

Abhidhamma Q&A

--Bhante Paññananda

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Part 1:Abhidhamma Questions

1. How many types of citta (consciousness) in the rebirth-linking-consciousness?
What are they?
2. How many consciousness in Tadārammaṇa? What are their name of consciousness?
3. What are the name of consciousness and how many types of consciousness in mahāvīpāka citta?
4. What are the name of consciousness under the “sahetuka”, “ahetuka”, what are these cittas?
5. What are these consciousness and how many **kāma-sobhana** cittas (sense sphere beautiful consciousness / resultant / kiriya)?
6. What are the name of citta in, mahā-kusala, mahāvīpāka, rūpāvacara citta, arūpāvacara citta?
7. How many mental formations in santiraṇa?
8. What is the meaning of santiraṇa?
9. Upekkhā-sahagataṃ santiraṇa-cittaṃ,
 - a) in which life they will give rise, in 6 planes / realms.
 - b) how many function? What is the function?
10. In your discernment, what is the name of paṭisandhi citta?
11. Why can't sukha-sahagataṃ santiraṇa give rise to paṭisandhi?
12. What is the function of Tadārammaṇa?
13. After lobha diṭṭhi impulsion, how many types of Tadārammaṇa?
After dosa diṭṭhi impulsion, how many types of Tadārammaṇa?
After moha diṭṭhi impulsion, how many types of Tadārammaṇa?
14. How many types of ahetuka citta? What are they?
15. What is the meaning of ahetuka (rootless)?
16. What is the meaning of amoha?
17. What are these eight ahetuka kusala vīpāka citta?
18. What type of feeling in cakkhu viññāna?
What type of feeling in kāya viññāna?
 - a) kusala vīpāka and akusala vīpāka cakkhu viññāna is upekkhā feeling , why?
 - b) kusala vīpāka kāya viññāna is sukka vedanā, akusala vīpāka kāya viññāna is

dukkha vedanā, why?

c) how many mental formations cakkhu viññāna, kāya viññāna?

d) why can we say the impact of object on body is strong? What happens before the vedanā arise?

19. In one mental process, what are the vīpāka consciousness? What are the functions? What type of vīpāka citta are/is included?

20. To listen dhamma talk, kusala vīpāka is definite, but javana is not definite, javana is changing (maybe 34/33/20, etc.), why?

21. Because of kusala vīpāka, you listen the dhamma, but angrily listen dhamma, what type of Tadārammaṇa?
(in dosa, you can check.)

22. What is meaning / function of manodvārāvajjana?

What is meaning / function of pañcadvārāvajjana?

How many mental formations in pañcadvārāvajjana?

How many mental formations in manodvārāvajjana?

What are the differences?

23. What is the meaning of bhavaṅga?

What is the name of bhavaṅga in English?

What is the meaning of life continuum? Why they said life?

Try to find the function in “lakkhaṇa rasa.....” for pañcadvārāvajjana,

manodvārāvajjana, bhavaṅga, what is the difference of function and manifestation in this bhavaṅga.

24. What is the meaning of saṅkhāra?

25. What is the meaning of kamma bhava?

26. What are the difference between saṅkhāra and kamma bhava?

27. After somanassa javana, how many types of Tadārammaṇa? (general rules)

28. In Tadārammaṇa, how many mental formations in these 11 types of

Tadārammaṇa? Mahāvīpāka citta, how mental formations?

29. After somanassa javana, 11 types of Tadārammaṇa follow. possibility in the book not the same, why?

General rule is one thing, possibility is another ,separate condition, why ?

Book: English translation Sayadawgy book, Tadārammaṇa chapter.

30. Someone who saw Buddha, become angry, what type of Tadārammaṇa arise?

31. Somanassa Tadārammaṇa can follow dosa javana?

You should know some exceptions in the book.

32. What type of saṅkhāra give rise to what type of rebirth-linking-consciousness (mental formations)?

33. When you see the colour, how many vithi that you need to see, after how many mental process can you cognize?

Check **Knowing and Seeing**: (there is a chart of mind door cognize process, five door cognize process.)

34. What is the meaning of atīta bhavaṅga, bhavaṅga **calāna**, bhavaṅga upaccheda?

- Atīta bhavaṅga, why it is past bhavaṅga?

How many past bhavaṅga can arise in pañcadvārā vīthi? Why is the member of atīta bhavaṅga different?

35. How many rebirth-linking-consciousness in akusala vīpāka? How many mental formations?

In which plane it can give rise? What are the saṅkhāra? How many types of akusala kamma can give rise to akusala vīpāka (paṭisandhi)?

36. What are the saṅkhāra, what type of citta, give rise to rebirth-linking-consciousness in 4 woeful states?

37. What are the rebirth-linking-consciousness in kāmasugati bhūmi?

How many plane in kāmasugati-bhūmi?

In these 7 planes, how many types of rebirth-linking-consciousness?

38. What type of saṅkhāra accomplish to get rebirth-linking-consciousness mahāvīpāka citta (8)

39. superior tīhetuka, what is the name of this citta?

40. What is the meaning of ñāna-sampayuttam?

41. What is dvīhetuka?

42. What is the meaning of superior? What is the meaning of inferior? What condition?

43. What type of kamma can give rise to dvīhetuka?

44. What type of kamma can give rise to ahetuka vīpāka (paṭisandhi)?

45. Not only rebirth-linking-consciousness, how many types of vīpāka citta in human plane? in animal plane? in brahma plane? what are ?

46. Sahetuka mahā-kusala vīpāka can arise in deva?

Sahetuka mahā-kusala vīpāka can arise in brahma?

Sahetuka mahā-kusala vīpāka , can arise in animal world?

