā, aññe vāpi ca ñātaka*.

Sammāpaṇihitaṁ cittaṁ, seyyaso naṁ tato kare"[146]

The *Citta* walking on the right path does as much good as parents and brothers cannot do. This right path means walking on the path of *Sīla* (morality), *Samādhi* and *Paññā* (wisdom). The person who follows this path will become free from his sorrows. Parents educate their children to make their lives better and provide them with all kinds of facilities, but the child misuses it goes on the wrong path and starts harming himself and his family. The parents have done a very good job in bringing up the child, but the child does not follow it. If the child follows morality from childhood, respects his parents, and practices meditation from childhood, then that child will progress in worldly and spiritual life.

[146] *Dhammapada*, Goenka S.N., page no.9



Chapter - 3

Working of Kamma Niyāma

CHAPTER-3
WORKING OF *KAMMA NIYĀMA*

The rebirth of beings in various planes of existence is governed by the natural laws of *Saṁsāra* (the cycle of birth and death). The Pāli canon explains five types of *Niyāma* (laws) that operate within the realms of *Rūpa* (physical phenomena) and *Nāma* (mental phenomena): *Citta Niyāma* (order of mind and mental processes), *Kamma Niyāma* (order of action and its results), *Bīja Niyāma* (biological order of germ and seed), *Utu Niyāma* (order of seasons and climate), and *Dhamma Niyāma* (natural phenomenal order). *Utu Niyāma* governs phenomena related to seasons, climate, precipitation, wind, and air pressure. It is considered a natural certainty that regulates heat, weather, and climatic changes. *Bīja Niyāma* refers to the inheritance of genetic traits through reproduction, which governs the biological continuity of species. For example, wheat produces wheat, rice seeds yield rice with its distinct colour, and sugar derives its sweetness from sugarcane or nectar.

Kamma Niyāma functions as the law of cause and effect, where intentional actions (*Kamma*) inevitably produce corresponding results. Just as a specific seed grows into a particular plant, willed actions yield results according to their nature and potency.[147] The natural order of *Citta* (consciousness) and *Cetasika* (mental factors) is governed by *Citta Niyāma*. Consciousness arises as a continuous sequence of thought moments, following a natural order without interruptions. Each subsequent thought moment depends on the preceding one, ensuring the orderly functioning of the mind. *Dhamma Niyāma* includes universal laws of nature, such as gravity, and other natural phenomena that govern the physical world. In Buddhism, it also accounts for significant events like the final conception of a *Bodhisattva* in the mother's womb, their birth, ultimate Enlightenment, and the Buddha's first turning of the *Cakka* (wheel) of *Dhamma*.

[147] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no. 200

These extraordinary occurrences are part of the workings of *Dhamma Niyāma*. These five *Niyāma* collectively describe the interconnected natural order that governs both the physical and mental realms, maintaining balance and continuity within *Saṁsāra*.

3.1. Meaning of *Kamma*

The *Pāli* phrase *Kamma* means "act" or "performance." Any intentional actions performed through *Vāṇī* (verbal), *Kāyā* (physical), or *Mana* (mental) are considered to be *Kamma*. It encompasses everything expressed in the phrase "*Mana, Vācā, and Kāyā*." In general, *Kamma* includes all deeds, both good and evil. Ultimately, *Kamma* refers to all *Cetanā* (will), both *Kusala* (moral) and *Akusala* (immoral).[148] Even if deeds are lawful, involuntary, unintended, or unconscious acts lack the will, which is the most crucial component in determining *Kamma*.[149] The prominent *Javana* of *Akusala* and *Kusala Cetanās* are collectively referred to as *Kamma*.

All human volitional conduct, except that of Buddhas and Arahants, is referred to as *Kamma*. Their case is unique because they are free from both good and evil. They have destroyed the sources of *Kamma*, which are ignorance and craving. As stated in the *Ratana Sutta*, *"Te khiṇabijā avirūlhichandā"*, meaning "their (germinal seeds) are destroyed; selfish desires no longer grow." This does not imply a passive attitude among Buddhas and Arahants. Instead, they put in endless effort to promote the true happiness and well-being of all *Sattava* (beings). At the center of the *Bhavacakka* (wheel of life), which illustrates the realms of *Kammic* rebirth, are the three poisons: *Lobha* (greed), *Dosa* (hate), and *Moha* (delusion). The law of *Kamma* and rebirth forms a fundamental part of Buddhist morality.

The Buddha taught principles such as "There is fruit and ripening of deeds well done or ill done," "What one does matters and affects one's future," "There

[148] *Kamma The Real Creator*, Lay U kay, page no.115
[149] *Abhidhamma in daily life*, Jankābhivaṁsa, page no.201

is this world, and there is a world beyond; this world is not unreal, and one goes on to another world after death." These ideas are considered integral to having the right view (*Sammādiṭṭhi*).[150]

The foundation of the aim of *Puggala* is what makes an activity either good or evil. Three *Akusala* roots are hatred, greed, and delusion, and three good roots are *Alobha* (non-attachment), *Adosa* (kindness), and *Amoha* (understanding) are present. Good deeds are referred to as "*Puñña*" (merit, fruitful, auspicious), and earning merit is a key objective of laity Buddhist practice. Three "bases for effecting *Puñña-Kiriya-Vatthus* (*Kammic* fruitfulness)" are mentioned in early Buddhist texts: *Dāna* (donation), *Sīla* (moral virtue), and *Bhāvanā* (meditation). It is believed that *Puggala's* mental condition during good deeds is more significant than the deed itself. The most meritorious "field of merit" is thought to be the Buddhist *Saṅgha*.

The *Vipāka*, which means fruit or consequence, is the reaction to *Kamma*, the activity. It is both the source and the result. Just as *Kamma* is a seed. *Vipāka*, or effect, is comparable to fruit that falls from a tree. We harvest what we sow at some point during this life or in a subsequent one. What we sow in the past or the present is what we harvest today. Since *Kamma* is a law unto itself, it functions independently of other governing bodies and in its domain. The ability to bring about the desired effect is inherent in *Kamma*. The cause gives rise to the result, which in turn explains the cause. Their relationship is as follows: the fruit explains the seed, and the seed generates the impact. *Kamma* and its impact are also present; "the effect already blooms in the cause."

Twelve types of *Akusala Citta* (immoral consciousness), *Kusala Citta* (eight types of moral consciousness) from the *Kāmāvacara* (Sense-sphere), five types of moral consciousness from the *Rūpāvacara* (realms of Forms), and four types of moral consciousness about the *Arūpāvacara* (Formless realms) are all considered to part of *Kamma*, according to *Abhidhamma*.[151]

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[150] *Buddhist Ethics A Very Short Introduction*, Keown, page no. 5.
[151] *Manual of the Abhidhamma*, Narada Thera, page no.269

Since the eight kinds of *Lokuttara Citta* (supramundane consciousness) eliminate the roots of *Kamma* that condition rebirth, they are not considered to be *Kamma* or *Vipāka* (resultant consciousness). While *Cetanā* (volition) predominates in conventional types of consciousness, wisdom (*Paññā*) predominates in *Lokuttara Citta* (supramundane consciousness). In truth, the Buddha did not create the law of *Kamma*; it is something the Buddha discovered. It is a natural law. During the second watch of the night, when the Buddha attained supernormal knowledge, he understood the mechanism and law of *Kamma*. This knowledge allowed him to witness beings passing away from one existence and being reborn in another. He could perceive, for example, that a being was reborn in hell due to *Akusala* actions (unwholesome deeds) in a past life. Similarly, he could see that another being was reborn in a joyful state due to *Kusala* actions (wholesome deeds) performed in a past life. Therefore, the law of *Kamma* that the Buddha taught is based on what he observed and discovered. It is founded on intuitive understanding derived from direct perception rather than reasoning or abstract thought.

When the result arises at the same time as the volition, it is called *Sahajāta-Kamma* (conascence-Kamma). When there is a time gap between the cause and the result, it is called *Nānākkhaṇika-Kamma* (asynchronous-Kamma). '*Sahajāta*' means "the same moment," while '*Nānākkhaṇika*' means "different times" or "different moments." Volition itself is called *Kamma*. Volition arising during the action is *Sahajāta-Kamma*, while the energy left behind by the volition after a wholesome or unwholesome act has been performed is called *Nānākkhaṇika-Kamma*.[152] Its results do not appear immediately. The conditioning states *Cetanā*, *Vipāka Cittas*, *Cetasikas*, and *Rūpas* are separated by a temporal gap. *Kamma* is being compared to a seed. Sowing a seed leads to the growth of a tree, which produces fruits and seeds.

[152] *Handbook of the Abhidhamma*, *Vol-III*, Sīlānanda U, page no.153.

Cetanā (volition) can be compared to a manager who organizes other mental factors to work successfully or to a chief disciple who urges themselves and others to accomplish their tasks. *Cetanā* is referred to by multiple names; it is also known as *Kamma*. In Dependent Origination, it is called *Saṅkhāra*.

During the course of existence, alongside volition, *Cittajā-Rūpa* (mind-born matter) also arises, conditioning this materiality as well. After volition ceases, it leaves behind a planted seed that can yield results in the future by causing the *Vipāka* of *Kusala* and *Akusala* (wholesome and unwholesome resultant mentality) and *Kammajā-Rūpa* (Kamma-born materiality) to arise. This process is referred to as *Nānākkhaṇika-Kamma* (asynchronous Kamma). In this asynchronous Kamma relationship, the *Kamma* represents a particular energy. It persists even in the absence of volition and follows mental patterns. When a favorable opportunity arises, the dying thought transforms into an individual in the next birth. If the right opportunity does not arise, the energy may remain dormant for hundreds of years. When the opportunity finally presents itself, "Sublime *Kamma*" can transform into a *Brahma-Deva* in the next existence in *Brahma-Loka*. This *Kamma* matures and exhausts itself at the end of the second existence and does not continue further.

When a visible object impinges on the *Cakkhu Dvāra* (eye-sense-door), with the support of light and sufficient attention paid to it, the eye-door cognitive process arises. At that moment, one mind-moment has already passed. Then, for a mind-moment, *Bhavaṅga* vibrates, and with the following moment, the flow of *Bhavaṅga* is cut off. The mind then adverts to the object, perceives it, receives it, investigates it, and determines it. If the object is fully experienced, seven *Javana* mind-moments follow. If the object still has some lifespan left, two moments of registration take place. After this, the flow of *Bhavaṅga* resumes.

The volition of the wholesome and unwholesome seven *Javanas* is most significant because it forms *Nānākkhaṇika-Kamma*. The volition associated with resultant and functional consciousness does not have sufficient energy to produce results in the future.

Resultant consciousness is already the effect of past Kamma, while functional consciousness arises merely to perform its function in the present moment.

Volition ripens at different times: some produce results in this life, others in the next, while some have no time restriction and may yield results in any future existence before attaining *Parinibbāna*. *Ahosi Kamma*, or defunct/expired Kamma, no longer produces results.

Kamma-niyāma refers to the belief that one's actions yield corresponding results. *Kamma* produces outcomes comparable to the nature of the original action. Human rebirth is determined by the quality of *Kusala-Kamma*. Some individuals are reborn with wisdom, while others are not. Despite being born as humans, individuals possess unique *Paṭisandhi-Cittas*. Some individuals, whether aware or unaware, experience rebirths with *Somanassa* (pleasant feelings), leading to a naturally joyful state. Such individuals are often referred to as "happy borns," which denotes a happy rebirth. Others may undergo a rebirth with *Upekkhā* (neutral sensations), indicating a state devoid of significant feelings.

3.2 Classification of *Kamma*

The "*Kamma-Catukka*," or "Four Types of *Kamma*," part comes next. There are sixteen different kinds of *Kamma*. There are four groups of four, or fourfold divisions. the Sixteen *Kamma* is divided into four-fold groups of *Kamma* based on the function, the order of ripening, the time of ripening and the place of ripening.

3.2.1 *Kicca Kamma Catuka* (Classification of *Kamma* based on the Function)-

3.2.1.1 *Janaka Kamma* (Productive Kamma): -

The *Janaka Kamma* refers to a *Kamma* that gives results both during the lifetime of *Paṭisandhi* and at that instant. *Janaka Kamma*, also known as

Productive *Kammas*, are those that give results both at *Paṭisandhi* and throughout their existence. This *Janaka Kamma* may be either *Kusala* or *Akusala Kamma*. when it yields results, it yields thirty *Kammajā-rūpa* (materialism), which is the offspring of *Kamma*, as well as consciousness and mental states.[153] *Paṭisandhi Citta*, *Cetasikas,* and *Kammaja-rūpa* are the products of their rebirth at *Paṭisandhi*. They give birth to *Kamma*-born materiality and *Vipāka* consciousness during the lifetime of *Puggalas*. The productive *Kamma* is that which produces the result itself. It does not need help from others. It produces the results itself. These three *Kammaja-rūpa* are thirty arises in humans. These are *Kāyā Dasaka*, *Puṁya Dasaka*/*Itthi Dasaka*, and *Vatthu Dasaka*. The meaning of *Dasaka* is Decade which vary according to *Dasaka*. *Kāyā Dasaka* means a unit of *Aṭṭhakalapa* (eight inseparable), and *Rūpa-Jīvitta-īndriya* (life faculty of matter).

3.2.1.2 *Upatthamabaka Kamma* (Supportive *Kamma*): -

The term for it is Supportive *Kamma*. It is that upholds the *Janaka-Kamma* and its effects throughout the life of *Puggala* are both included helps the productive *Kamma* by either allowing it to continue producing its unpleasant or pleasant effects for a long time without hindrance or by supporting the continuity of aggregates that another *Kamma* has formed[154]. This *Kamma* merely prolongs the result of another *Kamma*. When an *Akusala Kamma* causes a painful disease, it can be supported by other *Akusala Kamma* that prevents the medicine from working well and prolongs the disease.

3.2.1.3 *Upapīḷaka Kamma* (Obstructive *Kamma*): -

The *Upapīḷaka Kamma* is translated as Obstructive *Kamma.* This *Kamma* does not produce its own result but rather interferes with the results of another *Kamma*.[155]A *Kusala Kamma* might be hindered by an obstructive *Kamma*, resulting in rebirth on a lower level of existence rather than the superior plane.

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[153] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.201
[154] Ibid, page no.164
[155] *Buddha Abhidhamma Ultimate Science*, Mon Dr. Mehm, page no. 204

Akusala Kamma which leads to rebirth in the great hells can be counteracted by an obstructive *Kusala Kamam*, resulting in rebirth in the minor hells or among *Petas.* The king of *Magadh Ajātasattu* killed his father *Bimbisāra*. He was to be reborn in *Avīci* Hell. After hearing the discourse of *Buddha* in the *Sāmaññaphala Sutta*, he became a follower. He had high regard and devotion for the *Buddha*. Perhaps he collected a lot of *Kusala*. After death, he was resurrected in a tiny hell near *Avīci* rather than *Avīci* itself. One *Kamma* can block another *Kamma*. Good *Kamma* can prevent harmful *Kamma*. Bad *Kamma* might hinder the good *Kamma*.

3.2.1.4 *Upaghātaka Kamma* (Destructive Kamma): -

Destructive *Kamma* is a type of *Kamma* that not only eliminates the effects of *Janaka Kamma* but also completely destroys it, generating its own results.[156] In other words, an individual may experience an unexpected death and rebirth in alignment with the *Upaghātaka Kamma*. For instance, a human being may have been born with a high life expectancy due to their *Janaka Kamma*, but *Upaghātaka Kamma* could arise, causing them to die prematurely. An example of this is Devadatta, who was swallowed by the earth and reborn in *Avīci hell*. Initially, he possessed supernormal abilities. However, when he started scheming against the Buddha, those abilities disappeared. Upon his death, he was swallowed by the earth and reborn in *Avīci hell*. This *Upaghātaka Kamma* was so powerful that it cut short the outcome of his *Kusala Kamma* and led him directly to hell for his heinous actions, including causing blood to congeal in the Buddha and creating a rift in the *Saṅgha*. This type of *Kamma* can be either *Kusala* or *Akusala*. It diminishes the impact of previous *Kamma* while producing its own results.

In the commentary, it is mentioned that a hunter became a monk in his old age. Before his death, he experienced ominous signs. His *Arahata* son brought him to the *Vihāra*, where flowers were offered to him.

[156] A *Manual of the Abhidhamma*, Narada Thera, page no.293

The old monk was then allowed to offer those flowers to the Buddha. As a result, an omen of good fortune appeared. The flowers he offered acted as Destructive *Kamma*, averting the ripening of his bad *Kamma* and producing positive consequences. The harmful *Kamma* was delayed, and the Destructive *Kamma* produced beneficial outcomes. After his death, the old monk was reborn in the celestial world.

Destructive *Kamma* does not always produce results. Sometimes, it merely interrupts the results of another *Kamma*. For instance, *Cakkhupāla*, an *Arahata*, became blind due to Destructive *Kamma*. However, this did not lead to his rebirth in hell because, as an *Arahata*, he was beyond the influence of *Kamma*. Destructive *Kamma* can sometimes replace weaker *Kamma* and produce its own outcomes. At other times, it merely replaces the weaker *Kamma* without yielding any results of its own. Thus, its effects can vary.

3.2.2 *Pākadānapariyāya-Kamma Catukka* (Classification based on ripping of *Kamma*)

3.2.2.1 *Garuka Kamma* (Weighty Kamma)

This is called Weighty *Kamma*, whose power prevents any other *Kamma* from hindering its operation in the hereafter. In other words, it undoubtedly produces results in the subsequent life. *Garuka Kammas* include the *Pañcānantariya Kamma* (five heinous actions),[157] namely:

1. *Lohituppadaka Kamma* (wounding a *Samyakasambuddha*),
2. *Arahantaghātaka Kamma* (murdering an *Arahatta*),
3. *Saṅghabhedaka Kamma* (creating a schism in the *Saṅgha*),
4. *Matughātaka* (matricide), and
5. *Pitughātaka* (parricide).

[157] *Handbook of the Abhidhamma*, *Vol-II*, Sīlānanda U, page no.173.

The *Niyata-micchādiṭṭhi* (permanent false view) is also considered one of the *Garuka Kammas*. A person whose mind is associated with *Niyata-micchādiṭṭhi*—which vehemently denies *Kamma* and its resulting effects—is included in *Akusala Garuka Kamma*. When such a person dies, they are reborn in *Lokantrika hell*, a realm of perpetual darkness.[158] An example of *Garuka Kamma* is the case of Devadatta attempting to assassinate the Buddha. While the Buddha was strolling on *Gijjhakūta hill*, Devadatta rolled a large rock down toward him. The rock struck another rock, causing a chip to break off and hit the Buddha's foot. Although the skin was not cut, the impact caused blood to congeal in the Buddha's foot, resulting in pain.

The same principle applies to *Kusala Kamma* (wholesome actions). For instance, attaining *Jhānas* (meditative absorptions) constitutes *Kusala Garuka Kamma*. Higher *Jhānas* produce effects more quickly than lower *Jhānas*. Regarding *Garuka Kamma*, rebirth can be determined by substituting one *Garuka Kamma* for another. However, no other *Kamma*, such as *Āsanna Kamma* (death-proximate *Kamma*), can take its place. *Jhānas*, *Abhiññās* (supernormal knowledge), and *Lokuttara* (supramundane) attainments are examples of *Kusala Garuka Kamma*. Conversely, *Akusala Garuka Kamma* includes the five *Pañcānantariya Kamma* (heinous crimes).

3.2.2.2 *Āsanna Kamma* (Death Proximate *Kamma*)

The term *Āsanna* means being near or close, and in this context, it refers to being near death.[159] *Āsanna Kamma*, also known as Death Proximate Kamma, pertains to actions or deeds recalled or performed just before death. For example, a person may have performed a *Kusala Kamma* (wholesome deed) long ago, even years before their final moments. If they remember this *Kamma* shortly before death, it becomes a result-giving *Kamma*, influencing their future rebirth.

[158] *Kamma, The Real Creator*, Lay U Kay, page no.177
[159] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.204

This type of *Kamma* occurs in the moments leading up to death, during the final *Javana* (impulsion) steps that happen before the process of *Cuti* (death). In these moments, continuous mental processes take place, and a remembered or impactful *Kamma* can significantly influence the nature of the next life. When *Garu Kamma* (weighty actions) is absent, *Āsanna Kamma* often assumes the role of determining rebirth because of its strong potency due to its proximity to death.

3.2.2.3 *Āciṇṇa Kamma* (Habitual *Kamma*)

Āciṇṇa Kamma is translated as Habitual *Kamma* refers to daily activities like meditating, studying, teaching, showing respect to the *Buddha*, and making offerings to monks. Consistently performing a *Kamma*, whether *Kusala* or *Akusala*, can enhance its effectiveness.[160] This form of *Kamma* generates rebirth when there is no *Garu Kamma* or *Āsanna Kamma* (death-proximate *Kamma*), the *Āciṇṇa Kamma* results in a rebirth in the next life. The importance of *Āciṇṇa Kamma* cannot be overstated, as it can occasionally lead to death. A person who has been practising *Kusala Kamma* regularly will inevitably show up for the dying person. In actuality, *Āciṇṇa Kamma* is just as significant as *Āsanna Kamma*.

3.2.2.4 *Kaṭattā Kamma* (Reserve *Kamma*)

Kaṭattā Kamma, meaning "Reserve Kamma," refers to actions performed in the past that, although forgotten, retain the potential to influence rebirth.[161] This type of *Kamma* provides its effects only when the other three types—*Garu Kamma* (weighty actions), *Āsanna Kamma* (death-proximate actions), and *Āciṇṇa Kamma* (habitual actions)—are absent. Such *Kamma* may have been performed in the present lifetime or in previous lives. These actions, often done lightly or without deep consideration, might not seem significant at the time but still hold enough potency to impact the course of one's rebirth. *Kaṭattā Kamma* is neither weighty nor proximate nor habitual; it is simply a residual action lying dormant.

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[160] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.204
[161] *Ibid*, page no.204

When the other three types of *Kamma* do not arise, *Kaṭattā Kamma* steps in to generate results, ensuring continuity within the cycle of existence (*Saṁsāra*).

3.2.3 *Pākakāla-Kamma Catukka* (With respect to the time of taking effect)

3.2.3.1 *Diṭṭhadhammavedanīya-Kamma* (Immediately effective *Kamma*)

Diṭṭhadhammavedanīya is composed of the two words '*Diṭṭhadhamma*' which means 'in this life or present life' and *Vedanīya is* translated as 'to be experienced'[162]Thus, *Diṭṭhadhammavedanīya Kamma* refers to a *Kamma* which is to be experienced in this life. It is translated as immediately effective *Kamma*. 'Immediately effective' means effective now, tomorrow, or the day after tomorrow. Whether soon or later, it must yield results in this life. The term 'Immediately effective *Kamma*' refers to *Kamma* that gives immediate results. If it fails to produce results in this life due to a lack of sufficient conditions, it becomes defunct.

The *Abhidhamma* states that the first *Javana* moment in a *Javana* process, although being the weakest, results in immediate and effective *Kamma*. A *Puggala* does *Kusala* and *Akusala* throughout his entire life and these *Kammas* take the part in *Javana* Process. The *Javana* process generally involves seven thought moments. The first thought-moment has the least impact on the life of an Individual. This is known as the Immediately Effective *Kamma*.[163] It is weakest as it lacks the *Āsevana* condition. '*Āsevana*' denotes repetition. The *Javana* is repeated seven times. The first has not received any *Āsevana* conditions from the preceding mental moment which is *Voṭṭhabbana*. The *Voṭṭhabbana* comes just before *Javana*. *Voṭṭhabbana* and *Javana* are distinct. *Voṭṭhabbana* belongs to *Ahetuka Kiriya Citta*. *Javana* belonged to either *Kusala* or *Akusala*. The first *Javana* does not receive the *Āsevana* condition from *Voṭṭhabbana*. Because of this reason, it is called the weakest.

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[162] *Paṭṭhāna and Vipassanā*, Nandamalabhivaṁsa, page no.451
[163] A *Manual of the Abhidhamma*, Narad Thera, page no 297

The second, third, and fourth Javana are supported by each other. The *Kamma* first *Javana* also known as *Cetanā*, is considered the weakest.[164]

3.2.3.2 *Upapajjavedanīya-Kamma* (Subsequently effective *Kamma*)

Upapajjavedanīya Kamma, also known as subsequently effective *Kamma*, refers to actions performed in the current life that manifest their results in the next life. This type of *Kamma* will only produce its effects in the immediate subsequent rebirth. If it does not yield results in the next life, it becomes defunct and will not generate any outcomes thereafter. This type of *Kamma* arises from the seventh and final *Javana* moment in a *Javana* process, which is the second least potent within the series of impulsion moments. The *Vipāka* (results) of this *Kamma* are experienced in the next life. If the *Kamma* is *Akusala* (unwholesome), it results in rebirth in a miserable state. Conversely, if it is *Kusala* (wholesome), it leads to rebirth as a human or as a *Deva* (celestial being).[165]

3.2.3.3 *Aparāpariyavedanīya-Kamma* (Indefinitely effective *Kamma*)

The third one, *Kamma*, *Aparāpariyavedanīya*, is indefinitely effective. It refers to *Kamma*, the effects of which are to be felt in other existence.[166] "This *Kamma* is *Kamma* that can ripen whenever it gets the chance to produce results, starting with the second future existence." The first life is "this life," while the second life is "the next life." "The third life" comes after the next. Thus, *Kamma* that gives results from the third life till the end of *Saṁsāra* is *Kamma* that is *Aparāpariyavedanīya*. It will not produce the same results over the period. Once results are obtained, the process is complete and no further results are required. Once results are obtained, the process is complete and no further results are required. It is generated by five intermediary Javana moments. This includes the second, third, fourth, fifth, and sixth *Javana* moments.[167]

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[164] *Handbook of the Abhidhamma*, *Vol-II, Sīlānanda* U, page no.182
[165] *Ibid*, Page no.183
[166] *Buddha Abhidhamma Ultimate Science*, Mon Dr. Mehm Tin, page no. 209
[167] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no.205

The Buddha and Arahants eliminated the two sources of existence: *Tanhā* (desire) and *Avijjā* (ignorance). By eradicating craving and ignorance, they prevent the acquisition of new *Kamma*. However, they are still subject to the consequences of their past actions, whether good or bad. This explains why the Buddha and Arahants occasionally experience *Kāyika Dukkha Vedanā* (bodily pain), such as a back sprain or a headache.[168] They endure the results of their past actions, whether wholesome or harmful. *Kamma* persists indefinitely, making it highly effective. *Puggalas* (individuals) have *Kamma* stored for them, and their actions can be both *Kusala* (wholesome) and *Akusala* (unwholesome). *Kamma*, whether good or bad, produces results when the necessary conditions are met. Thousands of people were killed by the robber *Aṅgulimāla*, whose store of *Akusala Kamma* was immense. However, he had the good fortune to meet the Buddha. He became a disciple of the Buddha and eventually attained the rank of *Arahant*. When he passed away as an *Arahanta*, he exited *Saṁsāra*. The *Akusala Kamma* that had led to the murder of so many people could no longer produce any results for him. Upon the death of an *Arahanta*, all past *Kamma* becomes defunct.

3.2.3.4 *Ahosi Kamma* (Defunct *Kamma*)

Ahosi Kamma, translated as "Defunct *Kamma*," refers to *Kamma* that fails to produce results.[169] The *Pāli* term *Ahosi* means "something that occurred or emerged," but in this context, it signifies *Kamma* that does not bear fruit. This type of *Kamma* pertains to actions that had the potential to ripen in the current or subsequent existence but did not encounter the conditions necessary for their maturation. It does not represent a specific class of *Kamma* but rather describes *Kamma* that has become ineffective.

Ahosi Kamma arises when the other three types of *Kamma—Garu Kamma* (weighty), *Āsanna Kamma* (death-proximate), and *Āciṇṇa Kamma* (habitual)—fail to produce results throughout the individual's existence.

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[168] *Kamma The Real Creator*, Lay U Kay, page no.195
[169] The *Buddha and His Teachings*, Narada Thera, page no.283

This fourth type of *Kamma* essentially becomes inoperative or defunct when conditions for its activation are absent.[170]

3.2.4 *Pākathāna-Kamma Catukka* (Concerning the place where the *Kammic* effect takes place)

3.2.4.1 *Akusala Kamma*

There are three types of *Akusala Kamma* as *Kāyā Kamma* (bodily), *Akusala Vacī Kamma* (verbal), and *Akusala Mano Kamma* (mental). They are split based on the action doors. The doors here are not referred to as eyes, ears, or so on. In this context, the term "door" signifies something distinct. The *Kāyā Kamma* (bodily) which are performed by the body door are *Pāṅātipātā* (killing), *Adinnadānā* (stealing), and *Kāmesumicchācāra* (sexual misconduct).[171] The term "*Dvāra*" (door) does not refer to the eyes, ears, or nose. The door represents only the physical intimation. Body movements are referred to as bodily intimation. The body does the killing. The body is the one that steals. The body is the source of sexual misconduct. Being able to take on the role of rebirth-generating *Kamma* is a feature of a complete course of activity.[172]

When an action, such as killing, is completed, the being is killed. It is killed and then dies. After death, the *Kamma* becomes a complete path of action. But you might want to kill it. Attempting to kill something does not result in its death. Then it is *Kamma*, but not in its whole. A full course of *Kamma* can lead to rebirth. Otherwise, results will be obtained during life, not during relinking.

Akusala Kammas perform by speech are *Musāvādā* (lying), *Pharusāvācā* (harsh speech), *Pisunāvācā* (slandering) and *Sampphalāpā* (frivolous talk). They are verbal actions that occur primarily through the door of speech. In this context, "door of speech" refers to speech, also known as *Vaci Viññati* (vocal intimation).

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[170] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.205
[171] *Manual of the Abhidhamma*, Narada Thera, page no.297
[172] *Vipassanā Dipāni*, Ledi Sayadaw, page no.37

Others can learn about our intentions through our speech.[173] This is why it is called vocal intimation. Lying, slandering, backbiting, angry speech, and frivolous discourse are typically done verbally. However, it is possible to lie to others by writing. As a result, they can be accomplished using physical means as well.

The *Mano Kammas* are *Abhijjhā* (covetousness), *Vyāpāda* (ill will) and *Micchā-diṭṭhi* (wrong view), are occurring in the mind only, without bodily or vocal intimation. They are *Kamma Mano*. Everyone wants to own a Mercedes when we see someone driving one. It is similar to that. *Abhijjhā* (covetousness) is the term for this. when a person's ambition to possess real estate is strong. After that, it turns into covetousness. But it won't be able to finish the *Kamma* course if it is not strong enough. This *Lobha* is not like the others. It is referred to as Unfair *Lobha* or *Visama Lobha*.

When the desire to hurt and afflict another person arises, the mental component of *dosa* (hate) takes the form of a whole sequence of actions. *Vyāpāda* is the thought of "May he meet with death" or "May danger befall him." That is what it is. This way of thinking is the opposite of *Mettā*, or loving-kindness. In this sense, animosity turns into a comprehensive strategy. When the *Micchā Diṭṭhi* (wrong view) manifests as a morally nihilistic perspective that denies the validity of ethics and the retributive consequences of action, it becomes a complete path of activity.

The *Micchā Diṭṭhi* are *Natthika-Diṭṭhi*, *Akiriya Diṭṭhi*, and *Ahetuka Diṭṭhi*. The *Akiriya-diṭṭhi* denies causes and *Kamma*.[174] *Natthika-Diṭṭhi* (nihilism), which rejects the idea that the personality of an individual may endure beyond death and hence disproves the moral value of actions; People who hold this incorrect perspective think that there won't be any consequences in the future. Denying the present *Kamma* is equivalent to denying the future outcomes.

[173] *Manual of the Abhidhamma*, Ledi Sayadaw, page no.297
[174] *Hand book of the Abhidhamma*, *Vol-II*, Sīlānanda, page no.192

In actuality, they reject *Kamma* and its results. *Natthika-Diṭṭhi* allegedly denies the results. There is no *Kamma* that produces results and rejects the existence of the personality in any form beyond death, hence invalidating the moral importance of actions. The *Akiriya-Diṭṭhi* (inefficacy of action view) invalidates moral distinctions by claiming that actions do not produce effects. This view denies causes and denies *Kamma*. The *Ahetuka-Diṭṭhi* (acausality view), states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate or necessity.[175] It is said that this viewpoint rejects both cause and effect. One becomes a true *Micchā-diṭṭhi* when they adopt one of these viewpoints and it reaches the seventh *Javana.* These three are *Abhijjhā*, *Vyāpāda*, and *Micchā-diṭṭhi* do not have any physical or vocal indication; they simply exist in the mind. Their name is *Mano Kamma*.

3.2.4.2 *Kāmāvacara Kusala Kamma* (Wholesome *Kamma* of Sense Sphere)

Kāmāvacara Kusala refers to wholesome actions performed in the sensuous realm, encompassing bodily, verbal, and mental deeds. In bodily actions, *Sammā-Kammanta* (Right Action) emphasizes refraining from killing, stealing, and sexual misconduct. Verbal actions align with *Sammāvācā* (Right Speech), which entails abstaining from lying, slander, harsh speech, and frivolous talk. The mental actions involve the cultivation of qualities opposite to covetousness, ill will, and wrong views, namely *Alobha* (non-greed), *Adosa* (non-hatred), and *Amoha* (non-delusion). Together, these wholesome mental factors contribute to the development of eight *Kāmāvacara Kusala Cittas* (wholesome consciousness in the sensuous realm).

Wholesome actions are further categorized into ten types of *Kusala Kamma* (virtuous actions), expanded from the foundational principles of *Dāna* (charity), *Sīla* (morality), and *Bhāvanā* (meditation). These ten bases of good *Kamma*, known as *Punnakiriya Vatthu* (grounds for merit-making), are:

[175] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.208

1. *Dāna* (charity or generosity)
2. *Sīla* (moral conduct)
3. *Bhāvanā* (mental development or meditation)
4. *Apacayana* (paying respect to others)
5. *Veyyavacca* (rendering service or helping others)
6. *Pattidāna* (sharing merits with others)
7. *Pattanumodana* (rejoicing in others' merits)
8. *Dhammassavana* (listening to the Dhamma)
9. *Dhammadesana* (teaching the Dhamma to others)
10. *Diṭṭhijukamma* (holding right views).

These ten bases of wholesome actions provide a framework for cultivating virtue and generating positive *Kamma* in the *Kāmāvacara* (sensuous realm), leading to spiritual progress and eventual liberation.[176]

3.2.4.3 *Rūpāvacara Kusala Kamma* (Wholesome *Kamma* of Sense Sphere)

Rūpāvacara Kusala Kamma has only one. That is *Mano Kamma*. *Rūpāvacara Kusala* represents the five *Jhānas*. The *Jhānas* are mental, not physical or verbal, actions. They are always *Mano Kamma*. They are merely *Mano Kamma*. Meditation is required to achieve these goals, unlike *Kāmāvacara Kusala*.[177] An Individual can get *Kāmāvacara Kusala* without meditating. Meditation is essential for acquiring *Rūpāvacara Kusala*. It is the one that constantly gets absorbed. Absorption is necessary for *Rūpāvacara Kusala* to exist. *Rūpāvacara Kusala* is classified into five categories based on *Jhāna* variables. First *Jhāna* consists of five factors: *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, and *Ekaggatā*.

