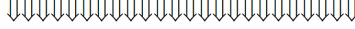


The Twenty-Eight Types of Materiality: Table^{1/1}

Four Types of Underived Concrete Materiality (*nipphanna-rūpa*)

GREAT ESSENTIALS (*mahā-bhūta*)

- | | |
|---|---------------------------------------|
| 1) Earth-element (<i>pathavī-dhātu</i>) | 3) Fire-element (<i>tejo-dhātu</i>) |
| 2) Water-element (<i>āpo-dhātu</i>) | 4) Wind-element (<i>vāyo-dhātu</i>) |



TWENTY-FOUR TYPES OF DERIVED MATERIALITY (*upādāya-rūpa*)

Fourteen Types of Concrete Derived Materiality (<i>nipphanna-upādāya-rūpa</i>)		
TRANSLUCENT MATERIALITY (<i>pasāda-rūpa</i>)	FIELD MATERIALITY (<i>gocara-rūpa</i>)	1) Nutritive Essence (<i>ojā</i>)
1) Eye translucency (<i>cakkhu-pasāda</i>)	1) Colour (<i>vaṇṇa</i>)	1) Life-Faculty (<i>jīvit-indriya</i>)
2) Ear translucency (<i>sota-pasāda</i>)	2) Sound (<i>sadda</i>)	1) Heart-Materiality (<i>hadaya-rūpa</i>)
3) Nose translucency (<i>ghāna-pasāda</i>)	3) Odour (<i>gandha</i>)	SEX-MATERIALITY (<i>bhāva-rūpa</i>)
4) Tongue translucency (<i>jivhā-pasāda</i>)	4) Flavour (<i>rasa</i>)	1) Male Sex-Materiality (<i>purisa-bhāva-rūpa</i>)
5) Body translucency (<i>kāya-pasāda</i>)	<5) Tangible (<i>phoṭṭhabba</i>)>	2) Female Sex-Materiality (<i>itthi-bhāva-rūpa</i>)
Ten Types of Unconcrete Materiality (<i>anipphanna-rūpa</i>)		
DELIMITING MATERIALITY (<i>pariccheda-rūpa</i>)	CHANGE MATERIALITY (<i>vikāra-rūpa</i>)	CHARACTERISTIC MATERIALITY (<i>lakkhaṇa-rūpa</i>)
1) Space-Element (<i>ākāsa-dhātu</i>)	1) Lightness (<i>lahutā</i>)	1) Generation (<i>upacaya</i>)
INTIMATION MATERIALITY (<i>viññatti-rūpa</i>)	2) Softness (<i>mudutā</i>)	2) Continuity (<i>santati</i>)
1) Bodily Intimation (<i>kāya-viññatti</i>)	3) Wieldiness (<i>kammaññatā</i>)	3) Ageing (<i>jaratā</i>)
2) Verbal Intimation (<i>vaci-viññatti</i>)		4) Impermanence (<i>aniccatā</i>)

Concrete/Unconcrete Materiality

The twenty-eight types of materiality may be classified into two: the four great essentials (*cattāri mahā-bhūtāni*) and then the twenty-four types of materiality derived from the four great essentials (*cattunna mahā-bhūtāna upādāya-rūpa*). But those twenty-eight types of materiality may also be classified as eighteen types of concrete materiality (*nipphanna-rūpa*) and ten types of unconcrete materiality (*anipphanna-rūpa*).²

¹ The tangible is not a separate type of materiality but the earth-, fire-, and wind element.

² VsM/Ṭ.xiv.447/449 *Rūpa-Kkhandha-Kathā* ('Discussion of the Materiality Aggregate') PP.xiv.73/77; AbS/Ṭ.vi.11 *Rūpa-Samuddeso* ('Materiality Summary'); PaD.156<182> *Rūpa Saṅgaha Paramattha-Dīpanī* (*Materiality-Compendium Ultimate-Manual*)

¹ DhSA.II.674-676 '*Upādā-Bhājanīya-Kathā*' ('Discussion of the Classification of the Derived') E.II.438/VsM.xiv.447-449 '*Rūpa-Kkhandha-Kathā*' ('Discussion of the Materiality Aggregate') PP.xiv.73-78 give a summary of some of the various classifications of materiality from DhS.II '*Upādā-Bhājanīya-Kathā*' ('Classification of the Derived'). Some of them are:

