

CHAPTER (V)

5.1. Matter that cannot be in Group

There are 5 types of matter that are not included in material groups. They are space (ākāsa) and the four characteristics (lakṣhaṇa) of matter.

The space (ākāsa) matter is a mere division of the two material groups.

Internal and External Matter-Groups

The material groups make up 21 units, two groups of utuja, pure octad and sound-decad are both internal and external. The other 19 groups are only internal.

5.2 (Rūpa-pavattikkama)

Arising of Material Phenomena in Individuals

To know how matters arise, it must be explained according to the plane where matter arises, the time when matter arises and ceases, and the beings within whom matter is known.

Plane

There are three planes where matter arises. They are the 11 kāma planes, the 15 rūpa planes and the plane of asaññāsatta.

Time

There are two periods when matter arises. They are the time of rebirth (patisandhi) mind and the time of life-continuity.

Beings

There are 4 beings dealing with the way they are born:

1. Aṇḍaja
2. Jaḷābuja
3. Saṃsedaja
4. Opapātika

1 and 2 are mostly mentioned as “gabbha seyyaka” meaning those who lie in a womb.

Beings and Planes

There are 31 planes where beings are born. Out of these, in some planes, only one type of beings is found, and in others, all 4 types of beings are found.

In the 27 planes (the niraya, the 6 worlds of deity, the 20 Brahma worlds), only one type of beings-opapātika- is found, but not the other types of beings.

In the other 4 planes, all 4 types of beings can be found. However, the deities whose abode is on the soil are sometimes born in a womb. Some of the ghosts who are suffering and the human beings who were born in the beginning of kappa are only opapātikas.

The Arising of Matters in Kāma planes.

The 3 kamma-born material groups, the body decad, the basis-decad and the bhāva decad, arise together at the moment of the arising of rebirth (paṭisandhi) mind within those who are born in a womb. The other material groups continue to arise on the occasion of life-continuity.

However, within those who are born in moisture and those born by making their appearance, there arise the 7 kamma-born

material groups viz. eye, ear, nose, tongue, body, bhāva and the heart-based decad, altogether, at the moment the rebirth (paṭisandhi) mind arises. The other material groups continue to arise on the occasion of life-continuity.

The first and the Last Moments of Matters

1. The matters born out of kamma start from the moment of arising of the rebirth (paṭisandhi) mind.
2. The matters born out of mind start from the moment of arising of the first bhavaṅga just after the rebirth mind.
3. The matters born out of heat start from the static moment of the rebirth mind.
4. The matters born out of nutriment start from the moment of permeation (diffusion) of the nutritive essence.

All types of matter are continuously arising like the current of a river and the flame of a lamp starting from the time they first arise.

Then,

1. The matters born out of kamma cease to continue arising from the static moment of the mind before the death (cuti) mind.

The matters born of kamma that have already arisen cease simultaneously with the death mind.

2. The matters born out of mind cease after the 48 moments when the death mind ceases.
3. The matters born out of nutriment cease after death.
4. The matters born out of heat keep arising without ceasing.

Rebirth mind and death mind

After that death consciousness has ceased, a rebirth consciousness of the appropriate kind arises and is established in the subsequent existence. It is called rebirth mind.

To one who is on the verge of death, either at the end of a cognitive process or at the dissolution of the life-continuum, the death consciousness, the consummation of the present life, arises and ceases in the way of death.

Arising of Matters in Rūpa plane

In rūpa plane, the kamma-born material groups i.e. eye, ear, basis, decads and life-nonad, arise together at the moment of rebirth

(paṭisandhi) mind. The material groups born out of mind and heat, arise on the occasion of life-continuity.

In the rūpa planes, the material groups, viz. nose, tongue, body and bhāva decay and never arise again.

Arising of Matters in the Plane of Asaññāsattā

In the Plane of Asaññāsattā, only the life-nonad arises at the moment of rebirth (paṭisandhi) mind. However, on the occasion of life-continuity, the two material groups born out of heat, the pure octad and the un-decad of lightness, etc. arise.