[176] *Abhidhamma in Daily Life*, Jankābhivaṁsa, page no.145
[177] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.210

The Second *Jhāna* comprises four factors: *Vicāra*, *Pīti*, *Sukha*, and *Ekaggatā*. The Third *Jhāna* has three *Jhāna* factors: *Pīti*, *Sukha*, and *Ekaggatā*. The Fourth *Jhāna* has two *Jhāna* factors: *Sukha* and *Ekaggatā*. The Fifth *Jhāna* has two *Jhāna* factors: *Upekkhā* and *Ekaggatā*. *Rūpāvacara* is classified into five types based on *Jhāna* variables, including *Kusala Kamma.*[178]

3.2.4.4 *Arūpāvacara Kusala Kamma* (Wholesome *Kamma* of Sense Sphere)

Arūpāvacara Kusala consists of four advanced mental states achieved through *Bhāvanā* (meditation). These states are purely mental (*Mano Kamma*) and do not involve any physical or vocal actions. Like *Rūpāvacara Kusala*, they are attained through deep meditative absorption and involve focusing on specific objects. The first state is achieved by meditating on infinite space as the object of concentration. The second state takes the first *Arūpāvacara Citta* (the consciousness associated with the immaterial realm) as its focus. The third state arises by focusing on the absence of the first *Arūpāvacara Citta* as the object, and the fourth involves concentrating on the third *Arūpāvacara Citta* as its object. These meditative states are characterised by the presence of *Upekkhā* (equanimity) and *Ekaggatā* (one-pointedness of mind), which form the essential elements of these absorptions.

3.3 Thirty-one Planes of Existence

The thirty-one planes comprise the twelve different types of *Puggalas*. There are four types of planes of existence: *Apāyas*, *Kāma-sugati*, *Rūpāvacara*, and *Arūpāvacara*. "*Tividhasampatiyo ayanti gacchanti pavattanti etenā ti ayo*, *ayato apagato apāyoa*" which means *Aya* refers to the human, divine, and *Nibbāna* happiness obtained by *Kusal Kamma*. The one who remains detached from these '*Aya*' is called *Apāya*. The first four are named *Apāya*. It is commonly translated as "woeful states" due to the absence of happiness in those realms.[179]They are known as *Apāya*. '*Apāya*' translates to 'devoid of happiness.'

[178] *Abhidhammattha Saṅgho, Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.569
[179] Ibid., page no.467

In these domains, there may be very little happiness or comfort. It refers to situations characterized by misery. It is derived from '*Apa*' and '*Aya*'. '*Apa'* signifies 'no' or 'devoid of.' '*Aya*' here refers to happiness. These are the states or realms in which misery is predominant.[180]The four *Bhūmi* are *Niraya* (hell), *Tiracchāna* (animal kingdom), *Peta* (ghost) and *Asura* (demon).

3.3.1 The *Kāmāvacara Lokas*

3.3.1.1 *Niraya*

The term *Niraya* is derived from the words *Ni* (devoid) and *Aya* (happiness), signifying a state lacking joy. In Buddhist thought, *Niraya* refers to one of the lowest planes of existence, a realm where beings atone for their unwholesome *Kamma*. However, it is not a place of eternal torment. Rather, it serves as a temporary state for evildoers, akin to a prison, where they face the consequences of their *Akusala Kamma* (unwholesome actions). After their term in *Niraya*, which could last for an exceedingly long period—potentially millions of years—they have the possibility of being reborn as a human or a *Deva* (divine being), depending on their accumulated *Kamma*. According to Buddhist teachings, *Kusala* (wholesome) and *Akusala* (unwholesome) actions coexist in every being, and their results determine the next rebirth. The Buddha emphasised that hell is not a permanent state but a transient one.

Commentarial sources suggest that *Niraya* is located beneath the earth, specifically on an iron foundation, spanning 24,000 *Yojanas*. The first 12,000 *Yojanas* are described as being composed of iron, forming the base of the earth. The narrative of *Devadatta*, who was said to have been swallowed by the earth and cast into the lowest *Niraya*, exemplifies this belief. This interpretation underscores the unique position of *Niraya* within Buddhist cosmology, both in its physical location and its role in the moral universe.[181] This is eight kinds those are *Sañjīva*, *Kāḷasutta*, *Saṅghāta*, *Jālaroruva*, *Dhūmaroruva*, *Tāpan*, *Patāpana* and *Avīci*.[182]

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[180] *Manual of the Dhamma*, Ledi Sayadaw, page no.269
[181] *Handbook of the Abhidhamma*, Sīlānand U, page no.127
[182] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.471

3.3.1.2 *Tiracchāna-yoni*

'*Tiro Añcantīti tiracchānā, tiracchānānaṁ yoni tiracchānayoni*' means Those who walk obliquely, as opposed to straight like humans. They called *Tiracchāna.*[183] The reason animals get their name is because most quadrupeds walk horizontally. Buddhists believe that because of the bad *Kamma*, humans are born as animals. An excellent *Kamma* of an animal from previous births can cause it to be born in a state of joy. Some animals occasionally lead more comfortable lives than people, especially dogs and cats. Their previous good *Kamma* is partly responsible.

3.3.1.3 *Peta*

'*Sukhasamussayato pakaṭṭhaṁ entīti petā, petānaṁ samūho peti, pettiyā visayo pettivisayo*"[184] means Those who reach a place far from all pleasure and prosperity are referred to as *Peta*. It is derived from two words '*Pa*' and '*ita*' departed beings, or (those) completely devoid of happiness.[185] They are neither disembodied spirits nor ghosts. Although they have solid shapes, they are typically invisible to the naked sight. They do not have their own plane and dwell in unsanitary environments, such as forests, gutters etc. The dwelling place of *Petas* is known as *Pettivisaya*.

3.3.1.4 *Asurakāya*

Asurakāya refers to the realm or collective of *Asuras* (demons). The phrase *"Na suranti na dibbantīti asurā, asurānaṁ kayo asurakāyo"* describes *Asuras* as beings incapable of shining or enjoying luxury, pleasures, and games to the extent of the *Devas* (celestial beings). Unlike the *Devas*, they have no land of their own and dwell alongside the *Peta* (hungry ghosts). Different types of *Asuras* are described in the *Abhidhamma*. Some *Asuras* reside beneath Mount Sumeru and are distinct from those who battle the *Devas* in the *Tāvatiṁsa Loka* (the Heaven of Thirty-Three).

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[183] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, Page no.474
[184] Ibid, Page no.475
[185] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.270

Another category, called *Vinipātika* Asuras, seeks refuge in the human realm from the *Devas*. These beings possess limited powers (*Khuddha iddhi*). Some *Asuras* are referred to as *Vaimanik Petas* because they alternate between experiencing happiness similar to the *Devas* and sorrow akin to the *Petas*.

A specific dark region, known as *Lokāntarika Niraya*, lies between the three *Cakkavāla* (world systems) where there is complete darkness due to the absence of light from the sun and the moon. The beings residing in this realm are also referred to as *Asuras*. These descriptions highlight the varied nature and existence of *Asuras* within Buddhist cosmology.[186]

3.3.1.5 *Manussā*

'*Mano ussannaṁ yesaṁ ti manussā*' The beings whose mind is sharp are called humans. The reason humans are named *Manussa* is due to their powerful, keen intellect. The name "*Manussa*" literally translates to "those with developed, sharp minds."[187] Thus, humans have the potential to become *Buddha* if they are good, or they can descend to the lowest level of *Avīci* Hell if they do any terrible acts. People are the only creatures capable of both the greatest and the worst. It is stated that neither *Brahmas* nor *Devas*, but only humans, are capable of becoming *Buddhas*. On Earth, there are people.[188]

3.3.1.6 *Cātumahārājikā* (The Realm of the Four Great King)

'*Cattāro Mahārājāno catumahārājaṁ*, *catumahārāje bhatti etesaṁ ti cātumahārājikā*'[189] It derives from the words "*Mahārāja*," which means mighty king, and '*Catu*,' which means four. The celestial rulers of the four directions are the four great kings. The Commentaries now state that a planet is made up of four huge continents or great islands. Mount Meru is located in the centre of these four enormous continents. Every direction is guarded by these four powerful rulers.

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[186] *Abhidhammattha Saṅgho*, *Vol-II*, *Tripāṭhī Rāmaśaṅkara,* page no.475
[187] Ibid., Page no.476
[188] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.191
[189] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.477

The ruler of the eastern direction is *Dhatarṭṭha*. The south is ruled by *Virūḷhaka*. *Virūpakkha* is the celestial ruler of the West. *Vessavasa* is the ruler of the north. They rule over *Gandhabbas*, *Kumbhaṇḍas*, *Nāgas*, and *Yakkhas*, in that order. It is stated that *Gandhabbas* are musicians from heaven or something like that. *Kumbhaṇḍas* is a different type of *Satva*. *Nāgas* are dragons or snakes. *Yakkhas* are demons as well. It is known as *Cātummahārājikā*, the home of these four great rulers their subjects, and adherents. They occupy the lower half of Mount *Meru* and its base.

3.3.1.7 *Tāvatiṁsa* (The Realm of the Thirty-three Deities)

"*Tettiṁsa etthā ti tettiṁsā*" It is explained that the word "*Ti-tiṁsa*" is the source of *Tāvatiṁsa*. That indicates thirty-three. The Thirty-three individuals who served the community while still living.[190] They built or fixed roads. They constructed rest homes. They assisted individuals. They so had a rebirth in the celestial world. *Tāvatiṁsa* is the name of the place where they were born again. Consequently, the term '*Ti-tiṁsa*' became '*Tāvatiṁsa*.'

The residence of *Sakka,* the ruler of *Devas*, is *Tāvatiṃsa*. Mount Meru's summit is home to *Tāvatiṁsa*. Thus, the celestial mansions in *Tāvatṁsa* are situated both in space and on the mountain. They can be referred to as both space-bound and earth-bound. Earthly *Deva* known as *Cātummahārājikā*. or *Manussa*, is likewise confined to Earth.

3.3.1.8 *Yāma*

"*Dukkhato yātā apayātā ti yāmā*" means *Yāma* are the deities who are sorrow-free.[191] It comes from the root "yam," which means "to destroy.", which destroys the pain is *Yāma.*[192] It is stated that *Yāmā* signifies immense bliss. There, the heavenly ruler is known as *Suyāma*.

[190] *Buddha Abhidhamma Ultimate Science*, Tin Mon Dr. Mehm, page no. 190
[191] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.477
[192] *Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.271

3.3.1.9 *Tusita*

"*Tusaṁ itā ti tusitā*" means the deity attained to appeasements is called Tushita *Deva*.[193] Because *Bodhisattvas* are usually reborn in *Tusitā* heaven before entering the world of humans, *Tusitā* is considered the finest of the six celestial realms. For *Devas*, *Tusitā* paradise is comparable to a *Dhamma* realm. Many people hope to be reborn in *Tusitā* heaven, where they will be able to hear the *Bodhisattvas* teach the *Dhamma.*

3.3.1.10 *Nimmāṇarati*

"*Nimmāne rati yesaṁ'ti nimmānaratino*" means those who delight in the created mansions.[194] It is derived from two words '*Nimmāna*' means creation and '*Rati*' means delight. *Nimmānaratī*, then, is the enjoyment of the creations of one. This implies that such entities produce pleasure for themselves whenever they feel like it. They take pleasure in these works of art. These entities are referred to as *Nimmānaratī*. With just their thoughts, they can make sensually pleasing items.

3.3.1.11 *Paranimmitavasavatti*

Paranimmitavasavatti refers to beings who can control and enjoy things created by others. The phrase "*Paranimmittesu bhogesu attano vasaṁ vattentīti paranimmitavasavattino*" explains that these beings bring under their sway objects or creations made by others.[195] The term *Para* signifies "others," *Nimmita* means "created," and *Vasavattī* refers to having authority or control. Thus, *Paranimmita Vasavattī* describes those who command or direct things made by others to fulfill their own desires. The *Devas* of the six celestial realms reside in higher planes where they possess more refined and sophisticated forms than humans. They are invisible to the naked eye and are mortal, though they surpass humans in aspects such as their constitution, habitat, and sustenance.

[193] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.478
[194] Ibid, page no.478
[195] Ibid, page no.479

However, they do not generally exceed humans in terms of wisdom. These celestial beings are spontaneously born, appearing as youthful individuals of about fifteen or sixteen years of age. The six celestial planes provide temporary joy, offering fleeting sensual pleasures.

The concept of *Kāma-sugati* ("*Gantabbā ti gati, sundarā gati sugati*") refers to joyful destinations, encompassing the human world and the six celestial kingdoms of the *Devas*. The term *Sugati* translates to "pleasant destination," while *Gati* signifies a location, realm, or destination. These joyful destinations are collectively known as the seven *Kāma-sugati* worlds.[196] Among these, the human realm (*Manussa Loka*) is considered a "happy realm" due to its comparative abundance of opportunities for happiness and spiritual progress, especially when compared to the four *Apāya* realms (unhappy states of existence). While the *Manussa Loka* offers significant advantages, the *Cātummahārājikā* realm, the lowest of the six celestial planes, is regarded as surpassing the human realm in terms of material pleasures and comforts. This hierarchy highlights the varying degrees of joy and fulfillment available across the realms of existence.

3.3.2 *Rūpāvacara Loka*

3.3.2.1 *Paṭṭhamajjhāna Bhūmi*

Those who have developed the first *Jhāna* to a basic degree are born in the first plane; those who have advanced to a medium degree are born in the second plane; and those who have attained complete mastery over the first *Jhāna* are born in the third plane among the *Mahā Brahmas*. All three of these planes are contained within one realm and are located in space. Individuals with *Dvihetuka* (two-rooted) and *Ahetuka* (rootless) consciousness do not exist here; only *Tihetuka* (three-rooted) individuals are born in these planes. There are nine types of beings in total, and multiplying this by three (corresponding to the three planes) gives twenty-seven. Thus, in these planes, twenty-seven *Puggala* (individuals) are reborn.

[196] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.476

3.3.2.1.1 *Bramhapārisajjā Bhūmi*

"*Parisati bhava pārisajjā, bramhānaṁ pārisajjā brmhāpārisajjā*" The attendant *Brahma* who lives in the council of *Brahmā* is called *Bramhapārisajjā*. *Brahmapārisajja* refers to the retinue of *Brahma*, derived from the term '*Pārisajja*'. *Pārisajja* is derived from the word '*Parisā*', which translates to audience.[197] The lowest class is Brahma *Pārisajja*, which translates to "those born amongst the attendants of *Mahā Brahmas*."

3.3.2.1.2 *Bramhapurohitā*

"*Pure agge dhīyate ṭhapīyate ti purohito, bramhānaṁ purohito bramhapurohito*" means ministers of the *Bramhā* is called *Bramhapurohito*.[198]

3.3.2.1.3 *Mahā Brahmas*

"Bruhati parivaddhatīti brahmā, Mahanto brahmā Mahābrahmā" means that *Brahma* is the name given to one whose characteristics surpass those of other *Devas*. *Mahā Brahma* is the highest among the first three planes. Due to the inherent value of their mental development, they surpass others in happiness, attractiveness, and lifespan, which is why they are so named.

3.3.2.2 *Dutiyajjhāna Bhūmi*

Rūpa-bhūmi is made up of sixteen planes, including three first *Jhāna*, three second- *Jhāna*, three third- *Jhāna*, and seven fourth- *Jhāna*.

3.3.2.2.1 *Parittābhā*

"*Parittā ābhā etesaṁ ti prittābhā*" means those who have minor lustre are called *Parittābha* and their place of dwelling is known as *Parittābhā*.[199] *Parittābhā* is composed of two words: *Ābhā*, which means bright or lustre, and *Paritta*, which denotes tiny or minor.

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[197] *Comprehensive Manual of the Abhidhamma*, Narada Thera, page no.192
[198] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.480
[199] Ibid., page no.481.

3.3.2.2.2. *Appamāṅābhā*

Appamāṅābhā refers to beings characterized by infinite and immeasurable radiance. The phrase *"Appamāṇā ābhā etesaṁ ti appamāṇābhā"* signifies beings whose lustre is boundless and limitless. *Appamāṅa* describes this radiance as infinite, unmeasurable, and limitless, while *Appamāṅābhā* is the realm or abode where these luminous beings reside.[200]

3.3.2.2.3 *Ābhassara*

Ābhassara refers to beings known as *Brahmas* who emanate radiance from their bodies. The phrase *"Sarati nissartīti sarā, ābhā sarā etesaṁ ti ābhassarā"* explains that *Ābhassara Brahma* is the name for *Puggala* (individuals) who are perpetually luminous, and *Ābhassarā* refers to the realm or land where they reside. The term *Ābhassara* translates to "radiant lustre," highlighting their continuous illumination. These beings and their realm exist on the same plane, characterized by their consistent brilliance.

3.3.2.3 *Tatiyajjhāna Bhūmi*

3.3.2.3.1 *Parittasubhā*

"*Parittā subhā etesaṁ ti parittasubhā*" is translated as The *Brahmas* of this area are known as *Parittashubha* because their aura is not as radiant as that of the *Brahmas* residing above them.[201] Translated as a small aura, *Parittasubha* is dazzling here as well. Their place of residence is called *Parittasubhā*.

3.3.2.3.2 *Appamāṇasubhā*

"*Appamāṇā subhā etesaṁ ti Appamāṇāsubhā*" means *Appamāṇasubha* are those whose bodies have a limitless aura with brightness. *Appamāṇasubha* represents infinite aura. Their dwelling place is called *Appamāṇasubhā*.[202]

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[200] *Handbook of the Abhidhamma*, *Vol-I*, Sīlānanda U, page no.481
[201] Ibid, page no.482
[202] *Handbook of the Abhidhamma*, *Vol.II*, Sīlānanda U, page no.134

3.3.2.3.3 *Subhakiṇhā*

"*Subhāya kiṇṇā ti subhakiṇṇā*" means *Subhakinha* are those *Brahmās* whose bodies never stop gleaming. They reside in an area known as *Subhakinhā*. *Subhakiṇha* is a stable aura. '*Subha*' means good, while '*Kinha*' implies definite. So *Subhakinha* translates to 'steady aura'.[203]

3.3.2.4 *Catutthajjhāna Bhūmi*

3.3.2.4.1 *Vehapphalā*

"*Vipulaṁ phalaṁ etesaṁ ti vehapphalā*"[204] means those who have huge or great rewards are called *Vahapphala* and the land of their residence is called *Vahapphalā*. *Vehapphala* is translated as "great reward." '*Veha*' signifies great, while '*Phala*' refers to a result or reward.

3.3.2.4.2 *Asaññāsattā*

"*Natthi saññā etesaṁ ti vehapphalā*" means the *Sattavas* who do not have *Saññā* are called *Asaññāsatta*.[205] The term '*Saññā*' refers to the *Citta-Cetasika* (mind), rather than just perception. *Asaññā-satta* refers to those without a mind. Their dwelling is known as *Asaññā-satta*. Only *Rupā Khandha* works in these *Sattavas*.[206] Here, just a material flux exists. *Jhāna* causes a temporary suspension of the mind. Normally, the mind and matter are inseparable. Meditation can sometimes separate matter from mind, as in this case. Arahants who reach the *Nirodha Samāpatti* experience a temporary loss of consciousness. However, some seemingly impossible facts may actually be true.

3.3.2.4.3 *Suddhāvasa*

'*Suddhānaṁ āvasā suddhāvāsā'* The abode of *Anagami* and *Arhanta Puggala*. "*Suddha*" implies pure. '*Āvāsa*' refers to a residence or abode.

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[203] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.482
[204] Ibid, page no.483
[205] Ibid, page no.483
[206] *Hand book of the Abhidhamma*, Vol.II, Sīlānanda U page no.134

'*Suddhāvāsa*' refers to the dwelling of pure individuals. The place for pure beings is here. Since they are all *Anāgāmīs*, they are pure. In the five Pure Abodes, only *Anāgāmīs* are born.[207]Ordinary people are not born in these states. Those who achieve *Anāgāmi* on other realms are reborn in the Pure Abodes. After attaining *Arahantship*, they continue to live in those realms until their *Parinibbāna*.

3.3.2.4.3.1 *Avihā*

"*Na vihantī ti avihā*" means that *Brahmās*, who do not leave their land even for a moment and live for many *Kalpas*, are called *Avihā*, and their land of residence is also called *Avihā*. "*Attano sampattiyā na hāyanti na vihantīti avihā*" refers to those who never move away from their acquired property even for a moment and are thus considered *Avihā*.[208]

3.3.2.4.3.2 *Atappā*

"*Na tapantīti atappā*" The *Brahmas* who do not attain satisfaction for any reason are called *Atappā*. "*Kiñci sattaṁ na tappetīti atappā*" *Atappā* refers to those who do not bring serenity to any being.[209] '*Atappā*' really means cannot be satisfied.

3.3.2.4.3.3 *Sudassā*

"*Sukhena dissantīti sudassā*" *Brahma*, who appears pleased due to his beauty, is known as *Sudassa*, and the place where they live is also named *Sudassa*. '*Sudassā*' translates to "good looks."

3.3.2.4.3.4 *Sudassi*

"*Sukhena passantīti sudassi*" The *Brahmā* who is seen through the eyes of wisdom is called *Sudassi* and the place where he resides is called *Sudassi*. '*Sudassī*' refers to having clear sight.

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[207] *Abhidhammattha Saṅgho*, Vol-II, Tripāṭhī Rāmaśaṅkara, page no.483.
[208] *Ibid*, page no.484.
[209] *Ibid*, page no.484.

3.3.2.4.3.5 *Akaniṭṭhā*

"*Natthi kaniṭṭho etesaṁ ti akaniṭṭhā*" means as the eldest, they are not younger than anybody else because of the wealth and qualities they have amassed from their good actions; for this reason, they are known as *Akaniṭṭha*, and their abode is known as *Akaniṭṭhā*.[210] "*Akaniṭṭha*" signifies the purest abode. "*Akaniṭṭha*" signifies neither small nor youthful. That thus denotes great or highest.[211]

3.3.3 *Arūpāvacarajhāna Bhūmi*

Arūpāvacarajhāna Bhūmi refers to the realms of formless meditative absorption. To attain the *Arūpāvacara Jhānas*, one must already have mastery over the five *Rūpāvacara Jhānas*. These foundational *Jhānas* must be accessible and familiar to the practitioner. A *Yogi* progresses to the *Arūpāvacara Jhānas* using the five *Rūpāvacara Jhānas* as a base, particularly relying on the fifth *Jhāna*. These meditative states are considered ordinary *Jhānas* that can be achieved even in the absence of Buddhas.

In the four *Arūpāvacara Jhāna Bhūmis*, there is only consciousness. There is no physical matter or body, only *Cittas* (consciousnesses) and *Cetasikas* (mental factors) arising and passing away. Despite being purely mental phenomena, they require a conceptual place for existence, which is why they are described as being located above the *Suddhāvāsa* (pure abodes). The *Arūpāvacarajhāna Bhūmi* is divided into four realms:

1. *Ākāsānañcāyatana* realm – The Sphere of the Conception of Infinite Space.

2. *Viññāṇañcāyatana* realm – The Sphere of the Conception of Infinite Consciousness.

[210] *Abhidhammattha Saṅgho*, *Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.484
[211] *Handbook of the Abhidhamma*, Vol-II, Sīlānanda U, page no.134

3. *Ākiñcaññāyatana* realm – The Sphere of the Conception of Nothingness.

4. *Nevasaññānāsaññāyatana* realm – The Sphere of Neither Perception nor non-perception.

These realms represent progressively subtler and more refined states of meditative absorption, accessible to those with deep familiarity and mastery of formless meditation.

3.4 *Kamma* and their *Vipāka* concerning *Petta Vattu*

Petta Vatthu and *Vimāna Vatthu* are texts from the *Khuddaka Nikāya* of the *Tipitaka*, written to explain the outcomes of *Kusala* (good) and *Akusala* (bad) deeds in simple language, aiming to guide people towards righteous behaviour. In *Petta Vatthu*, numerous examples illustrate the misfortunes and suffering experienced in the human world as a result of unwholesome actions. Conversely, *Vimāna Vatthu* describes deities and goddesses enjoying divine riches and pleasures as a reward for their virtuous deeds.

3.4.1 *Sūkaramukhapeta Vatthu*

The Buddha narrated the story of the *Sūkaramukhapeta* (pig-headed ghost) while residing at the Veluvana Monastery in Rājagaha (Rājgir), near Kalandaka-nivāpa (Squirrels' Grove). Long ago, during the time of the Buddha Kassapa, there lived a monk who practiced physical restraint and disciplined his body to absolve himself of sins. However, he failed to exercise verbal restraint and often spoke abusively to other monks. Upon his death, as a result of his verbal misconduct, he was reborn in hell and suffered there for one *Buddha interval*.

In the current Buddha era, he was reborn near Rājagaha, at the foot of Mount Gijjhakūṭa (Vulture Peak). He appeared as a ghost, tormented by hunger and thirst as the karmic consequence of his previous actions. His body had a radiant golden hue, yet his mouth resembled that of a pig.

When Bhikkhu Ānanda encountered the ghost while going for alms, he inquired about his golden body and pig-like features. The ghost replied, explaining that he had practiced physical restraint but not verbal discipline and his current form was the result of that imbalance. He said:

"*Kāyena saññato āsiṁ, vācāyāsimasaññato, Tena metādiso vaṇṇo, yathā passi nārada.*" "I was restrained in body but not in speech; Thus, I appear as you see me, *Nārada.*"[212]

3.4.2 *Pañcaputtakhādapetivatthu*

The Buddha narrated this story while residing in Sāvatthi. During the rainy season (*Vassa*), eight elderly monks visited Sāvatthi to see the Buddha. They settled in a forested area nearby, which provided water and shade. While there, the elders encountered a *Peti* (female ghost). One of the monks, noticing her grotesque appearance, asked: "You exhale a foul, rotting stench and are surrounded by flies. You stand here, naked and unsightly. Who are you?"

The *Peti* replied:

"I am a *Peti*, a wretched inhabitant of *Yama*'s domain, venerable Sir. Due to the evil deeds, I committed, I have been reborn in the *Peta* realm. At dawn, I give birth to five sons, and in the evening, I give birth to another five. I eat them all, but even this does not satisfy my hunger. I suffer intensely, my heart burns with hunger and thirst, yet I find no water to drink. See the depths of my suffering."

> "*Ahaṁ bhadante petīmhi, duggatā yamalokikā. Pāpakammaṁ kritvāna, petalokaṁ ito gatā. Kālena pañca puttāni, sāyaṁ pañca punapare. Vijāyitvāna khādāmi, te pi no honti me alaṁ. Pariḍayhati dhūmāyati, khudāya hadayaṁ mama. Pāniyaṁ na labhe pātuṁ, passa maṁ byasanaṁ gataṁ.*"[213]

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[212] *Vimānavatthupāli Petavatthupāli*, Śāstrī Swāmī Dwārikādās, page no.145
[213] *Ibid*, page no.158

Hearing this, the elder monk inquired further:

"What evil deeds were committed by your body, speech, and mind that have caused you to endure this punishment, eating the flesh of your sons?"

The *Peti* responded:

I was the barren wife of a landowner in a village near *Sāvatthi*. When I could not conceive, his family suggested he take another wife. Out of love for me, he hesitated, but I, fearing that I would lose my position, encouraged him to marry again to preserve his lineage. However, when the second wife became pregnant, jealousy consumed me. I secretly conspired with someone, offering them food and drink, and hired them to cause an abortion.

When the second wife lost her child, her family confronted me, accusing me of the crime. I denied it, claiming I was innocent. They demanded that I swear an oath. In my desperation, I swore falsely:

'If I am guilty, may I be reborn as a *Peti*, hideous, surrounded by flies, and stinking like rotting flesh. May I give birth to five sons at dawn and five in the evening, only to eat them all.'

Now, as a result of my actions—the abortion and the falsehood—I suffer endlessly, eating the flesh of sons tarnished with the blood of my past misdeeds."

"*Tassa kammassa vipākena, musāvādassa cūbhayaṁ.*

Puttamaṅsāni khādāmi, pubbalohitamakkhitā."[214]

3.4.3 *Mahāpesakāra Petivatthu*

The Buddha told this story while staying in *Sāvatthi.* At the time, a monk travelling through the Vindhya Forest was leading a large caravan to pay his respects to the Buddha. After a night of travel, the caravan found a spot with water and shade during the day.

[214] *Vimānavatthupāli Petavatthupāli*, Śāstrī Swāmī Dwārikādās, page no.159

They stopped to unharness the oxen and rest. Desiring solitude, the monk walked a short distance, spread his cloak on the grass beneath a tree, and sat down. Exhausted from the night's journey, he fell asleep. The caravan resumed its journey after resting, leaving the monk behind.

When the monk awoke in the evening, he realized his companions had departed. He took a detour and eventually arrived at the residence of a *Deva* (lesser angel). The *Deva*, seeing him, appeared in human form, welcomed him, and invited him inside. He provided the monk with ointment for his feet, paid him respects, and offered him a place to rest. At this point, a *Peti* (female ghost) appeared, pleading, "Give me food, drink, and a cloak, my lord." The *Deva* complied, giving her these items. However, as soon as the *Peti* touched them, the food and drink turned into dung, urine, blood, and pus, while the cloak transformed into burning iron plates.

Disturbed by the sight, the monk asked the *Deva*, "Why does this woman receive such foul things? What evil deed has she committed to deserve this punishment? Her clothes, shiny and beautiful when given, turn into burning metal plates. What is her crime?"

The *Peti* responded: "Why do I stand inside this mansion, unwilling to step outside? Step outside, dear, let us see you clearly." "I am ashamed and embarrassed, for I am naked. I cover myself with my hair; my merit is minimal."

> "*Kā nu antovimānasmiṁ, tiṭṭhantī nūpanikkhāmi. Upnikkhamassu bhadde, passāma taṁ bahiṭṭhitaṁ"ti. Aṭṭiyāmi harāyāmi, naggā nikkhamituṁ bahi. Kesehamhi paṭicchannā, puññaṁ me appakaṁ kataṁ"ti.*"[215]

The *Deva* explained, "During the Buddha's time, twelve monks were searching for a place to live. They found a forest with water and shade, near a village where they could collect alms. As the rainy season (*vassa*) approached, the villagers warmly welcomed them and requested they stay for the retreat.

[215] *Vimānavatthupāli Petavatthupāli*, Śāstrī Swāmī Dwārikādās, page no.163

The leader of the weavers' guild took charge of supporting the monks, providing them with the four requisites of life for two months.

While the master weaver was devoted to the monks, his wife was selfish, greedy, and irreverent. She refused to assist the monks, showing them no respect. Frustrated by her behaviour, the master weaver appointed her younger sister as the mistress of the household. The younger sister was faithful and devoted to the monks, offering them food, drink, and cloaks for the retreat. Out of jealousy, the elder wife cursed the monks: 'Whatever food and drink you give to these ascetics, may they turn into dung, urine, blood, and pus in the next world. May their cloaks become burning iron plates.' Her malicious intent and curses reflected her arrogance and evil mindset.

When the master weaver died, he was reborn as a luminous *Rukkha-Deva* (tree spirit) in the Vindhya Forest. His greedy and malicious wife, however, was reborn nearby as a wretched *Peti*, naked, ugly, and tormented by hunger and thirst. When she approached the *Deva* and begged for food, water, and clothing, her punishment manifested. The *Deva* offered her celestial food and drink, but it immediately transformed into filth. The cloak she was given turned into a burning iron plate. Her suffering was severe, and her cries of anguish filled the forest."

3.4.4 *Sāriputtaththeramātupetivatthu*

The Buddha told this story during his stay in Veluvana. Nearby, in a forest close to *Rājagaha*, lived the venerable *Sāriputta*, *Mahāmoggallāna*, *Anuruddha*, and *Kappina*. During this time in Benares, there was a wealthy and generous Brahmin who supported monks, Brahmins, the poor, wanderers, travellers, and beggars. He provided food, drink, clothing, shelter, and other necessities to those in need. He carefully managed his household and instructed his wife to continue the charitable activities in his absence.

“My wife, please ensure this practice of giving is carried out properly and do not neglect it," he said. She agreed but, once he left, stopped the charitable acts for monks and others. Travelers were directed to a dilapidated shed behind the house, and when they came seeking food, drink, or shelter, she would insult and curse them. She would say things like, “Eat dirt! Drink urine! Sip blood! Eat your mother’s brains!” Her unwholesome actions and words brought about severe karmic consequences.

After her death, the force of her *Kamma* caused her to be reborn as a *Peti* (female ghost), suffering the results of her misdeeds. Remembering her past life and wanting to see *Sāriputta*, she visited his residence. However, the *Devas* guarding his abode turned her away. She pleaded with them, saying, “Permit me to enter and see the venerable elder *Sāriputta*. In my fifth past life, I was his mother.” Hearing this, they allowed her to enter.

When she reached *Sāriputta*’s dwelling, she saw him standing at the far end of the monastery. Upon seeing her, *Sāriputta*, moved by compassion, asked:"You appear malnourished, naked, and dreadful, with your veins showing. Who are you, standing here in such a state?"

“*Naggā dubbaṇṇarūpāsi, kisā dhamanisanthatā.*

Upphāsulike kisike, kā nu tvaṁ idha tiṭṭhasi?”

The *Peti* replied: "In a past life, I was your mother. Now I have been reborn in the *Peta* world, tormented by hunger and thirst. I survive on saliva, nasal mucus, phlegm, burnt body fat, and the blood of women who have given birth. I devour foul substances cast away by men and women, including the blood of the wounded, those with severed noses and skulls, and even animal and human waste. I am homeless, sleeping on a black bed, consuming pus and blood. Please, my son, offer me merit and dedicate it to me, so I may be freed from this suffering."

"*Ahaṁ te sakiyā mātā, pubbe aññāsu jātīsu.*
Upapannā pettivisayaṁ, khuppipāsasamappitā.
Chaḍḍitaṁ khipitaṁ khelaṁ, siṅghāṇikaṁ silesumaṁ.
Vasaṁ cha ḍayhamānānaṁ, vijātānaṁ ca lohitaṁ.
Vaṇikānaṁ ca yaṁ ghānsīsacchināna lohitaṁ.
Khudāpretā bhuñjāmi, itthīpurisanissitaṁ.
Pubbalohitaṁ bhakkhāmi, pasūnaṁ mānusāna cha.
Aleṇā anagārā ca, nīlamañcaparāyaṇā.
Dehi puttaka me dānaṁ, datvā anvādisāhi me.
Appeva nāma succeyyaṁ, pubbalohitabhojanā."[216]

3.4.5. *Mattāpetivatthu*

During his stay in *Jetavana*, the Buddha told this story. There was a householder in *Sāvatthi* who was religious and spiritual. His wife, *Mattā*, was unbelieving, resentful, and barren. Fearing the loss of his lineage, he married a young woman named *Tissa*, who was believing, pious, and lovely to her husband. She bore a son named *Bhuta*. As mistress of the house, she treated four monks with dignity. *Mattā,* unable to tolerate her competition, poured trash on *Tissa*'s head after she had swept the house. *Mattā* later died and was reborn as a *Peti* (ghost), enduring fivefold torment.