- INTERNAL (*ajjhātikam*): because they occur with relation to selfhood (*atta-bhāvam adhikicca*), five are said to be internal: the eye-, ear-, nose-, tongue-, and body translucency.
EXTERNAL (*bāhīram*): because they occur without relation to selfhood, the remaining twenty-three types of materiality are external. <see DhS.II.672-673>
 - GROSS (*olārikam*): according to impact (*ghaṭṭana-vasena*), according to the juncture (*sarighaṭṭana-vasena*) of base and object (*vatth-ārammaṇa-bhūtattā*) twelve are said to be gross: the eye-, ear-, nose-, tongue-, and body translucency; colour, sound, odour, and flavour; earth-, fire-, and wind element.
SUBTLE (*sukhumam*): because they are the opposite, the remaining sixteen are said to be subtle: water element, heart materiality, nutritive essence, life faculty, the two types of sex materiality, and the ten types of unconcrete materiality. <see DhS.II.674-675>
 - FAR (*dūre*): because they are inapprehensible according to impact (*ghaṭṭana-vasena*), and are therefore difficult to cognize by way of individual nature (*du-ppaṭivijjha-sabhāvattā*), sixteen materialities are said to be far <= the previously mentioned sixteen subtle materialities>.
NEAR (*santike*): because they are apprehensible according to impact, twelve are said to be near <= the previously mentioned twelve gross materialities>. <see DhS.II.676-677>
 - TRANSLUCENT MATERIALITY (*pasāda-rūpaṃ*): because they are like a pellucid mirror-surface (*vippasannattā ādāsa-talam*), being the cause for apprehending (*gahaṇa-paccaya-bhāvena*) sights, sounds, odours, flavours, and tangibles, five are said to be translucent materiality: the eye-, ear-, nose-, tongue-, and body translucency.
UNTRANSLUCENT MATERIALITY (*napasāda-rūpaṃ*): because they are not so, the remaining twenty-three types of materiality are said to be untranslucent materiality (*napasāda-rūpaṃ*).
 - FACULTY (*indriyam*): because of dominance (*adhipatyaṭṭhena*), eight are said to be faculties: the eye-, ear-, nose-, tongue-, and body translucency, life faculty, and female/male faculty.
NON-FACULTY (*anindriyam*): because of no dominance, twenty are said to be non-faculty: the earth-, water-, fire-, and wind element; colour, odour, flavour, and nutritive essence, and the ten types of unconcrete materiality. <see DhS.II.660-661>
 - CLUNG TO (*upādīṇam*): because they are kamma-born (*kamma-jam*), and clung to by kamma (*kammena upādīṇattā*), eighteen are said to be clung to. Nine of those eighteen kamma-born types of materiality are born only of kamma: the eye-, ear-, nose-, tongue-, and body translucency, life faculty, heart materiality and female/male faculty <they arise only as part of a kamma-born kalāpa>. The other nine of those eighteen kamma-born types of materiality are said to be kamma-born when they arise as materiality of a kamma-born kalāpa: the earth-, water-, fire-, and wind element; colour, odour, flavour, nutritive essence, and the space element <these nine types of materiality may arise as part of a kalāpa born of another origin>.
NOT CLUNG TO (*anupādīṇam*): because they are never kamma-born, ten types of materiality are said to be not clung to: sound, and the remaining nine types of unconcrete materiality <excluding kamma-born space>. But not clung to materiality includes also nine of the eighteen types of kamma-born materiality when they are either consciousness-born, temperature-born, or nutriment-born: the such born earth-, water-, fire-, and wind element; colour, odour, flavour, nutritive essence, and space element.
 - VISIBLE IMPINGENT (*sanidassana-sappaṭigham*): among the gross <see above> the sight (*rūpaṃ*) is visible and impingent.
INVISIBLE IMPINGENT (*anidassana-sappaṭigham*): the remaining eleven gross types of materiality are invisible and impingent.
INVISIBLE UNIMPINGENT (*anidassana-appaṭigham*): all the subtle <see above> are invisible and unimpingent.
 - BASE (*vatthu*) BUT NOT DOOR (*na dvāram*): heart materiality (*hadaya-rūpaṃ*) is the base dependent on which the mind element (*mano-dhātu*) and mind-consciousness element (*mano-viññāna-dhātu*) arise, but it is not the door of the mind <the mind door (*mano-dvāra*) is the immaterial bhavaṅga>.
 - DOOR (*dvāram*) BUT NOT BASE (*na vatthu*): bodily- and verbal intimation (*viññatti*) are kamma doors (*kamma-dvāra*), but they are not the base dependent on which kamma consciousness arises <that is again the mind door>.
 - BOTH BASE (*vatthu*) & DOOR (*dvāram*): translucent materiality of the eye, ear, nose, tongue, and body is both the base dependent on which its own corresponding eye- (*cakkhu-*), ear- (*sota-*), nose- (*ghāna-*), tongue- (*jivhā-*), and body consciousness (*kāya-viññāna*) arises, as well as the door dependent on which there arises the subsequent receiving consciousness (*sampaṭicchana-citta*), etc. < of the corresponding eye-door-, ear-door-, nose-door-, tongue-door-, and body-door process>.
 - NEITHER BASE (*neva vatthu*) NOR DOOR (*na dvāram*): the remaining twenty-types of materiality are neither base nor door: the earth-, water-, fire-, and wind element; colour, sound, odour, flavour, nutritive essence, life faculty, female/male sex materiality, and space, lightness, softness, wieldiness, generation, continuity, ageing, and impermanence
- AbS.vi.20-21 '*Rūpa-Vibhāgo*' ('Materiality Analysis') includes the former classifications, and lists the latter classifications otherwise:
- BASE MATERIALITY (*vatthu-rūpaṃ*): six types of materiality are said to be base materiality: the eye-, ear-, nose-, tongue-, and body translucency, as well as heart materiality.
NOT BASE MATERIALITY (*a-vatthu-rūpaṃ*): the remaining twenty-two types of materiality are said to be not base materiality.
 - DOOR MATERIALITY (*dvāra-rūpaṃ*): seven types of materiality are said to be door materiality: the eye-, ear-, nose-, tongue-, and body translucency; bodily- and verbal intimation.
NOT DOOR MATERIALITY (*a-dvāra-rūpaṃ*): the remaining twenty-one types of materiality are said to be not door materiality.
- Other classifications are mentioned and discussed under the individual type of materiality.