Therefore:

1. In the kāma-plane 28 matters and 21 material groups arise
2. In the rūpa-plane arise 23 matters except three-nose, tongue and body-matters, and the 14 material groups except the 7 material groups, namely nose, tongue, body, the 2 bhāva decads and the 2 material groups of nutriment.
3. In the plane of asaññāsatta arise 17 matters consisting of the 8 inseparable (avinibhoga) matters, the life, the lightness, the softness, the adaptability, the 4 material characteristics, and the 3 material groups, namely the life nonad and the two material

groups born out of heat.

Matters at the moment of Rebirth

At the moment of rebirth, 8 types of matters do not arise. They are: sound, the 5 vikāra matters, decay and impermanence. The other 20 types of matter arise.

5.3. Samuccaya Saṅgaha (Compendium of Category)

Akusala saṅgaha

In this Saṅgaha, the 14 Akusala Cetasikas are classified into 9 categories. There are 14 Akusala cetasikas viz. Moha, ahirika, anottappa, uddhacca, Lobha, ditthi, māna, dosa, issā, macchariys, kukkuccha, thina, middha, vicikicchā.

The 14 akusala cetasikas are classified into the 9 Categories. They are:

1. Āsava -flux,
2. Ogha -flood,
3. Yoga -bond,
4. Gantha -knot,

5. Upādāna -clinging,
6. Nīvaraṇa -hindrance,
7. Anusaya -latency,
8. Saṃyojana -fetter,
9. Kilesā -defilements.

Āsava, Ogha, Yoga, Gantha and Upādāna can be put together with having 4 divisions in each. They are Āsava, Ogha, Yoga, Gantha and Upādāna

Āsava

Āsava (flux) is divided into 4¹:

- (1) Kāmāsava - Craving for sensual-pleasure, in a state of flux,
- (2) Bhavāsava - Craving for the life of Rūpa and Arūpa Brahmas, in a state of flux,
- (3) Ditthāsava - Wrong view, in a state of flux,

¹ ADS,p.115.

A Comprehensive Manual of Abhidhamma,p.265.

- (4) Avijjāsava - Ignorance, in a state of flux.

Ogha

Ogha (flood) is divided into 4²:

- (1) Kāmogha
- (2) Bhavogha
- (3) Ditṭhogha
- (4) Avijjogha

Yoga

Yoga (bond) is divided into 4³:

- (1) Kāmayoga
- (2) Bhavayoga
- (3) Ditthiyoga
- (4) Avijjāyoga

² Visudhimagga, p. 192.

³ ADS, p. 116.

Gantha

Gantha⁴ means “knot”. It knots the mental body to physical body. So, it is called Kāya-gantha. That Gantha is divided into 4:

- (1) Abhiññhā Kāyagantha
- (2) Byāpāda Kāyagantha
- (3) Sīlabbata-parāmāsa Kāyagantha
- (4) Idam saccābhinivesa kāyagantha

Upādāna

‘Upādāna’ means “clinging”. It is divided into 4⁵:

- (1) Kāmupādāna⁶
- (2) Ditthyupādāna
- (3) Sīlabbatupādāna
- (4) Attavādupādāna

Nīvaraṇa

‘Nīvaraṇa’ means “hindrance”. It is divided into 6:

- (1) Kāmacchanda
- (2) Byāpāda

⁴ The Essence of Buddha Abhidhamma, p.258.

⁵ Paramatthadīpanī, p.193.

⁶ The Essence of Buddha Abhidhamma, p.259.

- (3) Thina-middha
- (4) Uddhacca-kukkucca
- (5) Vicikicchā
- (6) Avijjā

Anusaya

‘Anusaya’ means⁷ “latency”. It is divided into 7⁸:

- 1. Kāmarāgānusaya
- 2. Bhavarāgānusaya
- 3. Paṭighānusaya
- 4. Mānānusaya
- 5. Diṭṭhānusaya
- 6. Vicikicchānusaya
- 7. Avijjānusaya

Samyojana

‘Samyojana’ means “fetter”. It is divided into 10 in two ways- the way of Suttanta and the way of Abhidhamma.

⁷ A Comprehensive Manual of Abhidhamma, p.268.

⁸ ADS, p.117.