Tissa encountered her and said, "You are naked and terrible in appearance, malnourished, with visible veins. You, tiny one, with your ribs sticking out—who are you, and why are you here?" *Mattā* replied, "I am *Mattā*; you are *Tissa*. I used to be your fellow wife. I have travelled from here to the world of the *Petas* as a result of my terrible deeds." Tissa asked again, "What terrible thing did you do in mind, body, or speech? How did you end up in the land of the *Petas*?" *Mattā* answered, "I was angry, mean, jealous, frugal, and dishonest. I have gone to the world of the *Petas* because I used abusive language toward you."

[216] *Vimānavatthupāli Petavatthupāli*, Śāstrī Swāmī Dwārikādās, page no.173

Tissa inquired further, “Why are you covered in dirt?” *Mattā* responded, “You had washed your hair and dressed in clean clothes. I, on the other hand, was more ornamented than you. While watching you converse with our husband, I became extremely jealous and enraged. Then I collected dust and threw it on you. As a result of that act, I am now covered with dust.”

Tissa continued, “Why do you have the itch?” *Mattā* explained, “We both went into the forest to gather medicinal herbs. While I consumed the fruits of the *Kapikacchu* (itching tree seed), you used the cures. Then, without your knowledge, I scattered the seeds on the bed. As a result of this action, I am plagued by itching.”

Tissa then asked, “I know everything; you scattered the seeds on my bed. But why are you naked?” *Mattā* replied, “There was a gathering of friends and family to which you were invited along with our husband, but I was not. Out of jealousy, I removed your clothes without your notice. As a result of this action, I am now naked.” Tissa pressed further, “I know everything—you took my clothing. But why do you smell like excreta?” *Mattā* answered, “I threw your new ointment, garland, and perfume into the pond. I committed this awful act. As a result, I now emit an excreta-like odour.”

Finally, *Tissa* asked, “Why are you in distress?” *Mattā* replied, “Everything in our house belonged to us equally. Giving to others was a duty, but I didn’t contribute anything myself. I am in anguish because of that transgression. These are the exact words you taught me: ‘You should not do terrible things, for they lead to suffering rather than happiness.’ Now I am naked, nasty, lean, and covered in visible veins.”

The cycle of *Kamma* and its results continues until one attains the state of *Arahata*. Every *Puggala* must remain alert while performing *Kamma*. When performing *Kusala Kamma* (wholesome deeds), the mind must remain pure. Each of the ten virtuous practices, such as renunciation, morality, and giving, can be categorized as low, medium, or superior. In *‘Uttama Purisa Dīpanī*, Ledi Sayadaw classified wholesome deeds according to their superiority into three groups.

The first group, *Yasakāmatāya pavattitaṁ hīnaṁ*, refers to good deeds performed with greed in the mind. For instance, if a person donates something, they may think about how their fame or respect will increase. They act with the intention of nourishing their ego and achieving honour, rather than with the pure motive of public welfare.

The second group, *Puññaphalakāmatāya pavattitaṁ majjhimaṁ*, refers to actions motivated by a desire for merit. The giver chooses the most deserving recipient whenever possible to gain maximum merit. While this type of action yields significant results in daily life, it still falls short of perfection.

The third and highest group, *Kattabbamevidanti ariyābhāvaṃ nissāya paṇitaṃ*, represents deeds performed without any selfish motive, solely out of a sense of duty and with complete detachment. This is considered the most superior form of *Kamma*.[217] In this situation, the focus is solely on the action and not on the results. A genuine sense of charity serves as the compass of the donor. Since one is not attached to any of their belongings, they are actually willing to share them with others. The practice of Noble Ones is appropriately followed. Giving is not something that is chosen. Anyone would make a present if they were allowed to come, regardless of how good or horrible they were. This type of offering is by the tradition of Noble Ones. It is genuinely a practice for giving perfection. The remaining perfections, such as morality, renunciation, wisdom, energy, patience, honesty, etc., are governed by the same mindset that considers the deed alone rather than its rewards. Whatever deeds *Buddha*, *Bodhisattva* and *Arahata* do, they do them for the welfare of the people. *Bodhisattva* fulfils his thirty *Pāramitās* in every birth and performs deeds keeping in mind the welfare of the people. Normal, *Kusala Kamma* can lead to a *Sugati*, but it can also result in numerous problems and pains. In addition to sending one to a good place, a wholesome action that is *Pāramī* (perfect) can also send one to *Nibbāna* in the future and give one a good destiny and knowledge in this life.

[217] *A Manual of the Excellent Man-Uttama Purisa*, Tin Oo, page no.8

It is clear from the *Kamma Niyāma* and the stories taken from *Petavatthu* that the *Kamma* done by a *Puggala* will give results, if not in this birth, then in the next births. When a *Puggala* does *Kamma*, he does it under the influence of ignorance, anger, desire, greed etc. *Kamma* is like a seed. While sowing any seed, we have to take care of many kinds of precautions. Like before sowing the seed, we choose the right seed and then before sowing it, that seed has to be protected from pests and small insects. It is important to sow the right and healthy seed. After sowing the seed, it is necessary to nourish it with water, food etc. from time to time and to protect it from wild animals, it is necessary to protect the place of sowing the seed with a fence. Similarly, whenever a person does good or bad deeds, he should check his mind again and again. When the process of *Javana* is completed in the *Citta Vīthi*, they leave their effect. When the seeds of those deeds ripen, they start bearing fruits. As the *Metta Peta* started making herself miserable by feeling jealous of *Tissa*. The jealousy then turned into anger. As a result, she started torturing her in different ways. She did not get the result of her sinful deeds immediately but those deeds kept leaving their effect. But after her death, she was suffering pain and suffering by becoming a *Metta Peta*. The deeds that she had done to *Tissa* in the human world, she was now suffering the same deeds herself.

"*Na hi pāpaṃ kataṃ kammaṃ*, *sajjukhīraṃva muccati*;

Ḍahantaṃ bālamanveti, *bhasmacchannova pāvako*''[218]

Just as freshly drawn milk does not instantly curdle, so too does an evil conduct not immediately bear fruit; instead, it follows the idiot, scorching him like ashes on a live coal.

In *Rājagaha*, there lived a man named Jambuka, the son of a wealthy family. From birth, he displayed highly unusual behaviours as a result of his past unwholesome actions. As a child, *Jambuka* refused to sleep on a bed and instead lay on the ground.

[218] *Dhammapada*, Goenka S.N., page no.14.

He also rejected regular food, preferring to eat his own excreta rather than rice. As he grew older, his parents, unable to manage his strange tendencies, sent him to live with the naked ascetics known as the *Ājīvakas*. However, even the *Ājīvakas* expelled him after discovering his bizarre eating habits. Jambuka lived by eating human faeces at night and spent his days standing on one leg with his mouth open.

During the time of *Kassapa Buddha*, *Jambuka* had been a monk named *Kuṭumbika*. He was respected by the villagers, who provided him with robes, food, and medicine. He was treated with great reverence. At one point, an *Arahata* monk came to stay at his monastery. *Kuṭumbika* and the *Arahata* monk began going on alms rounds together, where they were warmly received by the devotees. However, jealousy arose in *Kuṭumbika*'s mind when he saw the *Arahata* monk receiving more offerings and even robes from the villagers.

This jealousy led *Kuṭumbika* to act unwholesomely. He once prevented a *Thera* from joining him at a lay disciple's home where alms were being distributed, and he even discarded food that had been offered for the *Thera*. When his life ended, *Kuṭumbika* was reborn in the hell of *Avīci* as a result of his actions. Later, due to the merit he had accumulated as a monk during the Buddha Sāsana, he was reborn into a wealthy family. Yet, the karmic consequences of his jealousy and unwholesome deeds caused Jambuka to exhibit his grotesque behaviour of sleeping on the ground and consuming excrement.

The root causes of such defilements (*Kilesa*) in the mind are *Lobha* (attachment), *Dosa* (hatred), and *Moha* (delusion). These cannot be eradicated merely through observing precepts or practicing meditation.

True liberation from these defilements can only be achieved through the knowledge of *Magga* and *Phala*, which arises after attaining *Vipassanā* insight.

The term *Gahakārakaṁ* refers to “all the factors that make up a home.” In the *Udāna*, the Buddha used this term to describe the cycle of birth and death after his enlightenment.

The “house” symbolizes the *Saṁsāra* (cycle of birth and death) to which every *Puggala* (individual) is bound. This cycle is perpetuated by certain factors. A *Puggala* may transition from the human realm to the *Deva Loka* (heavenly realm), then upon death to *Manussa Loka* (human realm), and later be reborn as a ghost, in hell, or as an animal. The cycle of birth and death is driven by these underlying forces of *Saṁsāra*, keeping beings bound to its endless loop.

Then the *Buddha* says ‘*Visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayamajjhagā*’ means all *Saṅkhāra* the that were creating craving have been completely destroyed. The mind has become clean and pure. The deeds we do, good or bad, are what create *Saṅkhāra*. It is understood from the law of *Kamma* that even after attaining the eight *Samāpatti*, a *Puggala* cannot escape from this cycle of existence. A *Puggala*, by meditating attained *Arūpa Jhāna* (formless), takes birth as *Brahma* in the formless land and lives there for infinite *Kalpas*. But when the consequences of his *Akusala* deeds awaken, he is born in the lower *Brahma* world. If the consequences of *Akusala* deeds are more, then they will bear their fruits and then he can take birth from *Brahma* world to *Deva Loka*, from *Deva Loka* to *Manussa Loka* and from *Manussa Loka* to *Apāya Loka*. *Akusala* and good deeds are what keep the cycle of existence moving. The good deeds done by a *Puggala* with pure consciousness become *Pārami* and help in reaching the path of *Nibbāna*. The best of all virtuous deeds is to purify one's mind by knowing the nature of the *Kusala* and *Akusala Kamma Saṅkhāra* arising in *Pañcakhandha* of *Puggala*, with the knowledge of *Vipassanā*, by knowing about *Anicca* (impermanence), *Dukkha* (suffering) and *Anattā* (non-self).



Chapter - 4

Akusala and Kusala Dhamma

CHAPTER-4
AKUSALA AND KUSALA DHAMMA

Among the nine qualities of the Buddha, one is *'Satthā Deva Manussanaṁ,'* which means the Buddha is the best of all beings, including *Devas* and humans, and serves as their teacher. All entities, including *Devas*, *Brahmas*, humans, and *Yakkhas*, came to the Buddha to learn the *Dhamma*. A deity inquired about *Maṅgala Dhamma* from the Buddha in the *Mahamaṅgala Sutta* for the welfare and prosperity of all beings. The Buddha then explained thirty-eight *Maṅgala Dhammas* that benefit all living beings. By practicing these thirty-eight *Maṅgala Dhammas*, beings become free from their sufferings. The Buddha always encouraged beings to put his teachings into practice.

Every person is the cause of their own suffering. From the moment of birth, one performs good and bad deeds. Due to ignorance and desire, they are unable to free themselves from this worldly trap. In this chapter, *Akusala Dhamma*, the birth process of *Puggalas* in four ways, and *Kusala Dhamma* are explained. The group of *Āsava* (taints), *Ogha* (floods), *Yogā* (bonds), *Upādāna* (clinging), *Ganthā* (knots), *Nivaraṇa* (hindrances), *Anusaya* (latent defilements), *Saṁyojana*, and *Kilesa* (defilements) is collectively referred to as *Akusala Dhamma*. *Akusala Dhamma* plays a significant role in perpetuating the cycle of existence for all sentient beings. Because of it, one is unable to escape ignorance and fails to differentiate between good and bad deeds.

4.1 Definition and types of *Akusala Dhamma*

4.1.1 *Āsava*

The term '*Āsava*' encompasses intoxicants, defilements, corruption, taint, stain, and canker. We know that fermented wine left in the fermenting pot for a lengthy period of time can cause males to get severely intoxicated. Similarly, *Āsavas* fermenting in the *Khandha* stream for aeons, *Saṁsāra*, cause men to become drunk and forget their freedom.

The root '*Su*,' meaning to flow, is whence the term '*Āsava*' originates.[219] The term "*Gotrabhu* consciousness" refers to the thought moment that precedes the Path-consciousness of the *Sotāpatti* (Stream-Winner). These *Āsavas* live within everyone and can manifest in every dimension of existence. They are considered potent intoxicants or drugs that enthrall people and have been asleep for an indefinite amount of time.[220]

Another meaning of *Āsava* is "flowing" or "streaming out." Just as a person with a sore may experience discharges such as blood or pus, similarly, *Lobha* (greed), *Diṭṭhi* (wrong view), and *Moha* (delusion) emerge through the six sense doors. For instance, when we observe something with attachment, it indicates that *Lobha* is flowing from the eye door. When we like or dislike a sound, *Lobha* or *Dosa* (hatred) flows from the ear door. These are called *Āsavas*.

They are also known as *Āsavas* because they ascend through the realms to reach the highest level. Even in the fourth *Arūpāvacara* realm, *Nevasaññānāsaññāyatana* (the realm of neither perception nor non-perception), they can still appear. *Dhamma* enables them to take objects as far as *Gotrabhū*. *Lobha* focuses on mundane *Cittas*, *Cetasikas*, and *Rūpa*. It accepts all mundane *Cittas*, *Cetasikas*, and *Rūpa* as objects. This means it can handle *Gotrabhū* and *Vodāna* as objects. *Vodāna* is the *Citta* that arises before the second, third, and fourth *Magga* states. *Āsavas* ascend through the realms to the highest domain, but *Dhamma* leads them to *Gotrabhū*. For this reason, they are referred to as *Āsavas*.[221] Despite the existence of four *Āsavas*, the ultimate reality or essence states that there are just three *Āsavas* or three *Dhammas* collectively referred to as *Āsava*. They are *Diṭṭhi*, *Moha*, and *Lobha*. Here, four *Āsavas* are mentioned. Three *Āsavas* are often mentioned in *Suttas*.

[219] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikku, page no.265
[220] *Buddha, Ultimate Science of Buddha*, Tin Mon Dr. Mehm, page no.262
[221] *Handbook of the Abhidhamma*, *Vol-III*, Sīlānanda U, page no.2

4.1.1.1 *Kāmāsava*

It comes from the combination of the terms *Āsava* (taints) and *Kāma* refers to desire, which signifies sensual desire. It is *Lobha*. *Kāmāsava* is the term for the connection of sensual desire or attachment to objects of the senses. The eight *Lobha Mūla Cittas* are linked to attachment to sensuous pleasures in the sense sphere.[222]

4.1.1.2 *Bhavāsava*

Bhava signifies being or continuing to be. So, *Bhavāsava* is the connection to continuous life. It includes attachment to *Rūpa-Bhava* and *Arūpa-Bhava*. *Bhavāsava* also mentions attachment to *Jhānas*. Additionally, the connection known as *Bhavāsava* goes along with the everlasting concept.[223] *Bhavāsava* is a multi-identity. However, in actuality, it is *Lobha*, the attachment that accompanies the incorrect perspective that holds that things are eternal, as well as the attachment to the existence of *Rūpa* and *Arūpa*. attachment to *Rūpa-Jhāna* and *Arūpa-Jhāna* as well as to the existence of *Rūpa* and *Arūpa* planes; it is *Lobha* associated with four *Lobha-mūla Diṭṭhigata-Vippayutta Cittas*.[224]

4.1.1.3 *Diṭṭhāsava*

"*Diṭṭhi*" and "*Āsava*" are the terms that make it up; this is the wrong view.

There are sixty-two different types of wrong beliefs; *Diṭṭhi* is found in four *Lobha-Mula Diṭṭhigata-Sampayutta Cittas*. These *Cittas* are *Somannassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*, *Somannassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*, *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ,* and *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*.

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[222] *Essence of Visuddhimagga*, *Vol.-II*, Mon Dr. Mehm Tin, page no.182
[223] *Buddha Abhidhamma, Ultimate Science*, Mon Dr. Mehm Tin, page no.262
[224] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.265

4.1.1.4 *Avijjāsava*

Avijjāsava is *Moha*. It is ignorance concerning the *Paṭicca Samuppāda* (Dependent Origination), *Kamma* and its effect, the four Noble Truths, and both past and future lives. It is associated with two *Moha Mūla Citta* and these are *Upekkhāsahagataṁ vicikicchāsampayuttaṁ* and *Upekkhāsahagataṁ uddhaccasampayuttaṁ*.[225]

4.1.2. *Ogha*

The word *'Ogha'* translates to "flood." *Lobha* (craving), *Diṭṭhi* (wrong views), and *Moha* (ignorance) are metaphorically referred to as floods because they have the power to overwhelm and submerge beings. These floods keep individuals trapped in the cycle of *Saṁsāra* (the cycle of life and death), akin to being submerged in the metaphorical waters of craving, delusion, and false beliefs. Additionally, they have the capacity to drag beings into the four miserable states or force them to remain there. Hence, they are aptly termed *Ogha*.[226] Everything is carried away by floods, causing everything to sink or drown. Similarly, when they manifest, *Lobha*, *Diṭṭhi*, and *Moha* have the power to reduce beings to four miserable states. Thus, they go by *Ogha*. *Oghas* are in number four. Thus, a flood can be extremely destructive.

The word '*han*', which means to harm or kill, is the root of *Ogha*.[227] Those trapped in a flood are swept away and thrown into the sea. Similarly, these have fully submerged beings, causing anguish. The four *Oghas* drag beings into the vast ocean of *Saṁsāra*, overwhelming, suffocating, and drowning them like how enormous floods carry people and animals into the sea. It is extremely difficult to cross across them because, like four enormous whirlpools in the vast ocean, they have the power to drag down anyone who crosses them. The four *Āsavas* and the four *Oghas* share the same fundamental components. [228]The *Oghas* are

[225] *Essence of Visuddhimagga*, *Vol.-II*, Mon Dr. Mehm Tin, page no.182
[226] *Buddha Abhidhamma, Ultimate Science*, Tin Mon Dr. Mehm, page no.263
[227] *Manual of the Abhidhamma*, Narada Thera, page no.366
[228] *Handbook of the Abhidhamma*, *Vol-III*, U Sīlānanda, page no.5

Kāmogha (flood of sensual desire), *Bhavogha* (attachment to existence) the flood of desire for *Jhānas* and existence in planes of *Rūpa* and *Arūpa*, *Diṭṭhogha* (flood of wrong view), and *Avijjogha* (flood of ignorance). They both identify with the same thing. *Lobha* is *Kāmogha*. *Lobha* is *Bhavogha*. *Diṭṭhi* is *Diṭṭhogha*. And *Moha* is *Avijjogha*. Though in actuality there are only three *Oghas*, there are four. *Lobha*, *Diṭṭhi*, and *Moha* are their names.[229]

In the *Devatā Saṁyutta*, a deity asked the Buddha how he had crossed the flood (*Ogha*) and in what manner. The Buddha responded:

> "*Yadā khvāhaṁ, āvuso, santiṭṭhāmi tadāssu saṅsidāmi,*
> *yadā khvāhaṁ, āvuso, āyūhāmi tadāssu nibbuyhāmi.*
> *Evaṁ khvāhaṁ, āvuso, appatiṭṭhaṁ anāyūhaṁ oghamatariṁ.*"

The Buddha's reply translates to: "When, friend, I stand still, I sink; when I struggle, I am swept away. Thus, friend, without standing still and without struggling, I crossed the flood."[230] *Tathagata* replied to that *Deva* that if I had stopped, I would have drowned and if I had tried too hard, I would have flowed away. I therefore crossed this flood without pausing and with little exertion.

Remaining would imply that "I am submerged in a flood of sensual pleasure, and I enjoy happiness without interruption; I take birth in the *Apāya* (lower realms) and the cycle of life continues forever." If I exert more effort, it indicates that "I make mistakes trying to purify myself of impurity by self-mortification." *Buddha* had crossed the flood of *Lobha*, *Dosha* and *Moha* by adopting the *Majjima Paṭipadā* (middle path).

4.1.3 *Yoga*

The term '*Yoga*' can refer to a junction, union, dedication, attachment, tie, glue, or 'to yoke'. *Yoga* is derived from the root "*Yuj*", meaning to yoke.[231]

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[229] *Comprehensive Manual of the Abhidhamma*, Bhikkhu Bodhi, page no 266
[230] *Saṁyuttanikāyapāli*, Śāstrī Swāmī Dwārikādās, page no.4
[231] *Manual of the Abhidhamma*, Narada Thera, page no.265

"*Vaṭṭasmiṁ satte yojentīti yoga*"[232] *Yogas* connects individuals to the cycle of life and its machinery. The yoked oxen cannot move away from the cart. Similarly, creatures who are yoked to the machine of existence and firmly bound to the wheel of *Saṁsāra* of four *Yogas* are unable to get away from them. The four *Oghas* and *Āsavas* share essential components. The four *Yogas* are *Kāmayoga* (attachment to sensual pleasure)*, Bhavayoga* (attachment to *Jhānas* and the existence in *Rūpa* and A*rūpa* planes), *Diṭṭhiyoga* (attachment to false views) and *Avijjāyoga* (attachment to ignorance).

4.1.4 *Gantha*

Gantha is interpreted as knots or tying. They associate beings with *Saṁsāra*. This section also explains the connection between *Nāma-Kāya* and *Rūpa-Kāya*. They connect beings with *Saṁsāra*. *Ganthas* are those who connect the body and mind, or the body of this life with the bodies of future births. In this context, the word "*Kāya*" refers to mass or body, both mind and corporeal.

4.1.4.1 *Abhijjhā-Kāyagantha*

The term "body knot of covetousness" refers to *Abhijjhā-kāyagantha*. It is associated with the three types of *Kamma*: *Kāya Kamma* (bodily actions), *Vacī Kamma* (verbal actions), and *Mano Kamma* (mental actions). *Abhijjhā* belongs to the *Mano Kamma* group and is the first of its three types. The definition of *Abhijjhā* is expressed as: "*Abhimukhaṁ jhātīti abhijjhā*", which means covetousness directed toward another person's possessions. This covetousness encompasses every form of *Taṇhā* (craving) and is rooted in *Lobha* (greed), which is found in the eight *Lobha-mula Cittas* (consciousness rooted in greed).[233]These *Citta* are *Somannassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ*, Somannassasahagataṁ *diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ*, *Somannassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*. *Somannassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*.

[232] *Abhidhammathasaṅgho*, Tripāṭhī Rāmaśaṅkara, page no.734
[233] *Ibid*, page no.736

Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ, Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ, *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ*, and *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ*.

4.1.4.2 *Vyāpada-Kāyagantha*

A bodily knot of animosity. '*Byāpāda*' refers to *Dosa*. Because of this, it is *Dosa*. any kind of resentment or malice. *Dosa* is found in the two *Dosa-mula Cittas*.[234]*Domanassasahagataṁ Patighasampayuttaṁ asaṅkhārikaṁ*, and *Domanassasahagataṁ Patighasampayuttaṁ sasaṅkhārikaṁ*.

4.1.4.3 *Sīlabbata-Parāmāsa- Kāyagantha*

The bodily knot of ritual and ceremony observance is referred to as *Sīlabbataparāmāsa*. The term "*Bata*" is derived from another word, "*Vata,*" and is combined with "*Sīla*". When these two words are joined, they form *Sīlabbata*. The word *Sīla* translates to "habit" or moral conduct, while *Vata* signifies "practice" or "exercise."

Parāmāsa refers to a wrong understanding or clinging. Thus, *Sīlabbataparāmāsa* denotes the incorrect grasping or attachment to rituals, ceremonies, or habitual practices with the belief that they alone lead to liberation.[235]

Thus, *Sīlabbata-parāmāsa-kāyagantha* is the incorrect interpretation of *Sīla* and *Vata*. That indicates a false belief that *Sīla* and *Vata* can help us achieve mental purity and put an end to all suffering. "*Parato āmāso parāmāso, sīlabbatassa parāmāso sīlapabbaparāmāso*" The Commentaries clarify that '*Sīla*' refers to the habits of cattle, dogs, and other animals. '*Vata* has an identical meaning. In this context, it indicates that you will be cleansed from mental impurities and will leave *Saṁsāra*. if a person thinks that I will behave like a goat, live like a goat, eat like a goat, and so forth.

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[234] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no 266
[235] *Handbook of the Abhidhamma, Vol-III*, Sīlānanda U, page no.8

That is, if you believe that way, *Sīlabbata-parāmāsa*. The same holds if you act, eat, sleep, and so forth in a dog-like manner. A person has this *Sīlabbata-parāmāsa* if they think that these practices will result in mental cleansing and other benefits.[236] The four *Lobha-mula Diṭṭhi-saṁpayutta Cittas* contain *Diṭṭhi*.

4.1.4.4 *Idaṁsaccābhinivesa-kāyagantha*

Its constituent word, '*Sacca*,' denotes truth. '*Abhinivesa*' means wrong perspective. That this alone is true, then, is a dogmatic viewpoint. If a person interprets things in this way, he has this *Gantha*, this knot, the physical knot that shows this is the only truth and everything else is false.[237] The four *Lobha mūla Diṭṭhigata-Sampayutta Cittas* also contain *Diṭṭhi*.

4.1.5 *Upādāna*

Upādāna is grasping or clinging. '*Upa*' signifies firmly. '*Ādāna*' signifies obtaining. Thus, *Upādāna* refers to accepting firmly.[238] It is likened to a snake consuming a rodent or a similar organism. Once the snake has the mouse in its mouth, it will not release it. Similarly, once *Lobha* (greed) attains *Upādāna* (clinging), it becomes impossible to relinquish it. *Upādāna* refers to this firm, powerful attachment or strong grasp of an object. *Upādāna* is akin to actual stealing, whereas *Taṇhā* (craving) is like a robber fumbling in the dark for something to take.[239]

4.1.5.1 *Kamūpādāna*

Kāmūpādāna is the first. It can be interpreted as *Upādāna* of *Kāma* or *Kāma* which is *Upādāna*. It has two possible interpretations. Here, '*Kāma*' refers to sensuous longing. Either the desire is clinging to sense objects or it is clinging to desire. It still has the same meaning.[240]

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[236] *Abhidhammattha Saṅgho*, *Vol.II*, Tripāṭhī Rāmaśaṅkara, page no.767
[237] *Ibid*, page no.10
[238] Buddha Abhidhamma, Ultimate Science, Tin Mon Dr. Mehm, page no.265
[239] Comprehensive Manual of the Abhidhamma, Bodhi Bhikku, page no.267
[240] *Abhidhammattha Saṅgho, Vol-II*, Tripāṭhī Rāmaśaṅkara, page no.742

4.1.5.2 *Diṭṭhūpādāna*

Upādāna and *Diṭṭhi* are the same; it is *Diṭṭhi* that is *Upādāna*. Acknowledge someone's incorrect viewpoint with firmness. It is an *Upādāna*, *Diṭṭhi*. Alternatively put, the prior *Diṭṭhi* is a prerequisite for the subsequent *Diṭṭhi*.[241]

4.1.5.3 *Silabbatupādāna*

Sīlabbatupādāna, the third, is identical to the third *Gantha*. This *Sīlabbatupādāna* arises when you truly believe that the practices of cows, dogs, and so forth lead to liberation from mental defilements. clinging to rituals and ceremonies; it is also *Diṭṭhi* present in the four *Lobha-Mula Diṭṭhi-Sampayutta Cittas*; holding onto the mistaken belief that one becomes pure and hence be liberated by bovine and canine morality or conduct.[242]

4.1.5.4 *Attavādupādāna*

Adhering to a doctrine of self is referred to as *Attavādupādāna*. The term "*Atta*" signifies "soul" or "self," while "*Vāda*" means a statement or viewpoint. Thus, *Attavādupādāna* refers to the adherence to the belief or doctrine that an *Atta* (self) exists. In this context, *Rūpa* (corporeality) is mistakenly viewed as *Atta* (the self). This is an example of a false viewpoint, as *Atta* is often understood as something enduring, substantial, or permanent. An individual holding this belief considers *Rūpa* and *Atta* to be equivalent, much like falsely equating a flame with its color. This mistaken belief that *Rūpa* and *Atta* are interchangeable represents the first incorrect viewpoint regarding the nature of the self.[243]

The corporeality of *Atta* is the second point of view. According to the first opinion, *Rūpa* is *Atta*. However, this second perspective now regards *Rūpa* and *Atta* as being distinct. *Rūpa* and *Atta* are two different things.

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[241] *Buddha Abhidhamma, Ultimate Science*, Tin Mon Dr. Mehm, page no.265
[242] *Handbook of the Abhidhamma*, *Vol-III*, U Sīlānanda, page no.11
[243] *Abhidhammattha Saṅgho*, *Vol.II*, Tripāṭhī Rāmaśaṅkara, page no.742

According to this perspective, *Atta* possesses *Rūpa*. Something exists that is *Atta*, the soul, or the self. *Rūpa* is the self or soul. *Rūpa* is comparable to the ownership of *Atta*. This perspective considers *Rūpa* and *Atta* to be distinct. *Atta* is not *Rūpa* since *Atta* needs *Rūpa*. This approach accepts *Rūpa* as its property and *Arūpa*, or mind, or mental properties, as *Atta*. It resembles a tree and its shadow. A shadow falls on the tree. The shadow is an element of the tree and is dependent upon it. Similarly, *Rūpa* is the shadow and it belongs to the entity we refer to as *Atta*. *Atta* and *Rūpa* are distinct in this perspective. According to this perspective, *Atta* is the one who possesses *Rūpa*.[244]

The third is that *Atta* is a corporeality. This perspective interprets *Arūpa* as *Atta* and interprets mind or mental qualities as *Atta*. However, this view views *Atta* as a container of *Rūpa*. *Rūpa* is in *Atta*, which is a bowl-like object. *Rūpa* is therefore in *Atta*. The Commentators draw attention to the analogy between it and a flower's scent. The location or container of the scent is the flower. The flower has a smell to it. Similar to this, *Rūpa* exists in *Atta*. In this case, *Rūpa* is contained in *Atta*. *Rūpa* and *Atta* are not the same.

The fourth perspective holds that *Atta* is corporeally in *Rūpa*. This contradicts the sentence that came before it. *Rūpa* is home to *Atta*. This perspective also assumes that *Rūpa* and *Atta* are not the same. Additionally, it interprets *Arūpa* as Atta and sees it as something distinct from *Rūpa*. It is like a gem inside of a coffin. Similarly, *Atta* is in *Rūpa*.[245]

4.1.6 *Nivaraṇa*

The word "hindrance" or "obstacle" is *Nivaraṇa*. It obstructs and blocks the emergence of virtuous thoughts and deeds, *Jhānas*, and *Maggas*. In doing so, it hinders the path to *Nibbānic* and celestial happiness. Our moral judgment becomes clouded, and our mental vision is obscured, particularly by the first five *Nivaraṇas*.

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[244] *Handbook of the Abhidhamma*, *Vol-III*, Sīlānanda U, page no.13
[245] *Abhidhammattha Saṅgho*, Tripāṭhī Rāmaśaṅkara, page no.743

Whether we are praying or practising meditation, we must battle them every time we attempt to perform a good deed. When they are present, we are unable to achieve *Appanā-samādhi* (both full and neighbourhood concentration) and cannot perceive the truth with clarity.[246]

4.1.6.1 *Kāmacchanda*

Sensual desire, known as *Kāmacchanda*, is the first of its kind. This desire is not limited to sensual pleasures but extends to objects of the senses. For example, a person may have a desire to see something or hear something.

They feel a connection to what they have seen or heard. This attachment or desire for sensory experiences is referred to as sensual desire. *Kāmacchanda* is essentially *Lobha* (attachment) directed toward sense objects. In the eight *Lobha-mula Cittas* (consciousness rooted in attachment), sense-desire is expressed as *Lobha*.[247]

4.1.6.2 *Vyāpāda*

Anger, hate, despair, anxiety, and worry are all signs of ill intent. These are all-encompassed with malice. It is *Dosa* in the two *Dosa mula Citta. Byāpāda* refers to various emotions, including wrath, hatred, depression, and fear.

4.1.6.3 *Thina-Middha*

Thina and *Middha* represent sloth and torpor, and they always arise together. *Thina* is characterized as a lack of driving power or energy in the mind. Its function is to suppress energy, manifesting as mental depression or lethargy. The root cause of *Thina* is an overemphasis on boredom, tiredness, or similar mental states. It corresponds to mental sluggishness within *Cetasikas* (mental factors) and is directly associated with *Citta* (consciousness). *Middha*, on the other hand, specifically refers to *Cetasikas*.

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[246] *Manual of the Abhidhamma*, Narada Thera, page no.367
[247] *Buddha Abhidhamma, Ultimate Science*, Tin Mon Dr. Mehm, page no.266

Since *Citta* and *Cetasikas* always arise together, *Thina* and *Middha* are inseparable, always occurring simultaneously. However, they are distinct mental elements. While *Thina* is related to consciousness, *Middha* pertains to mental factors. Together, they create an obstacle to accomplishing tasks, leaving the mind dull and unalert.

Thina is considered *Cittagelañña* (a sickness of consciousness), while *Middha* is referred to as *Kāyagelañña* (a sickness of mental factors). Both are among the five mental hindrances (*Nīvaraṇa*), which obstruct mental clarity and progress. These hindrances can be overcome through *Vitakka* (initial application of thought).[248]

4.1.6.4 *Uddhacca-Kukkucca*

Uddhacca denotes unrest. In this context, restlessness refers to mental restlessness. Restless minds can lead to restless bodies. Restlessness refers to mental, not bodily, restlessness. Its function is to create mental instability, similar to how a ruffled banner is caused by wind. It is like throwing a rock into ashes, causing them to rise. When a stone is thrown into a pile of ashes, the ashes rise and cover the surface.[249] The word '*Uddhacca*' literally means to shake over a thing. This implies that a person's mind is incapable of properly understanding the object. His thoughts are not on the item. His thoughts are a little disengaged from the item. Some objects may be difficult to see in *Uddhacca*.

Kukkucca is the feeling of regret or anxiety after making a mistake. Past activities might be classified as either good or evil. He conveys regret and guilt for past deeds. This implies that regret follows action or inaction.

4.1.6.5 *Vicikicchā*

Vicikicchā (*Cetasika*) refers to skepticism or confusion. It has two meanings. First, understanding alone does not provide a solution, and doubt does not lead to wisdom or knowledge. "*Vi*" means "no," and the term *'Cikicchā'* refers to remedies or cures.

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[248] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikku, page no.84
[249] *Handbook of Abhidhamma Vol-III*, Sīlānanda U, page no.248

The second meaning arises when the word is separated into *'Vici'* and *'Kicchā.' 'Vici'* means "to look into," and *'Kicchā'* means "to grow weary." Thus, *Vicikicchā* can lead to feelings of exhaustion and frustration as one struggles to reach a conclusion. In essence, *Vicikicchā* means doubt, and it is one of the mental roadblocks.[250]

4.1.7. *Avijjā*

Avijjā is a significant barrier to gaining knowledge and insight. Moha is a term for ignorance, or *Avijjā*. Its characteristic is ignorance or mental blindness. It's blindness. This refers to a lack of awareness or comprehension of reality. It may be misunderstood, but it will not be comprehended correctly. The presence of Moha prevents us from understanding the genuine nature of things. During meditation, we avoid allowing Moha to enter our consciousness. The presence of Moha clouds our perception of reality.[251]

Various colours of the water are used to represent a sense of desire, boiling water to ill will, moss-covered water to sloth and torpor, wind-agitated water to restlessness and brooding, and turbid and muddy water to indecision. Just as it is impossible to see one's mirror in murky water, being fixated on obstacles can make it difficult to recognize what is good for oneself and others.