Mental Phenomena of Sublime Consciousness (<i>mahaggata-citta</i>) ³										
FINE-MATERIAL JHĀNA	1st	2nd	3rd	4th	5th					
CONSCIOUSNESS (<i>citta</i>)										
MENTAL FACTORS (<i>cetasika</i>)										
UNIVERSALS (<i>sabba-citta-sādhāraṇa</i>)										
1. contact (<i>phassa</i>)										
2. feeling (<i>vedanā</i>) ⁴										
3. perception (<i>saññā</i>)										
4. volition (<i>cetanā</i>)										
5. one-pointedness (<i>ek-aggatā</i>)										
6. life faculty (<i>jīvit-indriya</i>)										
7. attention (<i>manasikāra</i>)										
SUNDRIES (<i>pakiṇṇaka</i>)										
1. application (<i>vitakka</i>)										
2. sustainment (<i>vicāra</i>)										
3. decision (<i>adhimokkha</i>)										
4. energy (<i>vīriya</i>)										
5. joy (<i>pīti</i>)										
6. desire (<i>chanda</i>)										
BEAUTIFUL UNIVERSALS (<i>sobhana-sādhāraṇa</i>)										
1. faith (<i>saddhā</i>)										
2. mindfulness (<i>sati</i>)										
3. conscience (<i>hiri</i>)										
4. shame (<i>ottapa</i>)										
5. non-greed (<i>a-lobha</i>)										
6. non-hatred (<i>a-dosa</i>)										
7. ever-evenness (<i>tatra-majjhataṭṭhā</i>)										
8. tranquillity of [mental] body (<i>kāya-passaddhi</i>)										
9. tranquillity of consciousness (<i>citta-passaddhi</i>)										
10. lightness of [mental] body (<i>kāya-lahutā</i>)										
11. lightness of consciousness (<i>citta-lahutā</i>)										
12. flexibility of [mental] body (<i>kāya-mudutā</i>)										
13. flexibility of consciousness (<i>citta-mudutā</i>)										
14. wieldiness of [mental] body (<i>kāya-kammaññatā</i>)										
15. wieldiness of consciousness (<i>citta-kammaññatā</i>)										
16. proficiency of [mental] body (<i>kāya-pāguññatā</i>)										
17. proficiency of consciousness (<i>citta-pāguññatā</i>)										
18. rectitude of [mental] body (<i>kāya-ujjukatā</i>)										
19. rectitude of consciousness (<i>citta-ujjukatā</i>)										
IMMEASURABLES (<i>a-pparamāññā</i>)										
1. compassion (<i>karuṇā</i>)										
2. sympathetic joy (<i>muditā</i>)										
NON-DELUSION (<i>a-moha</i>)										
1. WISDOM FACULTY (<i>paññā-indriya</i>) ⁵										
Total mental formations	34	35	33	34	32	33	31	32		31

