

Characteristic, Function, Manifestation & Proximate Cause

(lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna)

Four defining devices

To elucidate the nature of any ultimate reality, the Pāli commentators propose four defining devices by means of which it can be delimited. These four devices are:

- (1) its characteristic (*lakkhaṇa*), i.e. the salient quality of the phenomenon; (C)
- (2) its function (*rasa*), its performance of a concrete task (*kiicca-rasa*) or achievement of a goal (*sampatti-rasa*);(F)
- (3) its manifestation (*paccupaṭṭhāna*), the way it presents itself within experience, mode of manifestation (*upaṭṭhānākāra-paccupaṭṭhāna*) or mode of effect (*phala-paccupaṭṭhāna*); (M)
- (4) its proximate cause (*padaṭṭhāna*), the principal condition upon which it depends. (P)

If you want to define each of materiality according to characteristic, etc., you must first analyse the kalāpa which you want to define, for example, eye tenfold kalāpa (eye-decad-kalāpa), and then you must define the materiality which you want to do so, for example, earth-element. In the eye-door, there are fifty-four types of materiality you should define them one by one. In the same way you must try other doors, forty-two parts, etc., as mentioned in previous teachings. Now we would like to translate (explain) them one by one briefly, and you should learn them by heart either in English or in Pāli.

The materiality aggregate (28 kinds of materiality)		<i>rūpa-kkhandō</i> (<i>aṭṭhavīsati-rūpa</i>)
(1)	The earth-element (It has the <u>characteristic</u> of) hardness. (Its <u>function</u> is) to act as a foundation for the other coexisting primary elements and derived materialities in its own kalāpa. (It is <u>manifested</u>) as receiving coexisting materialities in its own kalāpa. (Its <u>proximate course</u> is) the other three great primary elements in its own kalāpa. (water, fire and air)	<i>pathavī-dhātu</i> <i>kakkhaḷatta-lakkhaṇā,</i> <i>paṭiṭṭhāna-rasā,</i> <i>sampaṭicchana-paccupaṭṭhānā,</i> <i>avasesa-dhātuttaya-padaṭṭhānā.</i> (<i>DhsA.368, Vs.1.362, Vs.2.73</i>) ¹
(2)	The water-element (C) flowing or trickling or oozing. (F) to intensify the coexisting materialities in its own kalāpa. (M) as the holding together or cohesion of material phenomena in its own kalāpa. (P) the other three great primary elements (great essentials) in its own kalāpa. (earth, fire and air)	<i>āpo-dhātu</i> <i>paggharaṇa-lakkhaṇā,</i> <i>brūhana-rasā,</i> <i>saṅgaha-paccupaṭṭhānā,</i> <i>avasesa-dhātuttaya-padaṭṭhānā.</i> (<i>DhsA.368, Vs.1.362, Vs.2.73</i>)
(3)	The fire-element (C) heat (or coldness). (F) to mature or ripen other material phenomena in its own kalāpa. (M) as a continuous supply of softness. (P) the other three great primary elements in its own kalāpa. (earth, water and air)	<i>tejo-dhātu</i> <i>uṇhatta-lakkhaṇā,</i> <i>paripācana-rasā,</i> <i>maddavānuppādāna-paccupaṭṭhānā,</i> <i>avasesa-dhātuttaya-padaṭṭhānā.</i> (<i>DhsA.368, Vs.1.362, Vs.2.73</i>)

¹ *DhsA.368*: Dhammasaṅgaṇī commentary (aṭṭhasālinī), Burmese edition (Sixth Saṅgha Council). Page 368.
Vs.1.362: Visuddhimagga, Burmese edition (Sixth Saṅgha Council). Volume 1. Page 362.

<p>(4)</p>	<p>The air-element (The wind-element) (C) distending or supporting the coexisting material phenomena in its own kalāpa. (F) to cause motion in the other material phenomena. (pushing) (M) as conveying to other places. (P) the other three great primary elements in its own kalāpa. (earth, water and fire)</p>	<p>vāyo-dhātu <i>vitthambhana-lakkhaṇā,</i> <i>samudīraṇa-rasā,</i> <i>abhinihāra-paccupaṭṭhānā,</i> <i>avasesa-dhātuttaya-padaṭṭhānā.</i> (DhsA.368, Vs.1.362, Vs.2.73)</p>
<p>(5)</p>	<p>The eye-transparent-element (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of visible data/object; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to see. (F) to pick up the cognitive-process to a visible data as object, or to fetch the cognitive-process to a visible object, that is, to pull the mind to a visible object. (M) as the footing or foundation or base of eye-consciousness and mental factors (mental formations) associated with it. (P) the primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to see.</p>	<p>cakkhu <i>rūpā-bhigātā-raha-bhūta-ppasāda-lakkhaṇāṃ,</i> <i>daṭṭhu-kāmatānidāna-kamma-samuṭṭhāna-</i> <i>bhūtappasāda-lakkhaṇāṃ vā,</i> <i>rūpesu āviñchana-rasaṃ,</i> <i>cakkhu-viññāṇassa ādhāra-bhāva-paccupaṭṭhānaṃ,</i> <i>daṭṭhu-kāmatā-nidāna-kammaja-bhūta-</i> <i>padaṭṭhānaṃ. (DhsA.349, Vs.2.74)</i></p>
<p>(6)</p>	<p>The ear-transparent-element (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of sounds; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to hear. (F) to pick up the cognitive-process to the sounds as object, or to fetch the cognitive-process to the sounds, that is, to pull the mind to the sounds. (M) as the footing or foundation or base of ear-consciousness and mental factors associated with it. (P) the primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to hear.</p>	<p>sotaṃ <i>saddā-bhigātāraha-bhūtappasāda-lakkhaṇāṃ,</i> <i>sotukāmatā-nidāna-kamma-samuṭṭhāna-</i> <i>bhūtappasāda-lakkhaṇāṃ vā,</i> <i>saddesu āviñchana-rasaṃ,</i> <i>sota-viññāṇassa ādhāra-bhāva-paccupaṭṭhānaṃ,</i> <i>sotu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānaṃ</i> (DhsA.349, Vs.2.74)</p>
<p>(7)</p>	<p>The nose-transparent-element (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of odours; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to smell. (F) to pick up the cognitive-process to odours as object, or to fetch the cognitive-process to the odours, that is, to pull the mind to the odours. (M) as the footing or foundation or base of nose-consciousness and mental factors associated with it. (P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to smell.</p>	<p>ghānaṃ <i>gandhā-bhigātāraha-bhūtappasāda-lakkhaṇāṃ,</i> <i>ghāyitu-kāmatānidāna-kammamuṭṭhāna-</i> <i>bhūtappasāda-lakkhaṇāṃ vā,</i> <i>gandhesu āviñchana-rasaṃ,</i> <i>ghāna-viññāṇassa ādhāra-bhāva-paccupaṭṭhānaṃ,</i> <i>ghāyitu-kāmatā-nidāna-kammaja-bhūta-</i> <i>padaṭṭhānaṃ. (DhsA.349, Vs.2.74)</i></p>

(8)	<p>The tongue-transparent-element</p> <p>(C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of flavours; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to taste.</p> <p>(F) to pick up the cognitive-process to flavours as object, or to fetch the cognitive-process to the flavours, that is, to pull the mind to the flavours.</p> <p>(M) as the footing or foundation or base of tongue-consciousness and mental factors associated with it.</p> <p>(P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to taste.</p>	<p>jivhā <i>rasā-bhighātā-raha-bhūtappasāda-lakkhaṇā,</i></p> <p><i>sāyitu-kāmatā-nidāna-kamma-samuṭṭhāna-</i> <i>bhūtappasāda-lakkhaṇā vā,</i></p> <p><i>rasesu āviñchana-rasā,</i></p> <p><i>jivhā-viññāṇassa ādhāra-bhāva-paccupaṭṭhānā,</i></p> <p><i>sāyitu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānā.</i> <i>(DhsA.349, Vs.2.74)</i></p>
(9)	<p>The body-transparent-element</p> <p>(C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of tangible data; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to touch.</p> <p>(F) to pick up the cognitive-process to tangible object, or to fetch the cognitive-process to the tangible object, that is, to pull the mind to the tangible object.</p> <p>(M) as the footing or foundation or base of body-consciousness and mental factors associated with it.</p> <p>(P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to touch.</p>	<p>kāyo <i>phoṭṭhabbā-bhighātāraha-bhūtappasāda-lakkhaṇo,</i></p> <p><i>phusitu-kāmatānidāna-kamma-samuṭṭhāna-</i> <i>bhūtappasāda-lakkhaṇo vā,</i></p> <p><i>phoṭṭhabbesu āviñchana-raso,</i></p> <p><i>kāya-viññāṇassa ādhāra-bhāva-paccupaṭṭhāno,</i></p> <p><i>phusitu-kāmatā-nidāna-kammaja-bhūta-</i> <i>padaṭṭhāno. (DhsA.349, Vs.2.74)</i></p>
(10)	<p>Colour (visible data/object)</p> <p>(C) impinging on the eye-transparent-element.</p> <p>(F) to be the object of eye-consciousness and mental factors (mental formations) associated with it.</p> <p>(M) as the resort of that too.</p> <p>(P) the four great primary elements in its own kalāpa.</p>	<p>rūpaṃ <i>cakkhu-pañhanana-lakkhaṇaṃ,</i> <i>cakkhu-viññāṇassa visaya-bhāva-rasaṃ,</i></p> <p><i>tasseva gocara-paccupaṭṭhānaṃ,</i> <i>catu-mahābhūta-padaṭṭhānaṃ. (DhsA.355, Vs.2.76)</i></p>
(11)	<p>Sound</p> <p>(C) impinging on the ear-transparent-element.</p> <p>(F) to be the object (objective field) of ear-consciousness and mental factors associated with it.</p> <p>(M) as the resort of that too.</p> <p>(P) the four great primary elements in its own kalāpa.</p>	<p>saddo <i>sota-pañhanana-lakkhaṇo,</i> <i>sota-viññāṇassa visayabhāva-raso,</i></p> <p><i>tasseva gocara-paccupaṭṭhāno,</i> <i>catu-mahābhūta-padaṭṭhāno. (DhsA.356, Vs.2.77)</i></p>
(12)	<p>Odour</p> <p>(C) impinging on the nose-transparent-element.</p> <p>(F) to be the object of nose-consciousness and mental factors associated with it.</p> <p>(M) as the resort of that too.</p> <p>(P) the four great primary elements in its own kalāpa.</p>	<p>gandho <i>ghāna-pañhanana-lakkhaṇo,</i> <i>ghāna-viññāṇassa visayabhāva-raso,</i></p> <p><i>tasseva gocara-paccupaṭṭhāno,</i> <i>catu-mahābhūta-padaṭṭhāno. (DhsA.356, Vs.2.77)</i></p>