47. How many brahma planes?
48. Ahetuka kusala vīpāka can arise in rūpāvacara brahma plane?
49. In life span of eye translucency, how many cittakkhana are there?
50. Cakkhu viññāna arise dependent on cakkhu pasāda, what type of cakkhu pasāda?
51. Why mahāvīpāka cannot arise in brahma?
52. What factors are necessary to arise Tadārammaṇa? What is the sense sphere object?
53. How many types of Tadārammaṇa?
54. Do you remember guest bhavaṅga?
55. In 4 woeful states, what type of vīpāka , how many? Is there any mahā-kusala vīpāka?
56. In ahetuka human being, what type of vīpāka, how many? What type of vīpāka is in dvihetuka human being? How many?
57. What type of being is in 4 woeful states,? Ahetuka / dvihetuka / tihetuka?
58. How many types of dvihetuka vīpāka are there?
59. How many vīpāka can arise in tihetuka person?
60. How many vīpāka can arise in dvihetuka person, ?
61. You don't like undesirable object, but you always see it. why? what type of Tadārammaṇa arises? (unwholesome resultant) How many mental formations?
62. When you accomplish "somanassa-sahagataṃ, ñāna sampayuttaṃ (34), you accomplish wholesome kamma (34/32, etc.) tihetuka / dvihetuka, how many and what type of vīpāka citta can arise? You make offering in past life, what type of result happen in this life?
63. What type of vīthi in the maranāsanna javana (last mental process)? How many javana (in maranāsanna vīthi)?
64. (maranāsanna vīthi) In which condition pañcadvārā vīthi arise for specific condition? What type of manodvārā vīthi arise for specific condition?
65. To see conceptual object (paññati), for example, hell dog, what type of process can arise?
66. To see the kamma, kamma object, what type of vīthi can arise?
67. One meditator practiced ānāpāna in the past, but he didn't get any nimitta, ??? near death moment, final mental as process, this kamma appear, because of wholesome

kamma, he reborn as human. When he discerned past life, he found kamma object, how did he see the kamma? How will he see the kamma? Not kamma nimitta, gati nimitta, only kamma, (you check in *"knowing and Seeing", "workings of Kamma"*)

68. How many types of vīpāka citta in new existence?
69. Is there any rebirth-linking-consciousness in asañña-satta?
70. What type of rūpā present in asañña-satta?
71. How many type of kammaja rūpa?
72. Mind is peaceful, sukha but not associate with piti, how many and what type of citta?
73. To be reborn as brahma, what type of object is necessary?
74. What are the vīpāka citta?
75. What are the functions of vīpāka citta?
76. How many function s of upekkhā santiraṇa?
77. What are the 2 types of bhavaṅga?
78. What are the vīpāka cetasika?
79. How many vīpāka citta, in vīpāka cetasika in a new existence?
 - a) Apamaññā, how many mental formations? While accomplish apamaññā in the past life, what is the vīpāka in this life, how many cetasikas?
 - b) while you accomplish kamma, muditā (35 citta and cetasikas) when it become vīpāka, how many cetasika accompany?
 - c) pañcaviññāna, how many cetasikas accompany?
80. What are the kamavīpāka citta, how many and their object?
81. What is the meaning of paramatha?
82. Which citta can arise without base?
83. What are the internal rūpa and external rūpa?
84. Why pasāda rūpa are called ajjhatika rūpa?
85. What is the meaning of rūpa?
86. Nama also deformed, more quickly than rūpa, why this nama not called rūpa?
87. What type of citta can give rise to smiling?
88. What is the meaning of nipphannarūpa, sabhava rūpa ,asabhava rūpa ,sammasanna rūpa, asammasanna rūpa, salakkhana rūpa, asalakkhana rūpa?
89. What is the meaning of thana?
90. What type of citta can give rise to viññāti (kaya / vaci)?

91. What type of citta give rise to kaya viññāti and also give rise to smiling?
92. How many process in appanā?
93. What's the difference between piti and somanasa ?
94. Why does sukka or dukka appear in some persons who see Buddha's image?
95. Can patisandhi viññāna and pañca viññāna produce cittaja rūpa? Why?
Can sampaticchana , santirana, vuttha, javana, tada. etc., produce cittaja rūpa? Why?
96. Which sankhara are different from their respective patisandhi in nama?
97. What kind of color can/cannot be seen by our eyes ?
98. Why does sukka or dukka appear in body , not in eye ?
99. What's the difference in function between pañcadvārāvajjana and manodvārāvajjana?
100. Can color be “known” in pañcadvārā vithi ? Why (not)? How many vithi occur in the recognition of a visual object?
101. What's the difference between the cittaja rūpa of pañcadvārā vithi and that of manodvārā vithi?
102. What's wise attention?
103. What' s *jhāna* ? Is jhāna citta or cetasika?
104. What' the difference between sankhāra and kamma bhava ?
105. What citta may appear before cuti ?
106. What citta functions as patisandhi for beings to be reborn in their respective plane?
108. How many citta perform javana kicca (function) and what are they ?

Part 2:Abhidhamma Answers

1. There are 19 types of rebirth-linking-consciousness:
 - 2 upekkhā-sahagataṃ santiraṇa-cittaṃ.
 - 8 mahā-vīpāka citta.
 - 9 mahaggata citta.
2. There are 11 types of consciousness in Tadārammaṇa:
 - 2 upekkhā-sahagataṃ santiraṇa-cittaṃ.
 - 1 somanassa-sahagataṃ santiraṇa-cittaṃ.
 - 8 mahā-vīpāka citta.
3. There are 8 types of mahā-vīpāka citta:
 - Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika mahā-vīpāka citta.
 - Somanassa-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika mahā-vīpāka citta.
 - Somanassa-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika mahā-vīpāka citta.
 - Somanassa-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika mahā-vīpāka citta.
 - Upekkhā-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika mahā-vīpāka citta.
 - Upekkhā-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika mahā-vīpāka citta.
 - Upekkhā-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika mahā-vīpāka citta.
 - Upekkhā-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika mahā-vīpāka citta.
4. Sahetuka cittas: consciousness with concomitant root-conditions.
 - Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika ekam.
 - Somanassa-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika ekam.
 - Somanassa-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika ekam.
 - Somanassa-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika ekam.
 - Upekkhā-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika ekam.
 - Upekkhā-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika ekam.
 - Upekkhā-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika ekam.
 - Upekkhā-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika ekam.

Ahetuka cittas: rootless consciousness.

 - (a) akusala-vīpāka cittas (7).
 - (b) ahetuka kusala vīpāka cittas(8).
 - (c) ahetuka kiriya cittas(3).