³ The table has been designed according to the combination system (*sangaha-naya*): all combinations of mental formations. (AbS.ii.38-39 'Mahaggata-Citta-Sangaha-Nayo' ('Sublime-Consciousness Combination-System') CMA.ii.21, and AbS.ii.33-34 'Sobhana-Cetasika-Sampayoga-Nayo' ('Beautiful Mental-Factor Association-System') CMA.ii.17.) One column is one type of consciousness, with mental factors shaded.

⁴ The five mental factors that are underlined with a wavy line are the five jhāna factors: the feeling is happy feeling (*sukha-vedanā*) for the first four jhānas, and equanimous feeling for the fifth jhāna.

⁵ NON-DELUSION: here it is jhāna wisdom (*paññā*).

The Fifty-Two Types of Mental Factor⁶

THE FIFTY-TWO MENTAL FACTORS (<i>cetasika</i>)		
Seven Universals (<i>sabba-citta-sādhāraṇa</i>)		Six Sundries (<i>pakiṇṇaka</i>)
1) contact (<i>phassa</i>)	5) one-pointedness (<i>ek-aggatā</i>)	1) application (<i>vitakka</i>)
2) feeling (<i>vedanā</i>)	6) life faculty (<i>jīvit-indriya</i>)	2) sustainment (<i>vicāra</i>)
3) perception (<i>saññā</i>)	7) attention (<i>manasikāra</i>)	3) decision (<i>adhimokkha</i>)
4) volition (<i>cetanā</i>)		4) energy (<i>vīriya</i>)
		5) joy (<i>pīti</i>)
		6) desire (<i>chanda</i>)
Fourteen Unwholesome Mental Factors (<i>akusala-cetasika</i>)		
1) delusion ⁷ (<i>moha</i>)	6) wrong view (<i>diṭṭhi</i>)	11) remorse (<i>kukkuca</i>)
2) consciencelessness (<i>ahiri</i>)	7) conceit (<i>māna</i>)	12) sloth (<i>thina</i>)
3) shamelessness (<i>anottappa</i>)	8) hatred (<i>dosa</i>)	13) torpor (<i>middha</i>)
4) restlessness (<i>uddhacca</i>)	9) envy (<i>issā</i>)	14) scepticism (<i>vicikicchā</i>)
5) greed (<i>lobha</i>)	10) possessiveness (<i>macchariya</i>)	
Nineteen Beautiful Universals (<i>sobhana-sādhāraṇa</i>)		
1) faith (<i>saddhā</i>)	10) lightness of [mental] body (<i>kāya-lahutā</i>)	
2) mindfulness (<i>sati</i>)	11) lightness of consciousness (<i>citta-lahutā</i>)	
3) conscience (<i>hiri</i>)	12) flexibility of [mental] body (<i>kāya-mudutā</i>)	
4) shame (<i>ottapa</i>)	13) flexibility of consciousness (<i>citta-mudutā</i>)	
5) non-greed (<i>a-lobha</i>)	14) wieldiness of [mental] body (<i>kāya-kammaññatā</i>)	
6) non-hatred (<i>a-dosa</i>)	15) wieldiness of consciousness (<i>citta-kammaññatā</i>)	
7) ever-evenness (<i>tatra-majjhataṭṭā</i>)	16) proficiency of [mental] body (<i>kāya-pāguññatā</i>)	
8) tranquillity of [mental] body (<i>kāya-passaddhi</i>)	17) proficiency of consciousness (<i>citta-pāguññatā</i>)	
9) tranquillity of consciousness (<i>citta-passaddhi</i>)	18) rectitude of [mental] body (<i>kāy-ujukatā</i>)	
	19) rectitude of consciousness (<i>citt-ujukatā</i>)	
Three Abstinenes (<i>viratī</i>)	Two Immeasurables (<i>appamaññā</i>)	Non-Delusion (<i>a-moha</i>)
1) Right Speech (<i>Sammā-Vācā</i>)	1) compassion (<i>karuṇā</i>)	1) wisdom faculty (<i>paññ-indriya</i>)
2) Right Action (<i>Sammā-Kammanta</i>)	2) sympathetic joy (<i>muditā</i>)	
3) Right Livelihood (<i>Sammā-Ājīva</i>)		
(7 + 6 + 14 + 19 + 3 + 2 + 1 = 52 mental Factors)		