Other factors hinder the emergence of *Jhānas*. To achieve *Jhāna*, one must first overcome the first five mental hindrances. Achieving *Jhāna* requires overcoming mental obstacles, starting with *Kamacchanda*. The description of first *Jhāna* includes the phrase "*Vivicceva kāmehi vivicca akusalehi dhammehi*" [252]which refers to being free of sensual impulses and unwholesome mental states. To attain *Jhāna* (meditative absorption), it is essential to temporarily abandon the five hindrances, rather than eradicate them completely. As focused attention strengthens, these hindrances often naturally subside.

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[250] *Comprehensive Manual of the Abhidhamma*, Bodhi Bhikkhu, page no.85
[251] *Ibid*., page no.83
[252] *Bramhavihāra Dhamma*, Mahasi Sayadaw, page no.20

Concentration plays a crucial role in preventing such thoughts from arising. The suppression of mental hindrances brings about clarity, peace, and tranquility of mind. A deeper understanding of the nature of these hindrances and their characteristics is necessary to comprehend their emergence and decline, paving the way for more profound meditative insight.

To progress in meditation practice, it's crucial to overcome the five hindrances. *Avijjā* is constantly with us as it is an *Anusaya*. We may not be able to get rid of *Avijjā*. Eliminating the first five mental hindrances leads to focus and *Jhāna*. Practising *Vipassanā* meditation requires letting go of certain thoughts. *Vipassanā* meditation requires them to be tamed. Otherwise, we won't be able to focus for a moment.

4.2 Four kinds of *Paṭisaṅdhi*

Paṭisaṅdhi occurs when *Cittas*, *Cetasikas*, and *Rūpas* arise as a result of *Kamma*. There are four types of *Paṭisaṅdhi*: *Opapatika Paṭisaṅdhi*, *Samsedaja Paṭisaṅdhi*, *Andaja Paṭisaṅdhi*, and *Jalabuja Paṭisaṅdhi*.

4.2.1 *Opapatika-Paṭisaṅdhi* (Spontaneous Rebirth)

Without going through the foetal and newborn stages, *Devas*, *Bramhas*, the sinner in hell, *Petas (*the ravenous ghost), and *Asurkāya* (the demon) are fully formed adult entities. Mothers' wombs do not give birth to them. When *Paṭisandhi*, *Cetasikas*, and *Rūpas* awaken, they immediately materialize at their residences, which include celestial mansions, forests, mountains, streams, or oceans, fully grown to their typical dimensions. When this *Kappa (*world-cycle) was created, this is how the first humans were born. They abruptly removed their human offspring from the wombs of mothers without first requiring conception. *Opapatika-Paṭisandhi* is the name for this.[253]

[253] *Abhidhamma in Daily Life*, Janakābhivasa. page no.242

4.2.2 *Samedaja- Paṭisaṅdhi* (Moisture Born Rebirth)

Certain sentient entities are reborn in locations that the developing fetus can cling to. Individuals with this type of *Paṭisaṅdhi* must grow gradually from a tiny size. After hatching, larvae develop in decomposing organic materials. Queen *Veluvati* was conceived in the hollow of a bamboo plant. and Queen *Padumāvati* was reborn in a Lotus. The *Ciñcamānavikā* found rebirth in a tamarind tree. Moist insects are also considered *Paṭisaṅdhi*, though there are plenty of human exceptions to this rule.[254]Mosquitoes, small insects, their lifespan is very short in comparison to humans but their numbers are very high. Whatever life they live, they live in the darkness of ignorance. Their lifespan is also uncertain. For example, a mosquito was born recently and was killed as soon as it came in contact with humans.

4.2.3 *Aṇḍaja-Paṭisaṅdhi* (Oviparous Birth)

This type of *Paṭisaṇdhi* (rebirth-linking) occurs in beings like birds that lay eggs within the wombs of mothers, resulting in beings that are "born twice." The first birth happens within the egg, and the second occurs when the creature matures inside the egg and hatches. Creatures such as hens, snakes, tortoises, fish, and others that live on land, in water, or in the sky give birth by laying eggs.

However, it is not guaranteed that an egg laid by such beings will always result in a fully developed creature. Eggs are often consumed by other creatures, including humans and animals. This act of consuming eggs, which destroys the potential life inside them before maturity, is considered an inauspicious deed. Many creatures that reproduce through egg-laying produce a large number of eggs at once, far exceeding the reproductive numbers of humans or gods. For example, creatures living in dense forests or sea caves may lay more than a hundred eggs at a time. Yet, a significant portion of these creatures never hatch and die within the eggs, unable to complete the cycle of life.

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[254] *Abhidhamma in Daily Life*, Janakābhivasa, page no.243

4.2.4 *Jalabuja- Paṭisaṅdhi* (Born from a Womb)

Humans and other mammals are included in this class of *Paṭisaṅdhi*. All of them are products of their mothers' wombs. Generally, humans give birth to only one child at a time. There are only a few people who give birth to two or three children at a time. This happens to ten people out of a hundred, but dogs, cats, jackals, lionesses, etc. can give birth to six or seven children. In comparison to humans, it is normal for animals to give birth to more than one child. Additionally, some *Devas* from the lower caste, such as *Bhumma Devas* and *Rukkha Devas*, accept *Jalabuja Paṭisaṅdhi*. The combined *Aṇḍaja* and *Jalanuja* kinds are referred to as *Gobbha Seyyaka*.[255]

King Milinda asked Bhante Nāgasena whether it takes more than one day for a *Puggala* (individual being) to be reborn after death. In response, Bhante *Nāgasena* posed a question to King Milinda: "Have you ever seen Kashmir?" When the king affirmed, *Nāgasena* instructed him to envision Kashmir with his eyes closed. Next, *Nāgasena* mentioned another city and asked the king to picture that in his mind as well.

King Milinda closed his eyes and visualized both cities. *Nāgasena* then asked, “How long did it take you to see Kashmir with your mind?” The king replied, “It took no time at all.” *Nāgasena* continued, “And how long did it take you to see the city of Yemen?” Again, the king answered, “It took no time.” *Bhante Nāgasena* asked if there was any time difference in perceiving the two cities through the mind, and the king confirmed there was no difference. *Nāgasena* then explained, “In the same way, when a *Puggala* dies, they are immediately reborn according to their deeds (*Kamma*). There is no delay in the transition.”[256]

Here, *Bhante Nāgsena* has explained the process of death. According to the *Citta Niyāma*, the first *Citta* of every *Puggala* is *Paṭisaṅdhi Citta* (Rebirth-linking- Consciousness) which gives birth to the *Puggala*.

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[255] *Abhidhamma in Daily Life*, Janakābhivasa. page no.244
[256] *Milinda Paññho*, Kashyapa, Jagdish, page no.107

The *Citta* which remains arise between birth and death are called *Bhavaṅg Citta*. These keep the creature alive and the last *Citta* of this birth is called *Cuti Citta* and is known as Death-consciousness. The death of any creature takes place through different types of *Cuti Citta Vīthi*. There are seventeen *Citta Khaṇa* in the *Citta Vīthi* which have been briefly described in the second chapter. Generally, the process of *Cuti* is of four types. The first is *Cuti Citta Vīthi* when *Cuti Citta* arises after the last *Javana Citta*, then death occurs. The second *Cuti Citta Vīthi* when *Cuti Citta* arises after the *Tadārammaṇa Citta*, then death occurs. The third *Cuti Citta Vīthi* when *Cuti Citta* arises after the *Javana Citta* and *Bhavaṅga*, then death occurs. The fourth *Cuti Citta Vīthi* when *Cuti Citta* arises after the *Tadārammaṇa Citta* and *Bhavaṅga*, then death occurs.[257] After death, a *Paṭisaṅdhi Citta* (rebirth-linking consciousness) emerges and establishes itself in the next existence.

That rebirth consciousness apprehending the object thus obtained means rebirth-consciousness takes the object which was taken by the *Javana* thought moments before death. A *Citta* of a person will have the heart base if he is reborn in the *Kāmāvacara* or *Rūpāvacara*. His rebirth consciousness is baseless if he is to be reborn in the *Arūpāvacara* world. It is baseless. Therefore, either heart-base supports rebirth-consciousness or it has no base. Rebirth consciousness is a result of volitional formation. *Kamma* is synonymous with volitional creation. So it is created by *Kamma*. *Avijjā* or *Moha* (Ignorance) and *Taṇhā* (craving) are inherent in all beings' minds. Although they lack *Taṇhā* at the moment, it is still present in their brains. *Taṇhā* refers to the desire for something. Ignorance and craving are always present in our minds.

Citta is always accompanied by *Cetasikas*. This consciousness, known as "relinking consciousness," connects two consecutive existences: the past and the present. This linking is also referred to as *Paṭisandhi*. It is inherently connected to mental factors. The mind or consciousness serves as the precursor to other mental states.

[257] *Handbook of the Abhidhamma, Vol.-II*, Sīlananda page no.223

The term "forerunner" does not imply that the mind takes the lead and *Cetasikas* follow. Instead, it refers to something that functions as a forerunner and serves as the leader. *Cetasikas* can only arise when *Citta* does. *Cetasikas* emerge from consciousness, which acts as their foundation.[258]

When death occurs, a specific thought process called the death thought process arises. It begins with *Bhavaṅga* (life-continuum consciousness) because the object remains present. Initially, there is *Atīta Bhavaṅga* (past Bhavaṅga), followed by *Bhavaṅga Calana* (vibrating Bhavaṅga), and then *Bhavaṅga Uccheda* (arrested Bhavaṅga). After this, *Pañcadvārāvajjana* (five-sense-door adverting consciousness) arises, turning the mind toward the object. Next comes *Cakkhuviññāṇa* (eye-consciousness), which perceives the object, followed by *Sampaṭicchana* (receiving consciousness), *Santīraṇa* (investigating consciousness), and *Voṭṭhabbana* (determining consciousness). Then, five moments of *Javana* (impulsion) occur.

After the fifth *Javana*, *Cuti* (death-consciousness) arises, marking the end of one life. Immediately after *Cuti*, *Paṭisandhi* (rebirth-linking consciousness) arises, initiating the next life. Following *Paṭisandhi*, there are sixteen moments of *Bhavaṅga*. After these, another thought process begins, starting with *Manodvārāvajjana* (mind-door adverting consciousness), followed by seven moments of *Javana*, and then returning to *Bhavaṅga*. This is the process of death and rebirth, explaining how one life transitions into another. The *Paṭisandhi*, *Bhavaṅga*, and *Cuti* consciousness of a life share the same object. The object of *Paṭisandhi* is either *Kamma* (deeds), *Kamma-Nimitta* (symbol of deeds), or *Gati-Nimitta* (symbol of destiny). If it is *Kamma-Nimitta*, it remains so throughout life, and if it is *Gati-Nimitta*, it consistently remains *Gati-Nimitta*.[259]

Before dying, some humans and gods see the *Nimitta* (sign) for their next birth. There are three kinds of objects that appear before Death and these are *Kamma*, *Kamma Nimitta* (the sign of *Kamma*) and *Gati Nimitta* (the sign of Destiny).

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[258] *Dhammapada*, Goenka S.N., page no.1
[259] *Manual of the Abhidhamma*, Narada Thera, page no. 308

Kamma in this context refers to good or terrible conduct performed during his lifetime or just before his death. It might be a positive or negative thought. If a dying person committed one of the five *Garuka Kamma* (heinous crimes), such as murder, or developed *Jhānas* (Ecstasies), they might experience a *Kamma* before death. These are so powerful that they completely overshadow all other acts and appear in rich detail in the mind's eye. If no significant action was taken, the dying person may focus on a *Kamma* performed just before death (*Āsanna Kamma*), also known as a 'Death Proximate *Kamma*.'[260]

An example of habitual good or bad conduct (*Ācinna Kamma*) in the absence of a 'Death-Proximate *Kamma*' would be the healing of the ill by a good physician, the teaching of the *Dhamma* by a pious *Bhikkhu*, or stealing by a thief. In the absence of all of these, the dying mental process turns into a careless, insignificant deed of good or bad as *Katattā Kamma*.

The dying individual may become aware of a sign indicating their impending destiny, which refers to the immediate next existence. This sign of destiny is known as *Kamma Nimitta* (symbol of deeds). *Kamma Nimitta* is a mental reproduction of any sight, sound, smell, taste, touch, or idea that played a prominent role in a significant action, whether wholesome or unwholesome.

For instance, a butcher may see knives or images of dying animals, a doctor may see patients, and a devotee may see their object of worship. These symbols reflect the nature of past actions. There are two types of *Kamma Nimitta*: the primary object and the instrumental or secondary object.

For example, if a person donates to a monastery, they may see the monastery before their death. Here, the monastery is the primary object. The furnishings, almsgiving, robe distribution, or related activities are instrumental or secondary objects. Similarly, if a pagoda is being built, the pagoda is the primary object, while flowers and other offerings are secondary objects.

[260] *The Buddha and his teachings*, Narada Thera, page no.349

In the case of an unwholesome deed, such as killing an animal, the animal is the primary object, and the tool used to kill it is the secondary or instrumental object. These two types of symbols, primary and secondary, can appear in any *Kamma Nimitta*.

The term 'symbol of destiny,' or *Gati Nimitta*, refers to a symbol of the future birthplace. This commonly appears to dying people and imprints its joy or sorrow on their features. If these signs of the impending delivery are negative, they can occasionally be rectified. This is accomplished by influencing the dying man's thinking. Fire, woodlands, hilly areas, a mother's womb, celestial mansions, and similar scenes can all be seen in these premonitory glimpses of fate. Two kinds of signs of *Gati Nimitta*. The first is 'one to be obtained', this implies that the wall of a person's mother's womb is the symbol of destiny to be attained if that person is to be birthed as a human. The experience of his human life is the sign to be encountered. The celestial realm is the state to be attained if he is to be reincarnated in a celestial state, and the celestial trees, nymphs, palaces, and other things are those that are experienced. Hell is the state to be attained if one is destined to be reborn there, and hell fire and those who torture its inmates are referred to as the signs to be encountered in that life. There are two types of destiny signs here as well, the presence of the realm where a dying person is to be reborn is the primary indicator. The experiences a person will have during that lifetime are the secondary ones. A dying person's mind will be presented with one of these three types of objects.

Kamma, the sign of *Kamma*, or the sign of destiny, is taken as an object by the *Javanas* in their death-related cognitive process just prior to Cuti. Any one of these items can appear in the thoughts of a dying person. They could come through any one of the six sense-doors when they enter the dying person's psyche. Through the power of the *Kamma* performed in the past, they manifest to the dying individual. 'In the past' refers to earlier in this life or prior lifetimes. Even if the death is immediate, a mental process still occurs when a *Kamma*, *Kamma Nimitta*, or a *Gati Nimitta* is used as the object. For ease, let's assume

that the dead individual will be reborn in the human realm with a nice *Kamma* as the object. His *Manodvāravajjana* (mind-door awareness) emerges and then dies once his *Bhavaṅga* consciousness is disrupted, vibrates for a little thought, and then dies. Next comes the *Javana* process, a psychologically significant stage that, because to its fragility, only lasts five thought seconds rather than the typical seven. Its primary purpose is to only regulate the new existence; it has no reproductive capability.

In this case, the thing is desired, and he is experiencing moral consciousness. It may or may not follow the *Tadālambana*-*Citta*, which has as its function a registering or identifying for two moments of the item so viewed. The final thought to be experienced in this current existence is *Cuti Citta* (death-consciousness), which follows. Some people believe that this final *Cuti Citta* (death-consciousness), which by itself serves no particular purpose, is what conditions the subsequent birth. Rebirth is conditioned by the experiences of the *Javana* process.

The process largely inclines toward the state where a *Puggala* will experience rebirth. The word “mostly” is used because, in cases of sudden death, individuals may not have the opportunity to incline toward a particular state. For instance, if a fly is killed by a sudden strike, it may not have the chance to incline toward the existence into which it will be reborn. Since awareness is extinguished instantly, there may be no pure continuity of consciousness or a corrupted continuity of consciousness at that moment. It becomes impossible for such beings to exhibit a tendency toward rebirth with either a pure or corrupted mentality. Hence, the term "mostly" is applied in this context.

Regardless of whether it is *Kamma*, a sign of *Kamma Nimitta*, or *Gati Nimitta*, the majority of people's minds will accept the object as presented. However, in certain cases, a person may take action to alter how the object is presented.

In the dying thought process, beginning with *Pañcadvārāvajjana* (five-sense-door adverting), the *Vīthi Cittas* (thought process consciousness) focus on the currently visible object as their object. The *Javanas* (impulsive moments of consciousness) also consider the currently visible object as their object. When the *Paṭisandhi Citta* (relinking consciousness) arises in a new life, it adopts the same visible object selected by the *Javanas* during the death thought process of the previous life. A visible object must last for seventeen mind-moments. This process begins with *Atīta Bhavaṅga* (past life-continuum) and continues for seventeen thought-moments. The seventeenth thought-moment occurs during the second *Bhavaṅga* of the new existence. This indicates that the current visible object remains until the second *Bhavaṅga*. In the second life, the *Paṭisandhi Citta* takes the same visible object chosen by the *Javanas* during the death thought process of the previous life. After the second *Bhavaṅga*, the visible object disappears.

Subsequent *Bhavaṅgas* adopt the previously visible object as their focus. The object of the death thought process, the *Paṭisandhi Citta*, and the first two *Bhavaṅgas* in the new life are identical and focus on the same visible object. From the third *Bhavaṅga* onward, the focus shifts to the past visible object. Similarly, the *Bhavaṅgas* and *Cuti* (death consciousness) in the second life will also regard the visible object as their object, as it remains the object of *Paṭisandhi*.[261]

Paṭisandhi includes consciousness, mental components, and thirty particles of matter for human beings. During *Paṭisandhi*, thirty particles of matter, including *Paṭisandhi Citta* and *Cetasikas*, emerge. When we say someone takes *Paṭisandhi* or *Paṭisandhi* arises, it refers to the *Paṭisandhi Citta*, *Cetasikas*, and thirty particles of substance formed by *Kamma*. At the moment of *Paṭisandhi*, the material properties that arise are the result of *Kamma*. In the new life, the initial thought is *Manodvārāvajjana*, followed by seven *Javanas* and *Bhavaṅga* again.

[261] *Hand book of the Abhidhamma, Vol-II*, page no. 238

They take the new life as an object. The first mental process in a new life focuses on the new life, also known as '*Paṭisandhi*.' Then *Bhavaṅga* accepts *Kamma*, *Kamma-Nimitta*, or *Gati-Nimitta* as usual.

Kamma, *Kamma-Nimitta*, and *Gati-Nimitta* have distinct identities in different lives. The objects known as *Kamma*, *Kamma-Nimitta*, or *Gati-Nimitta* differ in essence. In life number one, the object is *Akusala Kamma*. However, in life number two, the object of *Paṭisandhi* might be *Kusala Kamma*. Despite being *Kamma*, they are not the same. In the first life, the object of *Paṭisandhi* may be a sign of *Kamma*. However, in the second life, it could be a different indication of *Kamma* or a sign of destiny. The concepts of *Kamma*, *Kamma-Nimitta*, and *Gati-Nimitta* alter between lives.

Paṭisaṅdhi originated by *Kamma*. It is *Kamma* from the past, not at the five *Javana* times. It was created by previous *Kamma*. Past *Kamma* can refer to either the distant or recent past. That suggests *Kamma* may have acquired it before to her death. Prior to the dying thought process, there is a continuous stream of consciousness. At those moments, there is *Kamma*. That *Kamma* is also from the past. *Paṭisaṅdhi* is formed by previous *Kamma*, not *Cuti*. *Cuti* conditioned *Paṭisaṅdhi Citta*.

For instance, if one person sits in this spot, another man will leave. So, another person's condition allows him to be here. It's like that. It's important to remember that *Paṭisandhi* is not caused by *Cuti Citta*, a common misconception. *Cuti Citta* is a *Vipāka Citta*. As a *Vipāka Citta*, it cannot provide results. As a result of other *Kamma*, it lacks the ability to produce results. According to *Paṭṭhāna*, this is a situation that develops and disappears before the *Paṭisandhi Citta*. All existences and lives cannot have the same *Kamma*, *Kamma-Nimitta*, or *Gati-Nimitta*.

4.3 *Kusala Dhamma*

Kusala Dhamma (wholesome states) is the opposite of *Akusala Dhamma* (unwholesome states). Just as a coin has two sides, the mind possesses both good and bad tendencies. Beings (*Puggalas*) engage in both wholesome and unwholesome deeds, and these actions perpetuate the cycle of existence, the beginning and end of which are unknown.

Not every *Puggala* is capable of practising *Kusala Dhamma*. Animals, for example, can follow morality and give charity to some extent, but those born in realms such as hell or the ghost world cannot perform wholesome deeds themselves. However, if the relatives of such beings perform *Kusala* acts on their behalf—such as donating food, robes, *Vihāra* (monasteries), or other necessities to a *Bhikkhu* who is *Sīlasampanna* (morally virtuous), *Samādhisampanna* (focused in meditation), and *Paññāsampanna* (wise)—some ghosts may be freed from their suffering. Practising *Kusala Dhamma* involves cultivating *Dāna* (generosity), *Sīla* (morality), *Mettā* (loving-kindness), *Karūna* (compassion), *Upekkhā* (equanimity), *Sati* (mindfulness), *Samādhi* (concentration), and *Vipassanā* (insight meditation), all of which lead to true happiness.

4.3.1 Importance of *Dāna*

The first part of *Pāramitā* is *Dāna*. By completing this charity, *Bodhisattvas* become *Buddhas*. They have completed *Dāna* in many previous lives. Generally, *Bodhisattvas* complete three levels of *Dāna* and these are *Pāramitā*, *Upapāramitā* and *Paramattha Pāramitā*. "*Dānapāramī sampanno, dānaupapārami sampanno, dānaparatthapārami sampanno itipiso Bhagvā*" *Buddha* has fulfilled the three levels of *Pāramī- Pāramitā*, *Upapāramitā*, and *Paramattha Pāramitā*. In *Sasaka Jātaka*, the *Bodhisattva* offered his body as food to three travellers who came to the forest on a full moon of *Uposatha* day.

"*Pariccāgalakkhaṇaṃ dānaṃ*,

Deyyadhamma lobhaviddhaṃsanarasaṃ.

Anāsala paccupaṭṭhānaṃ.

Pariccajitabba vatthu padaṭṭhānaṃ."[262]

It has the characteristic of generosity; its function is to destroy attachment to things by giving them away; it is manifested as non-attachment to things given away; its proximate cause is something in hand that would serve as a gift.

Ordinary people do not remain poor for many births by giving charity. The result of a donation depends on the consciousness of both the donor and the recipient. For example, a rich merchant once saw a *Pacceka Buddha* and asked him, after looking at his plate, whether he had received food. When the *Pacceka Buddha* replied that he had not, the merchant invited him to his house to receive food. Before donating, the merchant was happy and went home to instruct his wife and servants to feed the *Pacceka Buddha* with respect. His wife prepared delicious dishes and donated them. The merchant remained happy while making the donation.

However, as the *Pacceka Buddha* was leaving, the merchant looked at his plate and thought that if he had given this food to one of his servants, it would have been more useful, as the servant would have worked for him in return. After making the donation, his consciousness became tainted, and he felt unhappy. As a result of this donation, the merchant was reborn as a wealthy man during the time of King Passenjita. Despite his riches, he lived a miserly life. He wore old clothes, slept on an ordinary bed, and rode a chariot made of wood and bark. He could not enjoy the happiness of his wealth. During meals, he ate only *Kutki* (small pieces of rice) and *Yavāgu* (gruel). Moreover, he never used his immense wealth to donate to others, build a *Dharmashala*, or support the *Bhikkhu Saṅgha*.

[262] *A Manual of the Excellent Man*, U Tin Oo, page.1

Whenever a person donates, they must keep certain principles in mind: they must remain happy at all three stages—before donating, while donating, and after donating. Only then will the donation yield positive results.

When we feed a bird, we do not become poor for a hundred births, when we feed a beggar, we do not become poor for a thousand births but when we feed a monk or ascetic who is free from all troubles, we do not see poverty for infinite births. Whenever *Kassapa Bhante* ji used to get up after *Nirodhasamāpatti* meditating for a week, he used to accept alms from a poor person's house and do good to them because due to sitting in meditation for a week, he did not take food and water but enjoys the happiness of *Nibbāna*. When he gets up and takes food from a poor person's house, then that poor person immediately becomes the owner of property worth crores. He also donates with devotion and with a happy mind.

Buddha '*Sabba dānaṁ dhamma dānaṁ jināti*' The charity of *Dhamma* is the best of all the *Dāna*. Because if a person does not practice *Sīla,* then teaching him to *Sīla* will make this life meaningful. By practising this he will not commit the three unwholesome deeds of his mind, four unwholesome deeds of speech and three unwholesome deeds of his body. By giving charity no one becomes poor but he may be born in the Apay Loka. By following the *Sīla* he will never be born in the *Apāya Loka*. He may be born into a poor family but by his hard work and by following the *Sīla* he will soon become rich and the gods will always protect him.

A person who practices *Sīla* (morality) but does not practice *Samādhi* (concentration) to calm the mind and *Vipassanā* (insight meditation) to purify it remains bound by the cycle of birth and death. However, if such a person is taught both *Samādhi* and *Vipassanā*, they can liberate themselves from the suffering of *Saṁsāra* (the cycle of birth and death).

Giving alms to a beggar may bring temporary relief or enjoyment, but if the beggar lacks the wealth of *Dhamma* (the teachings), even if given immense

wealth, like crores of rupees, they may return to begging once that wealth is exhausted. On the other hand, if an immoral person is guided in the practice of *Sīla*, *Samādhi*, and *Vipassanā*, they not only free themselves from all suffering but also become capable of helping others achieve liberation from suffering.

The four Buddhist virtues and practices of meditation designed to cultivate them are called the *Bramhavihāras*. They are sometimes referred to as the four immeasurable *Dhammas* of *Brahma Vihāra*. Merely kindness is known as *Mettā*, compassion is known as *Karuṇā*, happiness or joy is known as *Muditā*, and equanimity is known as *Uppekhā*. The word 'love' can imply attachment or clinging to human intense wants, or raga. 'Happiness' sometimes refers to celebrating the accomplishment of one's goals or, the *Dhamma*. The term 'equanimity or indifference' refers to a variety of mental states, eg. As a result, it would seem that the definitions of *Metta*, *Muditā*, and *Uppekhā*, which are translated into English as love, happiness, and equanimity, have something to do with meanings that are unrelated to the meanings that are meant to be conveyed. Therefore, it would be clearer if they were written as *Mettābhāvanā*, *Karunābhāvanā*, and *Upekkhābhāvanā* in standard *Pāli*.

Developing one's thoughts with compassion and kindness toward others is the only meaning of *mettābhāvanā.* It is only a good notion when it arises to wish others pleasure and wealth. *Karunābhāvanā* refers to the cultivation of compassion for other living things. Even in ordinary circumstances, it is a noble idea of *Karunā's* if one feels sympathy for the other and wishes that he might be free from pain. Regarding *Muditā,* it expresses satisfaction or a sense of solidarity with others in celebrating their ongoing success and happiness. The word *Upekkhā* refers to a state of calmness or indifference in which one has no interest in or concerns about the happiness, status, or situation of another person. It is a neutral feeling based on the belief that all of these events are inevitable due to *Kamma*, the resultant consequences of one's good or bad deeds. [263]

[263] *The Buddha and His Teachings*, Narada Thera, page no.490

4.3.2 The Process of Developing *Mettā*

According to Buddhism, *Mettā* (loving-kindness) should be developed to free the mind from the destructive power of anger by understanding both the advantages of patience and the disadvantages of wrath, allowing patience to flow alongside the cultivation of *Mettā*. Striving for perfection is one way to develop *Mettā*. Another method is to cultivate *Mettā* for the purpose of achieving *Jhāna Samādhi* (meditative absorption). As previously mentioned, there are two types of approaches to developing *Mettā*. When describing the process of cultivating *Mettā* for the attainment of *Jhāna Samādhi*, the *Visuddhimagga* provides profound insights regarding whom to exclude initially when generating and sharing *Mettā* and whom to completely leave out during the practice of developing loving-kindness.

"*Hitākārappavatti lakkhaṇā mettā*.

Hitūpasaṃhāra rasā.

Sommābhāva paccupaṭṭhānā.

Sattānaṃ manāpabhāva dassana padaṭṭhānā."[264]

Its primary cause is seeing solely the benefit of others; it manifests as a helpful attitude; it has the quality of advancing the welfare of others; and it serves the purpose of being solicitous about the welfare of others.

When it comes to *Mettābhāvanā*, the practice of cultivating *Mettā* through meditation, it can be practised and enhanced by dwelling the mind on all humans and other sentient beings who could see, hear, or just happen to appear in the mind's eye. *Sutta Pāli* and *Atthakathā*, which say, 'May one gain happiness,' 'May all be happy and healthy,' or '*Sabbesattabhavantusukhitatta*,' outline how to grow with a spirit of generosity. 'May all living things be content and joyful.' In a nutshell, kindness should be expressed as follows:

[264] *A Manual of the Excellent Man*, U Tin Oo, page.4

“May happiness be bestowed upon everyone”. Therefore, loving-kindness should be developed with a real and compassionate feeling as “May he find happiness!” whether one is living in his quarters, going about, or working if a person or other living being is seen or heard. Similarly, it involves mentally putting the spirit of loving-kindness into your heart and saying, ‘May all beings be happy,’ whenever you see or hear a large group of people or multiple other beings. As happiness is the ultimate goal for all beings, this is a very simple and effective way to radiate *Mettā*. The highest emotion that emerges from the mind is *Mettamanokam*, which is the technique for cultivating loving-kindness.

Currently, while monks and laypeople worship and honour the *Bhagavāna Buddha*, they cultivate kindness by uttering “*Sabbesattaaverahontu*,” etc., “May there be no risk to any being. It is known as “*Mettavacikam*” because *Mettā* uses word-of-mouth to convey this sentiment. Speaking aloud, ‘May all be happy’ also refers to “*Mettavacikam*.” In this sense, in addition to cultivating *Mettā* vocally and psychologically, extra care should be made to, whenever feasible, physically aid others to make them feel pleased. However, cultivating loving-kindness would be pointless if one inflicted physical, verbal, or mental suffering on others. As a result, it is imperative to treat others well, and in doing so, practising mindfulness and loving-kindness can be considered to be truly beneficial. For example, even when he is radiating love and happiness to someone who is approaching him head-on in a small street, you would also have to yield to him if you believe he is deserving of respect. In line with one's inner sense of *Mettā*, such behaviour would then be equivalent to honouring him with a moral thought. There are two kinds of *Metta*-Meditation. There are two types of *Odisā Mettā* (specific) and *Anodisa* (unspecific). *Odisā Mettā* meditation is when a *Yogi* designates a single individual or group of individuals as the focus of his meditation.

It is called *Anodisa* (nonspecific or unspecific) *Mettā*-meditation if Yogi cultivates his *Mettā* toward all living things without making any distinctions. [265]

By practising *Odhisā Mettā* (directed loving-kindness), one can attain the *Cattutha Jhāna* (fourth level of absorption) in the *Rūpāvacara Citta Bhūmi* (fine-material sphere of consciousness). There are specific guidelines for practising this. The first rule is that any *Yogi* (meditator) intending to practise *Odhisā Mettā* must choose two *Gurus* (teachers or guides) for themselves. These *Gurus* should be virtuous individuals who practice *Sīla* (morality), *Samādhi* (meditation), and *Vipassanā* (insight or wisdom). A *Guru* can be your spiritual teacher, a school or college teacher, or even a friend.

The person chosen as a *Guru* must also harbour feelings of happiness and friendship toward you. Most importantly, the *Guru* must be alive. If a deceased person is chosen as a *Guru*, the loving-kindness generated will not reach them. This living connection is essential for the effective practice of *Odhisā Mettā*.

The second rule is that men should make only men. These *Gurus* cannot be his father or brother. If he makes his father, son or brother his *Guru*, then while doing *Mettā Bhāvanā*, when his sad face appears in front of him, the *Yogi* will become emotional and attachment will start developing in him. Then *Metta Bhāvanā* will not develop. He cannot make any woman his *Guru*. If he makes a woman then the *Yogi* may develop a desire for the female *Guru* due to which he may get lustful thoughts and even then, the development of *Odisā Mettā* cannot develop. Similarly, a *Yogini* will have to follow the same rules before meditating on *Odisā Mettā*. She will also have to choose a female *Guru* for herself.

The third rule is to choose a *Guru*, sit in a meditative posture and then close your eyes and bring the Guru's face in front of you in your mind. For this practice, the Yogi has to say in his voice or his mind ‘May all the hatred of my *Guru* be destroyed’, ‘May all the mental and physical suffering of my Guru be destroyed’ and 'May all the wishes of my Guru be fulfilled'.

[265] *Bramha Vihāra*, Mahasi Sayadaw, page no 39

He has to do this first for his first *Guru*. In the beginning, he has to do it for more than half an hour for his first Guru, this time limit can also be increased, depending on the state of mind of the *Yogi*. When the *Mettā Bhāvnā* starts developing towards the first Guru, then do it with the same process for the second Guru. When *Mettā Bhāvnā* starts developing towards the second *Guru*, then the practice of the next step should be done. In the development of *Mettā Bhāvnā*, the face of the guru starts appearing in front without any effort or it feels as Guru is sitting in front of the *Yogi*.

In the practice of *Mettā Bhāvanā* (meditation on loving-kindness), the meditator begins by making their first *Guru* the object of meditation and taking an *Adiṭṭhāna* (resolution) to achieve the first *Jhāna*, which is characterized by the five factors: *Vittaka* (initial application of thought), *Vicāra* (sustained application of thought), *Pīti* (joy), *Sukha* (happiness), and *Ekaggatā* (one-pointedness of mind). The meditator visualizes the face of their *Guru* and follows the prescribed method of meditation. By focusing on their *Guru*, the *Yogi*'s concentration deepens, leading to a state of *Upacāra Samādhi* (access concentration), where the mind no longer wanders. The physical body, which once felt heavy, begins to feel light and relaxed.

At this stage, the *Yogi* experiences physical stillness. The body becomes immobile—there is no movement in the hands, legs, or any part of the body. External sounds no longer distract the meditator. The mind remains steadily focused on the object of meditation. The *Yogi* can sustain this practice for hours without experiencing physical discomfort. The mind becomes exceptionally calm and concentrated, allowing the factors of *Jhāna* to develop fully. As a result, the *Yogi* attains the *Paṭhama Jhāna* (first absorption).

After attaining the *Paṭhama Jhāna*, the yogi makes the second *Guru* the object of meditation and *Adiṭṭhāna* in his mind to attain the *Dutiya Jhāna* with four-factor *Vicāra-Pīti-Sukkha'Ekaggatā*. He brings his mind from the first Guru to the second Guru and when the first factor of *Jhāna* i.e. *Vittaka* disappears, he

attains the *Dutiya Jhāna*. After attaining the *Dutiya Jhāna*, the yogi makes the first *Guru* the object of meditation and *Adiṭṭhāna* in his mind to attain the *Tatiya Jhāna* with three-factor *Pīti-Sukkha'Ekaggatā*. He brings his mind from the second Guru to the first Guru and when another factor of *Jhāna* i.e. *Vicāra* disappears, he attains the *Tatiya Jhāna*.[266]

After attaining the *Tatiya Jhāna*, the yogi makes the second *Guru* the object of meditation and *Adiṭṭhāna* in his mind to attain the *Catuttha Jhāna* with two-factor *Sukkha and Ekaggatā*. He brings his mind from the first Guru to the second Guru and when another factor of *Jhāna* i.e. *Pīti* disappears, he attains the *Catuttha Jhāna*.