In the way of Suttanta⁹

1. Kāmarāga Saṃyojana
- (2) Rūparāga Saṃyojana
- (3) Arūparāga Saṃyojana
- (4) Paṭigha Saṃyojana
- (5) Māna Saṃyojana
- (6) Diṭṭhi Saṃyojana
- (7) Sīlabbata parāmāsa Saṃyojana
- (8) Vicikicchā Saṃyojana
- (9) Uddhacca Saṃyojana
- (10) Avijjā Saṃyojana

In the way of Abhidhamma¹⁰

- (1) The same as Suttanta - (Kāmarāga Saṃyojana)
- (2) Craving for the life of Brahma in a state of fetter -
(Bhavarāga Saṃyojana)
- (3) The same as Suttanta- (Paṭigha Saṃyojana)
- (4) The same as Suttanta- (Māna Saṃyojana)
- (5) The same as Suttanta- (Diṭṭhi Saṃyojana)

⁹ A Comprehensive Manual of Abhidhamma, p.268.

¹⁰ ADS, p.118.

- (6) The same as Suttanta-(Sīlabbata parāmāsa Saṃyojana)
- (7) The same as Suttanta- (Vicikicchā Saṃyojana)
- (8) Jealously in a state of fetter- (Issā Saṃyojana)
- (9) Stinginess in a state of fetter- (Macchhariya Saṃyojana)
- (10) The same as Suttanta- (Avijjā Saṃyojana)

Kilesa

‘Kilesa’ means mental defilement¹¹. It is divided into ten:

- (1) Craving - (Lobha)
- (2) Hatred - (Dosa)
- (3) Delusion - (Moha)
- (4) Conceit - (Māna)
- (5) Wrong-view - (Ditthi)
- (6) Doubt - (Vicikicchā)
- (7) Sloth - (Thina)
- (8) Restlessness - (Uddhacca)
- (9) Shamelessness-(Ahirika)
- (10) Fearlessness - (Anottappa)

¹¹ The Essence of Buddha Abhidhamma, p.265.

5.4. Missaka saṅgaha (Compendium of mixed Categories):

6 Hetus:

The root conditions are divided into 6:

- (1) Craving - (Lobha)
- (2) Hatred - (Dosa)
- (3) Delusion - (Moha)
- (4) Anti-craving - (Alobha)
- (5) Anti-hatred - (Adosha)
- (6) Anti-delusion - (Amoha)

7 Jhāna factors

‘Jhāna’ means ‘closely observing the object’. It is divided into 7¹².

- (1) Thought (Vitakka)
- (2) Sustained thought (Vicāra)
- (3) Joy (Pīti)
- (4) one-pointedness (Ekaggatā)
- (5) Pleasant feeling - (Somanassa)
- (6) Unpleasant feeling - (Domanassa)
- (7) Neutral feeling - (Upekkhā)

¹² ADS,p.119.

12 Magga-factors

'Magga' means 'path that leads to its destination'. It is divided into

12.

- | | | |
|------|---------------------|--------------------|
| (1) | Right view | - (Sammāditthi) |
| (2) | Right thought | - (Sammāsaṅkappa) |
| (3) | Right speech | - (Sammāvācā) |
| (4) | Right action | - (Sammākammaṇṭa) |
| (5) | Right livelihood | - (Sammāājīva) |
| (6) | Right effort | - (Sammāvāyāma) |
| (7) | Right mindfulness | - (Sammāsati) |
| (8) | Right concentration | - (Sammāsamādhi) |
| (9) | Wrong view | - (Micchāditthi) |
| (10) | Wrong thought | - (Micchāsaṅkappa) |
| (11) | Wrong effort | - (Micchāvāyāma) |
| (12) | Wrong concentration | - Micchāsamādhi |

22 Indriyas

'Indriya' means 'dominating faculty'. There are 22 Indriyas.¹³

- (1) sensitive eye that dominates eye-consciousness in seeing
(Cakkhundriya)

¹³ Abhs,p.120.