The mental factors arise together with consciousness and consciousness arises together with mental factors. And it is important to understand that they arise at the same time. It is a misunderstanding to think that first arises consciousness, and then because consciousness has arisen, contact arises, and then because contact has arisen feeling arises, etc. That is a misunderstanding of how mentality arises. With each arising of consciousness there arises a given number of mental factors, and they all arise at the same time: they are what The Buddha calls co-nascent phenomena (*sahajāta-dhamma*) <born at the same time>.⁸

The mental factor feeling (*vedanā*) is the feeling aggregate (*vedanā-kkhandha*), the mental factor perception (*saññā*) is the perception aggregate (*saññā-kkhandha*), and the remaining fifty mental factors are the formations aggregate (*saṅkhāra-kkhandha*).

⁶ In the first book of the Abhidhamma, the *Dhamma-Sarigani-Pāli*, The Buddha analyses the eighty-nine or one hundred and twenty-one types of consciousness with their mental factors, and the different types of materiality <except for heart-materiality (*hadaya-rūpa*), which He analyses in the *Paṭṭhāna*>. Each of the mental factors He also explains by way of synonyms. Surveying these analyses, the commentators then classified the mental factors under the various headings. Finding that according to The Buddha's analyses, seven types of mental factor are associated with all types of consciousness, they called those the universals (*sabba-citta-sādhāraṇa*). And the six types associated with sundry types of consciousness, unbeautiful (*asobhana*)<the twelve unwholesome consciousnesses (*akusala-citta*) and eighteen rootless consciousnesses (*ahetuka-citta*)> and beautiful (*sobhana*)<the remaining fifty-nine/ninety-one types of consciousness> they called the sundries (*pakiṇṇaka*). And the fourteen types of mental factor associated with only unwholesome consciousness they called the unwholesome (*akusala*), etc. The *Abhidhammattha-Sarigaha* is organized accordingly.

⁷ delusion/consciencelessness/shame/restlessness arise with all unwholesome consciousnesses: they are unwholesome universals.

⁸ DhSA.I.iii.1 'Phassa-Pañcamaka-Rāsi-Vaṇṇanā' ('Description of the Contact-Pentad Set')E.143 explains: 'For the phenomena arisen (*uppanna-dhammānaṃ*) with one consciousness (*eka-citt-asmiñ-hi*), to say 'This one has arisen first, this one afterwards (*ayaṃ paṭhamarūpam uppanno ayam pacchā'ti*)', is not acceptable (*na labbhā*).'