Anyone can practice this meditation by sitting in a quiet room at home. Even if someone has not attained *Jhāna*, they can practice it for one hour daily. The same process should be repeated consistently. In this practice, after developing *Mettā Bhāvanā* (loving-kindness meditation) toward the first teacher (*Guru*), one proceeds to develop it toward the second teacher. If *Mettā Bhāvanā* is not developed toward the second teacher, one should return to practicing it toward the first teacher. If *Mettā Bhāvanā* is successfully developed toward the first teacher, then it can be extended to the second teacher. Similarly, if it is developed toward the second teacher, one may return to focusing on the first teacher.

Afterward, one should practice *Mettā Bhāvanā* toward all beings, including parents, siblings, relatives, neighbors, fellow citizens, ghosts, *Yakkhas* (spirits), *Nāgas* (serpent deities), deities, and *Brahmas*. However, until *Mettā Bhāvanā* is developed toward the first teacher, one should not proceed to the second teacher. If, after many attempts, *Mettā Bhāvanā* cannot be directed toward one's teacher, it may be necessary to change the teacher. Through this method, one can achieve meditation by consistently practicing *Mettā Bhāvanā*.

[266] *Bramha Vihāra*, Mahasi Sayadaw, page no 45.

Jhāna cannot be achieved through *Anodisā Mettā Bhāvnā*tta. In this process of meditation, we take our object towards all the living beings. There is no rule for doing this. When the mind spreads, it cannot concentrate. In this meditation, we take the mind towards all the living beings one after the other. This meditation also has benefits but there is no *Jhāna* benefit and *Vipassanā* cannot be done through this. But after doing *Odisā Mettā*, *Upcāra Samādhi* is attained quickly and *Vipassanā* meditation starts automatically in that *Yogi* who knows how to do *Vipassanā* meditation. Through this the mind gets concentrated because the mind is situated in the object only, there is no dispersion of the mind.

4.3.2 Meaning of *Karuṇā*

The word *'compassion'* is *Karuṇā*. This term does not mix with any other meaning. Love is often confused with *Rāga*, which is a feeling of passionate attachment. *Mettā* refers to wishing happiness for others. In contrast, *compassion* or *Karuṇā* is distinct from other feelings. It is precise and unambiguous, specifically meaning "wishing for a person who is in trouble to be free from suffering or misery."

For this reason, the *Visuddhimagga* explains the inherent nature and characteristics of the term *Karuṇā* as *'dukkihapanayanakarappavattilakkhaṇa,'* meaning possessing the ability to take away sorrow or unhappiness. A person of noble character naturally desires to alleviate suffering or wretched conditions when they observe such hardships, especially when they affect a large number of individuals.

This is nothing more than an act of kindness and compassion. Thus, *Paradukkho Sati* refers to any situation in which another person is suffering, *Sadhanaṁ* are men of virtue, *Hadayakampanaṁ* are moved by selfless compassion, or the heart palpates, *Karotiti* is the process by which the hearts of virtuous men are moved by compassion, and *Karuṇā* is referred to as *Karuṇā*, *Vacanattha* and expressed or state authoritatively as such.[267]

[267] *The Buddha and his Teachings*, Narada Thera, page no.502

Karuṇā is the knowledge and awareness of another's suffering (*Paradukkhaṁ*), coupled with a willingness or eagerness to alleviate it. It reflects a deep yearning to remove another person's misery. One might question whether such compassion can truly end suffering. While compassion may not always succeed in eradicating pain, it is motivated by the genuine wish to see another's suffering eased or resolved. When someone feels profound empathy for another who is struggling, their *Karuṇā* compels them to act, whenever possible, to alleviate the suffering. In some instances, pain may indeed be reduced or eliminated; in others, help may not be sufficient to change the situation. However, a compassionate person still yearns to see the suffering come to an end.

For example, encountering someone afflicted by illness naturally evokes empathy or sympathy. A compassionate person wishes for the afflicted individual to find relief or, if possible, recovery. Even if the compassionate person is unable to provide medical aid or tangible support, their heartfelt desire is for the suffering individual to heal and find comfort. Thus, the innate wish to alleviate or cure another's pain, regardless of the circumstances, is rightfully recognized as *Karuṇā*—the embodiment of compassion.

In other words, *Kamsukhaṁ* - One's contentment, *Rundhatiti* - is probably going to be blocked or impeded, resulting in *Karuṇā*. *Karuṇā* is stated to have the basic attribute of stopping one's bliss from occurring, or, more accurately, repelling one's self-realisation of happiness. A sympathetic individual will sacrifice some of his opportunity to be happy to help another person escape pain or misery. If he discovers someone in need in his vicinity or right in front of his eyes, he is eager to help. He won't be able to seek his happiness during this interregnum. He might even have trouble sleeping at night because he has to help and look after someone else. He might have to lose his enjoyment and his sleep. If he comes across someone who is ill, he must take care of him as much as he can, even if it makes his limbs stiff or makes him tired. He might occasionally become ill. It was previously claimed that a doctor who was so preoccupied with helping patients that he neglected his regular meals acquired a stomach ulcer.

He was young when he passed away from a stomach ailment. Therefore, *Karuṇā*, or compassion, may make it impossible to be happy.

4.3.3 Manner of developing *Muditā*

Muditā translates to "to rejoice and be delighted." It means celebrating and honoring the happiness and good fortune of others. Some people do not want to see others succeed professionally, grow, or be happy. This perfectly captures the essence of jealousy and envy, which is called *'Issa'* in Pāli. *Issa*, or envy, is the opposite of *Muditā*. Jealousy overcomes a person's ability to feel joy at the happiness and success of others.[268]

Nor is he eager to see others endowed with a great number of attendants, attractive appearance, and a good education; nor does he wish to see others achieve a higher standing in life and be promoted in official rank and position. Individuals with *Muditā* are happy to see others succeed in their business or profession. He may conjure up feelings of delight and pleasure in his thoughts by stating, 'Maybe prosperous'. The concept of '*Muditā*' refers to positive thoughts or intentions. It is truly a *Dhamma* the nature of noble-mindedness with severe moral purification. *Muditā's* feelings should be shared with a close friend who speaks with a positive attitude. When a loved one who has grown wealthy and prosperous is seen or heard, inspire *Muditā* - a sensation of rejoicing by saying "Oh!" How pleased he is. 'Oh, very fine, or rather, how good it is.' The remark is transliterated as it appears in the *Visuddhimagga*. Additionally, the *Abhidhamma Vibaṅga Pāli* preaches the following:

How will a *Bhikkhu*, with the mind that occurs together with *Muditā*, *Kathanca*, reside or stay in one location after radiating? Examples are *piyammanapam* (deserving of love and worship), *ekampuggalaṁ* (individual), *disva* (having seen), *Mudita* (being happy), and *assa* (happens).[269]

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[268] *Bramha Vihāra*, Mahasi Sayadaw, page no.356
[269] *Ibid*, page no.353

According to the *Visuddhimagga*, happiness is expressed as *"Aho Sādhu"*, which translates to "Oh, how good or fine it is!" Another phrase, *"Yathā laddha sampattito mā vigacchantu"*, meaning "may the wealth and prosperity already acquired not be diminished or lost," is not commonly recited by *Saṅghas* (monastic community), *Bhikkhus* (monks), or laypeople today.

However, in the context of understanding random occurrences, the following explanation is provided: *kammassaka satta, tekassa ruciya pattasampattito vā na parihāyissantīti evam pavatta kammassakata dassana padatthāna*. This means: "How can the will or influence of others diminish or reduce the wealth of beings who are experiencing the results of their own *Kamma* (actions), since they are the masters of their destiny and are merely reaping the fruits of the seeds they have sown in the past?" The term *"mā vigacchantu"*—"may not be deprived of or diminished"—is clarified in this context. *Muditā* (sympathetic joy) seeks to elaborate on such terms, emphasizing their significance in understanding the effects of *Kamma* and the wish for others' happiness and prosperity to remain intact.

To nurture *Muditā*, envision a wealthy and cheerful individual. "May this person's fortune not diminish or suffer loss. May he be able to maintain his wealth and luxurious lifestyle in full and be as content as ever." *Muditā* translates to "May their wealth and prosperity not be diminished or lost, and may they be as happy as before for a large group of people". Given this, it is possible to interpret the phrase 'to have the full accomplishment of his wealth and luxurious life' as referring to a relatively well-off person rather than one who is extremely affluent. Visualizing intense joy toward a wealthy person can help create *Muditā*. It can be made with more fervent delight when directed towards a wealthy person.

"May all those who are fully endowed with wealth and prosperity succeed with the money they have earned, be able to keep their wealth and prosperity as before, and carry on living in luxury and happiness as before." "May everyone wealthy continue to be as content and successful as they were before."

Nonetheless, living beings who are believed to be suffering are likely to experience happiness in their unique way, depending on the conditions in which they exist. The Supreme Buddha and noble *Arahattas* visited *Apāya* hell and expounded the *Dhamma*, bringing solace to those experiencing pain and sorrow there. *Muditā* can be effectively developed with a compassionate attitude toward all beings. *Muditā* development follows the same steps as *Karunā* development.

4.3.4 Meaning of *Upekkhā*

In accordance with *Pāli* grammar rules, *Upekkhā* means *Upapattitoyutthito*- as may be appropriate, *ikkhatiti*- for being able to see and observe things, *Upekkhā* it is known as "*Upekkhā*" [270]i.e., to observe and take notes while maintaining composure, having a balanced mind, and adopting an impartial stance devoid of bias. In the case of the *Brahmavihāra*, however, the term "*Upekkhā*" suggests a feeling of indifference without worry by rejecting or discarding all forms of anxiety, such as wishing others happy by radiating loving-kindness (*Mettā*), wishing others free from misery with compassion (*Karuṇā*), and expecting them to be able to retain the same state of prosperity as before, without diminution, by developing *Muditā*. In causing the development of *Mettābhāvanā*, it shall be borne in mind as "*Sabbesattaaverahontu*"- may all beings be free from danger, and so on, to enable them to gain happiness.

"*Majjhattākārappavatti lakkhaṇā upekkhā*.

Samabhāvadassana rasā.

Paṭighānunaya vūpasama paccupaṭṭhānā.

Kammassakatā paccavekkhaṇā padaṭṭhānā."[271]

[270] *The Buddha and His teachings*, Narada Thera, page no.508
[271] *A Manual of the Excellent Man*, U Tin Oo, page.4

Its proximate origin is the reflective knowledge of one's own past acts; it manifests as impartially; it neutralizes one's emotions; and it has the quality of equanimityද in the face of praise and censure.

Furthermore, in bringing about the development of *Karuṇā -bhāvanā*, one should keep at heart "*Sabbesattadukkhamuccantu*"- may all beings be liberated from misery so that beings may escape from misery and suffering. Likewise, in causing to develop *Muditābhāvanā*, one should bring into his mind as "*Sabbesattayathaladdhasampattito ma vigacchantu*"-[272] May the wealth and prosperity that all living things have earned not be taken away from them. All of these mental processes or formations that arise when one worries about the well-being of others would be dispelled about "*Upekkhā*." Therefore, one should adopt an attitude of indifference and maintain calm as: "*Sabbesattakammassaka*", This implies that every being has a *Kamma*, either good or bad, based on their past and present deeds that bring them happiness or sorrow, as the case may be; these deeds also have fruits as byproducts that they have inherited following the law of *Kamma*.

The teachings of the *Samyaka Sambuddha*, besides being beneficial for the entire human world, always aim to free all beings from suffering. The evils prevalent in human society—such as theft, murder, war, rape, and untouchability—can be resolved by following the path taught by the Buddha. What is the problem? If the problem is understood, it reveals a shortcoming. Any individual who is unable to overcome their deficiencies converts them into a problem.

For instance, if someone is stealing, their primary motivation might be unemployment, a lack of money to purchase necessary or expensive items, or the need to use the proceeds from theft to support their family. While a person may steal for various reasons, the intrinsic flaw within them is the primary cause of theft.

[272] *The Buddha and His teachings*, Narada Thera, page no.509

The root of these shortcomings lies in the inauspicious qualities of the mind, such as attachment, hatred, infatuation, ignorance, desire, suffering, and avoidance. When a person comes to understand these wholesome and unwholesome *Dhammas* through direct experience, only then do they begin to purify their mind.

"*Dhammapīti sukhaṁ seti, vippasannena cetasā*.

Ariyappavedite dhamme, sadā Ramati paṇḍito."[273]

A wise person who follows and practices the *Dhamma* preached by *Buddha* always lives with *Pīti*. And the one who acquires the knowledge of *Ariya Dhamma* lives happily with his pure mind.

[273] *Dhammapada*, Goenka S.N., page no.16



Chapter -5

Sīla, Samādhi and Paññā in Buddhism

CHAPTER-5
SĪLA, *SAMĀDHI*, AND *PAÑÑĀ* IN BUDDHISM

The teachings of *Bhagavāna Buddha* should be adopted and put into practice. He taught the *Cattāro Ariya Sacca* (Four Noble Truths), which form the foundation of the Buddha's *Dhamma*. The *Cattāro Ariya Sacca* provide a path of conduct to attain *Nibbāna*. The *Dukkhanirodhagāmini Paṭipadā* (the path leading to the cessation of suffering) is known as the *Ariyo Aṭṭhaṅgiko Magga* (Noble Eightfold Path), which consists of eight factors. The *Madhyama Magga* (Middle Path), also known as *Sīla* (morality), *Samādhi* (concentration), and *Paññā* (wisdom), encompasses the Eight Noble Paths. It includes:

- *Sammā Diṭṭhi* (right understanding) and *Sammā Saṅkappo* (right thought), which constitute the two parts of *Paññā*.
- *Sammā Vācā* (right speech), *Sammā Kammanatā* (right action), and *Sammā Ājīvikā* (right livelihood), which make up the three parts of *Sīla*.
- *Sammā Vyāyāma* (right effort), *Sammā Sati* (right mindfulness), and *Sammā Samādhi* (right concentration), which constitute the three parts of *Samādhi*.

Sīla is the absence of immoral conduct in body, speech, and thought. Sentient beings often engage in ten immoral deeds through their actions, words, and minds. *Sīla* emphasizes living a virtuous life. The *Kāraka Magga* refers to the final five sections of the Noble Eightfold Path, which include *Paññā* and *Samādhi*. This implies that the realization of these truths is possible only through meditation. These elements are integral components of *Dhyāna* (meditative absorption).

5.1 Essence of *Sīla*

Sīla refers to self-aware, determined moral conduct rooted in dedication to *Nibbāṇa*. The concept of morality serves as a guide for oneself and relationships, emphasizing the purification of speech and bodily actions, obedience, a sense of obligation, and external discipline. Morality, concentration, and wisdom are the three foundational practices of Buddhism and the nonsectarian *Vipassanā* meditation. Along with *Dāna* (generosity) and *Bhāvanā* (meditation), these practices are known as the Theravadin foundations. When a person restrains their body, speech, and mind, adheres to morality even in adverse circumstances, and refuses to compromise their good conduct, they are practicing morality. They consistently uphold their morals and avoid inflicting pain on any living being.

The importance of morality is highlighted in the *Jātaka Aṭṭhakathā*. In one birth, the Bodhisattva was born as *Dhammika Kumar*, whose parents had followed moral principles for generations. When *Dhammika Kumar* went to an *Āchārya* (teacher) for education, the *Āchārya's* son died at a young age. Observing this, *Dhammika Kumar* remarked to his friend, "I have never seen any member of my family die at a young age. People in my family only die in old age." His friend conveyed this to the *Āchārya*, who decided to visit *Dhammika Kumar's* home to learn more. To test them, the *Āchārya* brought the bones of a jackal and claimed that they belonged to *Dhammika Kumar*, stating he had died. Upon hearing this, *Dhammika Kumar's* father laughed and replied, "That cannot be true because, in our family, no one has died young in seven generations. You are lying." The *Āchārya* then inquired why premature deaths did not occur in their family.

Dhammika Kumar's father explained, "It is because we follow the *Dhamma*. Here, elders are respected, and any visitor—whether rich, poor, or an ascetic—is treated with honor and offered water and food. The men here do not covet other women and do not commit adultery; they remain loyal to their wives.

Likewise, the women dutifully serve their husbands and do not look at any other man. Our servants, employees, and family members do not lie or steal. They live with mutual love and harmony. They always practice generosity. By following these principles of *Dhamma*, no one here dies prematurely, and the children born in this family are intelligent and skilled in various arts."[274]

Moreover, it is the second *Pāramitā* (Perfection). Morality is an unwavering dedication to what is healthful. The training in *Sīla* requires two key components: appropriate "performance" (*Cārita*) and appropriate "avoidance" (*Vārita*). Respecting the principles of *Sīla* fosters an environment of trust, respect, and security, which is why it is seen as a "*Mahādāna*" (great gift) to help others without regard to own interests of own. It indicates that there is no risk to the life, property, family, rights, or general well-being of others from the practitioner. Taking Essence from the Body, those who have righteous thoughts and fulfilled *Pāramī* would take the essence of *Sīla* from the worthless body. So, the *Jātaka* Commentary says:

"*Bahurogasadharanabhavena asarassa sarirassa sīlavantesu abhivadanadikamam saro*" it means that the essence of this vain body which is connected with many diseases is honouring, paying respect it the virtuous or observing morality (*Sīla)*.[275]

The physical body is vulnerable to external destruction by weapons and poisons and internally susceptible to ninety-six types of disorders. Additionally, our bodies host eighty kinds of worms that consume different body parts. These worms are born, grow old, die, urinate, and defecate within us. Our bodies are shared with these internal organisms and are constantly at risk of various diseases. Beyond internal vulnerabilities, there are external dangers such as snakes, scorpions, and other hazards. These risks remind us that death can come at any moment. Reflecting on the nature of the body helps us understand the true essence of human existence.

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[274] *Jātaka Aṭṭhakathā, Vol-IV*, Kausalyayan Anand, page no.456.
[275] *The Essence of Visuddhimagga, Vol-I*, Tin Mon Dr. Mehm, page no.21

The *Aṅguttara Nikāya* mentions five things that everyone should frequently contemplate, one of which is disease. To extract the essence of *Sīla* (morality), one should often reflect, *"I am continually subject to disease; I cannot escape it."* Beings who are healthy are often consumed by the pride of health (*Arogyamāna*), which leads them to commit unwholesome deeds, speak harmful words, and harbor unwholesome thoughts. However, frequent contemplation of disease can diminish or entirely remove this pride of health, guiding one toward a more virtuous path.

By thinking about this. He will be able to stay away from bad actions. In terms of extracting the essence from the body, the four *Mahābhuta* elements that make up our body are motion, heat and cold, cohesion, and extension. One is healthy when all four of these components are in balance; when they are not, one gets sick. In addition, our body is divided into 32 parts (*Kotthasa*).

For this reason, the physical body is empty, insubstantial, and devoid of substance. However, honouring the upright, the elderly, the monks, and the parents, and taking care of them, as well as upholding morals, are tasks performed by the physical body. Consequently, morality or respect for it is the true substance of the body and of human life. It is mentioned in the verse of *Dhammapada*

"*Abhivādanasīlissa, niccaṁ vuḍḍhāpacāyino.*

Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṁ balaṁ"[276]

Anyone that persistently respects and honours seniors will receive four blessings: long life, beauty, happiness, and improved strength.

Buddhism is based on morality, which governs both verbal and physical behaviour. For all Buddhists, it is vital to achieve not just *Nibbāna* but also a blissful afterlife. It is also crucial that everyone lives a joyful and tranquil life at this time.

[276] *Dhammapada*, Kausalyayan Bhadant Anand, page no.22

It offers positive aspects of life including wealth, elegance, bravery, awareness, and rebirth in joyful afterlife states. It also affects social and individual harmony. The tale of Suman Mali recounts the story of a flower seller who earned eight copper coins daily for supplying flowers to King Bimbisāra. One day, filled with reverence upon seeing the Buddha, Suman Mali decided to worship him with eight handfuls of white jasmine flowers. He offered these flowers to the Buddha and worshipped him with deep devotion, despite knowing the grave risk of punishment or even death for failing to deliver the flowers to the king as he did every day. When King *Bimbisāra* inquired about the missing flowers, Suman Mali did not lie. Instead, he truthfully explained his actions, demonstrating his honesty and unwavering respect for the Buddha.

This tale demonstrates to us the *Sīla* of *Suman* Gardner and his refusal to tell the king lies. *Buddha* also praised the good work of *Suman* Gardner. Without observing morality, one cannot live in peace and happiness and he is naturally surrounded by enemies. One who has many enemies cannot get any happiness. Therefore, all people should observe morality to get real happiness in this life and the next life.[277]Even if a person lived to be a hundred years old, his life would be pointless and useless if he did not observe morals even for a single day and committed many evil activities. However, if he follows morality for a day. His existence in this world and the next will be significant. *Dhammapada* the following verse:

"*Yo ca vassasataṁ jive, duppañño asamāhito*

Ekahaṁ jivitaṁ seyyo, paññavantassa jhāyino"[278]

"Even if someone were to live a hundred years devoid of morality and concentration, their life would still be unworthy of recognition; it would be preferable to live just one day while practising morality and concentration.

[277] *The Essence of Visuddhimagga*, *Vol-I*, Tin Mon Dr. Mehm, page no.28
[278] *Dhammapada-Aṭṭhakathā*, *Vol-II*, Śāstrī Swāmī Dwārikādās, page no.947

Morality is the 'life' of a virtuous *Puggala*. When morality is violated, one's life is ruined. Despite being physically alive, one is ethically dead. So, everyone should observe morality to attain bliss and happiness in life.

5.1.1 The meaning of *Sīla*:

Sīlas are guiding principles that serve as the foundation for either verbal or physical behaviour. it is the intention that appears in a person who obeys his obligations or refrains from taking the lives of animals, etc. "There are virtues as *Cetanā* (volition), virtues as *Cetasika* (mental-concomitant), *Saṁvara* (virtues as restraint), and virtues as *Avitikkama* (non-transgression), states *Patisambhidamagga*."[279]

In this context, virtue is defined as the volition exhibited by someone who abstains from harming living things, for example, or by someone who upholds customs like the five duties of parents, among other things. Moreover, *Cetanā Sīla* refers to the first seven of the ten good deeds. The three *Viratī Cetasikas* associated with *Sammā Vācā* (right speech), *Sammā Kammanta* (right action), and *Sammā Ājīvā* (right livelihood) are the mental factors that uphold virtue. *Speaking with integrity* means refraining from falsehood, slander, abusive speech, and idle chatter. *Morally right action* involves abstaining from killing, stealing, and sexual misconduct. *Right livelihood* refers to earning one's living in a way that avoids physically harmful deeds and refrains from the four types of wrong speech. These practices collectively embody the path of virtuous conduct.

"*Cetasika Sīla*" is another term for the three *Cetasikas*, which stand for the final stages of ethical conduct such as *Dāna* (charity), *Alobha*(non-covetousness), and *Amoha*. Three improper mental actions are *Lobha* (covetousness), *Dosa* (ill-will), and *Moha* (wrong view) put a person at risk of doing unwholesome acts like murder, theft, and other crimes that demolish virtue. One cannot kill, steal, or engage in other negative mental behaviours when volition and the three correct mental activities coexist. Thus, *Sīla* refers to the three mental acts of non-covetousness, benevolence, and proper perspective.

[279] *The Path of Purification*, Ñānikamoli, page no.10

- ***Pātimokkhasaṁvara***

It is named *Pātimokkha* because it represents "the foremost, the most prominent, the highest virtue," or because it protects from the fear of unfavorable rebirths and liberates from the fear of bad births, or it liberates those who observe it. This is the code of discipline for *Bhikkhus* (monks) and *Bhikkhuṇis* (nuns), ensuring restraint by obeying the rules of the monastic community. It contains 227 *Sīlas* (precepts) for monks and 311 *Sīlas* for nuns. It is also called *Sikkhāpada* (rules of training).

The teachings for monks are divided into seven parts: four *Pārājika* (defeats), thirteen *Saṅghādisesa* (formal meetings), two *Aniyata* (indeterminate), thirty *Nissaggiya Pācittiya* (forfeiture offenses), ninety-two *Pācittiya* (expiation offenses), four *Pāṭidesanīya* (confession offenses), and seventy-five *Sekhiya* (training rules). Similarly, the teachings for nuns are divided into eight *Pārājika*, seventeen *Saṅghādisesa*, two *Aniyata*, thirty *Nissaggiya Pācittiya*, one hundred sixty-six *Pācittiya*, eight *Pāṭidesanīya*, seventy-five *Sekhiya*, and seven *Adikaraṇa Samatha* (rules for resolving disputes).[280]

- ***Satisaṁvara-***

Sati is translated as Mindfulness. This is the path to *Samādhi* in the Noble Eightfold Path. Restraint of the eye faculty, etc. by mindfulness not to allow or enter the defilements through six *Dvāra* as *Cakkhu Dvāra*, Sota *Dvāra*, *Ghāna Dvāra*, *Jivhā Dvāra*, *Kāyā Dvāra*, and *Mano Dvāra*. When the eyes come in contact with the object, the *Cakkhu-Viññāṇa* arises. Its awakening leads to the emergence of *Vedanā*, its emergence leads to *Taṇhā* (desire), its emergence leads to *Upādāna* (attachment) and the cycle of existence continues.[281]

- ***Nanasaṁvara-***

It is restrained by knowledge by preventing craving, wrong views, ignorance, and evil conduct from arising and also by eradicating them or

[280] *The Bhikkhuni of Patimokkha of the Six Schools*, Kabilsingh Chatsumarn, page no.12
[281] *The Path of Purification*, Bhikkhu Ñāoamoli, page no.11

restraint by knowledge not to arise the defilements on using the four requisites.[282]

- ***Khantisaṁvara-***

It is restrained by patience with the ability to bear heat and cold, and so on. While practicing meditation, whether it is hot or cold, or even insect bites, a Yogi increases his tolerance. For example, when a mosquito bites him while he is doing meditation, he feels a *Dukhada Vedanā*. He does not kill the mosquito but remains aware of the nature of the *Vedanā*. He remains aware of the arising and dissolution of that *Vedanā*.

- ***Viriyasaṁvara-***

Right effort's inhibition prevents one from indulging in a sense-desire thought when it arises. Here, right effort means maintaining concentration and mindfulness of the *Citta* at all times during meditation and remaining aware of the impermanent, suffering, and no-self nature of all *Vedanā*, *Saññā*, and *Saṅkhāra*, as understood through *Paññā*. The purification of livelihood is also referred to as *Viriyasaṁvara*.[283]

The non-violation of virtuous principles through a person's actions or words is referred to as *virtue as non-transgression*. The term *Sīla* signifies the act of *Sīlane* (composing or maintaining order). It implies *coordinating* in the sense of bringing harmony or preventing bodily and verbal acts from becoming inconsistent or discordant due to the guiding influence of virtue or *Samādhāna* (harmony). It is also upheld in an *Upadharama* (different sense). Seeing *Sīla* on several levels—contemplative, *Kāmmic*, mental and social—leads to harmony. The social order that results from the application of Sīla's principles is one in which conflict is lessened, if not completely abolished, among the diversely constituted members of society who each have their own unique set of interests and aspirations. Psychologically, *Sīla* stabilizes the mind and guards against the internal conflict brought on by regret and shame for wrongdoings.

[282] *The Essence of Visuddhi Magga*, *Vol-I*, Mon Dr. Mhem Tin, page no.28
[283] *Ibid*, page no.28

According to certain teachers, *Sīla* is a derivative of the word '*Sīla*,' which means 'head.' A being's entire body is destroyed when its head is severed, and all good deeds ultimately fail when *Sīla* is destroyed. *Sīla* is hence comparable to a head of being.

5.1.2 *Lakkhaṇa*, *Rasa*, *Paccupattana*, *Padatthana* of *Sīla*

(a) *Lakkhaṇa Sīla*

It possesses the quality of composition in the sense of maintaining proper bodily or verbal activities as well as wholesome states even after being divided into different types of *Sīla*.[284]

(b) *Rasa*

There are two parts to its function (rasa). They are accomplishments and actions. The activity of *Sīla* is to eradicate wrongdoing, and the result of *Sīla* is the attribute of blamelessness. To maintain a pure, blameless, and wise-looking character, a moral person will not commit wicked deeds.

(c) *Paccupattana*

The state of being pure, that is, pure in mind, body, and speech, is its manifestation (*Paccupattana*). It becomes apparent and is recognized as a pure condition.

(d) *Padatthana*

Hiri (Moral humiliation) and *Ottapa* (moral fear) for engaging in immoral behaviour are its *Padatthana* (immediate causes). A person can only maintain pure morals if he feels moral dread and moral humiliation.[285]

Lokapala (Guardians of the World) refers to the two *Dhammas—Hiri* (moral shame) and *Ottappa* (moral fear)—which protect individuals from engaging in immoral acts.

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[284] *The Path of Purification*, Bhikkhu Ñāoamoli, page no.12
[285] *The Essence of Visuddhi Magga*, *Vol-I*, Mon Dr. Mhem Tin, page no.29

These qualities uphold moral discipline and self-restraint, distinguishing humans from animals. Without these two *Dhammas*, humanity would descend into evil and become no different from animals. The Buddha emphasized this by stating, *"Two Loka Dhammas, O monks, protect the world: Hiri (shame) and Ottappa (fear)."*[286] One would not respect the wives of one's mother's sister, brother, teacher, or any other respectable person if these two things were not there to preserve the planet. If so, this universe would be confused with the worlds of dogs, jackals, pigs, sheep, chickens, and goats.

5.1.3. *Apacayana* and *Veyyavacca* are *Sīla*

"To show honour or pay respect to others is called '*Apacayana*'. It means the volition that arises in one who respects the virtuous or the elderly persons and who rises from his sat with pure mind and without any expectation." "Helping or giving service in the good deeds of other people is called '*Veyyavacca*'. It means the volition that arises in one who does the service or duties of the virtuous towards the elderly or sick with his pure mind."[287]

Paying respect (*Apacayana*) and giving service (*Veyyavacca*) are included in *Sīla* (morality) because they are *Caritta Sīla* Meritorious action should be based on reverence, which can be demonstrated by actions like meeting an elderly monk, taking his robe and bowl for him, saluting him, and guiding him. However, if a person shows respect unwillingly to a powerful person out of fear or with some selfish aims such as to get food, clothes, and shelter. Fame and being loved or adored by an elder person etc., This cannot be called *Apacayana*, because it is pretentious. It only amounts to *Māyā*.

At the *Kāmmic* stage, adherence to *Sīla* (virtue) ensures alignment with the cosmic law of *Kamma* (action and its results), leading to favorable outcomes in subsequent cycles of birth and death. At the contemplative stage, which is the fourth stage, *Sīla* serves as the foundation for the initial purification of the mind, a process that is further deepened and completed through the systematic cultivation of insight (*Vipassanā*) and serenity (*Samatha*).

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[286] *Handbook of the Abhidhamma*, *Vol-I*, U Sīlānanda, page no.275
[287] *The Essence of Visuddhimagga*, *Vol-I*, Tin Mon Dr. Mehm, page no.50

In another sense it is ‘upholding’ (*Upadharana*) because ethics is necessary for any act of merit to be carried out. Meritorious acts can arise only in persons of morality; thus, morality serves as the basis of all acts of merit: it facilitates rebirths in the four planes of existence such as the sensuous.[288]

The *Majjhima Nikāya* Commentary states that the Buddhist tradition acknowledges three different approaches to abiding by the precepts. *Sampattavirati* (immediate abstinence) is the practice of refraining from unwholesome behavior even if one has not previously committed to upholding moral principles. There once was a man by the name of Cakkana. In search of hare's flesh for his gravely ill mother, he ventured into the forest. A hare, upon spotting him, fled, only to become caught in a creeper. After he caught the hare, he considered murdering it. Here, *Cakkana* had not committed to upholding moral principles. Because of this, he caught the rabbit to murder it, but he later decided to let it go. His abstinence is termed *Sampattavirati*. He then went back home and solemnly declared and he did *Saccakiriya*, “I have never killed a live thing in my life, as far as I know. May the truth of what I say help my mother get better from her disease.” Then his mother recovered right away.

Another is known as self-restraint by *Samadanavirati* (undertaking), which indicates refraining as a result of agreeing to training principles and pledging to follow them as guidelines for moral conduct. Here, the tale of a lay Buddhist in a mountainous area serves as an example. He ploughed the field after pledging to uphold the commandments in *Buddharakkhita* Thera's presence. He climbed a hill to look for the bullock he had unyoked after harvesting, which had not returned. A boa constrictor had seized him. He debated using his knife on the reptile's head. However, he remembered the oath he had taken in front of his highly respected bhikkhu. He decided to give up his life rather than breach his pledge, so he threw away his knife, and the boa immediately let him go and slither away.

[288] *Path of Purification*, Bhikku Ñānamolika, page.11

The third technique is called abstention *Samucchedvirati* (by eradication), which involves refraining from the transgressions covered by the precepts as a means of cutting off the defilements that cause transgressions.[289] *Kujjuttara,* a slave girl during the time of the Buddha, was entrusted with eight rupees by her mistress to purchase flowers. However, she secretly stole four of the coins. Later, after hearing the Buddha's discourse, she was deeply inspired and attained the state of *Sotāpanna* (stream-winner). Feeling remorseful, Kujjuttara spent the entire amount on flowers and confessed her wrongdoing to her mistress, Queen Sāmavati, instead of resorting to falsehood.[290] When a person becomes a stream-winner, he receives the four *Sotāpattiyanga* elements (stream entry). The first three require unwavering faith in the Buddha, the *Dhamma*, and the *Saṅgha*. The fourth is a fully pure *Sīla*. The great disciple has removed the defilements that caused predefined sins. So, he is free from immoral actions at all times. Even a Stream-winner need not especially observe the five precepts in this life and the next life. The moral precepts have already been established in him forever.

5.1.4 *Vāritta Sīla* and *Cāritta Sīla*

Cāritta Sīla is the virtue of acting morally and responsibly toward oneself as well as the laws of conduct.[291] There are *Cāritta Sīla* for ordinary laymen. Parents have duties towards their children. They have to teach them not to do evil, and to do good. They have to give them a good education and inheritance. When they are grown up parents have to arrange for their marriage. In their turn, the children have obligations towards their parents. They have to take care of themselves and their business. They should be the ones who deserve the inheritance of their parents and when their parents pass away, they have to share merit with their dead parents by doing generous deeds, observing morality, and practising meditation. If both parents and children fulfil their duties, there won't be any problem between them. Patricide, matricide of child abuse will not happen in such a dutiful family.