- (2) sensitive ear that dominates ear-consciousness in hearing (Sotindriya)
- (3) sensitive nose that dominates nose-consciousness in smelling (Ghānindriya)
- (4) sensitive tongue that dominates tongue-consciousness in tasting (Jivindriya)
- (5) sensitive body that dominates body-consciousness in touching (Kāyindriya)
- (6) femininity that dominates the female form (itthiliṅga), etc. (Itthindriya)
- (7) masculinity that dominates male form (purisaliṅga), etc (Purisindriya)
- (8) material-life that dominates kamma-born matters and mental-life that dominates associated states (Jivitindriya)
- (9) consciousness that dominates associated states in awareness (Manindriya)
- (10) physical happiness that dominates associated states (Sukhindriya)
- (11) physical pain that dominates associated states (Dukkhindriya)
- (12) mental happiness that dominates associated states (Somanassindriya)

- (13) mental pain that dominates associated states
(Domanassindriya)
- (14) neutral feeling that dominates associated states
(Upekkhindriya)
- (15) faith that dominates associated states in believing
(Saddhindriya)
- (16) effort that dominates associated states in encouraging
(Vīriyindriya)
- (17) mindfulness that dominates associated states in
mindfulness (Satindriya)
- (18) concentration that dominates associated states in concen
trating (Samādhindriya)
- (19) knowledge that dominates associated states in realizing
(Paññindriya)
- (20) knowledge of a person who has such an idea: “ I
should realize what I never known”, that dominates
associated states in realizing (Anaññātaññassāmitindriya)
- (21) knowledge that realizes what has been known and
dominates associated states in realizing (Aññindriya)
- (22) knowledge of such a person who has already realized
that dominates associated states in realizing
(Aññātāvindriya)

9 Balas

‘Bala’ means power. It is divided into 9:

- (1) faith that has power (Saddhā)
- (2) effort (Vīriya)
- (3) mindfulness (Sati)
- (4) concentration (ekaggatā) (Samādhi)
- (5) knowledge (amoha) (Paññā)
- (6) shamefulness (Hiri)
- (7) fearfulness (Ottappa)
- (8) shamelessness (Ahirika)
- (9) fearlessness (Anottappa)

4 Adhipatis

Though in SK the word ‘Adhipati’ is used as an adjective, it is used as a quality in Pali.

‘Adhipati’ means ‘dominance’. It is divided into 4:

- (1) chanda that dominates associated states (Chandādhīpati)
- (2) effort that dominates associated states (Vīriyādhīpati)
- (3) citta that dominates associated states (Cittādhīpati)
- (4) wisdom that dominates associated states (Vīmaṃsādhīpati)

4 Āhāras

‘Āhāra’ brings its effect as special condition. It is divided into 4:

- (1) food that brings about the 8-material group (of which eighth is ‘Ojā’) (Kabalīkāra āhāra)
- (2) contact, a mental state that brings about the 3 types of vedanā (Phassa āhāra)
- (3) the mental state, cetanā, that brings about rebirth (paṭisandhi) (Manosañcetanā)
- (4) consciousness that brings about mind (nāma) and matter (rūpa) (Viññānā āhāra)

5.5. Bodhipakkhiya Saṅgaha

(Compendium of Enlightenment-factors)

Satipaṭṭhāna

‘Mindfulness’, founded on 4 objects, is divided into 4¹⁴:

- (1) mindfulness founded on contemplation of body (Kāyānupassanā)
- (2) mindfulness founded on contemplation of feeling

¹⁴ Visuddhimagga, p.289.

(Vedanānupassanā)

- (3) mindfulness founded on contemplation of citta

(Cittānupassanā)

- (4) mindfulness founded on contemplation of dhamma

(Dhammānupassanā)

Sammappadhāna

‘Right effort’ is fourfold according to its 4 functions.

- (1) The effort to remove evil states that have arisen,
- (2) The effort to prevent the arising of unarisen evil states,
- (3) The effort to develop unarisen wholesome states,
- (4) The effort to augment arisen wholesome states.

Iddhipāda

‘The Means of Accomplishment’ is divided into 4¹⁵:

- (1) wish to do is the means of accomplishment
(Chandiddhipāda)
- (2) effort is the means of accomplishment
(Vīriyiddhipāda)
- (3) citta is the means of accomplishment

¹⁵ Atthasālinīatthakathā. p.289.