<p>(13)</p>	<p>Flavour (C) impinging on the tongue-transparent-element. (F) to be the object of tongue-consciousness and mental factors associated with it. (M) as the resort of that too. (P) the four great primary elements in its own kalāpa.</p>	<p>raso <i>jivhā-paṭihanana-lakkhaṇo,</i> <i>jivhā-viññāṇassa visayabhāva-raso,</i> <i>tasseva gocara-paccupaṭṭhāno,</i> <i>catu-mahābhūta-padaṭṭhāno. (DhsA.357, Vs.2.77)</i></p>
<p>(14)</p>	<p>The femininity faculty (Female-sex-materiality) (C) the female sex. (F) to show that ‘this is female’. (M) as the reason for the mark, sign, work, and ways of the female; that is, for the sexual structure of the body, for its feminine feature, for the typical feminine occupation, and for the typical feminine deportment. (P) the four great primary elements in its own kalāpa.</p>	<p>itthindriyaṃ <i>itthi-bhāva-lakkhaṇaṃ,</i> <i>itthi pakāsana-rasaṃ,</i> <i>itthi-liṅga-nimitta-kuttā-kappānaṃ</i> <i>kāraṇa-bhāva-paccupaṭṭhānaṃ,</i> <i>catu-mahābhūta-padaṭṭhānaṃ. (DhsA.358, Vs.2.77)</i></p>
<p>(15)</p>	<p>The masculinity faculty (Male-sex-materiality) (C) the male sex. (F) to show that ‘this is a male’. (M) as the reason for the mark, sign, work, and ways of the male, that is for the sexual structure of the body, for its masculine feature, for the typical masculine occupation, and for the typical masculine deportment. (P) the four great primary elements in its own kalāpa.</p>	<p>purisindriyaṃ <i>purisa-bhāva-lakkhaṇaṃ,</i> <i>purisoti pakāsana-rasaṃ,</i> <i>purisa-liṅga-nimitta-kuttā-kappānaṃ</i> <i>kāraṇa-bhāva-paccupaṭṭhānaṃ,</i> <i>catu-mahābhūta-padaṭṭhānaṃ. (DhsA.358, Vs.2.77)</i></p>
<p>(16)</p>	<p>The life faculty (Life-Materiality) (C) maintaining conascent kinds of materiality (material phenomena) in its own kalāpa at the moment of their presence. (F) to make them occur from arising until passing away. (M) in the establishing of their presence. (P) the four great primary elements (in its own kalāpa) that are to be maintained.</p>	<p>jīvitindriyaṃ <i>sahajāta-rūpā-nupālana-lakkhaṇaṃ,</i> <i>tesaṃ pavattana-rasaṃ,</i> <i>tesaṃ yeva ṭhapana-paccupaṭṭhānaṃ,</i> <i>yāpayitabba-bhūta-padaṭṭhānaṃ.</i> <i>(DhsA.359, Vs.2.77)</i></p>
<p>(17)</p>	<p>Heart-materiality (C) being the material support for the mind-element and the mind-consciousness-element. (F) to uphold them. (to be the base of them.) (M) as the carrying of these elements. (P)* the four great primary elements in its own kalāpa.</p>	<p>hadaya-vatthu <i>mano-dhātu-mano-viññāṇa-dhātūnaṃ nissaya-lakkhaṇaṃ,</i> <i>tāsaññeva dhātūnaṃ ādhāraṇa-rasaṃ,</i> <i>ubbahana-paccupaṭṭhānaṃ. (Vs.2.77)</i> <i>catu-mahābhūta-padaṭṭhānaṃ.</i></p>
<p>(18)</p>	<p>Nutrient-Materiality (Edible food) (C) nutritive-essence, that is, the nutritional substance contained in gross edible food. (F) to sustain the physical body, or to feed kinds of materiality (matter). (M) as the consolidating or as the fortifying of the body. (P) gross edible food, which is the base of nutritive-essence.</p>	<p>kabalīkāro āhāro <i>ojā-lakkhaṇo,</i> <i>rūpāharaṇa-raso,</i> <i>upatthambhana-paccupaṭṭhāno,</i> <i>kabaḷaṃ katvā āharitabba-vatthu-padaṭṭhāno.</i> <i>(DhsA.368, Vs.2.80)</i></p>

* In commentaries, its proximate cause is not mentioned.

(19)	<p>The space-element (Delimiting materiality) (C) delimiting matter (materiality-kalāpas). (F) to display the boundaries of materiality-kalāpa. (M) as the confines (borderline) of materiality-kalāpas; or as untouchedness (untouchables), as the state of gaps and apertures. (P) the materiality-kalāpas delimited.</p>	<p>ākāsa-dhātu (pariccheda-rūpa) <i>rūpa-pariccheda-lakkhaṇā,</i> <i>rūpa-pariyanta-ppakāsana-rasā,</i> <i>rūpa-mariyādā-paccupaṭṭhānā,</i> <i>asamphuṭṭhabhāva-</i> <i>cchidda-vivarabhāva-paccupaṭṭhānā vā,</i> <i>paricchinna-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)</i></p>
(20)	<p>Bodily intimation (C) the mode (conformation) and the alteration (deformation) in the consciousness-originated wind-element or the consciousness-originated four great primary elements in which wind-element is predominant that causes the occurrence of moving forward, etc., this mode and alteration are a condition for the stiffening upholding and moving of the conascent material body. (F) to display intention. (M) as the cause of bodily excitement. (P) the consciousness-originated wind-element.</p>	<p>kāya-viññatti <i>abhikkamādi-pavattaka-cittasamuṭṭhāna-</i> <i>vāyo-dhātuyā sahaja-rūpakāya-thambhana-</i> <i>sandhāraṇa-salanassa paccayo ākāra-vikāro,</i> <i>adhippāya-ppakāsana-rasā,</i> <i>kāya-vipphandana-hetu-bhāva-paccupaṭṭhānā,</i> <i>citta-samuṭṭhāna-vāyo-dhātu-padaṭṭhānā. (Vs.2.78)</i></p>
(21)	<p>Verbal intimation (C) the mode (conformation) and the alteration (deformation) in the consciousness-originated earth-element that causes that occurrence of speech utterance, this mode and alteration are a condition for the knocking together of (vibration in) clung-to matter (or of the vocal apparatus). (F) to display intention. (M) as the cause of the voice in speech (or of verbal expression). (P) the consciousness-originated earth-element.</p>	<p>vacī-viññatti <i>vacī-bheda-pavattaka-citta-samuṭṭhāna-pathavī-</i> <i>dhātuyā upādiṇṇa-ghaṭṭanassa paccayo ākāra-</i> <i>vikāro,</i> <i>adhippāya-ppakāsana-rasā,</i> <i>vacīghosa-hetu-bhāva-paccupaṭṭhānā,</i> <i>citta-samuṭṭhāna-pathavī-dhātu-padaṭṭhānā. (Vs.2.78)</i></p>
(22)	<p>Lightness of materiality (matter) (C) non-sluggishness or non-slowness of real materiality produced by consciousness, temperature or nutritive-essence. (F) to dispel heaviness of those three types of materiality. (M) as light transformability (transferability). (P) those three types of light materiality.</p>	<p>rūpassa lahutā <i>adandhatā-lakkhaṇā,</i> <i>rūpānaṃ garu-bhāva-vinodana-rasā,</i> <i>lahu-parivattitā-paccupaṭṭhānā,</i> <i>lahu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)</i></p>
(23)	<p>Malleability of materiality (C) non-stiffenedness or non-rigidity of real materiality produced by consciousness, temperature or nutritive-essence. (F) to dispel stiffness or rigidity of those three types of materiality. (M) as non-opposition to any kind of action. (P) those three types of malleable materiality.</p>	<p>rūpassa mudutā <i>athaddhatā-lakkhaṇā,</i> <i>rūpānaṃ thaddha-bhāva-vinodana-rasā,</i> <i>sabba-kiriyāsu avirodhitā-paccupaṭṭhānā,</i> <i>mudu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)</i></p>
(24)	<p>Wieldiness of materiality (C) wieldiness (of real materiality produced by consciousness, temperature and nutritive-essence) that is favourable to bodily action. (F) to dispel unwieldiness. (M) as non-weakness of materiality. (P) wieldy materiality.</p>	<p>rūpassa kammaññatā <i>sarīra-kiriyānukūla-kammañña-bhāva-lakkhaṇā,</i> <i>akammaññatā-vinodana-rasā,</i> <i>adubbala-bhāva-paccupaṭṭhānā,</i> <i>kammañña-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78.79)</i></p>

(25)	<p>Growth of real materiality (production of materiality)</p> <p>(C) setting up beginning from the first stage of foetus formation until the completed state of all the physical faculties.</p> <p>(F) to make material instances emerge in the first instance or for the first time.</p> <p>(M) as launching; or as the completed state of the real materiality.</p> <p>(P) grown materiality or materiality produced.</p>	<p><i>rūpassa upacayo</i>²</p> <p><i>ācaya-lakkhaṇo,</i></p> <p><i>pubbantato rūpānaṃ ummujiāpana-raso,</i></p> <p><i>niyyātana-paccupaṭṭhāno, paripuṇṇa-bhāva-paccupaṭṭhāno vā,</i></p> <p><i>upacita-rūpa-padaṭṭhāno. (DhsA.363.364, Vs.2.79)</i></p>
(26)	<p>Continuity of real materiality</p> <p>(C) occurrence beginning from completed state of the faculties.</p> <p>(F) to anchor.</p> <p>(M) as non-interruption.</p> <p>(P) materiality that is to be anchored.</p>	<p><i>rūpassa santati</i>³</p> <p><i>pavatti-lakkhaṇā,</i></p> <p><i>anuppabandhana-rasā,</i></p> <p><i>anupaccheda-paccupaṭṭhānā,</i></p> <p><i>anuppabandhaka-rūpa-padaṭṭhānā.</i></p> <p><i>(DhsA.364, Vs.2.79)</i></p>
(27)	<p>Ageing of real materiality</p> <p>(C) the maturing or ageing or ripening of material phenomena (instances).</p> <p>(F) to lead them on towards their termination.</p> <p>(M) as destruction and fall or as loss of newness without loss of being or individual essence, like oldness in paddy.</p> <p>(P) materiality that is maturing, decaying or ripening.</p>	<p><i>rūpassa jaratā</i></p> <p><i>rūpa-paripāka-lakkhaṇā,</i></p> <p><i>upanayana-rasā,</i></p> <p><i>sabhāvānapagamepi nava-bhāvāpagama-paccupaṭṭhānā vihi-purāṇa-bhāvo viya,</i></p> <p><i>paripacca-māna-rūpa-padaṭṭhānā. (DhsA.365, Vs.2.80)</i></p>
(28)	<p>Impermanence of real materiality</p> <p>(C) complete breaking up of material phenomena.</p> <p>(F) to make them subside.</p> <p>(M) as destruction and falling away.</p> <p>(P) materiality that is completely breaking up.</p>	<p><i>rūpassa aniccatā</i></p> <p><i>paribheda-lakkhaṇā,</i></p> <p><i>saṃsīdana-rasā,</i></p> <p><i>khaya-vaya-paccupaṭṭhānā,</i></p> <p><i>paribhijja-māna-rūpa-padaṭṭhānā. (DhsA.365, Vs.2.80)</i></p>

² *rūpassa upacayo, rūpassa santati* : Both are the arising states of real materiality, but at different moment.

³ *rūpassa upacayo, rūpassa santati* : Both are the arising states of real materiality, but at different moment.