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[289] *Samatha*, Mahasi Sayadaw, page no.81
[290] *Dhammapada Aṭṭhakatha, Vol-II*, Kausalyayan Bhadant Anand, page no.157
[291] *Samatha*, Mahasi Sayadaw, page no.46

Husband and wife also have certain duties towards each other. They should always honour one another and never be wanting in respect; they should love each other and be faithful to one another; they should try to please one another and should work to secure each other position and comfort in life. If both husband and wife fulfil their duties, there will not be any problem between them.

Monks and novices are required to respectfully uphold *Cāritta Sīla* (the morality of observances). These obligations establish a reciprocal relationship between preceptors and disciples. Preceptors are responsible for guiding their disciples by teaching them the *Vinaya* (disciplinary code), *Sutta* (ethical discourses), and *Abhidhamma* (philosophical teachings of Buddhism). Disciples, in turn, are obligated to fulfill their duties towards their preceptors, such as serving them food, washing their robes, and caring for their health.

There are fourteen specific duties outlined in the *Khandhaka*, collectively referred to as *Cāritta Sīla*. Without fulfilling these observances, *Vāritta Sīla* (the morality of restraint) cannot be fully accomplished. Therefore, the *Buddha* said:

"The one who neglects his duties would not fulfil pure morality. With the impurity of morality, the ignorant is not focused. The unconcentrated mind could not see the truth. Not seeing the truth, there is no *Nibbāna*."[292]

Abstinence from immoral acts, such as those that are evil, is known as *Vāritta*, as taught by the *Buddha*. For example, the *Pañcasīla* (five precepts), *Aṭṭhasīla* (eight precepts), etc. are *Vāritta*.

5.2 *Samādhi* in the *Pāli Suttas*

When *Buddha* explained the doctrine of *Samādhi*, he always used the word *Sammā Samādhi*. It refers to the right concentration, one-pointedness, or mental union. A concentrated mind, using perceptive insight, can be a strong instrument for seeing things as they are.

[292] *The Essence of Visuddhimagga*, *Vol-I*, Tin Mon Dr. Mehm, page no.70

Magga Saṁyutta, the *Buddha* told the *Bhikkhus*, "*Imehi sattahaṅgehi cittassa ekaggatā saprikkhāratā-ayaṁ vuccati ariyo sammā samādhi* which means concentration of the mind from *Sammā Diṭṭhi* to *Sammā Sati* is called *Sammā Samādhi*."[293]

In *Vibhaṅga Sutta* has mentioned *Sammā Samādhi* "*Bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukkhaṁ paṭhaṁjjhānaṁ jhānaṁ upasampjja viharati*."[294]Detachment from all kinds of sensual desires and unwholesome actions and concentrating the mind on the factors of *Jhāna*, *Vittaka*, *Vicāra*, *Pīti*, *Sukkha*, and *Ekaggatā* (one-pointedness) first attaining meditation is *Sammā Samādhi*. When a *Yogi* (meditator) practices meditation he is not able to concentrate on the object in the initial stage. *Nivaraṇas* (Mental hindrances) always prevent him from concentrating his mind on the object. *Nivaraṇas* (obstacles) are the enemies of the factors of *Jhānas*.

5.2.1 Meaning of *Samādhi*

While views may vary on the degree to which *Samādhi* (concentration) should be strengthened, the methods to cultivate it, and how to integrate it into meditation practice, the importance of developing the ability for mental focus and settling is universally acknowledged. The term *Samādhi* is derived from the *Pāli* prefix *Sam*, meaning "together," and the root *dha*, meaning "to put" or "place." The *Pāli* verb *Samadahati*, which means "to put together," "to bring together," or "to concentrate," is closely related.[295]

Thus, *Samādhi* refers to the unification of the mind in a constant, undistracted state of awareness. There are two interpretations of *Samādhi*: both emphasize persistence and sustained focus on a single thought or object of meditation.[296]

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[293] *Saṁyuttanikāyapāli* (*Mahāvaggo*), Śāstrī Swāmī Dwārikādās, page no.1639
[294] *Ibid*, page no.1622
[295] *The Path of Purification*, Bhikkhu Ñāṇamoli, page.82
[296] *The Essence of Visuddhimagga*, *Vol-I*, Mon Dr. Mehm Tin, page no.71

While some perceive it as a singular, focused focus, others see it as a more expansive state of awareness in which the mind is still and stable while being aware of a variety of phenomena surrounding the meditation object. *Cittassaekaggata*, a *Pāli* phrase that is commonly interpreted as "one-pointedness of mind," can also mean "unification of mind."[297] A single-minded mind is fixed firmly and consistently on the subject of its focus. Meditation techniques that promote mental stability and quiet, undistracted awareness include breathing exercises, staring at coloured disks, repeating mantras, and visualization exercises. In the end, concentration can be made more intense such that it never strays from the focus of its attention and becomes incapable of becoming aware of anything else. This type of concentration is known as "one-pointed" concentration because the *Citta* is fixated and focused on a single object at a single place.[298]

In addition to being calm and undistracted, a unified mind may not always focus intensely on a single object. Instead of concentrating entirely on one thing or event, the mind achieves stillness by integrating and harmonizing its faculties. This allows it to remain steady, stable, and fully conscious, even amidst dynamic and changing situations. In such cases, experience flows naturally, yet the mind remains still and composed. Through various practices and stages of attainment, one can cultivate *Samādhi*.

This practice leads to a deepening of mindfulness, liberating insights, and the arising of profoundly pleasurable sensations of serenity and contentment.

The suttas provide four different methods for cultivating samadhi and the potential outcomes of each, showing that there is no one right way to focus or one ideal method for reaching samadhi. The first step towards achieving happiness in this life is to cultivate the four *Jhānas*, which are meditative absorption states that are essentially pleasurable.

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[297] *The Path of Purification*, Ñāṇamolika, page no.81
[298] *Ibid*, page no.81

A second sort of *Samādhi* practice that draws attention to how light is perceived, which advances understanding and vision. This practice cultivates a mind full of brightness. A third kind of practice arises when one considers the arising, endurance, and passing away of sensations, perceptions, and thoughts. This leads to feelings of awareness and clear understanding. Finally, however, realizing the birth and death of the *Khandhas* (five aggregates), *Samādhi* leads to the annihilation of the *Āsavas*, ignorance and attachment that bind us to misery.

The acquisition of *Jhānas*, the first method, maybe about concentration techniques, whilst the other three discuss ways to use these techniques for different purposes. The tale of the Buddha's awakening provides illustrations for this view, demonstrating how *Jhāna* practice can cultivate insight and understanding. According to the Buddha, upon achieving *Jhāna*, "true knowledge arose, Darkness and *Avijjā* were exiled, as is the case with someone who remains assiduous, passionate, and determined. Here's an illustration of how understanding *Jhānas* leads to understanding the emergence and transit of the five aggregates:

A monk who enters and remains in the first *Jhāna*, which is composed of *Rūpa* (form), *Vedanā* (sensation), *Saññā* (perception), *Saṅkhāra* (mental formations), or *Viññāṇa* (consciousness), perceives these states as *Anicca* (impermanence), *Dukkha* (suffering), and *Anattā* (non-self). The destruction of taints (*Āsavas*) relies on this first *Jhāna*. Among the four strategies, only the third remains, which focuses on using concentration as a means to develop clarity and mindfulness. These qualities are emphasized in the instructions for the third and fourth *Jhāna*, and since the contemplation used to develop this third mode of concentration (such as the arising, endurance, and passing away of *Vedanā*, *Saññā*, *Saṅkhāra*) is similar to the contemplation for the fourth *Jhāna* (realizing the arising and passing away of the *Pañcakhanda*, or the five aggregates), it becomes easier to connect *Jhāna* practice with these three applications.

Being “completely supportive of dissatisfaction impartiality, cessation, peace, awareness, enlightenment, and *Nibbāna*” *Jhāna* is particularly helpful for realizing one's goals. When one achieves *Jhāna*, the *Citta* becomes concentrated, cleansed and purified, flawless, devoid of contaminants, pliable, workable, established, and imperturbable, this provides deeper insights and allows one to explore the nature of the *Nāma- Rūpa* in depth. The *Tathāgata* claimed that many of his devotees were able to reach the culmination and perfection of direct knowledge through the attainment of *Jhānas*. However, without *Jhāna*:

Those who lack the right concentration destroy the fundamental foundation for knowledge and vision of things as they are; similarly, those who lack such knowledge and vision destroy the basis for renunciation and impartiality; and for those who lack these qualities, the foundation for knowledge and vision of liberation is destroyed. *Sammā Samādhi* (right concentration) is necessary for this.

Strong counterbalances to sensuous pleasures are provided by the immense joy, pleasure, and happiness inherent in *Jhāna*. One may still be drawn to sense pleasures even after realising that they do not provide satisfaction until they experience the rapture and pleasure associated with *Jhāna*.

As long as a noble disciple does not reach the *Pīti* and *Sukha* that arise apart from *Kāmā*, separate from *Akusala* states, or attain something more serene than that, they may still be tempted by sensual pleasures, even after clearly and sensibly recognising how these pleasures offer little gratification, much sorrow, and despair, as well as how dangerous they are.

After experiencing the higher joy and delight of *Jhāna* as a mediator, individuals are less likely to pursue lesser sources of worldly pleasures. Their prior allure has significantly diminished. Finally, when the deeper levels of awareness become clearer, the steadiness and serenity of *Samādhi* support the mind against any disturbing sensations that may surface.

It can be quite upsetting when our familiar sensations give way to direct experiences of impermanence, suffering, and selflessness until calmness and non-clinging emerge. As the insight process unfolds, the meditator can stay calm and composed thanks to the force of *Samādhi*.

5.2.2 Two kinds of *Jhāna*

5.2.2.1 *Ārammaṇupanijjhāna*

Jhāna is an investigation of something closely. *Jhāna* is the phrase for attentive observation, analysis, or introspection. 'Look closely' is the expression we use here. This is what the term "*Jhāna*" means. It entails scrutinizing something up close. It is called *Ārammaṇupanijjhāna* in Pāli. The term "*Ārammaṇa*" describes the meditational objects. *Samatha* meditation centres around objects like corpses, body parts, and *Kasiṇa* disks. Because the Eight Attainments concentrate on the mental object of earth *Kasiṇa* rather than the *Kasiṇa* itself, they are called *Ārammaṇupanijjhāna* (the first one). Four *Rūpāvacara* and four *Arūpāvacara Jhānas* are present.[299]

5.2.2.2 *Lakkhaṇupanijjhāna*

The term *Lakkhaṇupanijjhāna* means a detailed analysis of traits. '*Lakkhaṇa*' (*Pāḷi* for 'mark') translates as 'characteristic.' It is the one who carefully examines the characteristic or mark. This is known as *Lakkhaṇupanijjhāna* in *Pāli*. *Vipassanā*, *Magga*, and *Phala* refer as *Lakkhaṇupanijjhāna*. That is essential. The word '*Jhāna*' is commonly understood to mean only *Rūpāvacara* and *Arūpāvacara*. *Jhāna* is another name for *Vipassanā*. *Magga* signifies route. It is referred to as *Jhāna*. Another name for Fruition is *Phala* or *Jhāna*. The name *Vipassanā* is *Lakkhaṇupanijjhāna.*[300] The main focus of this section is the attribute of *Lakkhaṇa*. The term *Vipassanā* is derived from its emphasis on *Aniccā* (impermanence) and related concepts,

[299] *Paṭṭhāna and Vipassanā* (*Jhāna Paccayo*), Ashin Kuṇḍalābhivaṁsa, page no.568
[300] *Ibid*, page no. 569

which include *Anattā* (selflessness), *Dukkha* (suffering), and *Aniccā* (impermanence). These three are known as the characteristics of all conditioned phenomena. *Jhāna* and *Vipassanā* focus on these three main aspects. *Magga* (the path) is merely a concept; it is not something we have directly experienced yet. It is part of the consciousness associated with the Supramundane. Once *Magga* is attained, *Vipassanā* ceases, as it is the practice that leads to the arising of *Magga Citta*. However, *Vipassanā* itself is not a *Vipāka* (resultant consciousness). Once *Magga* is reached, the work of *Vipassanā* is complete. Another term for *Magga* is *Lakkhaṇupanijjhāna*, which means "reflection on the characteristics." *Nibbāna* is considered the object of *Magga*, while *Lakkhaṇa* is not. *Magga* is called *Lakkhaṇupanijjhāna* because *Vipassanā* has already fulfilled its role by examining the three characteristics.

5.2.3 Forty types of *Samatha*

"*Samatha*" means serenity or tranquillity in translation. The term describes something that gives another object peace. The word "*Sam*", which means to become calm, is the source of the phrase. 'Peaceful' connotes a suppressed or silent state. When the mind is an impediment, *Samatha* is absent. The realization of *Samatha* is contingent upon surmounting mental challenges. *Samatha* is a kind of meditation that lessens mental disturbances. *Nīvaraṇas* and *Kilesas* are examples of mental hindrances, commonly referred to as mental defilements. The mental restrictions are the fault of *Kilesas*. The goals of *Samatha* meditation include mental clarity and surmounting mental challenges.[301]

For example, a person first becomes an *Arahant*. Their goal is to attain *Jhāna* through *Samatha* meditation. Since *Arahants* do not experience calming mental obstacles, *Samatha* meditation does not address these issues. *Samatha* meditation works to enhance focus and relaxation. However, this also means that the peace of mind can be disturbed when the mind shifts focus between different objects.

[301] *Buddha Abhidhamma Ultimate Science*, Tin Mon Dr. Mehm, page no.366

It is not quiet. By engaging in *Samatha* meditation to calm their minds and relish solitude, *Arahants* can attain *Jhāna*. *Jhāna* enables people to concentrate on one item for a long time. Their thoughts are silent and at ease throughout that time. Buddhism uses an individual's temperament to determine which forty meditation subjects (*Kammatthāna*) to use.

5.2.3.1 The ten *Kasiṇas* (devices)

Here, "*Kasiṇa*" means "complete", "everything", and "whole." "*Kasiṇa*" describes the infinitely extended projected light from an imagined image of an object. Specifically, the elements are represented by the names *Paṭhavi* (Earth), *Āpo* (Water), *Tejo* (Fire), *Vāyo* (Air), *Nīla* (Blue), *Pita* (Yellow), *Lohita* (Red), *Odata* (White), *Āloka* (Light), and *Ākāsa* (Space).[302]

5.2.3.2 The ten *Asubha* (Impurities)

These ten different kinds of corpses were found in old cemeteries and charnel grounds, places where animals and birds that consumed flesh flourished and where dead bodies were neither buried nor burned. These days, one cannot find such bodies to meditate on. The ten corpses are categorized as *Uddhumātaka* (bloated), *Vini-laka* (discoloured), *Vipubbaka* (festering), *Vicchiddaka* (dissected), *Vikkhāyi-taka* (gnawed-to-pieces), *Vikkhittaka* (scattered-in-pieces), *Hatavikkhittaka* (mutilated and scattered-in-pieces), *Lohitaka* (bloody), *Pulapaka* (worm-infested), and *Aṭṭhika* (skeleton).[303]

5.2.3.3 The ten *Anussati* (Reflections)

The definition of *Anussati* is "repeated reflection or constant mindfulness." Eight *Anussati*are included in the collection: *Buddhānussati* (thoughts on the Buddha*), Dhammānussati* (thoughts on the doctrine), *Saṅghānussati* (thoughts on the Saṅgha), *Sīlanussati* (thoughts on virtue), *Cāgānussati* (thoughts on liberality), *Devatānussati* (thoughts on Devas), *Maranānussati* (thoughts on death), *Kāyāgatāsati* (thoughts on the body), and *Ānāpānasati* (thoughts on respiration).[304]

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[302] *The Buddha and His Teachings*, Narada Thera, page no.410
[303] *Buddha Abhidhamma Ultimate Science*, Tin Mon Dr. Mehm, page no.369
[304] *Samatha*, Tin Mon Dr. Mehm, page no.73

5.2.3.4 The four Illimitable or the four Modes of *Brahmavihāra* (Sublime Conduct)

The four *Brahmavihāras* are as follows: *Muditā* (sympathetic joy), *Upekkhā* (equanimity), *Karuṇā* (compassion), and *Mettā* (loving-kindness). These states are referred to as *Appamaññā* (illimitable). The Pāli term *Appamaññā* comes from *Pamāṇa*, which means limits. Therefore, *Appamaññā* means without boundaries or limits. In the context of *Brahmacariya* (the sublime life), *Brahma* refers to the sublime nature of these qualities. *Vihāra* refers to the "mode of conduct" or "state of living," which describes how these qualities are expressed.[305]

5.2.3.5 The *Āhāre patikkūlasaññā* (One Perception)

The feeling that food is disgusting, whether it is being sought out or eaten, arises when we focus on its unpleasant aspects. This includes thinking about the difficulty of obtaining food, how unappetizing it is to prepare, how hard it is to digest, and how unpleasant it is once expelled. Such reflections contribute to the perception of food as repulsive. The *Visuddhimagga* explains this in detail. Being a monk involves waking up early, packing your bowl, and heading to the village. During the walk, you may encounter stones, thorns, and other obstacles. You must also be cautious of wild animals and ensure the path is clear. When asking for alms, you may receive respect or, conversely, face scorn, with some people possibly telling you to leave.[306]

5.2.3.6 *Catudhātuvavatthāna*

Examining the body as a composite of the four great fundamentals is one way to analyse the four components. This involves the examination of the unique characteristics of the four fundamental components: *Paṭhavī* (extension), *Tejo* (heat), *Āpo* (cohesiveness), and *Vāyo* (motion).

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[305] *Manual of the Abhidhamma*, Narad Thera, page no.411
[306] *Path of Purification*, Ñanamolika, page no.337

It is made clear that the thirty-two body components can be examined using this elemental analysis. This might be related to the thirty-two body components. It is thought that the earth element predominates in the first twenty of the thirty-two components of the body. The hair, nails, teeth, skin, and so on are all hard.[307]

As a result, in them, the *Paṭhavi dhātu* is predominant. The *Āpo dhātu* predominates in the others, which include blood, spittle, and so forth. He can thus visualize these body parts and look for a *Paṭhavi dhātu* or *Āpo dhātu* aspect in them. A meditator may then notice and be conscious of the *Vāyo dhātu* in the breath. An object loses compactness when broken down into its constituent four parts. Removing the notion of compactness makes *Anatta* easier to comprehend. He understands that there is neither substance nor permanent thing. Individuals, like men and women, do not exist. All that exists are elements that come and go.

5.2.3.7 The four *Arūpa Jhānas*

The four immaterial states are the last four. The first one deals with endless space. The consciousness of the first is alluded to by the second thing. Nothingness is the same object of the third consciousness as it was of the first. Representing the third *Arūpāvacara* awareness is the fourth item. Four immaterial states, or meditations, exist. The four immaterial, or *Arūpāvacara*, *Jhānas*, can be attained with their aid.

5.2.3 *Micchā Samādhi*

Suttas emphasize the need for a clear goal and balanced effort to cultivate *Samādhi*, while also being mindful of potential traps. Wholesome intention stems from a comprehension of the Dhamma of the Buddha, as well as the aims of the individual and their motivations for practising meditation. The Buddha remarked that the core of his teaching is *Vipassanā* and *Paññā*, which lead to liberation, rather than *Samādhi* pursued merely for its own sake.

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[307] *Path of Purification*, Ñanamolika, page no.344

Samādhi and *Jhāna* become hurdles rather than powerful aids on the path to awakening if they become objects of clinging. While *Samādhi* should be cultivated, it should not be clung to or pursued with attachment. Even the early stages of *Samādhi* can be alluring, generating desire rather than freeing the mind. A calm, quiet mind is desirable, and the meditator may begin practising to benefit from these concentration experiences and to attain particular meditative states. This holy life does not aim for gain, honour, or reputation as its benefits, nor does it focus solely on the acquisition of virtue or concentration. Its ultimate benefit is the unshakeable release of the mind, which is the purpose, heartwood, and goal of our holy existence.

The term "*Sammā Vīriya*" (right effort) relates to both the level of effort and the direction of that effort. Applying oneself skilfully in meditation practice means making an effort to develop the healthful qualities of the mind and heart that lead to knowledge while avoiding overstriding. Right effort specifically includes the skilful use of desire to produce wholesome and suppress unwholesome states in the mind: generates desire for the non-existence of unrisen wicked unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He inspires people to forsake the wicked, unwholesome states that have evolved. for the emergence of unrisen healthy states. for the preservation of existing healthy states, their non-decay, augmentation, expansion, and fulfilment through development. Desire can be a powerful motivator for Dhamma practice if used correctly. Desire becomes a hurdle when it results in yearning.

According to the *Suttas*, a person who is drawn to concentration is like someone searching for the heartwood of a large tree. This person overlooks the heartwood and instead removes only the inner bark, mistakenly thinking that what will not help him reach his goal is what he truly desires. Instead of using meditation as a healthy mental exercise that leads to liberation, we may become attached to more subtle meditation experiences and practice just for those experiences.

We can become absorbed in the enthralling experience of ratified meditation, which can result in subtle and not-so-subtle affiliation and arrogance.

A *Yogi* develops concentration by diligent effort. His goal has been achieved, and he is content with his level of focus. “My focus is centred, my mind is unified, but these other bhikkhus are unconcentrated, with their minds astray,” he says, praising himself and criticizing others as a result. When he achieves concentration, he gets intoxicated, becomes distracted, and becomes careless, which leads to his unhappiness.

5.3 Significance of *Paññā*

Paññā refers to cultivating higher insight through *Vipassanā* meditation. To develop a *Paññā*, one must first cultivate *Samādhi*. Without this, the *Paññā* cannot be developed. *Sīla* leads to *Samādhi*, which leads to *Paññā*, and *Paññā* is the way to liberation. *Paññā* understands the unique nature of the *Dhammas* in this inquiry. *Paññā* seeks to uncover the true nature of the Dhammas by dispelling the illusion of darkness. It shows a lack of deep illusion. *Samādhi* is the direct cause of *Paññā,* as the saying goes: “A meditator with concentration understands and perceives things as they truly are.”

Paññā investigates the unique character of *Dhammas*. *Paññā* removes delusions and shows the unique character of *Dhamma*. It presents itself in the absence of overwhelming hallucinations. According to the phrase “A person who has concentration knows and sees things as they are,” *Samādhi* is the primary cause of *Paññā. Sāmaññā Lakkhaṇa* refers to the universal or common features of mental and bodily happenings, which are fundamentally *Anicca*, *Dukkha*, and *Anattā*, which symbolize the impermanence, suffering, and impersonal nature of the body-mind process. *Nāma* (mental) and *Rūpa* (physical occurrences) share a common trait.[308]

[308] *Manual of the Dhamma*, Ledi Sayadaw, page no.30

Each mental state has unique properties, resulting in variations in *Sabhāva Lakkhaṇa*. Each emotional state has unique characteristics. Each physical process has unique characteristics. Thus, *Sabhāva Lakkhaṇa*, or particular or unique attributes, vary. In the majority of cases, mindfulness meditation requires us to be aware of the four main material components. *Nāma* refers to the unique features of mental and physical occurrences.[309]

5.3.1 Three characteristics of the *Dhamma* or *Anupassanā*

Three *Anupassanās* are known. The three *Anupassanās* are known as the 'three doors to emancipation' because they lead to insight and liberty. Emancipation exists, as do the doors that lead to it.

5.3.1.1 Contemplation of *Anicca*

Nāma and *Rūpa* (Consciousness and materiality) are both impermanent. All conditioned things are in a state of constant change, as they never stay the same for long. The mind changes more quickly than material things. Typically, *Nāma* has just seventeen thought moments. Commentators suggest that a single flash of lightning can trigger billions of thought moments. When contemplating Anicca (impermanence), one rejects the sign of perversion. This means rejecting the distorted belief that anything is eternal. In reality, one denies the idea of permanence. *Animittānupassanā*, or the contemplation of the singular, leads to liberation.[310]

5.3.1.2 Contemplation of *Dukkha*

Suffering is inherent in all conditioned entities. Suffering happens during birth, degradation, illness, and death. Being in a relationship with an undesirable person produces distress. Separation from the pleasurable generates suffering. Not getting what one wants leads to misery. The five attachment aggregates cause unhappiness. The correct meaning is "*Du*" and "*Kha*". In this usage, "*Du*" means unhappiness rather than enjoyment.

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[309] *The Essence of the Visuddhimagga*, *Vol-II*, Tin Mon Dr. Mehm, page no.276
[310] *Handbook of Abhidhamma*, *Vol-III*, U Sīlānanda, page no.351

The term "*Kha*". means "empty" or "not what one thinks."[311] However, there is only a risk foundation, which may be uncomfortable. *Vipassanā* meditation involves letting go of desire and craving while contemplating suffering, as it is impossible to fully perceive *Dukkha* when attached to it. This practice is called the "door to emancipation" or *Appaṇihitānupassanā*, which focuses on contemplating the state of being free from desire.

5.3.1.3 Contemplation of *Anattā*

Buddhism is basically about selflessness. There is no such thing as a 'soul' or 'ego' in the intellect, just as there is no permanent essence in matter. There is no permanent soul in mundane or supramundane experiences, whether conditioned or not. In the *Dhammapada*, the *Buddha* said, "All *Dhammas* are *Anattā*."[312] The *Buddha* referred to *Anicca* and *Dukkha* as *Saṅkhāra*, which means conditioned things. The *Buddha* used the term *Dhammā* to refer to both *Anattā* and the unconditioned *Nibbāna*. The first five monks attained *Arahantship* by listening to the "*Anattalakkhaṇa Sutta*", which addresses soullessness. The aspirant does not usually focus on all three criteria. He just chooses the most tempting ones. Meditating on each of these results in deliverance, as the name implies.

A person who contemplates *Anatta* loses attachment to himself because he perceives no *Atta*. Contemplation, also known as *Suññatānupassanā* (contemplation of the emptiness), can lead to release. *Suññatānupassanā* is also known as *Anattānupassanā*. It regards *Rūpa* and *Nāma* as devoid of *Atta*.[313]

Whether or not a Buddha is enlightened, the traits of *Anicca* (impermanence) and *Dukkha* (suffering) are inherent in the world. However, the characteristic of *Anattā* (non-self) is only revealed through the enlightenment of a Buddha. It is only when a Buddha achieves enlightenment that the feature of *Anattā* becomes clear.

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[311] *The Buddha and His Teachings*, Narada Thera, page no.247
[312] *Dhammapada*, Goenka S.N. page no.56
[313] *Handbook of the Abhidhamma*, *Vol-III*, page no.354

Sarabhaṇga, a Bodhisatta with psychic abilities, could only teach the teachings related to *Saṅkhāradhamma* as *Anicca* and *Dukkha*. He was unable to teach *Anattā*. However, if a righteous person were able to declare *Saṅkhāradhamma* as *Anattā*, their disciples or listeners could deeply attain the *Ariyamaggaphala* (fruit of the noble path).

5.3.2 There are three kinds of mundane Full *Paññā*

Nata-Paññā refers to the comprehension that arises from observing the particular traits of specific states. Therefore, "full understanding as known" refers to the realization that matter has the characteristic of being molested, and feeling has the characteristic of being felt. "Full understanding as investigating" refers to *Tīraṇa-Paññā*, the comprehension that arises from attributing a general characteristic to the same states, such as understanding that matter is impermanent or that feeling is impermanent. This involves insight with the general qualities of impermanence as its object. In the same states, *Pahāna-Paññā*, or "full understanding as abandoning," describes an understanding composed of insight that targets the qualities emerging from the relinquishment of the sense of permanence and similar attachments.[314]

5.3.3. *Vipassanā Ñaṇa*

5.3.3.1 *Nāmarūpapariccheda Ñaṇa* (Discerning Mental and Physical Phenomena)

Meditation entails recognizing the unique traits of the body and mind, also known as *Nāma* and *Rūpa*. When a person feels the hardness and softness of their body without being aware of it, they gain insight into the *Paṭhavi Dhātu* (element's unique features). Insight is the ability to distinguish between *Nāma* and *Rūpa* occurrences. He does not associate hardness or softness with an individual, being, self, or soul. He abandons the concept of a person, being, self, or soul in terms of hardness or softness. He clarifies his mistaken belief that hardness and softness are natural physical processes rather than souls, selves, or beings.

[314] *The Seven Stages of Purification & Insight Knowledge*, Mahāsi, page no.80

He has no *Sakkāya-Diṭṭhi* or *Atta-Diṭṭhi* (wrong view of a person, being, self, or soul). Realizing the genuine nature of mental and physical things, known as *Nāma* and *Rūpa*, purifies the mind and leads to *Diṭṭhi-Visuddhi*.[315] Observing daily behaviours, such as stretching or bending a hand or leg, or sitting or standing, reveals numerous actions and movements. Observing actions and movements can reveal that they are part of the stretching process. He realizes that he is only noting his thoughts. He distinguishes between the movement itself and the mental state of sitting. This also includes insight knowledge from *Nāma* and *Rūpa*.

5.3.3.2 *Paccaya-Pariggaha-Ñana* (Knowledge of Conditionality)

Paccaya-Pariggaha-Ñana refers to the second stage of insight, which involves understanding cause and consequence. In another terms, it relates to an understanding of causation or conditionality. As a meditator improves their concentration, they gain insight into the relationship between mental and physical things. He is referred to as having gained *Paccaya-Pariggaha-Ñana*, or insight understanding of causality and conditionality. At this point, you realize that the world exists based on its conditions.[316] *Kaṅkhāvitaraṇa Visuddhi* refers to the purification of insight by overcoming doubt. This stage involves understanding the cause and effect of both mental and physical phenomena through direct experience, and recognizing that there is no eternal soul or self. Meditators may experience the sensation of walking as if they were robots. At times, they feel like their body is a puppet, realizing that no one, no being, no "me" is walking. The feet move intentionally, driving the body forward, but initially, the meditator is unaware of the intention. This is why, at first, the body is perceived as a robot or puppet. By focusing on each foot movement, the meditator comes to see that the goal (the intention) is the cause, while the movement itself is the result. This article explores the link between cause and effect, as well as the conditionality of mental and physical occurrences.

[315] *The essence of Visuddhimagga*, Tin Mon Dr. Mehm, page no.60
[316] *Practice Meditation*, Mahasi Sayadaw, page no.17

Similarly, he progressively understands that intending is the cause, pushing is the effect, and dropping is the result.

5.3.3.3 *Sammasana-Ñāna* (Knowledge of Clear Comprehension)

A Yogi can recognize the stretching movements as a sequence of tiny, broken movements that arise and pass away one after another when he puts more effort into the practice and pays more attention to the process of the stretching movements. Then he realizes that the wind element has general or universal properties as well as specific ones, such as *Anattā*, *Dukkha*, and *Aniccā*. As he becomes aware of the *Samanna-lakkhaṇa* (common features) of this movement process its impermanence, unsatisfactoriness, and impersonal nature—he gains insight into clear cognition and experiences the *Anicca*, *Dukkha*, and *Anattā* of *Nāma* and *Rūpa* things.[317] A Yogi is aware of all three aspects of existence. To achieve *Sammasana-Ñāna*, or the insight knowledge of clear comprehension, one must understand the three aspects of *Anicca* (impermanence), *Dukkha* (suffering), and *Anattā* (non-self) in both *Nāma* (mental phenomena) and *Rūpa* (material phenomena). This level of insight and understanding requires significant mental concentration. Thoughts may arise, but the Yogi is able to observe them.

5.3.3.4 *Udayabbaya-Ñāṇa* (Knowledge of Arising and Passing Away)

This stage of knowledge is called insight knowledge of the arising and passing away of mental and physical phenomena, *Udayabbaya-Ñāṇa*.[318] The meditator starts to perceive some light at this point in their insight knowing. The light will appear frequently and brilliantly if he enjoys viewing these lights and is attached to them. It might continue for a while. He observes, 'seeing, seeing,' yet it persists for a while before happening again. 'Seeing, seeing,' he observes. Even if you just notice it, you might even like it or even become attached to it on a subconscious level. Then, it might not go out for long.

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[317] *Talks on Meditation gives in the Mountain*, Chanmyay Sayadaw, page no.60
[318] *The Canberra 1992 Talks*, Chanmyay Sayadaw, page no.297

He notices that everything he looks at is vanishing. Any sense or sentiment he observes seems to be vanishing. Everything he writes is vanishing, vanishing.

"Whatever arises is subject to passing away," Meditators says in closing. When he observes the foot lifting motions during walking, he repeatedly encounters the foot-breaking motions, rising and falling nonstop. It is at this point that he realizes how physical phenomena appear and disappear all the time. Finally, he says to himself, Oh! There is impermanence to these thoughts. None of these ideas lasts forever. They are rising and disappearing in an instant. It can be challenging to recognize when thoughts appear and disappear. It is not too difficult to realize the presence and disappearance of bodily activities, such as lifting, pushing, and lowering, as well as rising and falling movements.

5.3.3.5 *Bhaṅga-Ñāṇa* (Knowledge of Dissolution)

Bhaṅga-Ñāṇa (Knowledge of Dissolution) refers to the insight into the process of dissolution. In this state, the practitioner realizes that everything is transient, continuously arising and passing away. As his understanding deepens, he becomes more aware of the arising and passing away of both mental and bodily experiences. When observing any discomfort, such as pain, stiffness, itching, or hurt, he can detect the onset and fading of these sensations, one after another. At times, he may perceive these sensations as waves of intense discomfort that come and go in succession. By observing these fluctuations, he recognizes multiple fragmented motions of rising and falling, with sensations clearly appearing and disappearing one after another. Later on, he witnesses the object's abrupt emergence and departure, which is reported. Eventually, the emerging or appearing is rarely seen by the meditator. More often than not, he witnesses the disappearance, dying, or dissolution rather than the appearance or emergence. He thus experiences the sensation that all mental and physical states are abruptly dying and disappearing. Sometimes he experiences an abrupt breakdown or disappearance of the observed object. At that point, he was barely able to see the object's look. The majority of the time, he witnesses the thing evaporate and disappear extremely quickly.

Most of the time at this level of understanding, the form of the body or hand is invisible. Every form is gone. You no longer recognize the shape of your body, including your hands, feet, and so on. All you are seeing is the rapid disappearing, dissolution, and disappearance of phenomena. He occasionally gets the impression that you lose consciousness for a brief period. Subject and object are vanishing extremely quickly. You occasionally have subconscious mind experiences. The subconscious mind may be observed between the conscious and subconscious minds. When one has a high level of focus, one can observe the process of consciousness rapidly disappearing.

5.3.3.6 *Bhaya-Ñāṇa* (Knowledge of Fearfulness)

A meditator gradually perceives and understands that the ongoing dissolution of mental and bodily phenomena is frightening. When observing mental or physical processes, he notices that they quickly dissolve and disappear. Thus, he begins to perceive these things as extremely frightening. Nothing lasts more than a moment or a second.

All manifestations, compounded things, or *Saṅkhāra*, are subject to dissolution and going away, making them terrifying. A meditator may experience fear, but they are unaware of the source of their fear. Instead, their mind perceives the dissolving of mental and physical events. With clear awareness, meditators recognize that mental and physical events are fleeting and frightening. This insight knowledge is known as *Bhaya-Ñāṇa*, or knowledge of fear.[319]

This is not the same fear one feels when spotting a lion or a tiger. In such cases, there is an antipathy toward the tiger, and terror is the result of this aversion. This terror is *Dosa*. *Dosa* is an unhealthy mental state known as *Akusala*. However, this fear is not the same as *Dosa* in *Vipassanā* (insight). The meditator perceives all mental and bodily phenomena as frightening, but this perception is not driven by aversion or repulsion. The meditator simply experiences fear, nothing more. This is not a *Dosa*-based fear. It is not *Akusala*. Instead, it is *Kusala*, a type of insightful understanding that recognizes physical and mental phenomena as inherently frightening and impermanent.