(Cittiddhipāda)

- (4) investigation is the means of accomplishment

(Vīmaṃsiddhipāda)

Indriya

‘The dominating faculty’ is divided into 5:

- (1) faith that dominates associated states in believing
(Saddhindriya)
- (2) effort that dominates associated states in energy
(Vīriyindriya)
- (3) mindfulness that dominates associated states in mind
(Satīndriya)
- (4) concentration that dominates associated states in
concentrating(Samādhindriya)
- (5) knowledge that dominates associated states in realizing
(Paññindriya)

Bala

The ‘mental power’ is divided into 5:

- (1) faith as mental power (Saddhābala)
- (2) effort that becomes mental power (Vīriyabala)
- (3) mindfulness that becomes mental power (Satibala)
- (4) concentration that becomes mental power (Samādhibala)

- (5) knowledge that becomes mental power (Paññābala)

Bojjhaṅga

The 'Factor of Enlightenment' is divided into 7¹⁶:

- (1) faith that is a factor of enlightenment (Sati sambojjhaṅga)
- (2) investigating of dhamma that is a factor of enlightenment (Dhammavicaya sambojjhaṅga)
- (3) effort that is a factor of enlightenment (Vīriya sambojjhaṅga)
- (4) joy that is a factor of enlightenment (Pīti sambojjhaṅga)
- (5) tranquility that is a factor of enlightenment (Passaddhi sambojjhaṅga)
- (6) concentration that is a factor of enlightenment (Samādhi sambojjhaṅga)
- (7) equanimity that is a factor of enlightenment (Upekkhā sambojjhaṅga)

¹⁶ Atthasālinīatthakathā, p.301.

Maggaṅga

The 'Factor of Path' is divided into 8:

- (1) Right view - (Sammā ditṭhi)
- (2) Right thought - (Sammā saṅkappa)
- (3) Right speech - (Sammā vācā)
- (4) Right action - (Sammā kammanta)
- (5) Right livelihood - (Sammā ājīva)
- (6) Right effort - (Sammā vāyāma)
- (7) Right mindfulness - (Sammā sati)
- (8) Right concentration - (Sammā samādhi)

5.6. Sabba Saṅgaha

Compendium of the whole Vatthu-dhammas

This Saṅgaha is composed of all Paramattha dhammas. Therefore, it is called 'the compendium of the whole'.

Khandhā

'Khandhās' i.e. 'Aggregates' divided into 5¹⁷:

- (1) Matter Aggragate, composed of 28 matter,
(Rūpakkhandhā)

¹⁷ ADS,p.126.

- (2) Feeling Aggregate (Vedanākkhandhā)
- (3) Mental noting Aggregate (Saññākkhandhā)
- (4) Mental formation Aggregate, composed of 50 cetasikas except vedanā and saññā (Saṅkhārakkhandhā)
- (5) Consciousness Aggregate (Viññāṇakkhandhā)

Āyatana

“The Sense-base” divided into 12 as sense organs and their objects. They are as follows:

- (1) Cakkhāyatana
- (2) Sotāyatana
- (3) Ghāṇāyatana
- (4) Jivhāyatana
- (5) Kāyāyatana
- (6) Manāyatana
- (7) Rūpāyatana
- (8) Saddāyatana
- (9) Gandhāyatana
- (10) Rasāyatana
- (11) Photthabbāyatana
- (12) Dhammāyatana

Dhātu

‘Dhātu’ means an Element’. It literally means ‘that it bears own intrinsic nature’. It must not be identified as “jīva”. ‘Dhātu’ is divided into 18:

- (1) eye-element - (Cakkhu dhātu)
- (2) ear-element - (Sota dhātu)
- (3) nose-element - (Ghāna dhātu)
- (4) tongue-element - (Jivhā dhātu)
- (5) body-element - (Kāya dhātu)
- (6) Visible form-element - (Rūpa dhātu)
- (7) sound-element - (Sadda dhātu)
- (8) smell-element - (Gandha dhātu)
- (9) taste-element - (Rasa dhātu)
- (10) tangible-element - (Phoṭṭhabba dhātu)
- (11) eye-consciousness-element - (Cakkhaviññāṇa dhātu)
- (12) ear-consciousness-element - (Sotaviññāṇa dhātu)
- (13) Nose-consciousness-element - (Ghānaviññāṇa dhātu)
- (14) Tongue-consciousness-element - (Jivhāviññāṇa dhātu)
- (15) Body-consciousness-element - (Kāyaviññāṇa dhātu)
- (16) mind-element - (Mano dhātu)
- (17) dhamma-element - (Dhamma dhātu)
- (18) mind-consciousness-element - (Manoviññāṇa dhātu)