The consciousness aggregate	<i>viññāṇa-kkhando</i>
<p>(1) Consciousness (C) the knowing of an object, such as ānāpāna- paṭibhāga-nimitta. (F) to be a “fore-runner” of the mental factors in that it presides over them and is always accompanied by them. (M) as a continuity of processes. (P) mind-and-matter or associated mental formations and materialities which are base or base and object of it, because consciousness cannot arise alone, in the complete absence of mental factors and material phenomena which are base or base and object in five-aggregate-world (<i>pañcavokāra</i>).</p>	<p><i>viññāṇam (cittam)</i> <i>vijānana-lakkhaṇam,</i> <i>pubbaṅgama-rasaṁ,</i> <i>sandahana-paccupaṭṭhānam,</i> <i>nāma-rūpa-padaṭṭhānam. (DhsA.155)</i></p>
<p>(2) Rebirth-linking-consciousness (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny). (F) to link two lives or existences (the processes of existence and processes of next existence). (M) as a continuity of two existences (the processes of existence and processes of next existence). (P) associated mental factors and materiality which are base.</p>	<p><i>paṭisandhi-cittam</i> <i>kamma-kamma-nimitta-gati-nimittānam aññatarā-</i> <i>rammaṇa-vijānana-lakkhaṇam,</i> <i>paṭisandhāna-rasaṁ,</i> <i>sandahana-paccupaṭṭhānam,</i> <i>nāma-rūpa-padaṭṭhānam.</i></p>
<p>(3) Life-continuum-consciousness (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny). (F) non-interruption of flow of consciousness. (M) as a continuity of flow of consciousness. (P) associated mental factors and materiality which are base.</p>	<p><i>bhavaṅga-cittam</i> <i>kamma-kamma-nimitta-gati-nimittānam</i> <i>aññatarā-rammaṇa-vijānana-lakkhaṇam,</i> <i>bhavaṅga-rasaṁ,</i> <i>sandahana-paccupaṭṭhānam,</i> <i>nāma-rūpa-padaṭṭhānam.</i></p>
<p>(4) Adverting-consciousness (The functional mind-element) (C) being the fore-runner of eye-consciousness, etc., and cognizing (knowing) visible data, and so on. (F) to advert. (M) as confrontation of visible data, and so on. (P) the interruption of life-continuum.</p>	<p><i>pañca-dvārā-vajjana</i> <i>(kiriya-mano-dhātu)</i> <i>cakkhu-viññāṇādi-purecara-rūpādi-vijānana-</i> <i>lakkhaṇā,</i> <i>āvajjana-rasā,</i> <i>rūpādi-abhimukha-bhāva-paccupaṭṭhānā,</i> <i>bhavaṅga-viccheda-padaṭṭhānā. (Vs.2.86)</i></p>
<p>(5) eye-consciousness (C) being supported by the eye and cognizing visible data. (F) to have only visible data as its object. (M) as occupation with visible data. (P) the departure of the functional mind-element that has visible data as its object.</p>	<p><i>cakkhu-viññāṇam</i> <i>cakkhu-sannissita-rūpavijānana-lakkhaṇam,</i> <i>rūpa-mattā-rammaṇa-rasaṁ,</i> <i>rūpā-bhimukha-bhāva-paccupaṭṭhānam,</i> <i>rūpārammaṇāya kiriya-mano-dhātuyā apagama-</i> <i>padaṭṭhānam. (DhsA.303, Vs.2.85)</i></p>
<p>(6-9) Ear-, nose-, tongue-, & body-consciousness (C) being supported by the ear, etc., and cognizing sounds, and so on [respectively]. (F) to have only sounds, etc., as their [respective] objects. (M) as occupation with sounds, and so on [respectively]. (P) the departure of the functional mind-element that has sounds, etc. [respectively], as its object.</p>	<p><i>sota-ghāna-jivhā-kāya-viññāṇāni</i> <i>sotādi-sannissita-saddādi-vijānana-lakkhaṇāni,</i> <i>saddādi-mattā-rammaṇa-rasāni,</i> <i>saddādi-abhimukha-bhāva-paccupaṭṭhānāni,</i> <i>saddā-rammaṇādīnam kiriya-mano-dhātūnam</i> <i>apagama-padaṭṭhānāni. (DhsA.303, Vs.2.85)</i></p>

(10)	<p>Receiving-consciousness (The resultant mind-element)</p> <p>(C) cognizing visible data etc. [respectively], immediately next to eye-consciousness, and so on.</p> <p>(F) to receive visible data, and so on.</p> <p>(M) as the state [of receiving] corresponding to that [last-mentioned function].</p> <p>(P) the departure of eye-consciousness, and so on.</p>	<p>sampaticchana (vipākā mano-dhātu) cakkhu-viññāḍīnaṃ anantaraṃ rūpādi-vijānana-lakkhaṇā,</p> <p>rūpādi-sampaticchana-rasā, tathā-bhāva-paccupaṭṭhānā,</p> <p>cakkhu-viññāḍī-apagama-padaṭṭhānā. (DhsA.304, Vs.2.85)</p>
(11)	<p>investigating, etc.,-consciousness [Also as the twofold (associated with bliss and associated with equanimity) resultant mind-consciousness-element without root-cause with the function of investigating, etc.]</p> <p>(C) the cognizing of the six kinds of objects.</p> <p>(F) that of investigating, and so on.</p> <p>(M) as the state [of investigating] corresponding to that [last-mentioned function].</p> <p>(P) the heart-basis.</p>	<p>santīraṇādi (duvidhāpi santīraṇādikiccā ahetukavipākā mano-viññāḍīna-dhātu)</p> <p>saḷā-rammaṇa-vijānana-lakkhaṇā, santīraṇādi-rasā, tathā-bhāva-paccupaṭṭhānā,</p> <p>hadaya-vatthu-padaṭṭhānā. (DhsA.305, Vs.2.85)</p>
(12/15)	<p>(12) Determining-consciousness / (15) Mind-door-adverting-consciousness (The functional mind-consciousness-element accompanied by equanimity without root-cause.)</p> <p>(C) the cognizing of the six kinds of objects.</p> <p>(F) to determine at the five doors and to advert at the mind door.</p> <p>(M) as the state [of determining and adverting] corresponding to those [last-mentioned two functions].</p> <p>(P) the departure either of the resultant mind-consciousness- element without root-cause (in the first case) or of one among the kinds of life-continuum (in the second).</p>	<p>voṭṭhabbana / mano-dvārā-vajjana (upekkhā-sahagatāhetuka-kiriyaṃ mano-viññāḍīna-dhātu)</p> <p>saḷā-rammaṇa-vijānana-lakkhaṇā, kicca-vasena pañca-dvāra-mano-dvāresu voṭṭhabbanā-vajjana-rasā, tathā-bhāva-paccupaṭṭhānā,</p> <p>ahetuka-vipāka-manoviññāḍīna-dhātu-bhavaṅgānaṃ aññatarā-pagama-padaṭṭhānā. (Vs.2.87)</p>
(12)	<p>Determining-consciousness (that has visible data as its object) (The functional mind-consciousness-element accompanied by equanimity without root-cause.)</p> <p>(C) the cognizing visible data.</p> <p>(F) to determine.</p> <p>(M) as the state [of determining] corresponding to that [last-mentioned function].</p> <p>(P) the departure one among the kinds of the resultant mind-consciousness-elements without root-cause.</p>	<p>voṭṭhabbana (rūpā-rammaṇaṃ ārammaṇaṃ katvā) (upekkhā-sahagatāhetuka-kiriyaṃ mano-viññāḍīna-dhātu)</p> <p>rūpā-rammaṇa-vijānana-lakkhaṇā, voṭṭhabbana-rasā, tathā-bhāva-paccupaṭṭhānā,</p> <p>ahetuka-vipāka-mano-viññāḍīna-dhātūnaṃ aññatarā-pagama-padaṭṭhānā.</p>

<p>(13)</p>	<p>Wholesome (profitable) impulsion-consciousness</p> <p>(C) faultless, happy results. (F) the destruction of immoralities as its essential property. (M) as purity. (P) wise (rational) attention.</p> <p>Or by being opposed to fault, (C) faultlessness. (F) the property of purity. (<i>sampatti-rasa</i>) (M) as desirable results in the mode of effect (<i>phala-paccupaṭṭhāna</i>). (P) wise (rational) attention.</p>	<p><i>kusalariṃ</i></p> <p><i>anavajja-sukha-vipāka-lakkhaṇaṃ,</i> <i>akusala-viddhamāsa-rasaṃ,</i></p> <p><i>vodāna-paccupaṭṭhānaṃ,</i> <i>yoniso-manasikāra-padaṭṭhānaṃ.</i> (<i>DhsA.105</i>)</p> <p><i>avajja-paṭipakkhattā vā,</i> <i>anavajja-lakkhaṇameva kusalaṃ,</i> <i>vodāna-bhāva-rasaṃ,</i> <i>iṭṭha-vipāka-paccupaṭṭhānaṃ,</i></p> <p><i>yoniso-manasikāra-padaṭṭhānaṃ.</i> (<i>DhsA.105</i>)</p>
	<p>Unwholesome impulsion-consciousness</p> <p>(C) faulty, having pain as its fruit (bad results). (F) to bring discomfort (unprofitable). (M) as impurity. (P) unwise attention.</p> <p>Or by the contemptible property, (C) fault. (F) the property of impurity. (<i>sampatti-rasa</i>) (M) as undesirable results in the mode of effect (<i>phala-paccupaṭṭhāna</i>). (P) unwise attention.</p>	<p><i>akusalaṃ</i></p> <p><i>sāvajja-dukkha-vipāka-lakkhaṇaṃ,</i> <i>anatta-janana-rasaṃ,</i> <i>samkilesa-paccupaṭṭhānaṃ,</i> <i>ayoniso-manasikāra-padaṭṭhānaṃ.</i></p> <p><i>gārayha-bhāvato vā,</i> <i>sāvajja-lakkhaṇaṃ,</i> <i>samkilesa-bhāva-rasaṃ,</i> <i>aniṭṭha-vipāka-paccupaṭṭhānaṃ,</i></p> <p><i>ayoniso-manasikāra-padaṭṭhānaṃ.</i> (<i>DhsAnuTi.126</i>)⁴</p>
<p>(14)</p>	<p>Registration-consciousness</p> <p>(C) the cognizing of the six kinds of objects. (F) that of registration. (M) as the state [of registration] corresponding to that [last-mentioned function]. (P) the departure of impulsion-consciousness.</p>	<p><i>tadārammaṇaṃ</i></p> <p><i>saḷā-rammaṇa-vijānana-lakkhaṇaṃ,</i> <i>tadārammaṇa-rasaṃ,</i> <i>tathā-bhāva-paccupaṭṭhānaṃ,</i></p> <p><i>javanā-pagama-padaṭṭhānaṃ.</i></p>
<p>(15)</p>	<p>Mind-door-adverting-consciousness (that has visible data as its object) (The functional mind-consciousness-element accompanied by equanimity without root-cause.)</p> <p>(C) the cognizing visible data. (F) to advert at the mind door. (M) as the state [of adverting] corresponding to that [last-mentioned function]. (P) the departure of one among the kinds of life-continuum.</p>	<p><i>mano-dvārā-vajjana</i> <i>(rūpā-rammaṇaṃ ārammaṇaṃ katvā)</i> <i>(upekkhā-sahagatāhetuka-kiriya</i> <i>mano-viññāna-dhātu)</i></p> <p><i>rūpā-rammaṇa-vijānana-lakkhaṇā,</i> <i>mano-dvāre āvajjana-rasā,</i> <i>tathā-bhāva-paccupaṭṭhānā,</i></p> <p><i>bhavaṅgā-pagama-padaṭṭhānā.</i></p>
<p>(16)</p>	<p>Smiling-consciousness in Arahants (The functional mind-consciousness-element accompanied by bliss without root-cause.)</p> <p>(C) the cognizing of the six kinds of objects. (F) to cause smiling in Arahants about things that are not sublime. (M) as the state corresponding to that [last-mentioned function]. (P) always the heart-basis.</p>	<p><i>hasituppāda</i> <i>(somanassa-sahagatāhetuka-kiriya</i> <i>mano-viññāna-dhātu)</i></p> <p><i>saḷā-rammaṇa-vijānana-lakkhaṇā,</i> <i>kicca-vasena arahataṃ anuḷāsesu vatthūsu</i> <i>hasituppādana-rasā,</i> <i>tathā-bhāva-paccupaṭṭhānā,</i></p> <p><i>ekantato hadaya-vatthu-padaṭṭhānā.</i> (<i>Vs.2.87</i>)</p>