[319]*Essence of the Visuddhimagga*, Vol-II, Tin Mon Dr. *Mehm*, page no.285

5.3.3.7 *Ādinava-Ñāṇa* (Knowledge of Misery)

Ādinava-Ñāṇa (Knowledge of Misery) arises when a meditator continues their dedicated practice. In this state, distractions become rare, and there are fewer thoughts. The meditator notices that when thoughts do arise, they disappear almost immediately. Sometimes, he can sense a thought approaching, but then realizes it doesn't appear at all. This awareness allows him to focus more deeply on his practice. Subsequently, he is repulsed by the terrifying psychological and bodily occurrences that constantly vanish even before they are detected. He does not take pleasure in them as they are emerging and dying rapidly, and you are dissatisfied with it. These mental and physical forms and processes make him feel sad. This is the knowledge of misery through understanding. Even though he does not have many interruptions or ideas, he is not pleased with his meditation experience. Although his attention is generally enough, he is not satisfied with his experience with meditation.[320]

Though his countenance is dismal, he seems dejected and unwilling to do anything, giving the impression that he is not interested in the meditation experience. He believes that his meditation practice has decreased at times and that continuing is hopeless at other times. It is not that hard to get over it if he pays close attention to what he is feeling. When he considers the circumstances, he finds himself in right now, he can simply go over it.

5.3.3.8 *Nibbida- Ñāṇa* (Knowledge of Disgust) and *Muccitukamyata Ñāṇa* (Knowledge of Desire for Deliverance)

Then he becomes disinterested in the formations, his life, and the outside world. He is unable to locate a happy and comfortable place to reside. There are moments when he thinks he should flee the meditation retreat. He sometimes feels like throwing himself into a ravine or the sea since he cannot find anything satisfying in this world. Even though he can concentrate well, he is occasionally inclined to get up after sitting for thirty minutes.

[320] *Handbook of the Abhidhamma*, *Vol-III*, U Sīlānanda, page no.376

He is not experiencing any discomfort or aching. He feels that sitting meditation is not fulfilling, even though concentration and meditation are beneficial.[321]

A meditator may occasionally feel bored and have a strong desire to return home. He decides to go to his room, packs his belongings, and then visits his meditation teacher to ask for permission to leave. The teacher, however, advises him to wait another day and simply observe his feelings. The meditator, who holds the teacher in high regard, agrees and responds, "Yes, venerable Sir, I will stay for another day." He continues practicing while noting his feelings, such as "boring, boring," and "unhappy, unhappy." By the next day, he feels a shift in his perspective. When the teacher asks if he plans to leave, the meditator replies, "I am not leaving. I am glad I can continue meditating." This marks a significant level of understanding and progress in his practice.

It is a really difficult stage of insight knowing. Both *Nibbida- Ñāṇa* and *Muccitukamyata- Ñāṇa* are the names for it. There are two extremely difficult stages: *Muccitukamyata- Ñāṇa*, or the knowledge of yearning for deliverance, and *Nibbida- Ñāṇa*, or the knowledge of revulsion.[322]

5.3.3.9 *Paṭisankha- Ñāṇa* (Knowledge of Reflective Contemplation)

The meditator puts in continuous effort to observe whatever object arises, in order to free himself from the mental and physical sensations that constantly come and go. As he works harder at his practice, his concentration becomes more focused. The more intense the unpleasant sensations become, the deeper his level of concentration grows. This is the eleventh level of insight knowledge. However, he is not hesitant to watch it because he understands that he will not be able to pass this level of understanding if he does not witness it. He occasionally experiences extremely strong and severe pain. But he doesn't hesitate; instead, he observes it and gives it his all.

[321] *Practice Meditation*, Mahasi Sayadaw, page no.18
[322] *Handbook of the Abhidhamma*, *Vol-III*, Sīlānanda U, page no.375

Then it vanishes in a second. As a result, he becomes increasingly aware of the three concepts of *Anicca*, *Dukkha*, and *Anattā*. This is *Paṭisankha- Ñāṇa*, the insight knowledge of re-observation.[323]

5.3.3.10 *Saṅkhārupekkha- Ñāṇa* (Knowledge of Equanimity)

The meditator eventually moves beyond the eleventh level. All discomforts have faded, and he no longer feels uneasy. He is calm and at peace. His concentration becomes more stable and profound. However, he no longer experiences contentment in the same way. He realizes that everything arises and eventually fades away. He is continuously observing the arising and passing away of objects. His thoughts are fully focused on this process. At this stage of insight and understanding, even when he shifts his attention to something more enjoyable, his mind remains flexible and does not return to the object. This is the eleventh level of knowledge. Deep concentration at this level allows for clear, precise, and unclouded insight.[324]

He witnesses the appearance and disappearance of whatever object that he observes. Nothing exists that the noticing mind does not see as appearing and disappearing. Every object that is mentioned is observed to appear and vanish. Additionally, his notes steadies. Although he is at comfort, happy, and serene, he is not pleased or unhappy about formations. This is the insight knowledge of equanimity about formations, *Saṅkhārupekkha- Ñāṇa*, the eleventh stage of *Vipassanā- Ñāṇa*.

5.3.3.11 *Anuloma- Ñāṇa* (Knowledge of Adaptation)

Subsequently, he has the insight knowledge of *Anuloma- Ñāṇa*. This knowledge is referred to be insight knowledge of adaptation since it is consistent with both the prior insight knowledge and the subsequent insight and enlightenment. Most of the time during this phase of insight, the meditator notices the *Nāma* and *Rūpa* appearing and disappearing extremely quickly and smoothly.[325]

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[323] *The Canberra 1992 Talks*, Chanmyay Sayadaw, page no.302
[324] *Handbook of the Abhidhamma*, *Vol-III*, U Sīlānanda, page no.376
[325] *The Seven Stages of Purification and the Insight Knowledge*, Mahasi Sayadaw, page no.106

5.3.3.12 *Gotrabhu- Ñāṇa* (The Insight Knowledge of Maturity)

As soon as something is experienced, the noticing mind goes straight to the cessation of compounded things, allowing for a brief conscious time in *Saṅkhāra*. This is *Gotrabhu- Ñāṇa*, the insight understanding of maturity. The meditator has now arrived at the border. the line dividing the Noble Ones (*Ariyapuggala*) from the Ordinary Ones (*Puthujjana*). This liminal space is known as *Gotrabhu- Ñāṇa*, or insight knowing of adulthood. He will undoubtedly move forward once he reaches the border. He is working hard on this arduous and drawn-out practice path because he wants to advance. He will enter the other province, *Ariyapuggala*, the province of the Noble Ones, as soon as he puts in any effort.[326]

5.3.3.13 *Magga-Ñāṇa* (Path Knowledge) and *Phala-Ñāṇa* (Fruition Knowledge)

Magga- Ñāṇa and *Phala- Ñāṇa* originate in the same stage of the cessation of all formations, realizing the Four Noble Truths after mature knowledge has passed away.

5.3.3.14 *Paccavekkhana-Ñana* (Knowledge of Reviewing)

The meditator obtains *Magga Ñāṇa* (path knowledge) and *Phala-Ñāṇa* **(**fruition knowledge) after achieving *Gotrabhu-Ñāṇa*. Subsequently, he acquires the ability to review, or *Paccavekkhana-Ñaṇa*, which involves going over the experiences he has had during his meditation practice.[327]

5.3.3.15 *Paṭipadañanadassana* and *Ñāṇadassana Visuddhi*

All the insights gained from the knowledge of arising and passing away, starting from the fourth Ñāṇa up to the knowledge of maturity, are referred to as Paṭipadañanadassana Visuddhi, or the purification of knowledge and vision of the path of practice. Once the meditator attains the first path of knowledge, which is the purification of vision and knowledge, it is called Ñāṇadassana Visuddhi.[328]

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[326] *The Seven Stages of Purification and the Insight Knowledge*, Mahasi Sayadaw, page no. 107
[327] *Handbook of the Abhidhamma*, *Vol-III*, U Sīlānanda, page no.377
[328] *Essence of the Visuddhimagga*, Vol-II, Tin Mon Dr. *Mehm*, page no.274

5.3.4 *Padhaniyanga* (The five Mental Faculties of a Meditator)

A meditator must have the five faculties so that he can make progress in his insight meditation. They are *Saddha* (faith), *Appābādhā* (health) *Asaṭha* (honesty), *Vīriya* (effort). and *Paññа* (wisdom).[329] These five are known as "faculty" because they help to overcome their opposites indecision, sloth, negligence, anxiety, and illusion and they exert control in their respective realms, such as resolution, exertion, alertness, non-distraction, and discernment.

To achieve insight, these faculties need to be in balance. Insight, enlightenment, and the end of suffering are unattainable for a meditator whose faculties are robust yet out of balance. Only when faith wisdom, attention, and effort are balanced or evenly developed can insight meditation advance swiftly. However, the primary mental faculty mindfulness is always required since it supervises the growth of the other faculties and maintains their equilibrium. To prevent the extremes of blind faith and cunning, faith and wisdom must be balanced in the development of abilities. Similarly, concentration and effort must be balanced to prevent sloth and restlessness. Therefore, *Visuddhimagga* Commentary says:

"If *Saddhā* is strong and *Paññā* is not strong, a meditator tends to believe in the wrong ways. If *Saddhā* is strong and *Paññā* is weak, then a meditator can become cunning and wicked."

"A meditator gets overtaken by sleepiness if *Samādhi* is too powerful and *Vīriya* is too weak because *Samādhi* is a sloth-promoting practice. Since *Vīriya* encourages unrest, mind of a meditator will become restless and distracted (*Uddhacca*) if Samādhi is too weak while *Vīriya* is too strong.

People with strong faith but limited wisdom often hold incorrect beliefs. They may wrongly consider certain individuals to be sacred. For example, during the time of the Buddha, some people revered naked ascetics, believing that merely being unclothed meant they had rid themselves of their sins.

[329] *The Blue Mountain Talk,* Chanmyay Sayadaw, page no.68

Others worshipped individuals who adopted the behaviour of bulls or dogs. Their blind faith stemmed from a lack of discernment to distinguish between what is right and wrong. Because of this, they were easily misled into following false Buddhas, false *Dhammas*, and false *Saṅghas.*

A person who has more wisdom but less *faith* can become crafty and harmful. Some individuals may be highly knowledgeable in books but lack *faith*; they do not practice generosity (*Dāna*), follow morality (*Sīla*), or engage in insight meditation (*Vipassanā*). Not only do they lack compassion, ethics, and wisdom, but they also hinder the progress of other devoted individuals by making harmful statements like, "Do not give *Dāna*; it will only prolong the cycle of rebirth (*Saṃsāra*)." Such discouraging remarks are made by individuals who block the positive actions of those committed to religious practices and giving. Therefore, to avoid negative consequences and ensure steady progress, meditation practices should maintain a balance between *Saddhā* (*faith*) and *Paññā* (*wisdom*).[330]

After two or three weeks of meditation practice, a meditator may find that his focus is quite strong and profound and that his noting mind effortlessly and instinctively records the object. But if not, enough work is done, the noticing mind will eventually get heavy and dull. Thus, this focus will shift to *Thina* (laziness) and *Middha* (drowsiness). Thus, his sloth takes over. As a result, effort and concentration must be balanced.

When starting a meditation practice, a person's focus is typically poor and their thoughts are frequently racing. He ought to observe things as they are and follow his intuition. He may overwork himself into a state of restlessness and distraction of the mind if he is very excited about attaining enlightenment. For this reason, in order to advance in insight, effort (*Vīriya*) and concentration (*Samādhi*) must be balanced. When everything is in harmony, understanding is evident. In any situation, mindfulness (*Sati*) is required.

[330] *Talks on Meditation given in the Blue Mountain*, Chanmyay Sayadaw, page no.70

It takes centre stage as though it were pairing off the other faculties and 'advising' them on how to carry out their responsibilities correctly and in harmony from start to finish. It is preferable in all cases.

We can never say that mindfulness is excessive because a meditator must be aware of all mental and physical activities at all times. Deep concentration results when mindfulness is steady, maintained, unbroken, and continuous. This deep concentration naturally leads to insight and the realization of the true nature of mind-body processes. The more *Sati* (mindfulness) there is, the better. A person who lacks this crucial aspect of mindfulness will be unable to achieve anything significant. Therefore, shortly before entering *Parinibbāna*, the Buddha advised his students to remain mindful.

His final advice was: "*Vayadhammā saṅkhārā appamādena saṃpādetha*." (All conditioned things are impermanent, practice mindfulness diligently.)

The mind becomes impure due to defilements. When practicing insight meditation, these impurities have no chance to emerge because every observation made with *Lobha* (attachment), *Dosa* (aversion), and *Moha* (delusion) is pure. As a result, the mind becomes clear. *Lobha* and *Dosa* have the power to emotionally influence individuals. *Lobha* arises when encountering pleasing objects, while *Dosa* arises with disagreeable ones. However, during insight meditation, *Lobha* and *Dosa* are sure to arise with each observation. The benefit of mental steadiness is achieved because the mind is no longer swayed.

When the meditators reach the analytical understanding of differentiating between mind and matter (*Nāmarūpapapariccheda ñāṇa*), it is not yet clear. The inherent ailments become more evident when one attains the knowledge of comprehension (*Sammasana ñāṇa*), which comprehends impermanence, suffering, and non-self. It is possible to attain the benefits of curing common diseases by gradually noticing the knowledge of appearing and passing away (*Udayabhaya ñāṇa*). This is the advantage of using vipassana to cure illnesses.

Buddhist scriptures that are incomprehensible before insight practice can be comprehended after engaging in vipassana meditation. As a result, the meditator gains from having his mind sharpened.

If an individual has finished the sequence of insight knowledge according to their *Pāramī*, then they will eventually reach *Magga*, *Phala*, and *Nibbāna* through fervently practising insight meditation. Before engaging in mindfulness meditation, practitioners who aspire to achieve *Magga*, *Phala*, and *Nibbāna* must develop their ability to discriminate between mind and matter.[331]

A meditator must train continuously until they break free from the *Puthujjana* lineage and become a Noble One (*Ariya*) in order to attain *Gotrabhū ñāṇa*. This is the moment when they first turn toward *Nibbāna* as their goal and never look back. The first Path-consciousness (Stream-entry) arises after *Gotrabhū ñāṇa*, removing the first three of the ten fetters of existence and closing the door to the lower realms. Following this, two or three states of consciousness produced by the path, known as *Phala-Citta*, immediately appear after the path-knowledge.

At this point, the meditator observes *Nibbāna*, *Phala*, and *Magga*. The *Mahāsatipaṭṭhāna Sutta* lists seven types of benefits: The first benefit is mental purification. The second benefit is the overcoming of grief. The third benefit is that lamenting is no longer necessary. The fourth benefit is the reduction of physical discomfort. The fifth benefit is the removal of mental suffering. The sixth benefit is the achievement of understanding, the path, and fruition. Finally, the seventh benefit is the attainment of *Nibbāna*.

A person is regarded as a lesser *Sotāpanna*, or *Cūḷa-sotāpanna*, once they have conquered this level of uncertainty. A person enters the *Cūḷa-sotāpanna* stage when they reach the fourth purity, the purification of conquering uncertainty. If one has this comprehension, or the capacity to recognize the reasons, one is considered to have benefited from or gained a foothold in the teachings of *Buddha*.

[331] *Handbook of the Abhidhamma*, *Vol-III*, Sīlananda U, page no.381

Rumour has it that his whereabouts are known. that suggests he won't have four wretched rebirths. He will reappear in either the human world or the *Deva* world. Regarding his existence, fate, or future life, there is no question. They call him a "*Sotāpanna*-lite." That is, not a true *Sotāpanna*. The fact that he knows exactly where he is going gives him the traits of a true *Sotāpanna*. In the four wretched states, there will never be another *Sotāpanna* born. This man is called a *Cūḷa-sotāpanna*, because he is also the same. It is crucial to understand that a person who has reached the rank of *Cūḷa-Sotāpanna* can only be sure of his future if he continues in this state.[332]

Get to this stage. Reaching this stage is not too difficult. A person may decide to cease coming thereafter reaching this point. He might stop meditating and start doing other things. He may therefore stray from this comprehension. If he were to deviate from this comprehension and neglect to make an effort to reclaim it, his future would be in doubt. He could be born again in hell or some other horrible place. A *Cūḷa-sotāpanna* is thought to know exactly where he is heading. In other words, a *Cūḷa-sotāpanna* will not be reborn in any of the four wretched states if he does not fall away from this stage. If he doesn't continue down this route, his future is questionable. It is not a given.

The function of *Magga* is to realize the truth of suffering. *Magga* can manage four tasks simultaneously. Its primary purpose is to understand the First Noble Truth, known as the Truth of Suffering. The second function is to abandon the Truth of its Origin, which is the Second Noble Truth. The third function is to realize the truth of its cessation, referred to as the Third Noble Truth. The fourth function is to comprehend the truth of the path to cessation, which is the Fourth Noble Truth. *Magga* performs these four distinct roles simultaneously. It functions much like an oil lamp, which burns both the flame and the oil while dispelling darkness and bringing light.

[332] *Practice Meditation*, Mahasi Sayadaw, page no.28

All the *Sammāsambuddhas* who have been *Buddhas* teach to follow the Noble Eightfold Path. The practice of morality, meditation and wisdom is beneficial not only for the welfare of the human world but also for the environment around us and all living beings. If a person begins practicing morality, they can bring peace and goodwill into the world. When morality is purified, no one will commit violence against one another. In the present time, people lie, are lazy in their work, steal, commit adultery, refuse to work without taking bribes, consume intoxicants and narcotics, and children no longer respect their elders. These are serious issues in society, and the solution to these problems lies in adopting morality in one's conduct. When the actions being done by the body, speech and mind become pure, all these problems will end automatically. When the deeds of a man are pure, he can control his mind by practising Samadhi, which will give him inner peace. As the mind becomes peaceful, he will destroy the impurities of his mind by practising *Vipassanā* and attain the ultimate happiness of *Nibbāna*.



Conclusion

CONCLUSION

When a *Bodhisattva* strives to attain *Buddhattava* (Buddhahood) in his last life, he becomes a *Buddha* from a *Bodhisattva* as he realises one by one the Four Noble Truths – *Dukkha Sacca* (the truth of suffering), *Dukkha Samudaya Sacca* (the truth of the origin of suffering), *Dukkha Nirodha Sacca* (the truth of the cessation of suffering), and *Dukkhanirodhagāminīpaṭipadā* (the truth of the path to liberation from the cessation of suffering).To experience the four noble truths is to be free from the cycle of existence.

After becoming *Samyakasambuddha*, he observes the birth and death of all beings and finds that as a result of their own deeds, they are being born in *Naraka* (hell), *Peta* (ghost), *Tirñanca* (animal), *Manussa* (human) and *Deva* realms. The majority of *Puggala* are born in *Apāya* (an inauspicious) state. There are relatively few *Puggalas* in the three worlds who are aware of their true nature; all beings are trapped by the shackles of their *Kammas* and lead ignorant lives. We refer to all living things across the thirty-one worlds as *Puggala*. Their actions are accountable for both their advancement and decline. *Nāma-Rūpa*, or *Nāma* and *Rūpa*, is the ultimate reality of *Puggala*. This *Nāma-Rūpa* is also changing every moment. This *Nāma-Rūpa* is *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). Except for the *Buddha*, *Pacceka Buddha* and the eight *Ariya Puggala*, all of them are immersed in their afflictions, attachments, cravings and sufferings.

A thorough analysis of *Puggala* is covered in the first chapter. *Puggala* is a symbol of the presence of life. Every living thing on Earth, in the sky, on the sea, and in other universes is a *Puggala*. The deeds of *Puggala* determine his birth, death, appearance, and fame. Men and women, tiny and large animals, etc., are all addressed by their names in normal conversation. First, based on their outward behaviour and appearance, we divide every living being into two categories: humans and animals etc.

Then we divide humans into men, women, children, infants, adults and the elderly. These all are *Puggalas* but they have their existence. Each Individual exists because of his or her collection of results *Kusala* and *Akusala Kamma*.

It has mentioned in *Milindapañña*, what is a chariot? The wheel alone is not a chariot, the framework alone is not a chariot, the supporting road alone is not a chariot, and the yoke alone is not a chariot. All these are the components of a chariot. A chariot exists when the wheel, framework, yoke, ropes, and so on are made together. All the components of a chariot have different functions but when the brake is removed from the chariot, that wheel alone is of no use. Similarly, all the components of a chariot exist together as one which is working. The existence of a chariot is dependent on the components installed in the chariot. It does not have its own existence. For worldly use, it has been named as a chariot but it is a '*Paññatti*'. Similarly, what is the existence of a *Puggala*? The existence of *Vedanā* alone is not a *Puggala*, the existence of *Saññā* alone is not a *Puggala*, the existence of *Saṅkhāra* alone is not a *Puggala*, the existence of *Saññā* alone is not a *Puggala* alone. '*Viññāṇa*, *Saññā*, *Saṅkhāra*' these three, are not *Puggala*, '*Vedanā*, *Saṅkhāra*, *Viññāṇa*' these three together are not *Puggala*, '*Saññā, Saṅkhāra*, and *Viññāṇa*' are not *Puggala*. When *Rūpa*, '*Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāṇa*' join together then it is called *Puggala*. *Rūpa*, '*Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāṇa*', the five aggregates are called *Pañcakhandha*. All these five are doing their respective tasks together. If we remove *Vedanā* from the five *Kandhas* then neither *Vedanā* alone has any work nor the four *Kandhas* formed from the fifth part have any work. These *Kandhas* are *Puggala*, if these are not there then there is no *Puggala*. This *Puggala* has been given a name for worldly behaviour. Then it may be a woman, a man, a ghost, a *Yakkh*, a *Deva* or *Brahma*.

According to *Yamaka Sutta*, *Puggala* is the aggregate of *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāṇa*. The *Lakkhaṇas* of the *Rūpa* are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). *Lakkhaṇas* of the *Vedanā* are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self).

Lakkhaṇas of the *Saññā* are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). *Lakkhaṇas* of the *Saṅkhāra* are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). *Lakkhaṇas* of the *Viññāṇa* are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). Just as the *Dhamma Swābhāva* (nature) of fire is to burn and give heat, similarly the nature of these *Pañcakhandha* is *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self), that is, all the *Puggalas* are also of *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self) nature.

To explain these *Dhamma* natures, *Sāriputta* Bhante explained to *Bhikkhu Yamaka* with an example, A common man starts hating a rich householder for some reason and wants to kill him, but he observes that there is a security guard to protect the householder. He thinks that he will become his servant and after serving him, he will kill him. That person does the same. By becoming a servant of the rich householder, by serving him, he becomes the householder's trusted person and when he gets a chance to be alone, he kills the householder. That common man was a killer for that householder, he was a killer even when he was serving as a servant, and he was a killer even when he became the householder's trusted person. Even at the time of his death, the householder did not know that his servant was a killer. In this way, the fact that these five aggregates are of *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self) nature is in front of everyone, just as it is true that the servant is a murderer. But every common *Puggala* does not know this *Dhamma* nature, just as the householder was not aware of his murderer who was in the form of a servant.

The *Tathagata* expressed the attachment to these *Pañcakhandha* (five aggregate) as *Dukkha*. Due to ignorance, man becomes attached to these five aggregates, which are *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self) in nature, and commits evil deeds and oppresses others.

Whether a person lives a long life or dies young, whether he is lovely or ugly, is determined by his previous birth and current actions.

In the *Chakka Vattiya Sutta* and the *Aggañña Sutta*, *Buddha* explains the current activities and their impact on society. By committing theft, human life gets shortened their appearance becomes ugly and greed increases. Greed increases in a person, causing desirable tendencies to develop in him. Man steals out of greed, then takes drugs and commits adultery.

People around the globe are currently hostile toward one another. Many nations are at war with one another these days. All nation's leaders engage in conflict with one another to boost their egos and demonstrate their dominance. Why don't they understand that by living their self-centred lives, they are not only harming human life and property but also harming our environment and the animals and plants living in it? Today the world is surrounded by many types of problems, the cause of which is only human beings. The words spoken by *Tathāgata* are true. *Tathāgata* stated in the *Cakkavatti Sutta* that a country's king need not be religious; in this context, religion does not refer to any particular sect, rite, or custom. Being religious in this context implies upholding moral principles, leading a virtuous life, making an effort to clear his mind of problems, feeling friendship and sympathy for his subjects, and persistently striving to put an end to the growing evil deeds in his kingdom to bring about peace. Such a ruler is referred to as religious.

To avoid these problems, every person should first follow morality. One should not do the four *Akusala Kammas* done by the body - killing, stealing, adultery and consuming intoxicants. Along with this, one should not do the *Kammas* of speech - lying, backbiting, talking uselessly and speaking harsh words. After this, one should try to remove the *Kammas* of the mind - *Abhijjhā*, *Vyāpād* and *Micchā Diṭṭhi* from the *Mana* (mind).

The second chapter has based on *Citta* and its working. The *Mana* or *Citta* (mind) is the most important and dominant. An individual engages in both good and harmful activities as soon as thoughts enter his mind. The *Javanas* in the *Vithī* are the cause of *Kamma* and it is called the *Cetanā*.

The *Akusala Citta*, *Kusala Citta* and *Kiriyā Citta* are called the *Javana*. There are eighty-nine or one hundred twenty-one *Citta* but these are not belonged to everyone. *Alobha*, *Adosa* and *Amoha Citta* are associated with only *Tihetuka Puggala*. If a person is born with *Dvihetuka* (*Alobha* and *Adosa*) and no matter how much he meditates and does virtuous deeds in this birth, he will never be able to become an *Arhatta* in this birth and will also not be able to attain *Jhāna*. But due to the virtuous deeds done by him, he can become an *Arahata* in the next birth by taking birth with *Tihetuka*. Sometimes *Animals*, *Peta*, and *Yakkha* can perform the *Kusala Kamma* like observing *Sīla* and performing *Dāna* but they cannot do meditation because the *Appanā Javana* never associate with them. Due to their past *Kammas* and being born in an animal form, only *Kusala Citta* arises in them. The minds of *Rūpāvacara* and *Arūpāvacara Citta* are never associated with them.

The following individuals will never be able to escape their suffering in this cycle of life and death, nor will they be able to acquire an understanding of *Vipassanā* in this life.

- All the *Duggati Ahetuka Puggala*, those who are currently living in hell, those who have become ghosts, all the living creatures and animals who live in water or in the sky or on land, and those who are living the life of demons and *Yakkhas*, will not be able to find a way out of their sufferings in their present life, no matter how much they try.
- All the *Sugati Ahetuka Puggala*, all the people born in this world who are physically handicapped or mentally handicapped from birth like blind, dumb, lame, autistic etc. Impotent, transgender, all such people will not get the benefit of *Vipassanā* knowledge in their present life.
- All *Dvihetuka Puggala*, those humans and *Devas* who are born with two *Hetu-Alobha* and *Adosa* are not able to attain *Vipassanā* knowledge in this life, let alone meditation.

- *Vipassanā* knowledge will never be attained by those who are imprisoned in *Micchā Diṭṭhi* (wrong view), deceive others, murder their parents, cause division within the *Bhikkhu Saṅgha*, attempt to draw blood from the body of *Buddha*, murder *Arahatas*, enter the *Bhikkhu Saṅgha* by lying, or commit adultery with a *Bhikkhuṇī*. regardless of how much they try.

In the first verse of *Dhammapada*, "*Manopubbaṅgamā dhammā, manoseṭṭhā manomayā*" *Tathāgata* has said that the mind is the chief and forerunner of all *Dhamma*. This means that the mind is the chief and the leader of all types of religions, whether it is *Kusala* or *Akusala*. Here, the meaning of *Dhamma* is *Cetasika* because the *Cetanā* (volition) of doing work is *Cetasika*. A courtiers of the king follow him wherever he goes. The courtiers follow the king everywhere he goes. Similar to this, *Cetasika* arises at the same time as the *Cittā*. *Buddha* called *Cetanā* as *Kamma*. If an *Akusala Citta* arises, then with the *Akusala Cetasika*, *Akusala* action will be done with the body and speech, such as stealing, killing, committing adultery, etc. If a *Kusala Citta* arises, then with it the *Kusala Cetanā* will also arise, then he will do *Kusala* action to purify the mind and will do charity, sealing, loving-kindness, etc. virtuous work with the body and speech.

The third chapter is about *Kamma*, *Kammā-Vipaka*, and *Punnabhava* (rebirth). Buddhism holds that a person experiences great suffering if they do not believe in *Kamma* and its results. The *Tathāgata* has said in his first *Udāna* "*Gahakārakaṁ gavesanto, dukkhājāti punappapunaṁ*" this worldly universe is full of sorrow. The repeated birth and death in it are caused by *Avijjā* (ignorance) and *Taṇhā* (desire). Due to greed and ignorance, a person performs good and bad deeds, which entangles him in worldly bondages. He keeps performing deeds again and again to satisfy his greed. The two links of *Paṭicca Samuppāda* are *Saṅkhāra* and *Bhava*, both are *Kamma*. *Saṅkhāra* is the fifty *Cetasika*. The *Kusala* and *Akusala Kamma* we have done in the past are *Saṅkhāra*, the result of which we have to suffer in the present and future. Some *Kamma* bear fruit immediately after doing them, some in this life and some in future births.

Bhava means the *Kamma* we do in the present time which causes our rebirth, which does not allow us to get out of this *Lokiya* world.

Maṭṭhakuṇḍalī was the son of a *Brahmina* named *Adinnapubbaka*. He was suffering from *Paṇḍu* disease (anaemia). When he was about to die, he saw *Buddha* in his last moments before dying and expressed his devotion towards him. Due to this, he was born in the *Tāvatiṁsa* world after his death. Happy destiny of *Maṭṭhakuṇḍalī* due to his good deeds done by his *Citta*. The happiness of *Maṭṭhakuṇḍalī* came due to his *Kusala Citta*. His physical pain was relieved by seeing *Buddha* because his mind was happy as soon as he saw *Buddha* and his mind was focused on *Buddha*.

Suman Māli benefited right away from worshipping with eight fistfuls of flowers. Eight elephants, eight horses, eight slaves, eight maids, eight thousand *Kasharpan*, eight villages, and more were present from King *Bimbisāra*. *Tathāgata* informed *Ānanda* of appreciation *Suman Māli*:

"*Kappānaṁ satasahassaṁ, duggatiṁ na gamissati*,

Ṭatvā devamanussesu, phalaṁ etassa kammuno,

Pacchā paccekasambuddho, sumano nāma bhavissatī"[333]

Suman Māli devotedly worshipped me, disregarding his existence. As a result, he will not spend a lakh *Kappas* in *Niraya* (hell). He will continue to be born in *Devloka* or *Manussa Loka* as a result of his *Kamma*, and he will eventually be referred to as *Suman*, the *Buddha*.

At the time of *Kassapa Buddha*, when the lifespan of a human was twenty thousand years, four merchants who had assets worth forty crores had four sons. They were friends with each other. Those four friends never donated their wealth to anyone, nor did they do any good deeds. Instead, they spent their lives committing adultery with twenty thousand other women by luring them with money.

[333] *Dhammapada-Aṭṭhakathā*, *Vol-II*. page no.666.

As a result of which, after death, they were born in *Avīchi* hell. After being born here, they remained in the hell of *Avīchi* until the second *Buddha* was born. After coming out from here, being born in an iron pot of sixty *Yojanas*, they stayed on the lower floor of the iron pot for thirty thousand years. After thirty thousand years, they came to the mouth of the iron pot and being unable to recite a complete verse one by one, they again took a dip in the iron pot. The four friends had done good deeds in their previous lives when they became the owners of millions of sinners, but they began to sink into ignorance and craving because they could not even pay obeisance to *Kassapa Buddha* or make alms. The results of their deeds did not come immediately. At the time of their death, their *Citta Ahetuka Akusala Vipāka* arose, which led to their rebirth in hell and they are still suffering. These verses were what they wished to convey.

"*Dujjīvitamajīvimha, ye sante na dadamhase*,

Vijjamānesu bhogesu, dīpaṁ nākamha attano".[334]

We have lived a very sad life as we did not donate anything to saints despite being human beings. Despite having wealth, we could not create a place to protect ourselves from sins. This means that they spent their wealth on sinful deeds and those sinful deeds did not protect them. In today's time, man wastes wealth to fulfil his lust, desires and wishes. He does not believe in karma and the fruits of *Kamma*. Those four friends spent their lives in satisfying their lusts.

"*Sohaṁ nūna ito gantvā, yoniṁ laddhāna mānusiṁ*

Vadaññū sīlasamapanno, kāhāmi kusalaṁ bahuṁ"[335]

Now, after becoming a human being, I will definitely give charity and by becoming a virtuous person, I will do many virtuous deeds.

[334] *Dhammapada-Aṭṭhakathā*, *Vol-II*. page no.621.
[335] *Ibid,* page no.621.

Uppalavṇṇa Bhikkhunī was extremely beautiful. After getting permission from her father to become a *Bhikkhunī*, she took the *ordination* in *Buddha Sāsana* and became a *Bhikkhunī* and attained *Arahataship*. Her maternal uncle's son *Nanda* was infatuated with her. One day he entered her hut and hid under her bed. When she came, he raped her, as a result of which the earth immediately split into two parts and *Nanda* got buried in the earth and was born directly in *Mahāvīci Naraka* (hell). Some terrible *Kammas* are so weighty that they send a person straight to hell.

The fourth chapter discusses *Akusala Dhamma*, four kinds of *Paṭisandhi* and *Kusala Dhamma*. While *Kusala Dhamma* (Sublime state) works to promote the welfare of living things, *Akusala Dhamma* collectively aids in leading a person down a path of destruction. Similar to a coin, which has two sides, this also has two sides: a collection of *Kusala Dhamma* and a collection of *Akusala Dhamma*. In *Nibbedhikasutaṁ*, *Tathāgata* explained that all *Āsava* are caused by *Avijjā*. Some *Āsava* leads to hell, some lead to ghost life, some leads to the life of birds and animals, some leads to human life and some leads to the land of *Deva*. The feeling of I, mine (self-feeling) that is there due to ignorance, whether it is virtuous or unvirtuous, is the result of *Āsava*. It is eradicated by eliminating ignorance. It is destroyed by the Noble Eightfold Path. *Puggalas* are born of *Taṇhā*. They take the wrong approach by appealing to *Kamma*. This erroneous route involves multiplying attachments and repeating the circle of existence. *Taṇhā* is like a never-ending river. This desire has entwined all *Tiloka* (three worlds), these are *Kāmābhūmi*, *Rūpabhūmi* and *Arūpabhūmi*.

Through the six senses and their object, this *Taṇhā* is awoken. The six senses are *Cakkhu* (eyes), *Sota* (ears), *Ghāna* (nose), *Jivhā* (tongue), *Kāyā* (body) and *Mana* (mind) and their *Ārammaṇa* (object) are *Rūpa* (form), *Sadda* (sound), *Ghandha* (smell), *Rasa* (taste), *Phoṭṭabā* (tangible object) and *Dhamma*. The *Cakkhu-viññaṇa* (eye-consciousness) arises when the *Cakkhu* (eye) and a *Rūpa* (form external object) come into contact. The *Sota -viññaṇa* (ear-consciousness) arises when the *Sota* (eye) and a *Sadda* (external object sound) come into contact.