Nāma Tables
(Revised 17 April, 2010)

Six lines (Sequences) In Summary			
1	Rūparammaṇa-line	Kusala-group	Akusala-group
2	Saddārammaṇa-line	"	"
3	Gandhārammaṇa-line	"	"
4	Rasārammaṇa-line	"	"
5	Phoṭṭhabbārammaṇa-line	"	"
6	Dhammārammaṇa-line	"	"
	(a) Concrete-rūpa (10/11)	"	"
	(b) unconcrete-rūpa (10)	"	"
	(c-1) Buddhānussati, maranānussati	"	
	(c-2) Appamaññā (Karunā, Muditā)	"	
	(c-3) Virati (Sammā-vācā, Sammā-kammanta, Sammā-ājīva)	"	
	(d-1) Ānāpāna	"	
	(d-2) Ten Kasinas, Eight Attainments	"	
	(d-3 to 6) Four Brahmavihāra	"	
	(d-7) Asubha	"	
	(d-8) Atthika	"	

(a) Dhammārammaṇa-Line — manodvāra-vīthi Kusala group Table
Discernment of Taking Concrete-Rūpa as Object

Basis Vatthu Rūpa in hadaya = 63	63	63	63
Manodvāravajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x
1/ cakkhu-pasāda-	12	34	(or) 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11
2/ rūpa-	12	34	" 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11
3/ anicca-	12	34	" 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11
4/ dukkha-	12	34	" 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11
5/anatta-	12	34	" 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11
6/ asubha-	12	34	" 12/11
	12	33	" 11/11
	12	33	" 12/11
	12	32	" 11/11

(b) **Dhammārammaṇa-Line — manodvāra-vīthi — Kusala group Table**
Discernment of Taking Non-concrete-Rūpa as Object

Basis Vatthu Rūpa in hadaya = 63	63	63	63
manodvārāvajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x
1/ Ākāsa-dhātu- 12	34	34 (or)	12/11
12	33	33 "	11/11
12	33	33 "	12/11
12	32	32 "	11/11
2/ rūpa- 12	34	34 "	12/11
12	33	33 "	11/11
12	33	33 "	12/11
12	32	32 "	11/11

(c-1) **Dhammārammaṇa-Line — Buddhānussati maraṇānussati Table**

Basis Vatthu Rūpa in hadaya = 63	63	63	63
Manodvārāvajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x
1/ Buddhānussati- 12	34	34 (or)	12
12	33	34 "	12
12	33	33(Associated with Pīti) "	12
12	32	33(Associated with Pīti) "	12
2/ Maraṇānussati- 12	34	34 "	12/11
12	33	33 "	11/11
12	33	33 "	12/11
12	32	32 "	11/11

(c-2) **Dhammārammaṇa-Line — Appamaññā Table**
Kāma-Javana — manodvāra-vīthi

Basis Vatthu Rūpa in hadaya = 63	63	63
	Manodvārāvajjana	Javana 7x
1/ Karuṇā	12	35
	12	34
	12	34
	12	33
2/ Muditā	12	35
	12	34
	12	34
	12	33

(c-3) **Dhammārammaṇa-Line — manodvāra-vīthi — Virati Table**

Basis Vatthu Rūpa in hadaya = 63	63	63	63	63
	Manodvārā-vajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x
1/ Sammā-vācā	12	35	34 (or)	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11
2/ Sammā-kammanta	12	35	34 "	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11
3/ Sammā-ājīva	12	35	34 "	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11

(d-1) **Ānāpāna Paṭibhāga-Nimitta object**

Dhammārammaṇa Line — Manodvāra - jhāna Samāpatti Vīthi table

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63
	Ma.	Pa.	U.	Nu.	Go.	Ja. (many times of Jhāna Javana)
1 st Jhāna	12	34	34	34	34	34
2 nd Jhāna	12	34	34	34	34	32 (Vitakka&Vicāra are removed)
3 rd Jhāna	12	34	34	34	34	31 (Pīti is further removed)
4 th Jhāna	12	33	33	33	33	31 (Sukha removed, replaced by Upekkhā)

The names of *Vīthi Citta* mentioned in the Table above are:

Ma. = *Manodvāravajjana* = the mind that advert (determine) on the object (such as *Ānāpānapaṭibhāga Nimitta*).

Pa. = *Parikamma* = the *Kāmvācāra Mahākusala Javana Citta* that performs the preliminary function (such as ‘in-breath, out-breath...’etc) so that *Jhāna Javana* arise.