⁴ (*DhsAnuTi.126*) : Dhammasaṅgaṇī sub-sub-commentary (anuṭṭikā), Burmese edition (Sixth Saṅgha Council). Page 126.

<p>(17) Death-consciousness</p> <p>(C) cognizing its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).</p> <p>(F) shifting.</p> <p>(M) as the state corresponding to that [last-mentioned function].</p> <p>(P) the departure of impulsion-consciousness, if it is immediately next to impulsion-consciousness; or the departure of registration-consciousness, if it is immediately next to registration-consciousness; or the departure of life-continuum, if it is immediately next to life-continuum.</p>	<p><i>cuti-cittañ</i></p> <p><i>kamma-kamma-nimitta-gati-nimittānañ</i> <i>aññatarā-rammaṇa-vijānana-lakkhaṇañ,</i></p> <p><i>cavana-rasañ,</i> <i>tathā-bhāva-paccupaṭṭhānañ,</i></p> <p><i>javana-tadārammaṇa-bhavañgānañ aññatarā-pagama-padaṭṭhānañ.</i></p>
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(2 of Universals) The feeling aggregate	<i>vedanā-kkhando</i>
<p>(1) Pleasure (associated with body-consciousness)</p> <p>(C) experiencing a desirable tangible data/object.</p> <p>(F) to intensify the associated mental states (formations).</p> <p>(M) as bodily enjoyment.</p> <p>(P) the body faculty.</p>	<p><i>sukhañ</i></p> <p><i>iṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇañ,</i> <i>sampayuttānañ upa-brūhana-rasañ,</i></p> <p><i>kāyika-assāda-paccupaṭṭhānañ,</i> <i>kāyindriya-padaṭṭhānañ. (Vs.2.91)</i></p>
<p>(2) Pain (associated with body-consciousness)</p> <p>(C) experiencing an undesirable tangible data.</p> <p>(F) to wither the associated mental states.</p> <p>(M) as bodily affliction.</p> <p>(P) the body faculty.</p>	<p><i>dukkhañ</i></p> <p><i>aniṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇañ,</i> <i>sampayuttānañ milāpana-rasañ,</i> <i>kāyikābādha-paccupaṭṭhānañ,</i> <i>kāyindriya-padaṭṭhānañ. (Vs.2.91)</i></p>
<p>(3) Joy (bliss or Pleasure)</p> <p>(C) experiencing a desirable object.</p> <p>(F) to exploit in one way or another the desirable aspect.</p> <p>(M) as mental enjoyment.</p> <p>(P) tranquillity.</p> <p>Pleasant feeling (bliss or Pleasure)</p> <p>(C) experiencing a desirable object, such as ānāpāna-paṭibhāga-nimitta, or it has gratifying as its characteristic.</p> <p>(F) to intensify the associated mental states.</p> <p>(M) as aid.</p> <p>(P) tranquillity.</p>	<p><i>somanassañ</i></p> <p><i>iṭṭhā-rammaṇā-nubhavana-lakkhaṇañ,</i> <i>yathā tathā vā iṭṭhākāra-sambhoga-rasañ,</i></p> <p><i>cetasika-assāda-paccupaṭṭhānañ,</i> <i>passaddhi-padaṭṭhānañ. (Vs.2.91)</i></p> <p><i>sukhañ (somanassañ)</i></p> <p><i>sāta-lakkhaṇañ,</i></p> <p><i>sampayuttānañ upa-brūhana-rasañ,</i> <i>anuggahāṇa-paccupaṭṭhānañ,</i> <i>passaddhi-padaṭṭhānañ. (DhsA.160)</i></p>
<p>(4) Grief</p> <p>(C) experiencing an undesirable object.</p> <p>(F) to exploit in one way or another the undesirable aspect.</p> <p>(M) as mental affliction.</p> <p>(P) invariably the heart-basis.</p>	<p><i>domanassañ</i></p> <p><i>aniṭṭhā-rammaṇā-nubhavana-lakkhaṇañ,</i> <i>yathā tathā vā aniṭṭhākāra-sambhoga-rasañ,</i></p> <p><i>cetasikābādha-paccupaṭṭhānañ,</i> <i>ekanteneva hadayavatthu-padaṭṭhānañ. (Vs.2.91)</i></p>

<p>(5) Equanimity (neutral feeling) (C) being felt as neutral. (F) neither intensify nor wither the associated mental states. (M) peacefulness. (P) consciousness without rapture or zest.</p> <p>Equanimity (the fourth jhana feeling) (C) enjoying an object midway between the desirable and the undesirable. (F) middleness (midlines). (M) as not being apparent. (P) the cessation of pleasure (bliss).</p>	<p>upekkhā <i>majjhatta-vedayita-lakkhaṇā,</i> <i>sampayuttānaṃ nātiupabrūhana-milāpana-rasā,</i></p> <p><i>santa-bhāva-paccupaṭṭhānā,</i> <i>nippītika-citta-padaṭṭhānā. (Vs.2.91)</i></p> <p>upekkhā <i>īṭhā-niṭṭha-viparītānubhavana-lakkhaṇā,</i></p> <p><i>majjhatta-rasā,</i> <i>avibhūta-paccupaṭṭhānā,</i> <i>sukha-nirodha-padaṭṭhānā. (DhsA.222)</i></p>
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(3 of Universals) The perception aggregate	Saññā-kkhandō
<p>Perception (C) the perceiving (noting) of the qualities of the object. (F) recognizing what has been previously perceived; or to make a sign as a condition for perceiving again “this is the same”, as carpenters, etc., do in the case of timber, and so on. (M) as the action of interpreting by way of the features that had been apprehended, like the blind who ‘see’ an elephant; or as briefness, owing to its inability to penetrate the object, like lighting. (P) an object in whatever way that appears, like the perception that arises in fawns (young deer) that see scarecrows as men.</p>	<p>saññā <i>sañjānana-lakkhaṇā.</i></p> <p><i>paccābhiññāṇa-rasā, (DhsA.153)</i></p> <p><i>tadevetanti puna sañjānana-paccaya-nimitta-karaṇa-rasā,</i> <i>dāru-ādīsu tacchakādayo viya.</i></p> <p><i>yathā-gahita-nimittavasena abhinivesa-karaṇa-paccupaṭṭhānā, hatthi-dassaka-andhā viya.</i></p> <p><i>ārammaṇe anogālvavuttitāya aciraṭṭhāna-paccupaṭṭhānā vā vijju viya. (DhsA.154)</i> <i>yathā-upaṭṭhita-visaya-padaṭṭhānā, tiṇa-purisakesu migapotakānaṃ ‘purisā’ ti uppanna-saññā viya. (Vs.2.92)</i></p>

The formations aggregate	Saṅkhāra-kkhandō
The Universals - 7	Sabbacitta-sādhāraṇa - 7
<p>(1) Contact (C) touching. (F) the act of impingement, as it causes consciousness and the object to impinge. (M) as the concurrence of consciousness, sense faculty (door), and object; or as feeling in the mode of effect (<i>phala-paccupaṭṭhāna</i>). (P) an object that has come into focus.</p>	<p>phasso <i>phusana-lakkhaṇo,</i> <i>saṅghaṭṭana-raso,</i></p> <p><i>sannipāta-paccupaṭṭhāno vetanā-paccupaṭṭhāno vā,</i></p> <p><i>āpāthagata(āpātagata)-visaya-padaṭṭhāno. (DhsA.151, Vs.2.93)</i></p>
<p>(4) Volition (C) the state of willing. (F) to accumulate (kamma). (M) as coordination (directing). It accomplishes its own and others’ functions, as a senior pupil, a superintendent, a head carpenter, etc., do. (P)* the associated mental states (or basis + the object +contact etc.)</p>	<p>cetanā <i>cetayita-lakkhaṇā, cetanābhāva-lakkhaṇāti attho.</i> <i>āyūhana-rasā,</i> <i>samvidahana-paccupaṭṭhānā</i> <i>sakicca-parakicca-sādhikā jetṭha-sissa-mahā-vaḍḍhakī-ādayo viya. (DhsA.154.155, Vs.2.93)</i></p>

* In commentaries, its proximate cause is not mentioned.

(5)	One-pointedness (Concentration) (C) leadership; non-wandering; or non-distraction. (F) to conglomerate or unite the associated mental states (to take ānāpāna-paṭibhāga-nimitta as object) as water does bath powder. (M) as peace; or as the wisdom in the mode of effect, because the Buddha says: “ One who has enough concentration knows and sees the dhammas as they really are. ” (S.2.12) ⁵ (P) usually bliss (pleasure). It should be regarded as steadiness of the mind, like the steadiness of lamp’s flame when there is no draught (breeze).	ekaggatā (samādhi) <i>pāmokkha-lakkhaṇo, avisāra-lakkhaṇo, avikkhepa-lakkhaṇo vā, sahajātānaṃ sampiṇḍana-raso nhāniya-cuṇṇānaṃ udakaṃ viya, upasama-paccupaṭṭhāno, ñāṇa-paccupaṭṭhāno vā, ‘samāhito yathābhūtaṃ jānāti passati’ ti hi vuttamī. (DhsA.162) visesato sukha-padaṭṭhāno. nivāte dīpaccīnaṃ thīti viya cetaso thīti daṭṭhabbo. (DhsA.161.162, Vs.2.94)</i>
(6)	Mental life faculty (C) maintaining the associated mental states (dhammas) in its own consciousness-moment. (F) to make them occur. (M) as the establishing of their presence. (P) the mental states (dhammas) to be maintained.	jīvitindriyaṃ <i>sampayutta-dhammānaṃ anupālana-lakkhaṇaṃ, tesaṃ pavattana-rasaṃ, tesaṃ yeva thapana-paccupaṭṭhānaṃ, yāpayitabba-bhūta-padaṭṭhānaṃ. (DhsA.167)</i>
(7)	Attention (C) conducting the associated mental states towards the object. (F) to yoke the associated mental states (dhammas) to the object. (M) as confrontation with an object. (P)* the object. Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends or drives the well-trained horses towards their destination, so too, the attention directs the associated dhammas towards the object.	manasikāro <i>sāraṇa-lakkhaṇo, sampayuttānaṃ ārammaṇe saṃyojana-raso, ārammaṇā-bhimukhabhāva-paccupaṭṭhāno, ārammaṇapaṭipādakattena sampayuttānaṃ sārathi viya daṭṭhabbo. (DhsA.177, Vs.2.96)</i>

The Occasional - 6		pakiṇṇaka – 6
(1)	Initial application (C) the directing of the mind onto the object or the mounting of the mind onto the object, such as ānāpāna-paṭibhāga-nimitta. (F) to strike at and thresh the object. (M) as the leading of the mind onto an object. (P)* the object such as ānāpāna-paṭibhāga-nimitta (or basis + the object +contact etc.)	vitakko <i>ārammaṇe cittassa abhiniropana-lakkhaṇo, āhananapariyāhanana-raso, ārammaṇe cittassa ānāyana-paccupaṭṭhāno. (DhsA.157, Vs.1.138)</i>

⁵ (S.2.12) : Saṃyutta Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 2. Page 12.