Ariyasacca

'Ariyasacca' means Noble Truth'. It is divided into 4¹⁸:

- (1) Dukkha Ariyasacca
- (2) Dukkhasamudaya Ariyasacca
- (3) Dukkhanirodha Ariyasacca
- (4) Dukkhanirodhagāminīpaṭipadā Ariyasacca

5.7. Paccaya saṅgaha(Compendium of Causality)

Causality

Regarding causality, there are two things: Paccaya=cause, Paccayuppanna= effect. Paccaya is comprised of the three states: Saṅkhata¹⁹ = conditioned state, Asaṅkhata = unconditioned state and Paññatti = concept. Paccayuppanna, however, deals with only conditioned state.

Two Ways of causality:

There are two ways to explain the causality: the way of Paṭicca samuppāda²⁰, and the way of paṭṭhāna. 'Paṭicca samuppāda' means Dependent Origination, 'Paṭṭhāna' means various conditions and conditional relations.

¹⁸ paramatthadīpanī, p.189. Dukkhanisetha dukkhan ariyasaccan.

¹⁹ ADS,p.130.

²⁰ The Essence of Buddha Abhidhamma,p.295.

Paṭicca samuppāda explains two states (paccaya, and pacca yuppanna) related to each other, just as hetu and phala. However, Paṭṭhāna, explains, not only the two states related to each other but, the specific efficacy of conditions (paccayasatī).

The Way of Paṭicca samuppāda²¹:

- (I) Ignorance conditioned by creative kamma.
- (II) Creative kamma conditioned by rebirth consciousness.
- (III) Consciousness conditioned by mind-matter.
- (IV) Mind-matter conditioned by six-base.
- (V) Six-base conditioned by mental contact.
- (VI) Mental contact conditioned by mental feeling.
- (VII) Mental feeling conditioned by craving.
- (VIII) Craving conditioned by clinging.
- (IX) Clinging conditioned by life-existence.
- (XI) Life-existence conditioned by birth.
- (XII) Birth conditioned by aging and death, and (more over) grief, lamentation, pain, unhappiness and despair arise. Only in this way, there occurs dukkha.

²¹ A Comprehensive Manual of Abhidhamma, p.294.

2 Roots

There are 2 roots in Paṭicca samuppāda²²: they are avijjā and taṇhā. By destruction of these two roots, the round (vatta) becomes ceased.

Bhavadakka (the cycle of Life)

The Wheel of Life is based on the two roots, avijjā, and tanhā, it moves in three planes starting with avijjā ending in jarā-maraṇa. When the jarā-maraṇa overwhelmed beings, āsavas (flux) overwhelmed into beings. These āsavas cause to arise avijjā that leads to saṅkhāra. Then the wheel of life moves on. It was very long and its beginning is unknown. The wheel of life is Paṭicca samuppāda.

Division of Nāma and Rūpa²³

The corporeal group (rūpakkhandhā) consisting of 28 kinds of rūpa is called rūpa (matter)

The four mental groups (nāmakkhandaḥ) consisting of all cittas and all cetasikas, and Nibbāna are the five kinds of the immaterial called nāma. It is significant that Nibbāna is classed under nāma, this may imply that Nibbāna is a mental state or an immaterial state observed by lokuttara-cittas.

²² ADS,p.134.

²³ ADS,p.142.

Paññatti²⁴ (Conception)

Apart from nāma and rūpa, there is paññatti (conception). Paññatti is twofold:-

(1) Attha-paññatti = it is the name of something that makes the form, shape, mass, appearance, etc., of the thing be known in communication.

The things, we refer to may be a man, a dog, a house or a mountain, are not ultimate realities. The form, shape, mass, appearance, etc., of the thing are not real. They are just the ideas or concepts which appear in the mind. Furthermore, the name is not a reality since various names can be chosen to refer to a particular thing.