(a) Akusala-vīpāka cittas:

 1. upekkhā-sahagataṃ cakkhaviññānaṃ.

2. Upekkhā-sahagataṃ sotaviññānaṃ.
3. Upekkhā-sahagataṃ ghānaviññānaṃ.
4. Upekkhā-sahagataṃ jivhāviññānaṃ.
5. Dukkha-sahagataṃ kayaviññānaṃ.
6. Upekkhā-sahagataṃ sampaticchana-cittaṃ.
7. Upekkhā-sahagataṃ santiraṇa-cittaṃ.

(b) Ahetuka kusala vīpāka cittas:

1. upekkhā-sahagataṃ cakkhaviññānaṃ.
2. Upekkhā-sahagataṃ sotaviññānaṃ.
3. Upekkhā-sahagataṃ ghānaviññānaṃ.
4. Upekkhā-sahagataṃ jivhāviññānaṃ.
5. Sukha-sahagataṃ kayaviññānaṃ.
6. Upekkhā-sahagataṃ sampaticchana-cittaṃ.
7. Upekkhā-sahagataṃ santiraṇa-cittaṃ.
8. Somanassa-sahagataṃ santiraṇa-cittaṃ.

(c) Ahetuka kiriya cittas:

1. Upekkhā-sahagataṃ pañcadvārāvajjana-cittaṃ.
2. Upekkhā-sahagataṃ manodvārāvajjana-cittaṃ.
3. Somanassa-sahagataṃ hasituppāda cittaṃ.

5. Kāma-sobhana cittas: beautiful consciousness of the sense sphere. There are 24 kāma-sobhana cittas:

(a) mahā-kusala cittas (8).

(b) mahā-vīpāka cittas (8).

(c) mahā-kiriya cittas (8).

Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika ekam.

Somanassa-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika ekam.

Somanassa-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika ekam.

Somanassa-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika ekam.

Upekkhā-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika ekam.

Upekkhā-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārika ekam.

Upekkhā-sahagataṃ ñāna-vippayuttaṃ asaṅkhārika ekam.

Upekkhā-sahagataṃ ñāna-vippayuttaṃ sasaṅkhārika ekam.

The eight mahā-kusala cittas, eight mahā-vīpāka cittas and eight mahā-kiriya cittas are named in the same way. When one wishes to differentiate between three classes of cittas, one may say like this:

Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika mahā-kusala ekam.

Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika mahā-vīpāka ekam.

Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārika mahā-kiriya ekam.

6. Mahā-kusala cittas (refer to answer no.5); mahā-vīpāka cittas (refer to answer no.5).

There are 15 rūpāvacara cittas:

- (a) rūpāvacara kusala cittas (5).
- (b) rūpāvacara vīpāka cittas (5).
- (c) rūpāvacara kiriya cittas (5).

(a) rūpāvacara kusala cittas:

- i. vitakka, vicāra, piti, sukh'ekaggatā sahitaṃ pathamajjhāna kusala-cittaṃ.
- ii. Vicāra, piti, sukh'ekaggatā sahitaṃ dutiyajjhāna kusala-cittaṃ.
- iii. Piti, sukh'ekaggatā sahitaṃ tatiyajjhāna kusala-cittaṃ.
- iv. Sukh'ekaggatā sahitaṃ catutthajjhāna kusala-cittaṃ.
- v. Upekkh'ekaggatā sahitaṃ pañcamajjhāna kusala-cittaṃ.

(b) rūpāvacara vipāka cittas:

In naming the rūpāvacara vipāka cittas, just change “kusala” in the name of the rūpāvacara kusala cittas into “vipāka”.

(c) rūpāvacara kiriya cittas:

Similar names as the five rūpāvacara kusala cittas. Here “kusala” should be changed to “kiriya”.

There are 12 arupavacara cittas:

- (a) Arūpāvacara kusala cittas (4).
- (b) Arūpāvacara vipāka cittas (4).
- (c) Arūpāvacara kiriya cittas (4).

(a) Arūpāvacara kusala cittas:

- i. Upekkh'ekaggatā sahitam ākāsānañcāyatana-kusala-cittam.
- ii. Upekkh'ekaggatā sahitam viññānañcāyatana-kusala-cittam.
- iii. Upekkh'ekaggatā akincaññāyatana-kusala-cittam.
- iv. Upekkh'ekaggatā sahitam n'eva-saññā-n'saññāyatana-kusala-cittam.

(b) Arūpāvacara vipāka cittas

Similar names as the four arūpāvacara kusala cittas. Here “kusala” should be changed to “vipāka”.

(c) Arūpāvacara kiriya cittas

Similar names as the four arūpāvacara kusala cittas. Here “kusala” should be changed to “kiriya”.

7. There are 3 types of cittas in santiraṇa:

- akusala vipāka, kusala vipāka upekkhā-sahagatam santiraṇa cittam: 11 mental formations.
- kusala vipāka: somanassa-sahagatam. Santiraṇa cittam (12 mental formations.)

8. Investigating

9. (a) akusala vipāka upekkhā-sahagatam santiraṇa cittam perform these three function (paṭisandhi, bhavaṅga, cuti). In the case of those being who take rebirth into the woeful planes – the hells, the animal realm, the sphere of petas and the host of asuras.

Kusala vipāka upekkhā-sahagatam santiraṇa cittam. In the case of a human rebirth as one who is congenitally blind, deaf, dumb, etc., as well as among certain lower classes of gods and spirts. (Abhid.III.59 p6)

(b) Six functions of upekkhā-sahagatam santiraṇa cittam:

1. paṭisandhi
2. bhavaṅga
3. āgantuka bhavaṅga
4. cuti
5. investigating
6. Tadārammaṇa

10. Somanassa-sahagatam ñāna-sampayuttam asaṅkhārika ekam.

11. - Somanassa-sahagatam santiraṇa cittam only arise when the object is excellent and accompanied by joy.