* In commentaries, its proximate cause is not mentioned.

<p>(2)</p>	<p>Sustained application (C) continued pressure onto occupation with the object or the continued stroking of the object, such as ānāpāna-paṭibhāga- nimitta, in the sense of examining it. (F) sustained application of the associated mental phenomena (states) to the object. (M) as the anchoring of those phenomena in the object. (P)* The object (or basis + the object + the associated mental states such as contact etc.)</p>	<p>vicāro ārammaṇānumajjana-lakkhaṇo, tattha sahajātānuyojana-raso, cittassa anuppabandhana-(anuppabandha) paccupaṭṭhāno. (DhsA.158)</p>
<p>(3)</p>	<p>Decision (Resolution) (C) conviction. (F) not to grope. (M) as decisiveness. (P) the dhamma or the object to be convinced about. It should be regarded as being like a stone pillar owing to its unshakable resolve regarding the object.</p>	<p>adhimokkho sanniṭṭhāna-lakkhaṇo, asaṃsappana-raso, nicchaya-paccupaṭṭhāno, sanniṭṭheyya-dhamma-(sanniṭṭhā-tabba-dhamma) padaṭṭhāno. ārammaṇe niccalabhāvena indakhīlo viya datṭhabbo. (DhsA.177, Vs.2.96)</p>
<p>(4)</p>	<p>Energy (Effort) (C) supporting, exertion, and marshalling (driving). (F) to consolidate or to support its associated mental phenomena. (M) as non-collapse. (P) a sense of spiritual urgency, because of the words ‘Bestirred, he strives wisely’; or one for the initiation of energy or a ground for arousing energy, that is, anything that stirs one to vigorous action. When rightly initiated, it should be regarded as the root of all attainments.</p>	<p>vīriyaṃ ussahana-lakkhaṇaṃ, sahajātānaṃ upatthambhana-rasaṃ, asaṃsīdana-bhāva-paccupaṭṭhānaṃ. “saṃviggo yoniso padahati”ti vacanato saṃvega-padaṭṭhānaṃ, vīriyārambhavatthu-padaṭṭhānaṃ vā. sammā āradhmaṃ sabbasampattī-ṇaṃ mūlaṃ hotīti datṭhabbaṃ. (DhsA.164, Vs.2.93)</p>
<p>(5)</p>	<p>Zest (Rapture or Joy or Happiness) (C) endearing or satisfaction. (F) to refresh the body and the mind (the mental states); or to pervade and thrill with rapture. (M) as elation. (P)* the object (or basis + the object +contact etc.)</p>	<p>pīti sampiyāyana-lakkhaṇā, kāya-citta-pīnana-rasā, pharaṇa-rasā vā, odagya-paccupaṭṭhānā. (DhsA.158, Vs.1.139)</p>
<p>(6)</p>	<p>Desire (Zeal) (C) desire to act (good or bad, wholesome or unwholesome deeds). (F) scanning or searching for an object. (M) as need for an object. (P) that same object. It should be regarded as the stretching forth of the mind’s hand towards the object.</p>	<p>chando kattukāmatā-lakkhaṇo, ārammaṇapariyesana-raso, ārammaṇena atthikatā-paccupaṭṭhāno, tadevassa-padaṭṭhānaṃ. ārammaṇa-ggahaṇe ayaṃ cetaso hattha-ppasāraṇaṃ viya datṭhabbo. (DhsA.176.177, Vs.2.96)</p>

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Wholesome mental factors - 25		kusala-cetasika - 25
The Beautiful Universals - 19		sobhana-sādhāraṇa - 19
(1) Faith (confidence) (C) placing (having) faith; or trusting. (F) to clarify, as the water-clearing gem of the universal monarch causes muddy water to become clear; or to set forth, as one might set forth to cross a flood. (to enter into, like the setting out across a flood.) (M) as non-fogginess, i.e. the removal of the mind's impurities; or as resolution. (P) the eight objects to place faith in; or the hearing of the Good Dhamma, and so forth that constitute the factors of stream-entry.		saddhā <i>saddahana-lakkhaṇā,</i> <i>okappana-lakkhaṇā vā.</i> <i>pasādana-rasā udaka-ppasādaka-maṇi viya,</i> <i>pakkhandana-rasā vā oghuttaraṇo viya.</i> <i>akālussiya-paccupaṭṭhānā,</i> <i>adhimutti-paccupaṭṭhānā vā.</i> <i>saddheyya-vatthu-padaṭṭhānā,</i> <i>saddhamma-ssavanādi-sotāpattiyaṅga-padaṭṭhānā vā. (DhsA.163, Vs.2.94)</i>
(2) Mindfulness (C) not wobbling, i.e., not floating away from the object. (F) absence of confusion or non-forgetfulness of the object such as ānāpāna-paṭibhāga-nimitta. (M) as guardianship of mind and object such as ānāpāna-paṭibhāga-nimitta; or as the state of mind's confronting an object. (P) strong (firm) perception; or the four foundations of mindfulness.		sati <i>apilāpana-lakkhaṇā.</i> <i>asammosa-rasā.</i> <i>ārakkha-paccupaṭṭhānā,</i> <i>visayābhimukha-bhāva-paccupaṭṭhānā vā.</i> <i>thira-saññā-padaṭṭhānā,</i> <i>kāyādi-satipaṭṭhāna-padaṭṭhānā vā.</i> <i>(DhsA.165, Vs.2.94)</i>
(3) Shame (conscience) of wrongdoing (C) disgust at evil. (F) not doing evil in the mode of modesty. (M) as the shrinking away from the evil in the mode of modesty. (P) respect for oneself.		hiri <i>pāpato jigucchana-lakkhaṇā,</i> <i>lajjākārena pāpānaṃ akaraṇa-rasā,</i> <i>lajjākārena pāpato saṅkocana-paccupaṭṭhānā,</i> <i>atta-gārava-padaṭṭhānā. (Vs.2.94)</i>
(4) Fear of wrongdoing (C) dread of evil. (F) not doing evil in the mode of dread. (M) as the shrinking away from evil in the mode of dread. (P) respect for others.		ottappaṃ <i>uttāsana-lakkhaṇaṃ,</i> <i>uttāsākārena pāpānaṃ akaraṇa-rasaṃ,</i> <i>uttāsākārena pāpato saṅkocana-paccupaṭṭhānaṃ,</i> <i>para-gārava-padaṭṭhānaṃ. (Vs.2.94)</i>
(5) Non-greed (C) the mind's lack of desire for its object; or non-adherence to the object, like a drop of water on a lotus leaf. (F) not to lay hold, like a liberated bhikkhu. (M) as detachment, like that of a man who has fallen into filth. (P)* the object from which to be detached, or wise attention.		alobho <i>ārammaṇe cittassa agedha-lakkhaṇo,</i> <i>alagga-bhāva-lakkhaṇo vā kamala-dale jala-bindu viya.</i> <i>apariggaha-raso mutta-bhikkhu viya.</i> <i>anallīna-bhāva-paccupaṭṭhāno</i> <i>asucimhi patita-puriso viya. (DhsA.170, Vs.2.94)</i>

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<p>(6)</p>	<p>Non-hatred (Non-hate) (C) lack of ferocity (savagery); or non-opposing, like a gentle friend. (F) to remove annoyance; or to remove the fever of mind, as sandalwood does. (M) as agreeableness, like the full moon. (P)* wise attention or the object, etc.</p> <p>Loving-kindness (Non-hatred) (C) promoting the welfare of living beings. (F) to prefer their welfare. (M) as the removal of annoyance (ill will). (P) seeing beings as lovable.</p> <p>It succeeds when it makes ill will subside; and it fails when it produces selfish affection.</p>	<p>adoso <i>acaṇḍikka-lakkhaṇo,</i> <i>avirodha-lakkhaṇo vā anukūla-mitto viya.</i> <i>āghāta-vinaya-raso,</i> <i>pariḷāha-vinaya-raso vā candanaṃ viya.</i></p> <p><i>somma-bhāva-paccupaṭṭhāno puṇṇa-cando viya.</i> (DhsA.171, Vs.2.95)</p> <p>mettā (adoso) <i>hitākāra-ppavatti-lakkhaṇā,</i> <i>hitūpasamhāra-rasā,</i> <i>āghāta-vinaya-paccupaṭṭhānā,</i> <i>sattānaṃ manāpa-bhāva-dassana-padaṭṭhānā.</i></p> <p><i>byāpādūpasamo etissā sampatti,</i> <i>sineha-sambhavo vipatti. (DhsA.237, Vs.1.311)</i></p>
<p>(7)</p>	<p>Neutrality of mind (Specific neutrality) (C) conveying the associated consciousness and the mental factors evenly. (F) to prevent deficiency and excess; or to inhibit partiality. (M) as neutrality. (P)* the associated mental states (or basis + the object + the associated mental states such as contact etc.) or wise attention.</p>	<p>tatramajjhataṭṭā <i>citta-cetasikānaṃ sama-vāhita-lakkhaṇā,</i></p> <p><i>ūnādhikatā-nivāraṇa-rasā,</i> <i>pakkha-pātu-pacchedana-rasā vā,</i> <i>majjhata-bhāva-paccupaṭṭhānā. (DhsA.177, Vs.2.96)</i></p>
<p>(7)</p>	<p>The sublime quality of equanimity (Neutrality) (C) promoting the aspect of neutrality towards beings. (F) to see equality in beings. (M) as the quieting of resentment and approval. (P) seeing ownership of kamma thus: 'Beings are owners of their kamma. Whose [if not theirs] is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?'</p> <p>It succeeds when it makes resentment and approval subside; and it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the household life.</p>	<p>upekkhā (tatramajjhataṭṭā) <i>sattesu majjhataṭṭā-kāra-ppavatti-lakkhaṇā,</i></p> <p><i>sattesu sama-bhāva-dassana-rasā,</i> <i>paṭighānūnaya-vūpasama-paccupaṭṭhānā,</i> <i>‘kammassakā sattā, te kassa ruciyā sukhitā vā bhavissanti, dukkhato vā muccissanti, patta-sampattito vā na parihāyissanti’ ti evaṃ pavatta-kammassakatā-dassana-padaṭṭhānā.</i></p> <p><i>paṭighā-nūnaya-vūpasamo tassā sampatti,</i> <i>gehasitāya aññānu-pekkhāya sambhavo vipatti. (DhsA.238, Vs.1.311.312)</i></p>
<p>(7)</p>	<p>Equanimity in the third jhāna (Neutrality) (C) neutrality towards the object, such as ānāpāna-ṭṭhāna-nimitta. (F) not to enjoy even the highest bliss in the mundane world which is associated with it. (M) as the dhamma which does not emphasize even on the sublime bliss. (P) the fading away of rapture (zest).</p>	<p>jhānupekkhā (tatramajjhataṭṭā) <i>majjhata-lakkhaṇā,</i></p> <p><i>anābhoga-rasā,</i></p> <p><i>abyāpāra-paccupaṭṭhānā.</i></p> <p><i>pīti-virāga-padaṭṭhānā. (DhsA.218)</i></p>