(2) Sadda-paññatti= Since 'sadda' signifies 'sound' 'sadda-paññatti' refers to spoken words in various languages. When we mention the names of various things in communication, the things become known to others.

So by attha-paññatti something is made known by giving it an appropriate name, and by sadda-paññatti, that something is known to others by speaking it out.

For illustration, the spoken word 'man', let others know that we refer to the form, shape, mass and appearance of a man. So it is a 'sadda-paññatti'. Now the form, shape, mass and appearance of the

²⁴ A Manual of Abhidhamma, p.380.

man which are made known by the word ‘man’ should be regarded as “attha-paññatti”.

5.8. KAMMATṬHĀNA SAṄGAHA

Meditation Subject

Bhāvanā

‘Bhāvanā’²⁵ means development. It is divided into two: Samatha bhāvanā and Vipassanā bhāvanā.

1. Samatha bhāvanā- a technique of mental development that leads to mental tranquility,
2. Vipassanā bhāvanā — a technique of mental development that leads to special contemplation and detachment from conditioned things.

To attain these two mental developments, one must work with meditation objects, that meditation object is termed kammatṭhāna in Pāli.

²⁵ The Essence of Buddha Abhidhamma, p.356.

Kammaṭṭhāna

‘Kammaṭṭhāna’²⁶ means object of meditation with which a meditation practice runs. It is divided into two viz: Samatha kammaṭṭhāna- object of meditation for Samatha and Vipassanā kammaṭṭhāna- object of meditation for Vipassanā

Objects for Samatha

The objects of meditation for Samatha are mentioned in 7 categories:

1. kasina device as object of meditation (Kasina)
2. foulness as object of meditation (Asubha)
3. recollection as object of meditation (Anussati)
4. limitless beings as object of meditation (Appamaññā)
5. a special mental notion as object of meditation (Saññā)
6. analysis of elements as object of meditation (Vavatthāna)
7. objects for Arūpa jhāna as object of meditation. (Āruppa)

The object of meditation, Kasina is enumerated as 10²⁷:

1. Earth as a kasina (Pathavī kasina)
2. Water as a kasina (Āpo kasina)
3. Fire as a kasina (Tejo kasina)
4. Air as a kasina (Vāyo kasina)
5. Blue colour as a kasina (Nīla kasina)

²⁶ The Essence of Buddha Abhidhamma, p.357.

²⁷ Abhs, p.147.

6. Yellow colour as a kasina (Pīta kasiana)
7. Red colour as a kasina (Lohita kasina)
8. White colour as kasina (Odāta kasina)
9. Space as a kasina (Ākāsa kasina)
10. Light as a kasina (Āloka kasina)

Anussati

‘Anussati’ means recollection. It is enumerated as 10²⁸:

1. recollection of the qualities of the Buddha (Buddhānussati)
2. recollection of the qualities of the Dhamma (Dhammānussati)
3. recollection of the qualities of the Saṃgha (Saṃghānussati)
4. recollection of morality (Sīlānussati)
5. recollection of generosity (Cāgānussati)
6. recollection of the virtues of deities (Devatānussati)
7. recollection of peaceful state of Nibbāna (Upasamānussati)
8. recollection of the nature of death (Maranānussati)
9. mindfulness of the body (Kāyagatāsati)
10. mindfulness of breathing-in-and breathing-out (Ānāpānassati)

Appamaññā

‘Appamaññā’ means limitless objects. It is enumerated as 4:

- (1) loving-kindness to all limitless beings (Mettā)

²⁸ A Comprehensive Manual of Abhidhamma, p.333.

- (2) compassion to all limitless suffering beings(Karuṇā)
- (3) appreciative joy to all limitless blissful beings (Muditā)
- (4) equanimity to all limitless beings (Upekkhā)

Saññā

‘Saññā’ means perception; it is a perception of repulsiveness of conditions in food (Āhāre paṭikūla saññā)

Vavatthāna

‘Vavatthāna’ means analysis; it is an analysis of four elements in the body as Earth element, Water element, Fire element, and Air element.