The *Ghāna-viññaṇa* (nose consciousness) arises when the *Ghāna* (nose) and a *Ghandha* (smell) come into contact. The *Jivhā-viññaṇa* (tongue consciousness) arises when the *Jivhā* (nose) and a *Rasa* (taste) come into contact. The *Kāyā-viññaṇa* (body-consciousness) arises when the *Kāyā* (body) and a *Phoṭṭabā* (tangible object) come into contact.

The *Mano-viññaṇa* (tongue-consciousness) arises when the *Mana* (mind) and a *Dhamma* come into contact. *Cakkhu-Viññāṇa* is caused by the perception of the eye, which gives rise to desire. Desire gives rise to attachment, and being attached, the person performs actions with his body, speech and mind, which leads to new birth, and then, after being born again, he is bound in the bondage of illness, old age and death. *Āsava*, *Ogha*, *Ganthā*, *Nivaraṇa* and *Saṁyojana* all arise due to craving and ignorance. These are their supporting factors.

"*Sāratā kāmabhogesu, giddhā kāmesu mucchitā*,

Atisāraṁ na bujjhanti, maccha kippaṁ va oḍḍitaṁ

Pacchāsaṁ katukaṁ hoti, vipāko hissa pāpako"[336]

Those who are always addicted to sensual pleasures become blind in the greed of sensual pleasures and do not expect any limit. Just like fishes do not expect anything from the fisherman after getting tempted by a piece of meat. As a result, man has to suffer very bitter and painful consequences.

Kusala Dhamma refers to the practice of *Dāna*, spreading feelings of *Mettā* (kindness), *Karuṇā* (compassion), *Muditā* (joy), and *Upekkhā* (equanimity) toward all living things. *Tathāgata* has done a virtuous deed by practising the *Mettā Bhāvnā* towards all beings. *Tathāgata* says that by practising the *Mettā Bhāvnā* in his previous seven lives, he was not born in this world for seven *Kalpas*. I became *Mahābrahma* once, Indra thirty-six times and became a *Cakkvatti* king hundreds of times.

[336] *Saṁyuttanikāyapāli* (*Sagāthavagga*), page no.125.

This is the result of the virtuous deeds done by *Tathāgata* in his previous lives. *Nālāgiri* elephant, which *Devadatta* had released intending to kill *Tathāgata* after feeding it intoxicants, was won over by *Buddha* with the *Mettā Bhāvnā* "*Mettambuseka vidhinā jitvā munindo*."*Karaṇiya Metta Sutta* and *Khandha Sutta* are *Metta Suttas* which help in developing the feeling of *Metta*. By practising them daily, one is protected from all types of visible and invisible beings like *Peta*, *Yakka*, *Nāga* etc. and by practising *Maitri*, one does good deeds and lives a happy life.

"*Phuṭṭhassa lokadhammehi, cittaṁ yassa na kampati,*

Asokaṁ virajaṁ khemaṁ, etaṁ maṅgalaṁuttaṁ"

The best auspiciousness is when the mind can accept the eight vicissitudes of life with *Upekkhā Bhāva* without becoming upset or attached, which is known to happen when this happens in everyday life. They are gain (*Lābha*) and loss (*Alābha*), fame (*Yasa*) and defame (*Ayasa*), praise (*Pasamsā*) and blame (*Nindā*), happiness (*Sukha*) and pain (*Dukkha*).

Everything is burning in this world and everything is getting destroyed. The *Cakkhu* (eyes), *Rūpa* (visible object), *Cakkhu-Viññāṇa* (eye-consciousness), , and *Cakkhusamphass* (the contact of the eye with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch both *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it. The *Sota* (ears), *Sadda* (audible object), *Sota-Viññāṇa* (ears -consciousness), and *Sotasamphass* (the contact of the ears with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch both *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it.

The *Ghāna* (nose), *Ghandha* (smell), *Ghāna-Viññāṇa* (nose-consciousness), and *Ghānasamphass* (the contact of the nose with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch both *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it.

The *Jivhā* (tongue), *Rasa* (taste), *Jivhā-Viññāṇa* (tongue-consciousness), and *Ghānasamphass* (the contact of the tongue with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch both *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it. The *Kāyā* (body), *Phoṭṭabā* (tangible object), *Kāyā-Viññāṇa* (body-consciousness), and *Kāyāsamphass* (the contact of the body with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch both *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it. The *Mana* (mind), *Dhamma*, *Mano-Viññāṇa* (mind-consciousness), and *Manasamphass* (the contact of the *Mana* with their object) are all burning, as are the *Vedanā* (sensations) that result from the touch *Sukhada*, *Dukkhada asukhada-adukkhada* ((pleasant) and unpleasant) are burning. The fires of *Rāga* (attachment), *Dosa* (hatred), and *Moha* (delusion) are all blazing within it. The fire of birth, death, sadness, sorrow, dominus, or repentance is burning within it.

All these together form the *Nāma-Rūpa* of the *Pañcakhandha*. Instead of being attached to them, one should destroy ignorance and desire. This burning means that every moment the six senses and their objects meet. Whatever sensation is arising, sometimes it gives birth to attachment or sometimes to hatred and reacts to attachment.

Due to this the cycle of birth and death keeps moving. The cause of suffering is that all the *Puggalas*, by being attached to themselves, get trapped in the net and do bad deeds. But whatever is born gets destroyed after being born, it changes every moment. One has to make restraint because when an object appeals to the eyes, one wants to acquire it and when one dislikes it, one tries to keep it away. Similarly, the five senses work. These are external objects and their nature is impermanence, they cause suffering. Like someone has a diamond ring, it can break time or can be lost somewhere, it does not remain forever. If it breaks, one will feel sad, there will always be a fear of losing it.

Along with the external objects, the six senses, their respective objects, the *Viññāṇa* and *Vedanā* arising from their contact, all have the *Swabhāva Dhamma*, *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self). For example, a person likes a song and he listens to it again and again. Due to listening to it daily, he starts finding it boring. Slowly he starts hating that song. If by chance his son plays the song, he will get angry at his son and ask him to stop it. The ears of that person are the same and the song is also the same but on listening, his mood is changing every moment. Because every time while listening and every moment the *Sota-Viññāṇa* is changing. It is *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (non-self) by nature.

"*Rūpaṁ vedayati saññā*, *viññāṇaṁ yaṁ ca saṅkhataṁ*.

Nesohamasmiṁ netaṁ me, *evaṁ tattha virajjati*".[337]

A *Yogi* should remain detached from *Rūpa* (matter), *Vedaṇā* (sensation), *Saññā* (perception), *Saṅkhāra* (mental formation) and *Viññāṇa* (consciousness) by knowing that "this is not me; this is not mine". This can be understood only by practising the Noble Eightfold Path.

[337] *Saṁyuttapāli* (*Sagāthavaggo*), Śāstrī Dvārikādāsa, page no.188.

The Eight Noble Path is *Sammā Diṭṭhi* (Right view), *Samma Saṁkappo* (Right thought), *Sammā Vācā* (Right speech), *Sammā Kammantā* (Right action), *Sammā Ājīvikā* ((Right livelihood), *Sammā Vyāyāmo* ((Right efforts), *Sammā Sati* (Right Mindfulness), *Sammā Samādhi* (Right concentration). *Sammā Diṭṭhi* (Right view), *Samma Saṁkappo* (Right thought) is the part of *Paññā*, *Sammā Vācā* (Right speech), *Sammā Kammantā* (Right action), *Sammā Ājīvikā* ((Right livelihood) are called the *Sīla*. *Sammā Vyāyāmo* ((Right efforts), *Sammā Sati* (Right mindfulness), and *Sammā Samādhi* (Right concentration) are the parts of *Samādhi*. All those who have become *Samyaka Sambuddha* have attained the thirty *Paramitās*, the five renunciations, have taken infinite births as *Bodhisattvas* and become *Buddhas*. The *Samyaka Sambuddha*, believing in his *Kamma* and its *Vipāka*, has destroyed this material world with his hands of *Saddhā* (faith), with the sword of *Arahata Magg* and *Arahata Phala* (fruit).

The journey of knowing oneself begins with the *Sīla*. Those whose *Sīla* is pure are never born in the *Apāya*. *Sīla* has been said to be the base of all virtuous *Dhamma*, just as the Himalayas are the base for all snakes. The bodies of snakes grow on the base of the Himalayas. Because their bodies are strong, they descend into small streams. From the streams, they go to the river and from the river they go to the ocean and live there. In the same way, a Yogi can achieve *Nibbāṇa* by following the Noble Eightfold Path by making the *Sīla* as the base.

To live peacefully and happily, escape suffering, be noble, and enjoy blissful realms for future existences, we must subdue and suppress our emotions. This includes experiencing the ecstatic bliss of *Jhāna* or the unique peace and happiness of *Nibbāna* in this life. The existence of *Puggala* can be known only through experience. As long as there is the Noble Eightfold Path in this world, people can know the truth of themselves by practising *Vipassanā* meditation. The root cause of the misery prevailing in the world is each creature's attachment to himself and the competition to fulfil his desires and cravings. Everyone considers himself superior and to satisfy this feeling, he enjoys happiness himself by making others unhappy every day.

Based on pure *Sīla*, *Samatha Bhāvanā* and *Vipassanā Bhāvanā* are used to improve concentration and wisdom. So, meditation is the most important aspect of the Noble Threefold Training. *Vipassanā* focuses on the ultimate realities that exist in the universe, encompassing both mind and body. The five aggregates that manifest as living beings, the twelve bases that give rise to consciousnesses and mental factors, the *Dhātu* (eighteen elements) that show the absence of I, the twenty-two faculties that have control over their respective fields, and the twelve factors of Dependent Origination that beautifully explain the round of birth-and-death of all beings in the thirty-one planes of existence. *Vipassanā* requires a careful examination of these entities, which symbolize the soil for wisdom.

"Yaṁ kiñci vittaṁ idha va huraṁ va, saggesu va yaṁ ratanaṁ paṇitaṁ.

Na no samaṁ atthi tathagaten, idampi buddhe ratanaṁ paṇitaṁ.

Etena saccena suvatthi hotu.

Yaṁ kiñci vittaṁ idha va huraṁ va, saggesu va yaṁ ratanaṁ paṇitaṁ.

Na no samaṁ atthi tathagaten, idampi dhamme ratanaṁ paṇitaṁ.

Etena saccena suvatthi hotu.

Yaṁ kiñci vittaṁ idha va huraṁ va, saggesu va yaṁ ratanaṁ paṇitaṁ.

Na no samaṁ atthi tathagaten, idampi Saṅghe ratanaṁ paṇitaṁ.

Etena saccena suvatthi hotu."

"*Sabbe sattha sukhi, sabbe hontu ca khemino*

Sabbe bhadrani passantu, ma kiñci dukhamāgamā"

"May all living be happy, peaceful and liberated from their suffering"

"*Ciraṁ tiṭṭhatu Buddha Sasanaṁ*"

Sadhu, Sadhu, Sadhu.



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APPENDIX

SANGHAKAYA FOUNDATION, NAGPUR &
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5th INTERNATIONAL BUDDHIST CONFERENCE

On

VARIOUS ASPECTS OF ABHIDHAMMA

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'International Conference on Various Aspects of Abhidhamma'

held on 26 th March 2023 at Deekshabhumi Auditorium Hall, Nagpur

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Sanghakaya Foundation, Nagpur (India)	*Dr. Ambedkar College, Deekshabhumi, Nagpur*	*International Buddhist Conference*

राष्ट्रीय शोध संगोष्ठी

"बौद्ध दर्शन ऐतिहासिक परिप्रेक्ष्य"



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Buddhist Perspectives on Justice, Liberty, Equality and Fraternity

Sonalee Barmate
Research Scholar (Buddhist-Studies), Sanchi University of Buddhist-Indic Studies, Sanchi, Madhya Pradesh, India

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ABSTRACT - The teachings of the Buddha are based on the morality, ethics and equanimity. He is known as the Spiritual teacher and ethical master of the Tiloka (three world). The Buddha gave his Dhamma among to all visible and non-visible Sattava (beings). According to teaching of the Buddha, Liberty means eradication from all mental defilements which is known as Nibbāna. It doesn't belong to particular any caste, phylum, race, apartheid or religion. This Liberation can be obtained by any individual. The Bramha Vihāras (Sublime State) teach fraternity toward to all sentient beings. Right now, world is suffering from the injustice, racism, intolerance, inequality, cold war and terrorism. If any country or a being follows or engages in the teachings of the Buddha, surely these problems can be overcome and peace can be established in the world.

Keywords - Moha, Sīla, Samādhi, Mettā, Karūnā, Muditā, Brāmhaṇa, Paññā, Anattā.

Introduction - On the mid night of Vesākha Pūrnimā, Buddha contemplated the Paṭiccasamuppāda (Dependent-Origination) in two-way Anuloma (clockwise) and Paṭiloma (anti-clockwise). It is the core teaching of the Buddha. The first link of the Paṭiccasamuppāda is Avijjā (Ignorance) and it is associated with Akusala Mula of Moha. The Moha is derived from Pāli Dhātu $\sqrt{\text{Muh}}$, to delude. It is delusion, stupidity, bewilderment.[1] Its function blinds the mind and covers the true nature of the objects as dark clouds cover the Sun. This Moha leads to Egoism and the wrong view of Attā (self). It creates the problem of the injustice, inequality, casteism, enmity etc. in this world. The main causes of these problems are attachment towards the self-perception, philosophical view, rituals and having belief in the permeance of the things. These kinds of problems and its solution has found in the Sutta. These Kinds of problems and its solution has been found in the Suttas of the Ṭipiṭaka.

Many types of Philosophical beliefs were prevalent in the contemporaries of the Buddha. The problem of casteism or inequality was the main problem at this time. It found in the Ambaṭṭha Sutta, Soṇadaṇda Sutta, Vasala Sutta, Sabhiya Sutta, Vāseṭṭha Sutta and so on. The dialogue between the Bramhaṇa and Buddha is given in the Ambaṭṭhasutta. The Ambaṭṭhasutta told to the Buddha 'Cattārome, Bho Gotama! Vannā- Khattiyā ca, Vessā ca, Suddā. Imesaṁ hi Gotama, cattunnaṁ tayo vaṇṇān- Khattiyā ca vessā ca

[1] Manual of the Abhidhamma, page no.31.

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suddā ca-Aññadatthu Brāmahṇasseva paricārikā sampajjantī.'[2] This means there are four Varṇa in the society-Kshatriya, Brahmin, Vaishya, and Śudra. Out of these three Varṇas, Kshatriya, Vaishya, and Śudra are the servants of all the three Brahmins. Buddha replied to him 'Vijjācaraṇasampanno so seṭṭho devamānuse'ti' means He is best among the deities and human beings, who are superior in knowledge (Paññā) and conduct, then he may belong to any caste. "Na kho, Ambaṭṭha, Anuttarāya Vijjācaraṇasampadāya jātivādo vā vuccati, gottavādo vā vuccati, mānvādo vā vuccati". [3] This attainment of the unexcelled knowledge-and- conduct can be tied neither in casteism nor in clan nor in conceit; you are worthy for me; you are not worthy for me. A being is called Vijjācaraṇasampanna 'One who practices the Sīla, controls his Indriya (senses), and attains the Jhānas. Thus, he develops conduct. He attains various insights and discards all defilements and beyond this no further development of knowledge and conduct that is higher and more perfect.

The Sīlapaññākathā from Soṇadaṇda Sutta, Soṇadaṇda is answering to question, which had been asked by the Buddha regarding the essential characteristic and conduct of the Brahmaṇa. He took an example of his nephew and explain 'Aṅgaka is handsome, good looking, and fair complex. He is the knower of the Vedas and recites the mantra. He is well-born on both sides. I know his parents. But if Aṅgaka kills beings, steals, commits adultery, speaks lie, and drinks intoxicant and alcohol. If a person has all these defects, then what should be done about being very handsome, knowledgeable, and born in the Brahmina family?' He said about the Sīla and Paññā 'Sīla paridhotā paññā, paññā paridhotā sīla. Yatha sīlaṁ tatha paññā, yattha paññā tatha sīlaṁ. Sīlavato paññā, paññavato sīla.'[4] It means wisdom is purified by morality and wisdom leads to the purification of morals. Where there is morality there is knowledge and where there is wisdom there is morality. The moral man has wisdom and the wise man has morality.

In Vāseṭṭha Sutta, Buddha preached Jātibheda; Tree and plants do not claim Jāti. Yet they have traits of Jāti. The tree and plants are divided into a creeper, herbs, shrubs, climber, and so on. Insects, moths, and even ants have racial signs, due to which they have different species. Known even small and big animals, also have ethnical characteristics, there are different species. But for human beings, it is not applicable. Buddha told this verse

"Yathā etāsu jātīsu, liṅga jātimayaṁ puthu
Evaṁ natthi manussesu, liṅga jātimaya puthu"
Na kesehi nasīsena, na kaṇṇehi na akkhihi.
Na mukhena nanāsaya, na oṭṭhehi bhamūhi vā[5]
Paccattaṁ ca sarīresu, mausseswetaṁ na vijjati.
Vokāraṁ ca manussesu, puthu sippena jīvati.[6]

Just there are traits of different species in these species, so there are no traits of different species in humans. Unlike the other species, in the human case, there is no indication of race in the hair, head, ears,

[2] Dighanikāyapāli, page no.100

[3] Dighanikāyapāli, page no.108

[4] Dighanikāyapāli, page no.133.

[5] [5] Suttanipāta, page no.132.

[6] [6] Suttanipāta, page no.134.

eyes, face, nose, lips, and eyebrows. There is no such difference between human beings as there is a difference in the body of animals. The difference between humans is negligible.

In modern times, countries are facing the social crisis of theft, civil war, dacoity, unemployment, smuggling of animals and human beings, killings, etc. The methods of removing this social crisis and developing of society have been mentioned in the Kutadantasutta and Cakkavatti Sihanāda Sutta. According to Kutadantasutta, if in a state where various kinds of troubles and obstacles arise like theft, dacoity, robbery-murder, etc. At that time the king of that state should not collect the tax. To solve these problems, the king thinks that by killing and catching these thieves and murderers, putting them in jail, condemning them, and expelling them from the country, he will get the solution to all problems. Even after doing all this, the roots of the social problems of the state will not be destroyed. The remaining criminals of these will again trouble the public in the future. The roots of these problems can be destroyed by these steps; when someone comes to reside in your state, you give them seeds and land for agriculture. Give capital for business. Or those who come to work for the service of your state, you should give them a respectable living wage, and give employment to those who are unemployed. In the same way, all people will be busy in their work and being obliged by you will not do any such work on their behalf which will cause any harm to you or your people and state, and your treasury will also increase in many ways and thus all will be happy.

The Cakkavattiyasuttaṁ Sutta mentions the duties of the emperor ruler to establish and maintain peace in his kingdom. King Daḷhanemicakkavattirājā was a Dhammikko king. He followed the five precepts and gave respect to all beings. The king was giving his kingdom to his eldest son when he told him about the Āriyacakkavattivattaṁ (Ariya wheel turning monarch). You should practice of the Dhamma, honoring, revering, and cherishing the Dhamma, paying homage to Dhamma and venerating it. Dhamma is your badge, flag, and banner, acknowledging the Dhamma as your teacher or master. You should protect and guard your people your own household, your army, your troops, your nobles, your brahmins, birds and beasts, and your state according to Dhamma. Always keep in mind that there should not be any unrighteousness and crime in your kingdom. Give money to those who are poor. Those who are Samaṇa and Brahmins in your kingdom, are engaged in the practice of taming himself, each one calming himself and trying to attain the higher wisdom, from time to time you should meet Samaṇa and Brahmins and ask them; Bhante! what is to be followed? what is not to be followed? What action leads to run long harm and sorrow? What action leads to establishing harmony, welfare, and peace? After lightning the advice, you should abstain from unwholesome deeds and cultivate the wholesome deed.

The root cause of the social problems arising in society is not observing the Paṅcasīla (five precepts).

All the problems of society are arising because of the Avījjā (ignorance), Micchā Diṭṭhi (wrong view), and Taṇha (Craving). Ignorance creates the wrong view. There are three characteristics of the Dhamma as Anicca (impermanence), Dukkha (suffering), and Anattā (No-self). But ignorance hides the nature of the things, it creates an illusion like Anicca perceives as Nicca (permanence), Dukkha perceives as Sukha (happiness), and Anattā perceives as Attā (soul/ self). The Miccha Diṭṭhi is not believing in the Kamma Niyāma (action and their result) and believes in it there is a soul in us. Believe in the existence of a creator or a god who created this world.

One major cause of inequality and suffering is the attachment toward the Paṅcakhanda (Five Aggregates). In First Ariya Sacca mentioned that ‘Saṅkhitena Paṅcūppāda khand Dukkha’. The Five

aggregate is the formation of the Nāma (mind) and Rūpa (matter). It is Paramattha Lakhaṇa is Anicca, Dukkha, and Anattā. Because of ignorance man, beings attached to his body and complexion prides himself on his body and humiliates others.

According to the teachings of the Buddha, liberation is the higher stage, which belongs to Lokuttara (Supramundane) means beyond these five aggregates of clinging. The Nibbāna is defined in the Abhidhammatha Saṅgo as

"Nibbānaṁ pana lokuttara saṅkhātaṁ catumaggañāṇena sacchikātabbaṁ magga phalānam ālambanbanabhūtaṁ vānasakhātāya taṇhāya nikkhantattā nibbānan ti pavuccati.[7]"

Nibbāna is termed Supramundane and is to be realized by the wisdom of the four paths and fruits. It becomes an object to the paths and fruits and is called Nibbāna because it departs from craving, which is entangled.

It is the stage, there is no inequality, no discrimination, no injustice. Nibbāna is derived from ni+√vān, Ni means devoid and Vān stands for cravings. Detachment or Devoid from craving is knowns as the Nibbāna.

Theragathā of Sunīta expressed I was born in a lowly family, Poor, without food. My work was outrageous, I collected the bad, flowers withered from shrines and threw them away, people found me disgusting, hated me, despised me. lowering my heart, I showed reverence to many. Then I saw a self-awakening with arrayed monks. I approached him to pay reverence and requested to become part of the Saṅgha. With Compassion, he allowed me and ordained me as a monk. I stayed in wiled and followed Supreme one whatever he taught me. I recollected my past lives in the first watch, in the middle watch, and purified the divine eyes. In the last watch, destroyed the deep root of Avijjā (Ignorance). Then, the night began to end and the sun began to rise. The Inrdra and Bramhā to me and they pay homage to me.[8] To see me, arrayed with a squadron of devas, the Teacher smiled & said:

"Through austerity, celibacy,
restraint, & self-control:
That's how one is a brahman.
He is a brahman supreme."[9]

The Mettā (loving-kindness), Karūnā (compassion), and Muditā are the Bramha Vihāra (Sublime States). Metta is the state of true friendship. It is also a Kammaṭṭhāna of meditation. When we practice the Metta, sharing of loving kinds with all visible and invisible beings that time Citta is associated with Adosa root. It is the opposite of the hatred, ill will, and, aversion state. Buddha preached Karniymetta Sutta, Khanda Sutta, Metta Sutta, and so on. It is defined as the do wish for welfare and happiness for all beings without any expectation. The Karunā is a state of the mind, whenever you see the suffering of a being your heart quiver. You also feel his pain in your heart. Muditā is joy and happiness to seeing the success of a person, you can't feel jealousy to see other's success.

Conclusion- The teaching of the Buddha is applied in all eras. The Buddha taught in the Salla Suttaṁ, the impermanence of the life of a being. Life is too short and, in this period, man creates suffering in

[7] Comprehensive manual of the Abhidhamma, page no.258.
[8] Poems of the Elders: An Anthology from the *Theragāthā* and *Therīgāthā*, page no.72.
[9] Poems of the Elders: An Anthology from the *Theragāthā* and *Therīgāthā*, page no.73.

others' life for self-happiness. He is attached to himself and performs unwholesomely without any remorse. The Kalaha Sutta explained that 'Discord, controversy, lamentation, grief, pride, and slander arise from dear things. Human beings develop an attachment to dear things, and people and continue to be unhappy.

"Animittamaññātaṁ, maccānaṁ idha jīvitaṁ.
Kairaṁ ca parittaṁ ca, taṁ ca dukkhena saññuttaṁ"[10]
Here man's life purpose is inferior, unknown, difficult, erratic, and too full of misery.
Yathā'pi kumbhakārassa, kata mattikabhājnā.
Sabbe bhedanapariyantā, evaṁ maccāna jīvitaṁ.[11]

Just as all the earthen pots made by potter are about to explode, in the same way, is the life of human beings.

We should apply the teaching of the Buddha in our daily life to overcome all mental and physical suffering. The Anicca, Dukkha, and Anattā are the Ultimate reality of all things, and Avijjā (Ignorance) causes of inequality, stupidity, injustice, conceit, etc. We should practice of the Sīla (morality), Samādhi, Vipassanā, charity, loving-kindness, and so on.

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[10] Suttanipāta, page no.126

[11] Suttanipāta, page no.126

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Practice of the Noble Eight-Fold Path in the Daily Life

Sonalee Barmate
Research Scholar (Buddhist Studies), Sanchi University of Buddhist-Indic Studies, Sanchi, M.P.
E-mail: sonaleebarmate@gmail.com

Abstract

In the present time, people are suffering from different kinds of the mental issues and disorders. The major causes are unbalance life style, unhealthy environment and food. It has been noted that materialistic approach toward the life style also a cause of the Suffering. The teachings of the Buddha help to overcome from the mental as well as physical health issue. The Buddha explained the in first noble truth "Saṁkhitena Paṁcupādānakhandha Dukkhā"; attachment to five aggregates is cause of suffering. The five aggregates are Rūpa (matter), Vedanā (feeling), Saññā (perception), Saṅkhārā (moral and immoral Conditioning Activities) and Viññāṇa (consciousness). When a Puggala (being) will be practicing the Noble Eightfold Path and observe these phenomena then he/ she will discard their deep rooted Saṅkhara and free from all physical and mental sufferings.

Keywords: *Sĩla, Samādhi, Dhamma, Dukkha, Nibbāna, Noble Eight-fold Path*

Introduction

The Four Noble Truths are the core teachings of the Buddha. Once a person does realize the Four Noble Truth, he will attend the *Arahanthahood (Nibbāna)*. Teachings of the Buddha are based on ethical practice in daily life. The First Noble Truth is explained about the Dukkha (sufferings), which are suffered by the all-sentient beings. The Eight-Fold path is known as *Majjhimapatipadā* (Middle Path) which is comes under the Fourth Noble Truth. It is the Path of liberation from all kinds of the sufferings. In Present time, beings are suffering from mental illness and these are converted into physical health issue. The mental illnesses are high blood pressure, stress, anger and depression so on. The Buddha said the, there are *Aṭṭhalokadhamma* (eight vicissitudes of life) which do create the sufferings, those are *Lābha* (gain) and *Alābha* (loss), *Yasa* (fame) and *Ayasa* (defame), *Pasaṁsā* (praise) and *Nindā* (blame), *Sukha* (happiness) and *Dukkha* (pain). When a person does face these vicissitudes then he/she loses the balance of the mind. The unbalance state of the mind creates the mental illnesses as well as physical health dieses.

Findings and Discussion

The Eight-fold Path are *Sammā diṭṭhi* (right understanding), *Sammā saṅkappo* (right thought), *Sammā vācā* (right speech), *Sammā kammanto* (right action), *Samma Ājivo* (right livelihood), *Sammā vayāmo* (right effort), *Sammā sati* (right mindfulness) *and Sammā Samādhi* (right concentration). Practicing of this noble path we can overcome from our miseries because it does help in maintain the balance of the mental states of the mind in all kinds of the worldly problem.

The Buddha is known as the spiritual and ethical master of the world. Buddha has spread his *Dhamma* among the all *Sattava* (sentient beings). The three parts of the *Dhamma* (teachings of the Buddha) are *Sĩla* (morality), *Samādhi* (concentration) and *Paññā Bhāvanā* (wisdom). The

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Sīla belongs to the ethical teachings and base for the *Samādhi* and *Vipassana Bhāvanā.* The spiritual teachings consist the practice of the *Samādhi* and *Vipassana Bhāvanā.* The Fourth Noble truth is *Dukkha Nirodha Gāminīpatipadā*, which is divided into three *Sopāna* (stages) as *Paññā*, *Sīla* and *Samādhi*. Buddha said that '*Tumhehi kiccaṁ ātappaṁ akkhātāro tathāgatā*'[1] means each one should have to do efforts for their liberation, I will just show you path. He has given the *Āriya Aṭṭaṅgagiko Maggo* (Eight-fold path) to the beings for liberation from their all bondages and sufferings. The Eight-fold path comes under the Four Noble Truth.

The Eight-fold are *Sammā diṭṭhi, Sammā saṅkappo, Sammā vācā, Sammā kammanto, Sammā Ājīvo, Sammā vayāmo, Sammā sati and Sammā samādhi*. The Sīla is the practicing of the morality in daily life. The *Vinaya Pitaka* explained the monastic rules for *Bhikkhus* (monks) and *Bhikkhunis* (nuns). The monks and nuns follow the 227 and 311 Sīlas. The Pañca Sīla and Aṭṭha Sīla for Upāsakas and Upāsikas (lay person). The objective of the '*Sīla*' abstain from the all *Akusala kamma* (unwholesome action), which does perform by the *Vācā* (speech) and *Kāyā* (body). The ten unwholesome actions are categorized under body, speech and mind.

These all-unwholesome actions have always performed through the 12 *Akusala Citta*. The *Akusala cittas* are divided into *Lobha*, *Dosa* and *Moha*. The unwholesome actions do through body are *Pānātipāta* (killing), *Ādinnadāna* (stealing) and *Kamesumicchācāra* (sexual misconduct). The Akusala kammas perform by speech are *Musāvādā* (lying), *Pisūnāvācā* (slandering), *Pharusāvacā* (harsh speech) and *Samphāppalāpa* (vain talk). Three bad actions come under the mind actions as *Abhijjā* (covetousness), *Vyāpāda* (hatred) and *Micchā diṭṭhi* (false view). In the teachings of the *Abhidhamma*, Buddha explained the cause of the ten *Akusala kammma* are *Akusala hetu* (unwholesome roots) of the Citta (mind). The three *akusala* roots are *Lobh* (greed), dosa (hatred) and *Moha* (delusion).

In Noble Eight-fold path *Sammā Vācā* is abstain from lying, slandering, harsh speech and vain talks. Its means always refrain from bad action from speech. The *Sammā kammanto* stands for restrain from killing, stealing and sexual misconduct. *Sammā Vāca* and *Sammā Kammanto* are the part of the *Sīla* in Eight-Fold Path. A person observes the five precepts and eight precepts in her/ his daily life, can overcome from the mental and physical suffering.

Sammā Ājivo is the part of the *Sīla* in Eight-Fold Path. It is stand for right livelihood. The Five kinds of trade or business have criticized by the Buddha. The layperson has to forbidden by this trade such as; *Satthavaṇijjā* (trading in arms), *Sattvaṇijjā* (trading of human beings), *Mamsaṇijjā* (trading of flesh), *Majjavaṇijjā* (intoxicanting drinks), and *Visavaṇijjā* (poison). A p on has chosen wrong livelihood and exploiting the other for his comfort so his mind never be stable and calm. These kinds of people are always suffered from mental illness due to greed of money and power. So Right livelihood important part of the life.

The *Samādhi* has explained in *Visuddhimagga* '*Kusala cittassa ekaggata'*. It is mean tranquility of the mind. *Samādhi* can be achieving through contemplation on the object which is known as *Jhāna*. The word *Jhāna* is derived from the *Pāli* root word '*Jhe*' meaning to contemplate and to burn up.[2] Its Sanskrit equivalent is *Dhyāna*. Its function is 'mind is stuck on the object'. A mediator can attain the tranquility of the mind through practicing of the *Samādhi*.

In the *Eightt-fold* Path three parts come under the *Samādhi* as *Sammā Vayāmo, Sammā Sati* and *Sammā Samādhi*. The *Samma Vayāmo* is right efforts. It is divided into four exercises of the mind as; the endeavor to discard evil that has already arisen, the endeavor to prevent the arising of the

[1] Dhammapada, p.65

[2] Hand book of the Abhidhamma, p.124

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unrisen evil, the endeavor to develop unrisen good and cultivate to the good has already arisen.

Sammā Sati is the right mindfulness. It is four-fold. These are fourfold as *Kāyānupassanā* (mindfulness regard to the body), *Vedanānupassana* (mindfulness on feeling), *Cittānupassanā* (mindfulness regard thought) and *Dhammānupassanā* (mindfulness regard to mind objects). *Sati* means mindfulness regard to the present work. Each action does perform with mindfulness. A person has to knowledge about unwholesome and wholesome action. If it is applied in daily life no one can suffer from psychological problem like sickness of the mind, depression and so on. Paññā consists two parts of the Eight-fold path are *Sammā diṭṭhi* and *Sammā Saṁkappo*. The Pāli word Paññā is defined as knowing the three characteristics of the *Dhamma* 'Anicca (impermanence), *Dukkha* (suffering) and *Anatta* (no-self). Paññā is equivalent the *Sanskrit* word *Prajnā*. Through practice of the *Vipassanā* Bhāvnā achive the *Paññā*.

The *Sammā Diṭṭhi* defines as right understanding. Right understanding means knowing of the Four Noble Truth, Dependent-Origination, and Eight-Fold Path and so on. A mediator with the help of *Vipassanā* knows the real nature of the things or *Paramattha sacca* (Ultimate reality) of the objects. *Sammā Saṁkappo* is right thoughts. It means eliminating evil thought and developing right thought. Everyone should do eliminating their evil thought regarding beings and spread the loving-kindness towards the all-sentient beings.

Conclusion

The teachings of the Buddha always teach us art of living with *Bhāvnā* of the *Mettā* (loving-kindness), *Karuṇā* (compassion), *Muditā* (joy) and *Upekkhā* (equanimity of mind). These sublime states only achieve through the follow of the Eight-Fold Path, practice of the *Sīla*, *Samādhi* and *Paññā*. It is mentioned in *Dhammapada* "The best of paths is the Eightfold Path. The best of truths are the four sayings. Non-attachment is the best of states. The best of biped is the Seeing One"[3]

'*Sabbapāpassa akaraṇaṁ, kusalassa upasampadā.*

sacittapariyodapanaṁ, etaṁ Buddhāna sāsanaṁ.'[4]

Sabbapāpassa akaraṇaṁ: -Always stay away from unwholesome deeds means practicing of the *Sīla*,

Kupasampadā: -Do good deed means practicing of the Samādhi

Sacittapariyodapanaṁ: -Purify the Citta (consciousness) stands for practice of the Vipassanā Bhāvanā,

Etaṁ Buddhāna sāsanaṁ: - It is the teachings of the all Buddha.

(SĀDHU, SĀDHU, SĀDHU)

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[3] Buddha and his teachings, p.49
[4] Dhammapada, p.46