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(8-9)	<p>(8) Tranquility of the mental body (9) Tranquility of consciousness (C) the quieting down of disturbance in the mental body. the quieting down of disturbance in consciousness. (F) to crush disturbance of the mental body. to crush disturbance of consciousness. (M) as inactivity or peacefulness and coolness of the mental body. as inactivity or peacefulness and coolness of consciousness. (P) the associated mental body. the associated consciousness.</p> <p>They should be regarded as opposed to such defilements as agitation (restlessness), which create distress or unpeacefulness in the mental body and in consciousness.</p>	<p><i>kāya-passaddhi</i> <i>citta-passaddhi</i> <i>kāya-citta-daratha-vūpasama-lakkhaṇā,</i></p> <p><i>kāya-citta-daratha-nimaddana-rasā,</i></p> <p><i>kāya-cittānaṃ aparipphandana-sītibhāva-paccupaṭṭhānā,</i></p> <p><i>kāya-citta-padaṭṭhānā.</i></p> <p><i>kāya-cittānaṃ avūpasama-kara-uddhaccādi-kilesa-paṭipakkha-bhūṭāti daṭṭhabbā. (DhsA.174, Vs.2.95)</i></p>
(10-11)	<p>(10) Lightness of the mental body (11) Lightness of consciousness (C) the subsiding of heaviness in the mental body. the subsiding of heaviness in consciousness. (F) to crush heaviness in the mental body. to crush heaviness in consciousness. (M) as non-sluggishness of the mental body. as non-sluggishness of consciousness. (P) the associated mental body. the associated consciousness.</p> <p>Both of them should be regarded as opposed to the defilements of sloth (stiffness) and torpor, which create heaviness in the mental body and in consciousness.</p>	<p><i>kāya-lahutā</i> <i>citta-lahutā</i> <i>kāya-citta-garu-bhāva-vūpasama-lakkhaṇā,</i></p> <p><i>kāya-citta-garu-bhāva-nimaddana-rasā,</i></p> <p><i>kāya-cittānaṃ adandhatā-paccupaṭṭhānā,</i></p> <p><i>kāya-citta-padaṭṭhānā.</i></p> <p><i>kāya-cittānaṃ garubhāva-kara-thina-middhādi-kilesa-paṭipakkha-bhūṭāti daṭṭhabbā. (DhsA.174, Vs.2.95)</i></p>
(12-13)	<p>(12) Malleability of the mental body (13) Malleability of consciousness (C) the subsiding of rigidity in the mental body. the subsiding of rigidity in consciousness. (F) to crush rigidity in the mental body. to crush rigidity in consciousness. (M) They are manifested as non-resistance to the object, such as ānāpāna-paṭibhāga-nimitta. (P) the associated mental body. the associated consciousness.</p> <p>Both of them should be regarded as opposed to the defilements of wrong (false) views, conceit etc., which create the rigidity of the mental body and of the consciousness.</p>	<p><i>kāya-mudutā</i> <i>citta-mudutā</i> <i>kāya-citta-tthambha-vūpasama-lakkhaṇā,</i></p> <p><i>kāya-citta-thaddha-bhāva-nimaddana-rasā,</i></p> <p><i>appaṭighāta-paccupaṭṭhānā,</i></p> <p><i>kāya-citta-padaṭṭhānā.</i></p> <p><i>kāya-cittānaṃ thaddha-bhāva-kara-diṭṭhi-mānādi-kilesa-paṭipakkha-bhūṭāti daṭṭhabbā. (DhsA.174, Vs.2.95)</i></p>

(14-15)	<p>(14) Wieldiness of the mental body (15) Wieldiness of consciousness</p> <p>(C) the subsiding of unwieldiness in the mental body. the subsiding of unwieldiness in consciousness.</p> <p>(F) to crush unwieldiness in the mental body. to crush unwieldiness in consciousness.</p> <p>(M) as success in making something (such as ānāpāna-paṭibhāga -nimitta) an object of the mental body. as success in making something (such as ānāpāna-paṭibhāga-nimitta) an object of consciousness.</p> <p>(P) the associated mental body. the associated consciousness.</p> <p>Both of them should be regarded as opposed to the remaining hindrances, etc., which create unwieldiness of the mental body and consciousness. They should also be regarded as bringing trust in the dhammas that should be trusted in, and as bringing susceptibility of application to beneficial acts, like the refining of gold.</p>	<p><i>kāya-kammaññatā</i> <i>citta-kammaññatā</i> <i>kāya-cittākammañña-bhāva-vūpasama-lakkhaṇā,</i> <i>kāya-cittākammañña-bhāva-nimaddana-rasā,</i> <i>kāya-cittānaṃ ārammaṇa-karaṇa-sampatti-paccupaṭṭhānā,</i> <i>kāya-citta-padaṭṭhānā.</i> <i>kāya-cittānaṃ akammañña-bhāva-karāvasesa-nīvaraṇādi-paṭipakkha-bhūtā, pasādanīya-vatthūsu pasādā-vahā, hitakiriyaṣu viniyogakkhama-bhāvāvahāsuvaṇṇa-visuddhi viyāti daṭṭhabbā. (DhsA.174, Vs.2.95)</i></p>
(16-17)	<p>(16) Proficiency of the mental body (17) Proficiency of consciousness</p> <p>(C) healthiness of the mental body. healthiness of consciousness.</p> <p>(F) to crush unhealthiness of the mental body. to crush unhealthiness of consciousness.</p> <p>(M) as absence of disability of the mental body. as absence of disability of consciousness.</p> <p>(P) the associated mental body. the associated consciousness.</p> <p>Both of them should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.</p>	<p><i>kāya-pāguññatā</i> <i>citta-pāguññatā</i> <i>kāya-cittānaṃ agelaññaabhāva-lakkhaṇā,</i> <i>kāya-citta-gelañña-nimaddana-rasā,</i> <i>nirādīnava-paccupaṭṭhānā,</i> <i>kāya-citta-padaṭṭhānā.</i> <i>kāya-cittānaṃ gelañña-kara-asaddhiyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)</i></p>
(18-19)	<p>(18) Rectitude of the mental body (19) Rectitude of consciousness</p> <p>(C) uprightness (straightness) of the mental body. uprightness of consciousness.</p> <p>(F) to crush tortuousness of the mental body. to crush tortuousness of consciousness.</p> <p>(M) as non-crookedness of mental body. as non-crookedness of consciousness.</p> <p>(P) the associated mental body. the associated consciousness.</p> <p>Both of them should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness or tortuousness in the mental body and in consciousness.</p>	<p><i>kāyu-jukatā</i> <i>cittu-jukatā</i> <i>kāya-citta-ajjava-lakkhaṇā,</i> <i>kāya-citta-kuṭila-bhāva-nimaddana-rasā,</i> <i>ajimhatā-paccupaṭṭhānā,</i> <i>kāya-citta-padaṭṭhānā.</i> <i>kāya-cittānaṃ kuṭila-bhāva-kara-māyā-sāṭheyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)</i></p>

(20-22)	<p>Abstinence - 3</p> <p>(20) Right speech (Abstinence from verbal misconduct)</p> <p>(21) Right action (Abstinence from bodily misconduct)</p> <p>(22) Right livelihood (Abstinence from wrong livelihood)</p> <p>(C) non-transgression in the respective fields of bodily misconduct, etc.; not treading there, is what is said.</p> <p>(F) to draw back from the fields of bodily misconduct and so on.</p> <p>(M) as the not doing of these things.</p> <p>(P) the special qualities of faith, conscience (shame), Fear of wrong, fewness of wishes and so on.</p> <p>They should be regarded as the mind's averseness from evil-doing.</p>	<p>virati - 3</p> <p><i>sammā-vācā</i></p> <p><i>sammā-kammanto</i></p> <p><i>sammā-ājīvo</i></p> <p><i>tissopi kāya-duccaritādi-vatthūnaṃ avītikkama-lakkhaṇā, amaddana-lakkhaṇāti vuttam hoti.</i></p> <p><i>kāya-duccaritādi-vatthuto saṅkocana-rasā,</i></p> <p><i>akiriya-paccupaṭṭhānā,</i></p> <p><i>saddhā-hiro-ttappa-appicchatādi-guṇa-padaṭṭhānā.</i></p> <p><i>pāpa-kiriyato cittassa vimukha-bhāva-bhūtāti daṭṭhabbā. (DhsA.177, Vs.2.97)</i></p>
(23-24)	<p>Boundlessness - 2</p> <p>(23) Compassion</p> <p>(C) promoting the aspect of allaying suffering.</p> <p>(F) Its function resides in not bearing other's suffering.</p> <p>(M) as non-cruelty.</p> <p>(P) to see helplessness in those overwhelmed by suffering.</p> <p>It succeeds when it makes cruelty subside, and it fails when it produces sorrow.</p> <p>(24) Appreciative Joy (Gladness)</p> <p>(C) gladdening (produced by others' success).</p> <p>(F) Its function resides in being unenvious.</p> <p>(M) as the elimination of aversion (boredom).</p> <p>(P) seeing beings' success.</p> <p>It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.</p>	<p>appamaññā - 2</p> <p>karuṇā</p> <p><i>dukkhāpanayanākāra-ppavatti-lakkhaṇā, para-dukkhāsahana-rasā,</i></p> <p><i>avihimsā-paccupaṭṭhānā,</i></p> <p><i>dukkhābhībhūtānaṃ anātha-bhāva-dassana-padaṭṭhānā.</i></p> <p><i>vihimsūpasamo tassā sampatti,</i></p> <p><i>soka-sambhavo vipatti. (DhsA.237.238, Vs.1.311)</i></p> <p>muditā</p> <p><i>pamodana-lakkhaṇā,</i></p> <p><i>anissāyana-rasā,</i></p> <p><i>arati-ighāta-paccupaṭṭhānā,</i></p> <p><i>sattānaṃ sampatti-dassana-padaṭṭhānā.</i></p> <p><i>arati-vūpasamo tassā sampatti,</i></p> <p><i>pahāsa-sambhavo vipatti. (DhsA.238, Vs.1.311)</i></p>
(25)	<p>The wisdom faculty - 1</p> <p>Non-delusion (Wisdom)</p> <p>(C) penetrating dhammas (things) according to their intrinsic nature (individual essence); or sure penetration, like the penetration of an arrow shot by a skillful archer.</p> <p>(F) to illuminate the object, like a lamp.</p> <p>(M) as clarity of perspective, lucid discernment, like a good guide in the forest.</p> <p>Understanding (Wisdom)</p> <p>(C) penetrating the individual essence of states (dhammas).</p> <p>(F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).</p>	<p>paññindriya - 1</p> <p>amoho (paññā)</p> <p><i>yathā-sabhāva-pañivedha-lakkhaṇo,</i></p> <p><i>akkhalita-pañivedha-lakkhaṇo vā kusalissāsakhitta-usu-pañivedho viya.</i></p> <p><i>visayo-bhāsana-raso padīpo viya.</i></p> <p><i>asammoha-paccupaṭṭhāno arañña-gata-sudesako viya. (DhsA.166, Vs.2.95)</i></p> <p>paññā</p> <p><i>dhamma-sabhāva-pañivedha-lakkhaṇā,</i></p> <p><i>dhammānaṃ sabhāva-pañicchādaka-mohandhakāra-viddhamāna-rasā,</i></p>