- ahetuka rebirth-linking-consciousness is very weak, in such type of condition,

somanassa-sahagataṃ santiraṇa cittaṃ can not be the rebirth-linking-consciousness because the condition is not powerful, mind is not powerful enough to give rise as the rebirth-linking-consciousness. In these conditions: congenitally blind, dumb, congenitally many disease, accompany such type of being. So, these defects are not by the wholesome kamma, it is because of the unwholesome kamma, they are accompany to give rise to their defects. So in this condition, rebirth-linking-consciousness is usually the upekkhā-sahagataṃ.

12. This function is exercised for two mind-moments immediately after the javana phase in a sense-sphere cognitive process when the object is either very prominent to the senses or clear to the mind. (Abhid.III.58 p124)
13. After lobha diṭṭhi impulsion, there are 11 types of Tadārammaṇa.
After dosa diṭṭhi impulsion, there are 6 types of Tadārammaṇa.
After moha diṭṭhi impulsion, there are 11 types of Tadārammaṇa.
14. There are 18 types of ahetuka cittas:
7 akusala vīpāka cittas. 8 ahetuka kusala vīpāka cittas. 3 ahetuka kiriya cittas.
15. The word *ahetuka* means without roots, and qualifies those types of cittas that are devoid of the mental factors called *hetu*, roots.
16. Amoha means pañña or wisdom.
17. Eight ahetuka kusala vīpāka cittas:
Upekkhā-sahagataṃ cakkhu-viññānaṃ.
Upekkhā-sahagataṃ sota-viññānaṃ.
Upekkhā-sahagataṃ ghānaviññānaṃ.
Upekkhā-sahagataṃ jivhāviññānaṃ.
Sukha-sahagataṃ kāyaviññānaṃ.
Upekkhā-sahagataṃ sampaticchana-cittaṃ.
Upekkhā-sahagataṃ santiraṇa-cittaṃ.
Somanassa-sahagataṃ santiraṇa-cittaṃ.
18. - Upekkhā vedana in kusala vīpāka or akusala vīpāka cakkhu viññāna.
Sukha vedana in kusala vīpāka kaya viññānaṃ.
Dukkha vedana in akusala vīpāka kaya viññānaṃ.
There are 8 mental formations in cakkhu viññāna, kaya viññāna.
(a)(b)(c) refer to Abhid.III.94 p.117:
The Atthasālinī explains that in the case of the four doors – eye, ear, nose and

tongue – the sense object, which is derived matter, impinges on the sense faculty, which is also derived matter. (in this case colour impinge on the cakkhu pasada). When this happens, the impact is not strong, as when four balls of cotton placed on anvils are stuck by four other balls of cotton. Thus the resultant feeling is neutral. In the case of body, the object consist of three of the primary elements – earth, fire and air. Thus when the object impinges on body-sensitivity, its impact is strong and is conveyed to the primary elements of the body. This is comparable to four balls of cotton being struck by hammers: the hammer breaks through the cotton and hits the anvil.

In the case of a desirable object, the body-consciousness is a wholesome resultant and the concomitant bodily feeling is physical pleasure. In the case of an undesirable object, the body-consciousness is an unwholesome resultant and the concomitant bodily feeling is physical pain.

19. - Pañcaviññāna, sampaticchana, santiraṇa, Tadārammaṇa. In short: **visasata**.

- Pañcaviññāna

- Cakkhu viññāna: seeing.

Sota viññāna: hearing.

Ghāna viññāna: smelling.

Jivhā viññāna: tasting.

Kāya viññāna: touching.

Sampaticchana functions as receiving.

Santiraṇa functions as investigating.

Tadārammaṇa function is exercised for two mind-moments immediately after the javana phase in a wide-sphere cognitive process when the object is either very prominent to the senses or clear to the mind.

- Pañcaviññāna: ahetuka-kusala vīpāka citta / akusala vīpāka citta,

for cakkhu viññāna: upekkhā-sahagataṃ cakkhu viññānaṃ;

sota viññāna: upekkhā-sahagataṃ sota viññānaṃ;

ghāna viññāna: upekkhā-sahagataṃ ghāna viññānaṃ;

jivhā viññāna: upekkhā-sahagataṃ jivhā viññānaṃ;

kāya viññāna: sukha-sahagataṃ kāya viññānaṃ, dukkha-sahagataṃ kāya viññānaṃ.

- Sampaticchana: ahetuka kusala vīpāka citta / akusala vīpāka citta, upekkhā-

sahagataṃ sampaticchana-cittaṃ.

- Santiraṇa: a) ahetuka kusala vīpāka citta (2)

upekkhā-sahagataṃ santiraṇa-cittaṃ, somanassa-sahagataṃ santiraṇa-cittaṃ.

b) akusala vīpāka citta (1)

upekkhā-sahagataṃ santiraṇa-cittaṃ.

- Tadārammaṇa: a) 3 santiraṇa cittas. b) 8 mahāvīpāka cittas.

20. Javana is changing, according to wise attention or unwise attention.

21. Uppekkhā Tadārammaṇa.

22. - Pañcadvārāvajjana: adverting to whatever object is presenting itself at one of the five sense doors. It simply turns to the object, thereby enabling the sense consciousness to arise in immediate succession.

There are 11 mental formations in pañcadvārāvajjana.

- manodvārāvajjana: when it occurs in five door process, it is called votthapana citta, its function then is to determine or define the object that has been cognized by sense consciousness.

In a mind-door-process, its function then is to advert to the object appearing at the mind door. In such case, this citta is known as the mind-door-advorting consciousness.

- manodvārāvajjana functions as votthapana, mental factors same as manodvārāvajjana.

- manodvārāvajjana is stronger than pañcadvārāvajjana. Pañcadvārāvajjana is very weak, viriya (cetasika) is not included, only just adverting.

Manodvārāvajjana is sometimes maybe adverting, sometimes also determining, because after many senses of mental process become stronger and stronger, they are surly deciding and determining. So the functions are a little bit different. At the beginning function is weak, determining is weak, later become stronger. Maybe at the beginning stage only adverting, later become determining.

23. - The word bhavaṅga means factor (anga) of existence (bhava). That is the indispensable condition of existence.

- Life continuum (Bhavaṅga): is the function of consciousness by which the continuity of the individual is preserved through the duration of any single existence, from conception to death.