Āruppa

The objects of Arūpa jhāna are called Āruppa. There are 4 objects of Arūpa jhāna. First arūpa citta is infinite space. Second arūpa citta is infinite viññāṇa. Third arūpa citta is nothingness. Fourth arūpa citta is third viññāṇa²⁹.

²⁹ ADS,p,149.

objects of Meditation and Temperaments

6 types of Temperament:

There are 6 types of temperament (cariya) through which a practitioner should choose his object of meditation.

- (1) Rāga cariya
- (2) Dosa cariya
- (3) Moha cariya
- (4) Saddhā cariya
- (5) Buddhi cariya
- (6) Vitakka cariya

Regarding temperaments, there may be 6 types of person with individual temperament. According to the person, those 40 objects of meditation should be classified as follow:

(1) For a person who has Lustful temperament, the 11 objects of meditation are more suitable: the 10 Impurities (Asubha), the Mindfulness of the body (Kāyagatāsati)³⁰.

(2) For a person who has Hateful temperament, the 8 objects of meditation are more suitable: the 4 Illimitables (Appamaññā), and the 4 kasinas regarding colour.

(3) For a person who has Ignorant temperament, or thoughtful temperament, one object of meditation, Ānāpānassati, is more suitable.

³⁰ ADS, p.149.

(4) For a person who has Faithful temperament, the 6 objects of meditation are more suitable: Reflection on the Buddha, Dhamma, Saṅgha, Sīla, Cāga and Deities.

(5) For a person who has Intellectual temperament, the 4 objects of meditation are more suitable: Recollection on Death, and Peace, the perception of Repulsiveness in food, and Analysis of 4 Elements.

(6) Remaining objects of meditation, 14 in number, as 10 Kasinas and 4 Ārūpa, are suitable for all.

Especially, in making the Kasina device, one is more suitable for a person with ignorant temperament and one for a thoughtful person.

The 3 Stages of Mental Culture

There are 3 stages of mental culture. They are:

1. the preliminary (Parikamma bhāvanā)
2. the Access (Upacāra bhāvanā)
3. the Absorption (Appanā bhāvanā)

Nimitta and Bhāvanā³¹

The Preliminary mental culture (Parikamma Bhāvanā) works

³¹ ADS, p.52.

with the preliminary sign (Parikamma Nimitta) and the Abstract sign (Uggaha). When the Abstract sign appears, a practitioner establishes the Preliminary concentration (Parikamma-samādhī).

By means of the Preliminary concentration, there appears the (Upacāra) Resembled sign. Due to the appearance of the Resembled sign, the concentration becomes free from obstacles (Nīvaraṇa) and it approaches to the Jhāna stage.

Vipassanā

‘Vipassanā’ is Insight knowledge. It is so called because it sees conditioned things in special ways, such as impermanence, suffering and i.e. Anatta.

Regarding Vipassanā, the 6 Categories should be noted:

- (1) The 7 Purifications (Visuddhi),
- (2) The 10 types of insight knowledge (Vipassanā ñāṇa),
- (3) The 3 Universal Characteristics (Lakkhaṇa),
- (4) The 3 Contemplations (Anupassanā),
- (5) The 3 Entries to the Emancipation (Vimokkha-mukha),
- (6) The 3 Emancipations (Vimokkha).



Analysis of Individuals

1. Sotāpanna-Stream-enterer³²:

Having developed the Path of Stream-entry, one removes wrong view (ditṭhi), and doubt (vicikicchā). He becomes a Sotāpanna (Stream-enterer). He has escaped from rebirth in woeful state and will be born in this world for at most seven times.

2. Sakadāgāmī-Once-returner:

Having developed the Path of Once-returning, one reduces craving, hatred, and delusion. He becomes a sakadāgāmī (Once-returner) and has a chance to return to this world for only one more time.

3. Anāgāmī-Non-returner:

Having developed the Path of Non-returning, one totally removes sensual lust and ill-will. He becomes Anāgāmī (Non-returner) without returning to this sensual world.

4. Arahā-Arahant:

Having developed the Path of Arahantship, he eradicates all remaining defilements and becomes Arahant. All the āsavas Within

³² ADS,p.99.

A Comprehensive Manual of Abhidhamma,p.359.

him have ceased and he has become a person who is worthy of the excellent offerings in the world.