<p>(M) as clarity of perspective, lucid discernment (non-delusion or non-bewilderment).</p> <p>(P) concentration, because the Buddha says: “One who has enough concentration knows and sees the dhammas as they really are.” (A.3.259)⁶ This proximate cause is especially the cause of insight (<i>vipassanā</i>).</p> <p>The wisdom faculty: <i>Paññā</i> is wisdom, understanding or knowing the dhammas (ultimate realities) as they really are. It is here called a faculty because it exercises predominance in comprehending the dhammas as they really are. In the Abhidhamma, the three terms — wisdom (<i>paññā</i>), knowledge (<i>ñāṇa</i>), and non-delusion (<i>amoha</i>) — are used synonymously. Insight or insight knowledge is also this mental factor, wisdom faculty.</p>	<p><i>asammoha-paccupaṭṭhānā,</i> “<i>samāhito yathābhūtaṃ jānāti passati</i>”’ti <i>vacanato pana samādhi tassā padaṭṭhānaṃ.</i> (Vs.2.68)</p>
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Unwholesome mental factors -14	akusala-cetasika – 14
<p>(1) Delusion (C) blindness; or unknowing. (F) non-penetration; or to conceal the individual essence of an object. (M) as the absence of right theory; or as darkness. (P) unwise (unjustified) attention. It should be regarded as the root of all that is unprofitable (unwholesome).</p>	<p>moho <i>cittassa andha-bhāva-lakkhaṇo,</i> <i>aññāna-lakkhaṇo vā.</i> <i>asampaṭivedha-raso,</i> <i>ārammaṇa-sabhāva-cchādana-raso vā.</i> <i>asammā-paṭipatti-paccupaṭṭhāno,</i> <i>andhakāra-paccupaṭṭhāno vā.</i> <i>ayoniso-manasikāra-padaṭṭhāno.</i> <i>sabbākusalānaṃ mūlanti daṭṭhabbo.</i> (DhsA.291, Vs.2.98)</p>
<p>(2) Shamelessness (Consciencelessness) (C) absence of disgust at bodily misconduct, etc.; or immodesty. (F) doing evil in the mode of immodesty. (M) as not shrinking away from the evil in the mode of immodesty. (P) disrespect for oneself.</p>	<p>ahirikam <i>kāya-duccaritādīhi ajjucchana-lakkhaṇaṃ,</i> <i>alajjā-lakkhaṇaṃ vā.</i> <i>alajjā-kārena pāpānaṃ karaṇa-rasaṃ.</i> <i>alajjā-kārena pāpato asaṅkocana-paccupaṭṭhānaṃ.</i> <i>atta-agāra-padaṭṭhānaṃ.</i> (DhsA.291, Vs.2.98, VsTi.2.149)⁷</p>
<p>(3) Fearlessness (C) absence of anxiety about bodily misconduct, etc.; or absence of dread on their account. (F) doing evil in the mode of absence of dread. (M) as not shrinking away from evil in the mode of absence of dread. (P) disrespect for others.</p>	<p>anottappam <i>kāya-duccaritādīhi asāraṇa-lakkhaṇaṃ,</i> <i>anuttāsa-lakkhaṇaṃ vā.</i> <i>anuttāsākārena pāpānaṃ karaṇa-rasaṃ.</i> <i>anuttāsākārena pāpato asaṅkocana-</i> <i>paccupaṭṭhānaṃ.</i> <i>para-agāra-padaṭṭhānaṃ.</i> (DhsA.291, Vs.2.98, VsTi.2.149)</p>

⁶ A.3.259 : Aṅguttara Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 3. Page 259.

⁷ VsTi.2.149 : Visuddhimagga sub-commentary (mahāṭīkā), Burmese edition (Sixth Saṅgha Council). Volume 2. Page 149.

<p>(4)</p>	<p>Agitation (Restlessness) (C) disquiet, like water whipped by the wind. (F) unsteadiness, like a flag or banner whipped by the wind. (M) as turmoil, like ashes flung up by pelting with stones. (P) unwise attention to mental disquiet.</p> <p>It should be regarded as distraction of consciousness.</p>	<p>uddhaccam̃ <i>cetaso avūpasama-lakkhaṇam̃,</i> <i>vātābhighāta-cala-jalam̃ viya.</i> <i>ana-vatthāna-rasam̃,</i> <i>vātābhighāta-cala-dhajapaṭākā viya.</i> <i>bhantatta-paccupaṭṭhānam̃,</i> <i>pāsāṇābhighāta-samuddhatabhasmam̃ viya.</i> <i>cetaso avūpasame ayonisomanasikāra-</i> <i>padatṭhānam̃.</i> <i>citta-vikkhepoti datṭhabbam̃. (DhsA.292, Vs.2.99)</i></p>
<p>(5)</p>	<p>Greed (C) grasping an object, like birdlime (lit. 'monkey plaster'). (F) sticking, like meat put in a hot pan.</p> <p>(M) as not giving up, like the dye of lamp-black. (P) seeing enjoyment in things that lead to bondage.</p> <p>Of these, Swelling with the current of craving, it should be regarded as taking [beings] with it to states of loss, as a swift-flowing river does to the great ocean.</p>	<p>lobho <i>ārammaṇa-ggahaṇa-lakkhaṇo, makkaṭālepo viya.</i></p> <p><i>abhisaṅga-raso, tattakapāle khitta-mamsa-pesi viya.</i> <i>apariccāga-paccupaṭṭhāno, telañjanarāgo viya.</i> <i>saṃyojaniya-dhammesu assādadassana-</i> <i>padatṭhāno.</i> <i>taṅhā-nadī-bhāvena vadḍhamāno sīghasotā nadī</i> <i>iva mahā-samuddam̃ apāyameva gahetvā</i> <i>gacchatīti datṭhabbo. (DhsA.291, Vs.2.98)</i></p>
<p>(6)</p>	<p>Wrong view (C) unwise (unjustified) interpreting. (F) to preassume. (M) as wrong interpreting. (P) unwillingness to see Noble Ones, and so on.</p> <p>It should be regarded as the most reprehensible of all.</p>	<p>micchā-diṭṭhi <i>ayoniso abhinivesa-lakkhaṇā,</i> <i>parāmāsa-rasā,</i> <i>micchā-bhinivesa-paccupaṭṭhānā,</i> <i>ariyānam̃ adassana-kāmatādi-padatṭhānā.</i> <i>paramam̃ vajjanti datṭhabbā. (DhsA.290, Vs.2.98)</i></p>
<p>(7)</p>	<p>Pride (conceit) (C) haughtiness. (F) arrogance. (M) as vaingloriousness. (P) greed dissociated from wrong views.</p> <p>It should be regarded as like madness.</p>	<p>māno <i>uṇṇati-lakkhaṇo,</i> <i>sampaggaha-raso,</i> <i>ketukamyatā-paccupaṭṭhāno,</i> <i>diṭṭhi-vippayutta-lobha-padatṭhāno.</i> <i>ummādo viya datṭhabbo. (DhsA.297, Vs.2.99)</i></p>
<p>(8)</p>	<p>Hatred (Hate) (C) savageness, like a provoked snake. (F) to spread, like a drop of poison; or to burn up its own support, like a forest fire. (M) as persecuting, like an enemy who has got his chance. (P) the grounds for annoyance.</p> <p>It should be regarded as like stale urine mixed with poison.</p>	<p>doso <i>caṇḍikka-lakkhaṇo pahaṭā-sīviso viya.</i> <i>visappana-raso visanipāto viya,</i> <i>attano nissayadahana-raso vā dāvaggi viya.</i> <i>dūsana-paccupaṭṭhāno</i> <i>laddhokāso viya sapatto.</i> <i>āghāta-vatthu-padatṭhāno.</i> <i>visa-saṃsaṭṭha-pūti-muttam̃ viya datṭhabbo.</i> <i>(DhsA.299, Vs.2.100)</i></p>
<p>(9)</p>	<p>Envy (Jealousy) (C) being jealous of others' success. (F) to be dissatisfied with that. (M) as averseness from that. (P) another's success.</p> <p>It should be regarded as a fetter.</p>	<p>issā <i>para-sampattinam̃ usūyana-lakkhaṇā,</i> <i>tattheva anabhi-rati-rasā,</i> <i>tato vimukha-bhāva-paccupaṭṭhānā,</i> <i>para-sampatti-padatṭhānā.</i> <i>saṃyojananti datṭhabbā. (DhsA.299, Vs.2.100)</i></p>