24. There are puññābhisankhāra (kamavacara kusala cetanā, rūpāvacara kusala

cetana), apuññābhisankhāra (kamavacara akusala cetanā) and anenjabhisankhāra (arūpāvacara kusala cetanā) being accumulated.

25. All kamma which can cause to reach a state of existence is kamma bhava.

26. Sañkhāra and kamma bhava.

Sañkhāra	Kamma bhava
i. Āyūhanā sañkhāra are the cetana which arise before the accumulation of kamma is accomplished = puñma cetanā = pubba cetanā. For example: after having had the mind to do dāna. it is the puñma cetanā = pubba cetanā which arise in that person who is organizing in a period of one month or one year for things to be offered.	The patiṭṭhāpaka cetanā which made the object to be offered to reach the recipient is called kamma bhava.
ii. In the many vithi mind processes that arise while doing the wholesome or unwholesome action, the cetanās which accompany the initial 6 javanas out of the 7 javana in every vithi are called sañkhāra.	The cetanā which accompanies with 7 th javana is called kamma bhava.
iii. All citta cetasika which accompany kusala or akusala cetanā in every javana mind moment is called sañkhāra.	All kusala and akusala cetanā are called kamma bhava.

27. General rules: somanassa Tadārammaṇa arises after somanassa javana.

(Sayadawgyi : *Meditation Manual*, p.17)

28. 34, 33, 32, 12 or 11 mental formations in these 11 types Tadārammaṇa. There are 34, 33 or 32 mental formations in mahāvīpāka citta.

29. Refer to Sayadawgyi English *Meditation Manual* p.17-20.

30. Upekkhā Tadārammaṇa.

31. Can not.

32. Refer to answer No. 35, 36, 37, 38, 43, 44.

33. The five-door process only 'pick up' the object (the eye-door process only cognizes that there is colour), does not yet 'know' the object (colour). The 'knowing' takes

place at the fourth and subsequent mental processes.

It is from the fifth mind-door process onwards that the concept is known: a 'man', a 'woman', a 'pot', a 'sarong', 'gold', 'silver', etc.

34. - Atīta bhavaṅga are those bhavaṅga-cittas which pass by from the time the sense-object strikes the sense-door to the time object appears at the door.

Bhavaṅga-calāna is vibrating bhavaṅga which arises when the sense object appears at the door.

Bhavaṅgapaccheda is the bhavaṅga that follows the bhavaṅga-calāna. After this, the bhavaṅga-stream is cut off and and vithi-citta starts arising.

- The five physical sense-objects do not appear or become distinct at the sense doors as soon as they are in contact with the sense-doors.

Even the object of very great intensity (atimahantā-rammaṇa) takes one conscious-moment (cittakkhaṇa) to develop itself into prominence so as to appear at the sense-door. So, one bhavaṅga-citta must pass from the time of contact of the sense-object with the sense-door to the time the object appears at the door. This citta is called atīta-bhavaṅga (past life-continuum).

- When the sense object is of fairly great intensity (mahantā-rammaṇa), 2 or 3 atīta-bhavaṅga cittas pass by before the object becomes well developed and distinct at the sense-door.
- When the sense object is of slight intensity (parittā-rammaṇa), 4 or 5 or 6 or 7 or 8 or 9 atīta-bhavaṅga cittas pass by (atīta-bhavaṅga is increased one by one as the object becomes weaker and weaker) for the sense object to become full development.
- When the object is of very slight intensity (atiparittā-rammaṇa), takes 10 to 15 conscious moment (atīta-bhavaṅga cittas) for its full development.
- When the object strikes on the translucency. For example, colour impinges on eye translucency. As soon as they strike, the object cannot appear at the eye translucency. The life span of eye translucency is 17 mind moment. In this 17 mind moment, cakkhu pasāda at the first mind moment is very weak, not mature enough, immature, very young. In this stage, even though colour impinges on this kalapa, this kalapa cannot take this object. So, after 1 mind moment, this rūpa (translucency) become mature and can take colour.
- The object of this rūpa in the rūpa colour, there are many colourful object. The

strongest colour can impinge on the strong pasāda (translucency). Strong pasāda can take the object of strong colour.

- After 1 mind moment of aṭīta bhavaṅga, there are vibrating and arrested bhavaṅga. After that, pañcadvārāvajjana starts to arise: you should understand cakkhu viññāna and cakkhudvārā vīthi.

Which object this cakkhu viññāna arise? Usually, our mind arises dependent on hadaya vatthu.

Cakkhu viññāna arise depend on what type of cakkhu pasāda? (answer: majjhimoyuka)

?Cakkhu pasāda takes the colour, this colour gives the cakkhu viññāna as the base, because this is the strong one, and had taken the colour object that cakkhu viññāna arise dependent on.

After aṭīta bhavaṅga, cakkhu viññāna sees the colour, at the end of Tadārammaṇa, there is finish of 17 mind moment. When Tadārammaṇa finish, this cakkhu pasāda also perish away.

So, this is middle life span (majjhimayuka).

35. - one, uppekkhā-sahagataṃ santiraṇa cittaṃ.

- 11 mental formations.
- hell, animal, peta, asura realm.
- apuññābhisankhāra.
- eleven types of akusala kamma can give rise to akusala vipāka (paṭisandhi): 8 lobha mula citta, 2 dosa mula citta, vicikiccha moha mula citta.

36. If the meditator can see what type of citta arise at the final mental process, this saṅkhāra can give rise to the rebirth-linking-consciousness in 4 woeful states. But, the final mental process is not the real saṅkhāra, saṅkhāra is accomplished some times before the death moment. When this saṅkhāra matures, it appears at the last mental process.

Not all the akusala cittas give rise to the rebirth-linking-consciousness in 4 woeful states. Only 11 types.

37. - 8 mahāvīpāka cittas, 1 kusala vipāka uppekkhā-sahagataṃ santiraṇa-cittaṃ.

- 7 planes in kamasugati-bhumi.
- 9 types of rebirth-linking-consciousness in kamasugati-bhumi.