U. = *Upacāra* = the *Mahākusala Javana Citta* which is the *Upacāra* of = close vicinity to *Jhāna Javana* = neighbourhood.

Nu. = *Anuloma* = the *Mahākusala Javana Citta*, the adaptation thought-moment, which arise in comfortmity with the *Jhāna Javana*.

Go. = *Gotrabhu* = the *Mahākusala Javana Citta* that cuts off the *Kāma* lineage.

Ja. = *Jhāna Javana* = *Rūpāvacāra Kusala Javana Cittas/ Arūpāvacāra Kusala Javana Cittas*

(d-2) **Kasiṇa Paṭibhāga-Nimitta object**

Dhammārammaṇa Line - Manodvāra - jhāna Samāpatti Vīthi table

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	34	34	34	34	34 ...
2 nd Jhāna	12	34	34	34	34	32 ... (Vitakka&Vicāra are removed)
3 rd Jhāna	12	34	34	34	34	31 ... (Pīti is further removed)
4 th Jhāna	12	33	33	33	33	31 ... (Sukha removed, replaced by Upekkhā)
Ākāśānañcāyatana-jhāna	12	33	33	33	33	31 ... (Upekkhā - Ekaggatā)
Viññāṇañcāyatana-jhāna	"	"	"	"	"	"
Ākiñcaññāyatana-jhāna	"	"	"	"	"	"
Nevasaññānāyātana-jhāna	"	"	"	"	"	"

(d-3 to d-6) **Four Brahmavihāra - jhāna Samāpatti Vīthi table**

(d-3) **Metta - Brahmavihāra**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	34	34	34	34	34 ...
2 nd Jhāna	12	34	34	34	34	32 ... (Vitakka&Vicāra are removed)
3 rd Jhāna	12	34	34	34	34	31 ... (Pīti is further removed)

(d-4) **Karunā - Brahmavihāra**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	35	35	35	35	35 ...
2 nd Jhāna	12	35	35	35	35	33... (Vitakka&Vicāra are removed)
3 rd Jhāna	12	35	35	35	35	32... (Pīti is further removed)

(d-5) **Muditā - Brahmavihāra**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	35	35	35	35	35 ...
2 nd Jhāna	12	35	35	35	35	33... (Vitakka&Vicāra are removed)
3 rd Jhāna	12	35	35	35	35	32... (Pīti is further removed)

(d-6) **Upekkhā - Brahmavihāra**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
4 th Jhāna	12	33	33	33	33	31 ...

(d-7) **Asubha (corpse object)**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	34	34	34	34	34 ...

(d-8) **Aṭṭhika (skeleton object)**

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 st Jhāna	12	34	34	34	34	34 ...

Dhammārammaṇa-line — Suddha-Manodvāra-vīthi - Akusala group Table

Basis Vatthu Rūpa in hadaya = 63	63	63	63
Manodvārāvajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x
1/ Lobha-diṭṭhi -12	20 (19/ 22/ 21)	34/ 33/ 33/ 32	(or) 12 (11/ 12/ 11)
2/ Lobha-māna -12	20 (19/ 22/ 21)	34/ 33/ 33/ 32	" 12 (11/ 12/ 11)
3/ Dosa -12	18 (20)	33/ 32	" 11 (11)
4/ Dosa-issā -12	19 (21)	" "	" " "
5/ Dosa-macchariya -12	19 (21)	" "	" " "
6/ Dosa-kukkucca -12	19 (21)	" "	" " "
7/ Moha-uddhacca -12	16	34/ 33/ 33/ 32	" 12 (11/11)
8/ Moha-vicikicchā -12	16	34/ 33/ 33/ 32	" " " "