(10)	<p>Avarice</p> <p>(C) the hiding of one's own success that has been or can be obtained.</p> <p>(F) not to bear sharing these with others.</p> <p>(M) as shrinking; or as meanness.</p> <p>(P) one's own success.</p> <p>It should be regarded as a mental disfigurement.</p>	<p>macchariyaṃ</p> <p><i>laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhana-lakkhaṇaṃ. tāsāmyeva parehi sādharmaṇa-bhāva-akkhamana-rasaṃ. saṅkocana-paccupaṭṭhānaṃ, kaṭu-kañcu-katā-paccupaṭṭhānaṃ vā. atta-sampatti-padaṭṭhānaṃ. cetaso virūpa-bhāvoti daṭṭhabbaṃ.</i></p> <p>(DhsA.299, Vs.2.100)</p>
(11)	<p>Worry (remorse)</p> <p>(C) subsequent regret.</p> <p>(F) to sorrow about what has and what has not been done.</p> <p>(M) as remorse.</p> <p>(P) what has and what has no been done.</p> <p>It should be regarded as slavery.</p>	<p>kukkuccaṃ</p> <p><i>pacchā-nutāpa-lakkhaṇaṃ, katā-katā-nusocana-rasaṃ, vipptisāra-paccupaṭṭhānaṃ, katā-kata-padaṭṭhānaṃ. dāsabyamiva daṭṭhabbaṃ.</i> (DhsA.299, Vs.2.100)</p>
(12)	<p>Sloth (Stiffness)</p> <p>(C) lack of driving power.</p> <p>(F) to remove energy.</p> <p>(M) as subsiding.</p> <p>(P) unwise attention to boredom, sloth, and so on.</p>	<p>thinaṃ</p> <p><i>anussāha-lakkhaṇaṃ, vīriya-vinodana-rasaṃ, saṃsīdana-paccupaṭṭhānaṃ, arati-vijambhikādīsu (aratitandi vijambhitādīsu) ayoniso-manasikāra-padaṭṭhānaṃ.</i></p> <p>(DhsA.297, Vs.2.99)</p>
(13)	<p>Torpor</p> <p>(C) unwieldiness.</p> <p>(F) to smother.</p> <p>(M) as laziness; or as nodding and sleep.</p> <p>(P) unwise attention to boredom, sloth, and so on.</p>	<p>middhaṃ</p> <p><i>akammaññatā-lakkhaṇaṃ, onahana-rasaṃ, līnatā-paccupaṭṭhānaṃ, pacalāyikā-niddā-paccupaṭṭhānaṃ vā. arati-vijambhikādīsu (aratitandi vijambhitādīsu) ayoniso-manasikāra-padaṭṭhānaṃ.</i></p> <p>(DhsA.297, Vs.2.99)</p>
(14)	<p>Uncertainty (Doubt)</p> <p>(C) doubt.</p> <p>(F) to waver.</p> <p>(M) as indecisiveness; or as taking various sides.</p> <p>(P) unwise attention.</p> <p>It should be regarded as obstructive of theory.</p>	<p>vicikicchā</p> <p><i>saṃsaya-lakkhaṇā, kampana-rasā, anicchaya-paccupaṭṭhānā, anekamsa-gāha-paccupaṭṭhānā vā, ayoniso-manasikāra-padaṭṭhānā. paṭipatti-antarāya-karāti daṭṭhabbā.</i></p> <p>(DhsA.300, Vs.2.101)</p>

The factors of dependent origination		paṭicca-samuppādaṃsa aṅgāni
(1)	<p>Ignorance</p> <p>(C) unknowing the dhammas (ultimate realities).</p> <p>(F) to confuse.</p> <p>(M) as concealing the individual essence of dhammas.</p> <p>(P) cankers.</p>	<p>avijjā</p> <p><i>aññāṇa-lakkhaṇā, sammohana-rasā, chādāna-paccupaṭṭhānā, āsava-padaṭṭhānā.</i> (VbhA.129, Vs.2.159)⁸</p>

⁸ VbhA.129: Vibhaṅga commentary (sammoha-vinodanī), Burmese edition (Sixth Saṅgha Council), Page 129.

(2)	Formations (Volitional formations) (C) forming. (F) to accumulate (endeavouring). (M) as volition. (P) ignorance.	saṅkhārā <i>abhi-saṅkharāṇa-lakkhaṇā,</i> <i>āyūhana-rasā,</i> <i>cetanā-paccupaṭṭhānā,</i> <i>avijjā-padaṭṭhānā. (VbhA.129, Vs.2.159)</i>
(3)	Consciousness (C) cognizing. (F) to go before. (M) itself as rebirth-linking. (P) formations; or the physical basis and object.	viññāṇaṃ <i>vijānana-lakkhaṇaṃ,</i> <i>pubbaṅgama-rasaṃ,</i> <i>paṭisandhi-paccupaṭṭhānaṃ,</i> <i>saṅkhāra-padaṭṭhānaṃ,</i> <i>vatthā-rammaṇa-padaṭṭhānaṃ vā.</i> <i>(VbhA.129, Vs.2.159)</i>
(4)	Mentality (C) bending (F) to associate. (M) as inseparability of its components, [that is, the three aggregates.] (P) consciousness.	nāmaṃ <i>namana-lakkhaṇaṃ,</i> <i>sampayoga-rasaṃ,</i> <i>avinibbhoga-paccupaṭṭhānaṃ,</i> <i>viññāṇa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)</i>
	Materiality (C) being molested. (F) to be dispersed (alteration). (M) as indeterminate. (P) consciousness.	rūpaṃ <i>ruppana-lakkhaṇaṃ,</i> <i>vikiraṇa-rasaṃ,</i> <i>abyākata-paccupaṭṭhānaṃ,</i> <i>viññāṇa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)</i>
(5)	The sixfold base (The six sense-bases) (C) actuating (extending). (F) to see, and so on. (M) as the state of physical basis and door. (P) mentality-materiality.	salāyatanaṃ <i>āyatana-lakkhaṇaṃ,</i> <i>dassanādi-rasaṃ,</i> <i>vatthu-dvāra-bhāva-paccupaṭṭhānaṃ,</i> <i>nāma-rūpa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)</i>
(6)	Contact (C) touching. (F) impinging (impingement). (M) as coincidence [of internal and external base and consciousness]. (P) the sixfold base (the six sense-bases).	phasso <i>phusana-lakkhaṇo,</i> <i>saṅghaṭṭana-raso,</i> <i>saṅgati-paccupaṭṭhāno,</i> <i>salāyatana-padaṭṭhāno. (VbhA.129, Vs.2.159)</i>
(7)	Feeling (C) experiencing. (F) to exploit the stimulus of the object. (sampling the nature of an object.) (M) as pleasure/bliss and pain/grief. (P) contact.	vedanā <i>anubhavana-lakkhaṇā,</i> <i>visaya-rasa-sambhoga-rasā,</i> <i>sukha-dukkha-paccupaṭṭhānā,</i> <i>phassa-padaṭṭhānā. (VbhA.129, Vs.2.159)</i>
(8)	Craving (C) being a cause [,that is, of suffering]. (F) to delight (delighting in). (M) as insatiability (unsatisfiedness). (P) feeling.	taṇhā <i>hetu-lakkhaṇā,</i> <i>abhinandana-rasā,</i> <i>atitṭa-bhāva-paccupaṭṭhānā,</i> <i>vedanā-padaṭṭhānā. (VbhA.129, Vs.2.159)</i>
(9)	Clinging (C) seizing (grasping). (F) not to release. (M) as a strong form (strength) of craving and as (false) view. (P) craving.	upādānaṃ <i>gahaṇa-lakkhaṇaṃ,</i> <i>amuñcana-rasaṃ,</i> <i>taṇhādālhatta-ditṭhi-paccupaṭṭhānaṃ,</i> <i>taṇhā-padaṭṭhānaṃ. (VbhA.129, Vs.2.160)</i>

(10)	Becoming (Existence) (C) being kamma and kamma-result. (F) to make become and to become. (causing to exist and existence.) (M) as wholesome (profitable), unwholesome (unprofitable) and indeterminate. (P) clinging.	bhavo <i>kamma-kammaphala-lakkhaṇo,</i> <i>bhāvana-bhavana-raso,</i> <i>kusalā-kusalā-byākata-paccupaṭṭhāno,</i> <i>upādāna-padaṭṭhāno. (VbhA.129, Vs.2.160)</i>
(11)	Birth (C) the first genesis in any [sphere of] becoming. (the first reproduction here or there in existence.) (F) to consign (assigning) [to a sphere of becoming]. (M) as an emerging (appearing) here (in this existence) from a past existence; or as the variedness of suffering by means of result. (P)* kamma-process becoming (<i>kamma-bhava</i>).	jāti <i>tattha tattha bhava paṭhamābhiniḅbatti-lakkhaṇā,</i> <i>niyyātana-rasā,</i> <i>atītabhavato idha ummujjana-paccupaṭṭhānā,</i> <i>dukkha-vicittatā-paccupaṭṭhānā vā.</i> <i>(VbhA.90, Vs.2.130)</i>
(12)	Ageing (C) the maturing (ripening) of the aggregates. (F) leading on to death. (M) as the vanishing (destruction) of youth. (P)* birth.	jarā <i>khandha-paripāka-lakkhaṇā,</i> <i>marañūpa-nayana-rasā,</i> <i>yobbana-vināsa-paccupaṭṭhānā. (VbhA.94, Vs.2.132)</i>
	Death (C) a fall or shifting or passing. (F) to disjoin (disjunction). (M) as absence from the destiny [in which there was rebirth]. (P)* birth.	marañam <i>cuti-lakkhaṇam,</i> <i>vijoga-rasam,</i> <i>gati-vippavāsa-paccupaṭṭhānam. (VbhA.95, Vs.2.133)</i>
	Sorrow (C) inner consuming. (F) completely to consume the mind. (M) as continual sorrowing. (P)* loss of relative, and so on.	soko <i>anto-nijjhāna-lakkhaṇo,</i> <i>cetaso parijjhāpana-raso,</i> <i>anu-socana-paccupaṭṭhāno. (VbhA.97, Vs.2.134)</i>
	Lamentation (C) crying out (calling out). (F) proclaiming virtues and faults. (M) as tumult (excitement). (P)* loss of relative, and so on.	paridevo <i>lālappana-lakkhaṇo,</i> <i>guṇa-dosa-kittana-raso,</i> <i>sambhama-paccupaṭṭhāno. (VbhA.98, Vs.2.134)</i>
	Pain (Bodily Pain) (C) the oppression of the body. (F) to cause grief in the foolish. (M) as bodily affliction. (P)* undesirable tangible data.	dukkham <i>kāya-pīlana-lakkhaṇam,</i> <i>duppaññānam domanassa-karaṇa-rasam,</i> <i>kāyikābādha-paccupaṭṭhānam. (Vs.2.134)</i>
	Grief (Mental Pain) (C) mental oppression. (F) to distress the mind. (M) as mental affliction. (P)* undesirable object.	domanassam <i>citta-pīlana-lakkhaṇam,</i> <i>mano-vighāta-rasam,</i> <i>mānasa-byādhi-paccupaṭṭhānam. (Vs.2.135)</i>

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<p>Despair (Woe) (C) burning of the mind; or frustration. (F) to bemoan (moaning). (M) as dejection. (P)* loss of relative, and so on.</p>	<p>upāyāso <i>citta-paridahana-lakkhaṇo, (Vs.2.135)</i> <i>byāsatti-lakkhaṇo, (VbhA.99)</i> <i>nitthunana-raso,</i> <i>visāda-paccupaṭṭhāno. (VbhA.99, Vs.2.135)</i></p>
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### The purification of view (*diṭṭhi-visuddhi*)

To develop the seven stages of purification a meditator must first develop the purification of virtue (*sīla-visuddhi*) followed by purification of mind (*citta-visuddhi*). Having achieved purification of mind he can develop the purification of view (*diṭṭhi-visuddhi*).

In the abhidhammattha saṅgaha it is stated that:

**"Lakkhaṇa -rasa- paccupaṭṭhāna- padaṭṭhāna- vasena  
nāma -rūpa -pariggho diṭṭhi-visuddhi nāma."**

(chapter 9, visuddhibhedo)

Which translates as:

**"The discerning of mentality (*nāma*) and materiality (*rūpa*) according to characteristic, function, manifestation."**

**May you attain Nibbāna happily and quickly!**

\* In commentaries, its proximate cause is not mentioned