* kusala vipāka uppekkhā-sahagataṃ santiraṇa-cittaṃ: This rebirth-linking-

consciousness actually cannot give rise to. The effects are caused by the wholesome kamma, unwholesome kamma is very weak. At that time, almost at the same time, unwholesome kamma give rise. So this teratogenic congenitally affect appear in this foetus. **Many** , many appear, sometime mentally unmature, physically also **many** , many disease. This is ahetuka rebirth-linking-consciousness. Sometimes, this rebirth-linking-consciousness appear at the lower born deva: catumahārājika plane (very low born deva), some yakkha, some garuda. Wholesome but very weak ahetuka kusala vīpāka. But some cases are exceptional. Bodhisatva is exceptional case. Even as animal, bodhisatva is very powerful, we cannot say it is ahetuka.

38. - puññābhisaṅkhāra.

- superior tihetuka kusala kamma will give rise to tihetuka paṭisandhi. Inferior tihetuka kusala kamma or superior dvihetuka kusala kamma will give rise to dvihetuka patisandhi citta.

39. Somanassa-sahagataṃ ñāna-sampayuttaṃ asaṅkhārikaṃ ekaṃ.

Somanassa-sahagataṃ ñāna-sampayuttaṃ sasaṅkhārikaṃ ekaṃ.

Upekkhā-sahagataṃ ñāna-sampayuttaṃ asaṅkhārikaṃ ekaṃ.

Upekkhā-sahagataṃ ñāna-sampayuttaṃ asaṅkhārikaṃ ekaṃ.

40. Associated with ñāna.

41. Somanassa-sahagataṃ ñāna-vipayuttaṃ asaṅkhārikaṃ ekaṃ.

Somanassa-sahagataṃ ñāna-vipayuttaṃ sasaṅkhārikaṃ ekaṃ.

Upekkhā-sahagataṃ ñāna-vipayuttaṃ asaṅkhārikaṃ ekaṃ.

Upekkhā-sahagataṃ ñāna-vipayuttaṃ asaṅkhārikaṃ ekaṃ.

42. Refer to *Workings of Kamma* p58-59.

Wholesome kamma can be divided into inferior (omaka) and superior (ukkaṭṭha). It depends on how one performs the wholesome kamma. When accomplishing wholesome kamma, 4 things determine the quality of the kammaja:

a) desire (chanda): this is one's desire to perform the wholesome kamma. If one's desire is low, the wholesome kamma is inferior, whereas if it is high, one's wholesome kamma is superior.

b) Energy (vīriya): this is one's arousing of energy to perform the wholesome kamma, the arousing of effort (padhāna).

c) Consciousness (citta): this is one's concentrating on the wholesome kamma.

d) Investigation (vīmaṃsā): this is one's knowledge (ñāna), wisdom (pañña) and right view (sammā ditthi) when performing the wholesome kamma.

i. When either of these factors is low or middling: the wholesome kamma is inferior. If is high, the wholesome kamma is superior.

The inferior is thus associated with unwholesome things before and after the wholesome kamma consciousness, whereas the superior is associated with wholesome things before and after the wholesome kamma consciousness.

See also “Abhidhamma Sangaha” (p.214).

ii. 43. Superior dvihetuka kusala kamma and inferior tihetuka kusala kamma give rise to dvihetuka paṭisandhi citta.

- 44. Inferior dvihetuka kusala kamma.

- 45. Vīpāka citta in human plane: 23; in animal plane: 15; in brahma plane: 9; ahetuka vīpāka (except 3 pairs of ghāna viññāna, jivhā viññāna, kāya viññāna).

43.

44.

45.

46. Sahetuka mahā-kusala vīpāka can arise in deva.

Sahetuka mahā-kusala vīpāka can not arise in brahma or animal world.

47. 15 rūpa brahma planes (asaññasatta not included). 4 arūpa brahma planes.

48. Yes, cakkhu viññāna, sota viññāna, sampaticchana, santiraṇa.

49. 17 mind moment.

50. Majjhimāyuka. (has the same life span as the visual object).

51. No Tadārammaṇa arise in brahma.

52. - Tadārammaṇa occurs in connection with clear and very great object, where there is certainty as regards sense-sphere javanas, sense sphere beings and sense sphere objects.

- sense sphere objects: citta, cetasīka, rūpa.

53. 11 types of Tadārammaṇa. (see also answer No.2)

54. Refer to “**Abhidhamma Sangata**” chapter IV 18 p174-175. Cittas with opposite feelings (domanassa and somanassa) can not arise in immediate succession.

Upekkhā-sahagataṃ santiraṇa-cittaṃ occurs for a single mind moment serving as a buffer between domanassa vedana of javana and somanassa vedana of the

bhavaṅga. On such an occasion this citta does not perform the function of investigating. It takes an object different from that of the cognitive process – some unrelated sense-sphere object with which one is already familiar – and functions simply to pave the way back to the normal flows of the root bhavaṅga. This special citta is termed as āgantuka-bhavaṅga (guest bhavaṅga).

55. 7 akusala vīpāka cittas and 8 ahetuka kusala vīpāka cittas. Mahākusala vīpāka cittas can not arise in 4 woeful states.

56. 19 vīpāka cittas can arise in dvihetuka human being and ahetuka human being, namely: 8 ahetuka kusala vīpāka cittas, 7 akusala vīpāka cittas, 4 dvihetuka mahākusala cittas.

57. Ahetuka being.

58. 4 types dvihetuka vīpāka. (see also answer No.41)

59. 23 kāmāvacara cittas can arise in tihetuka human.

60. 19 kāmāvacara vīpāka cittas (excluded 4 tihetuka mahāvīpāka cittas) can arise in dvihetuka human.

61. To see undesirable object is due to akusala vīpāka. The santiraṇa must be upekkhā-sahagataṃ santiraṇa. Tadārammaṇa is also vīpāka citta. It is akusala vīpāka, upekkhā-sahagataṃ santiraṇa cittaṃ that functions as Tadārammaṇa. Vīpāka is definite. Javana is changing.

62. Refer to “*Abhidhamma Sangaha*” V/29

Superior 3-rooted kusala cittas (kamma) can produce 16 vīpāka cittas. (8 ahetuka vīpāka cittas and 8 maha vīpāka cittas). The 8 maha vīpāka cittas consist of 4 unprompted and 4 prompted resultants.