Rūpārammaṇa — colourline — Kusala group Table

Cakkhuvāra-vīthi							Manodvāra-vīthi			
Basis vatthu rūpa in hadaya = 63	Cakkhu = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63
Pañcadvārāvajjana	Cakkhu Viññāna	Sampaṭicchana	Santīraṇa	Voṭṭha	Javana 7x	Tadārammaṇa 2x	Bhavaṅga	Manodvārāvajjana	Javana 7x	Tadārammaṇa 2x
1/Rūparammaṇa = Vaṇṇa (attention)				Rūpārammaṇa = Vaṇṇa				Rūpārammaṇa = Vaṇṇa		
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
11	8	11	12	12	33	33/11/11	34	12	33	33/11/11
11	8	11	12	12	33	33/12/11	34	12	33	33/12/11
11	8	11	12	12	32	32/11/11	34	12	32	32/11/11
							2	Rūpa- 12	34 (33/33/32)	34 (33/33/32) 12/11
							3	Anicca- 12	"	"
							4	Dukkha- 12	"	"
							5	Anatta- 12	"	"
							6	Asubha- 12	"	"

Citta + Cetasika in Mind-moment (Cittakkhaṇa)

Pañcadvārāvajjana	Cakkhuvīññāna	Sampaṭicchana	Santīraṇa	Voṭṭha
11	8	11	12/ 11	12
1/ Citta	Citta	Citta	Citta	Citta
2/ Phassa	Phassa	Phassa	Phassa	Phassa
3/ Vedanā	Vedanā	Vedanā	Vedanā	Vedanā
4/ Saññā	Saññā	Saññā	Saññā	Saññā
5/ Cetanā	Cetanā	Cetanā	Cetanā	Cetanā
6/ Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā
7/ Jīvita	Jīvita	Jīvita	Jīvita	Jīvita
8/ Manasikāra	Manasikāra	Manasikāra	Manasikāra	Manasikāra
9/ Vitakka		Vitakka	Vitakka	Vitakka
10/ Vicāra		Vicāra	Vicāra	Vicāra
11/ Adhimokkha		Adhimokkha	Adhimokkha	Adhimokkha
12/			Pīti*	Viriya

Tadārammaṇa for Tihetuka Phuthujana

After one of the 8 types Mahākusala Javana one of the 11 types Tadārammaṇa can arise.
After one of the 8 types Lobhamūla Javana one of the 11 types Tadārammaṇa can arise.
After one of the 2 types Dosamūla Javana one of the 6 types Upekkhā Tadārammaṇa can arise
After one of the 2 types Mohamūla Javana one of the 11 types Tadārammaṇa can arise.

Rūpārammaṇa -- colourline -- Akusala group Table

Basis Vatthu Rūpa in	Cakkhudvāra-vīthi							Manodvāra-vīthi			
	Hadaya = 63	Cakkhu= 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya= 63	Hadaya = 63	Hadaya = 63	Hadaya = 63
	Pañca- dvārāvajjana	Cakkhu- viññāna	Sampa- ticchana	Santīraṇa	Voṭṭha	Javana 7x	Tadāram- maṇa 2x	Bhavaṅga	Mano- dvārāvajjana	Javana 7x	Tadāram- maṇa 2x
1/ Lobha-dīṭṭhi	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
2/ Lobha-dīṭṭhi	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11
3/ Lobha-dīṭṭhi	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11
4/ Lobha-dīṭṭhi	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11
5/ Lobha-māna	"	"	"	12	"	20	34/33/12/11	"	"	20	34/33/12/11
6/ Lobha-māna	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11
7/ Lobha-māna	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11
8/ Lobha-māna	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11
9/ Dosa	"	"	"	11	"	18	33/32/11/11	"	"	18	33/32/11/11
10/ Dosa	"	"	"	11	"	20	"	"	"	20	"
11/ Dosa-issā	"	"	"	11	"	19	"	"	"	19	"
12/ Dosa-issā	"	"	"	11	"	21	"	"	"	21	"
13/ Dosa-macchariya	"	"	"	11	"	19	"	"	"	19	"
14/ Dosa-macchariya	"	"	"	11	"	21	"	"	"	21	"
15/ Dosa-kukkucca	"	"	"	11	"	19	"	"	"	19	"
16/ Dosa-kukkucca	"	"	"	11	"	21	"	"	"	21	"
17/ Moha-uddhacca	"	"	"	11	"	16	34/33/12/11	"	"	16	34/32/12/11
18/ Moha-vicikicchā	"	"	"	11	"	16	34/33/11/11	"	"	16	34/32/11/11