63. Pañcadvārā vīthi and manodvārā vīthi. 5 javanas in maranasanna vīthi.

64. Because of past kamma, seeing, hearing, smelling, tasting, touching on something can make pañcadvārā vīthi arise as maranasanna vīthi. Past kamma is very dominant condition. (Pa-Auk Sayadaw gives one story in his dhamma talk. One person in his past life died in the river. This river is not deep, shallow. He did not need to cross to another shore, his walk side is another place, but near to this river. One day, he told his friend, I wanted to go another shore today. Some time before, he told his friend in the previous life, I die in this place because of drowning. That day, his friend walked to cross the river first. He didn't need to swim because it was not very deep, he also followed after him. At that time when they reached

another shore, the person looked at his friend, at that time his friend can not follow him, on the way lost. He tried to find his friend, he can not find. 2 or 3 days later, one dead body come out and was floating on the river. In this condition, you should understand what type of kamma. For example, why he crossed this river? Usually, he didn't cross this river, he didn't walk to another shore, nor to the walk place. At that way, he told his friend he wanted to go to another shore, why? And then, he drown, not very deep, his friend went first, they didn't need to swim but he died at that place. Why? Because the wholesome kamma was matured enough to give rise to him. In this condition, he wanted too much to another place, another shore.

That's why, he walked across the river, he drown and die when the kamma matured. You should apply this story, why this condition happens.

We can say he didn't know how to swim, that's why he died. This river is not very deep, but he died. When the past kamma matured, so , he may had slip somewhere and it is not easy for him to stand up again. In this condition, this day, this time, why did he want to cross this area? When the unwholesome kamma matured, such type of intention appear in his mind he want to know, "so , when I was young, I pass, I can not die", in this way, mind appear. For example, someone may want to go some place. On the previous day, he never intended to go, but at that time if I can reach this place very safely. But at that time, accident happen and that person may die when the unwholesome kamma matured. Lay people may say this is an accident because this happened accidentally. Why this accident happened? Because unwholesome kamma matured. In this condition, for example, if the unwholesome kamma, when another unwholesome kamma matured enough, maybe pañcadvārā vīthi or manodvārā vīthi may arise in any condition.)

Kamma nimitta. The same sound may strike, for example, he may feel. In this condition, if the kamma is still strong. Some hearing the sound, dhamma for example he may hear again. If there is no real sound, at that time this is only manodvārā vīthi, that's right. But another may play, may open, switch on the dhamma talk, at that time, this dhamma talk imping on her ear translucency. This can also become pañcadvārā vīthi.

Hearing alone can not arise, hearing is consciousness only, there are also javana arise. Last vīthi is pañcadvārā vīthi (maranasanna vīthi), then bhavaṅga arise, after bhavaṅga is **cuti**.

Five sense object can be pañcadvārā vīthi or manodvārā vīthi, any door is possible. Because of understand, this vīthi arise. This is sound but this is dhamma sound. This sound is different, not noisy sound, not like this, this is dhamma sound. If wholesome kamma mature, he has chance again to hear. For example if sotaviññāna itself at that time (is in) kusala vīpāka condition, sampaticchana, santiraṇa are also kusala vīpāka. In this condition wholesome (citta)arise ,for example, surely reborn in happy plane.

65. Manodvārā vīthi.

66. A mental object apprehended in the mind door in the last javana process of the precious existence may become an object of the rebirth-linking, bhavaṅga and death consciousness of the new existence as kamma or as a sign of kamma (kamma nimitta) that is past. If the object should be a sign of destiny, it is usually a visible form apprehended in the mind door and is present.

In the case of a sense-sphere rebirth, any one of the five sense. Objects apprehended in any of the six doors in the last javana process of the preceding existence may become an object as sign of kamma. such an object, on the occasions of rebirth-linking and the first series of bhavaṅgas, can be either past or present.

It can be present because the sense object apprehended by the last javana process of the previous existence may still persist as far as the first few mind-moments of the new existence. Thereafter for the bhavaṅga, and for the death consciousness of the new existence, that object is necessarily past.

<abhidhamma sangaha>p.139.

67..

68. - There are 32 lokiya vipaka cittas. Lokuttara vīpāka cittas are not necessarily present in a new existence. So, there are 23 kamavipaka cittas:

Dvipancaviññāna (10), sampaticchana (2), santiraṇa (3), mahavipaka citta (8).

- Upadana paccaya bhavo(bhavo means existence). Bhava paccaya jati, upapatti bhavo.

Meditator should know vipaka citta, cetasīka, vipaka **kammaja** rūpā in order to know the meaning of new existence.

69. No. There is no mental factor, no citta in asañña-satta (sañña is concomitant mental factor). Buddha's omniscient knowledge explains such type of being. Because of

their kamma, such type of being present.

70. Jīvita navaka kalapa.

71. There are 18 types of kammaja rūpa:

5 pasāda-rūpas, 2 bhāva-rūpas, **kadaya** vatthu, jīvita rūpa, 8 avinībbhoga-rūpas, ākāsa dhātu.

72. Twelve types of cittas sukha-sahagataṃ but not associated with piti:

sukha-sahagataṃ kāya viññāna.

Sukh'ekaggatā sahitaṃ catutthajjhāna kusala-cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna vipaka-cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna kiriya-cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna sotāpatti-magga cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna sotāpatti-phala cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna sakadāgāmi-magga cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna sakadāgāmi-phala cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna anāgāmi-magga cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna anāgāmi-phala cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna arahatta-magga cittaṃ.

Sukh'ekaggatā sahitaṃ catutthajjhāna arahatta-phala cittaṃ.

73. Kammatthāna which are jhāna attainable:

10 kasinas, ānāpānassati,

10 asubhas, kāyagatāsati,

mettā, karunā, muditā, upekkhā,

4 ārupas,

[v]: paññati object is necessary.

74.

75. .

76. - dvipañcaviññāna functions seeing, hearing, smelling, tasting, touching.

- 1 function of sampaticchana as receiving.

- 6 functions of upekkhā santiraṇa: bhavaṅga, āgantuka bhavaṅga, cuti, paṭisandhi, santiraṇa, Tadārammaṇa.

- 2 functions of somanassa santiraṇa: investigating, Tadārammaṇa.

- 4 functions of mahā-vīpāka cittas: paṭisandhi, bhavaṅga, cuti, Tadārammaṇa.

- 3 functions of mahagatta vīpāka cittas: paṭisandhi, bhavaṅga, cuti.

77. āvāsika bhavaṅga and āgantuka bhavaṅga

78. 32 lokiya-vīpāka cittas can be associated with 35 cetasikas.

79. 13 aññasamāna cetasikas:(7 sabba-citta sādhāraṇa, 6 pakīṇṇaka);

14 akusala cetasikas:(4 moha-catukka, 3 lobha-tri, 4 dosa-catukka, 3 end-tri);

19 sobhaṇa sādhāraṇa;

2 apamaññā;

1 paññindriya.

- in 23 kāmāvīpāka cittas, 33 cetasikas can be associated

(same as above, except 2 appammaññā).

- 35 mental formations in apamaññā.

When becoming vīpāka, 1 citta and 33 cetasikas accompany. (sense sphere realm).

- pañcaviññāna accompanied with 7 cetasikas.

80. There are 23 kāmāvīpāka cittas (refer also answer No.78,79).

Objects of kāmāvīpāka citta are citta, cetasikas and rūpa.

81. - Unreduceable components of the existence, ultimate reality, highest reality or highest thing. Even though investigated again and again, no further reduction.

Person can see only supreme knowledge. This is included domain of the supreme knowledge.

- there are 2 types of reality: conventional reality (sacca); ultimate reality.

- conventional reality (paññati):our thoughts in our mind ,we refer other with our thoughts.Our expression to this entity. When we express, such type of expression we call vohara, this is man, woman, this is also samuti. In our mind we refer such type of reference.

- paññati is only mental constructions, the things you feel by mental constructions.

82. 10 akusala cittas (2 dosa mūla cittas being excepted).

4 rupavacara kusala cittas.4 rupavacara vīpāka cittas.4 rupavacara kiriya cittas.

8 mahā-kusala cittas.8 mahā-kiriya cittas.

7 lokuttara cittas (sotāpatti-magga being excepted).

Manodvārāvajjana citta.

There are total 46 cittas (can arise without base) in the arūpa-planes.

83. - 'ajjhatta' refers to 'internal or within the individual.'

of the 28 types of rūpa, itthibhāva-rūpa is absent in males and purisabhāva-rūpa is

absent in females. So only 27 types of rūpa will be present in each species.

- 'bahiddha' refer to 'external or outside the individual'.

In external (bdhiddha) world, only two utuju-kalāpas are found.

i. Utuja-suddhatthaka kalāpas.

ii. Utuja-sadda-navaka kalāpas.

- ajjhattika-rūpa.

The first 5 pasāda-rūpas are called ajjhattika (internal).

- bahira.

The remaining 23 rūpas are called bāhira (external).

84. - the five sensitive organs are essential for seeing, hearing, smelling, tasting, touching. People value them highly. Without them they are inanimate logs. (refer to Dr. Mehm Tin Mon: Abhid.book.p.235).

- Ajjhatīka. Without cakkhu pasāda, you can not get cakkhu viññāna, without sota pasāda, sota viññāna can not arise, you can not hear the sound. In the same way, other pasāda are also very very important. Even though body is composed of 28 rūpas, these 5 pasāda rūpa benefit too much / a lot to a person.

If you lost cakkhu pasāda, you cannot see anymore. If you lost sota pasāda, you will be dumb. It is like the person assistant, it helps too much to run this series, even though (there are) many disciples, this is my internal, others are external. For example, Pa-auk sayadaw has internal person, U Candīma, many disciples sayadaw has. In this case, 5 pasāda rūpas are ajjhatīka.

85. Rūpa is called because of ruppati (essential characteristic of rūpa) which means "to be deformed, disturbed, knocked about, oppressed, broken, deformed by cold, by heat, by hunger, by thirst, by flies, mosquitoes, wind, sunburn and creeping things. Deform means with the changes of weather, very hot, heat of body increase, sweating a lot. In kalapa, heat is little bit higher than ordinary materiality is called rūpa.

86. If this rūpa is deformed by such and such conditions, mind is more quickly deformed. When you feel pain, immediately angry, you check something happen, you may know this is mosquito biting. You may feel something, your mind maybe later angry. The mind is changing quickly. Within 1 snap, many million.... Rūpa is not changing like this. Ruppati is only for rūpa. Nama also has this characteristic, ruppati, but nama is not rupa. Changes of nama can not be cognized

by others, can not be apprehended, we can pretend. Even you are angry, you may pretend as patient, even you have greedy, you may pretend "I don't need." Rupa, you can not pretend. When you go to hot water, you can not pretend it is cold water. Changes of mind can not see easily by other.

Ruppati is only for rupa. Nama, even yourself can not detect.

87. Refer to "abhidhamma sangaha" p.248.

An ordinary worldling may smile or laugh with any of the 4 cittas rooted in greed and accompanied by joy or 4 great wholesome cittas accompanied by joy.

Trainees smile with 6 of these cittas, excluding the 2 connected with wrong view .

Arahants may smile with one of 5 cittas:

the 4 joyful great functions and rootless smile-producing citta.

88. Nipphanna rūpa: concretely produced matter (18), they are directly produced by conditions such as kamma, etc., they are:

4 great essentials: earth element, water element, fire element, air element.

Sensitive phenomena: eye-sensitivity, ear-sensitivity, nose-sensitivity, **tongue-sensitivity**, body-sensitivity.

Objective phenomena: visible form, sound, smell, taste, tangibility (=3 elements: earth, fire, air).

Sexual phenomena: femininity, masculinity.

Heart phenomena: heart-base.

Life phenomena: life faculty.

Nutritional phenomena: nutriment.

anipphannarūpa: non-concrete matter (10). They do not arise directly from the 4 main causes of matter but exist as modalities or attributes of concretely produced matter:

limiting phenomena: space element;

communicating phenomena: bodily intimation, vocal intimation.

Mutable phenomena: lightness, malleability, **wieldiness** (plus two intimation).

Characteristics of matter: production, continuity, decay, impermanence.