

ABHIDHAMMA IN EVERYDAY LIFE

FOUNDATIONS, ADVANCED ANALYSIS,
AND CRITICAL DIALOGUES



Awake in every moment

BHIKKHU VISUDDHAMMA

ABHIDHAMMA IN EVERYDAY LIFE

*Foundations Advanced Analysis
And Critical Dialogues*

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ABOUT THIS EDITION

This English teaching manuscript reorganises the subject into three parts and eighteen chapters. The introductory part assumes no knowledge of Buddhism. The advanced part develops the traditional technical framework. The final part uses original seminar dialogues to examine interpretation and responsible application.

The exposition, fictional cases, dialogues and figures have been newly composed for this edition. Traditional technical terminology and canonical categories retain their recognised meanings. A shared doctrinal vocabulary should not be confused with a claim that any individual example is a historical event or a scientific experiment.

The chapter pictures are AI-generated illustrations of the fictional teaching cases.

The B5 layout uses Times New Roman at 13 points for running text. Tables use a smaller readable size. This is an academic manuscript for study and editorial review. Final publication decisions should follow the normal author and publisher assessment of the completed text.

PREFACE

The Abhidhamma is a disciplined inquiry into the conditions of experience. Its subject is not merely the mind as an object of curiosity, but the ways in which knowing, feeling, intention and material conditions participate in suffering and its cessation. A useful introduction must make that inquiry accessible without reducing it to a collection of motivational slogans. A serious advanced treatment must explain the classifications precisely without encouraging readers to confuse a memorised scheme with direct understanding.

This textbook has three parts. The first addresses readers who have never studied Buddhism. It explains the purpose of the teaching, introduces the principal categories of experience and connects ethical understanding with ordinary decisions. The second presents the technical framework of the Theravāda Abhidhamma and its compendium tradition. The third offers critical dialogues in which students and a teacher examine interpretation, evidence and practical application. The dialogues are composed for teaching; they do not record historical conversations or clinical consultations.

The organisation follows a progression from orientation, through systematic analysis, to responsible interpretation. Readers may study the parts sequentially. A university course can assign the advanced chapters alongside primary texts and then use the dialogues as seminar material. A community study group can proceed more slowly, making room for questions and practice rather than treating completion as a race.

The exposition adopts the Theravāda framework while distinguishing three kinds of claim. Canonical teachings are

identified by discourse or treatise. Commentarial and compendium explanations are named as such. Contemporary cases are applications constructed by the author; their usefulness does not make them statements found in the ancient texts. Where a traditional explanation exceeds what an ordinary reader can verify, that limit is acknowledged rather than concealed by an analogy to science.

The central educational commitment is precision joined to humanity. A distinction between feeling and aversion should help a person respond more wisely to pain; it should not become a reason to dismiss distress. A teaching about kamma should deepen responsibility; it should not license judgement about another person's disability or poverty. An analysis of non-self should reduce appropriation while supporting the care of people, institutions and environments.

READING CONVENTIONS

Pāli terms appear when they preserve a distinction that English alone may obscure. A term is explained before it is used technically. Consciousness translates *citta*; mental factor translates *cetasika*; materiality translates *rūpa*. Neutral feeling is used for *upekkhā* when the reference is feeling. Equanimity may also refer to an ethically developed balance of mind, and the relevant meaning is stated in context.

Canonical citations use collection and discourse numbers: DN for *Dīgha Nikāya*, MN for *Majjhima Nikāya*, SN for *Saṃyutta Nikāya*, AN for *Aṅguttara Nikāya*, Ud for *Udāna*, Iti for *Itivuttaka* and DhP for *Dhammapada*. Compendium references identify chapters of the *Abhidhammattha-saṅgaha*, abbreviated AbhS. Vism identifies Buddhaghosa's *Visuddhimagga*. These works occupy different positions within the tradition and should not be cited as interchangeable authorities.

English explanations of canonical teachings are paraphrases unless expressly identified otherwise. Brief Pāli expressions are supplied as technical language, not as decorative endorsements of a modern argument. References at the end enable readers to consult the relevant texts and compare translations.

Each chapter includes a case or worked application, a summary, ten questions with suggested answers and five questions for further reflection. The suggested answers

state the interpretation adopted in this book. The open questions invite reasoned responses and may admit more than one defensible answer.

The exercises support education and contemplative practice. They do not provide a diagnosis, promise a particular attainment or replace appropriate medical and psychological care. A reader may shorten an exercise, change posture or seek guidance when that is needed. Intellectual questions are welcome; accepting an unexplained classification is not a condition of beginning this course.

PART ONE

FOUNDATIONS FOR

READERS NEW TO BUDDHISM

The first part introduces the purpose of Buddhist study and a practical vocabulary for experience. No previous religious commitment is assumed. Readers are asked to understand the framework accurately, examine its implications and distinguish a helpful observation from a conclusion that the evidence does not support.

CHAPTER 1

WHY STUDY EXPERIENCE



Illustration 1. An uncertain evening at the observatory. Mara separates disappointment from the practical task of arranging an indoor demonstration.

A problem before a vocabulary

At a neighbourhood observatory, a volunteer named Mara has prepared a public evening of stargazing. Clouds arrive shortly before the event. Several visitors are disappointed, and a colleague suggests cancelling the outdoor session. Mara experiences the suggestion as criticism of her competence. She wants to argue that the forecast was favourable, although no one has accused her of negligence.

The weather cannot be changed by defending her reputation. Yet the situation includes several matters that

can be addressed: visitors need accurate information, the equipment needs protection, and an indoor programme may still be worthwhile. When Mara notices the defensive impulse, she can distinguish these practical tasks from the demand that no one regard the evening as unsuccessful. She proposes an indoor demonstration and acknowledges the disappointment without inventing a promise that the sky will clear.

This case does not prove a Buddhist doctrine. It introduces a question: how does a manageable difficulty become a threat to identity, and what conditions make a wiser response possible? The Abhidhamma provides a systematic vocabulary for examining that question. Its broader goal, however, exceeds improved event management. It belongs to a path directed toward the ending of suffering and the causes that sustain repeated existence.

Buddhism as a path of understanding

The Buddha's teaching begins with an inquiry into dukkha. The term includes obvious pain and distress, but also the instability of conditioned experience when it is expected to provide permanent security. This does not deny ordinary happiness. A pleasant afternoon remains pleasant. The problem is the expectation that it can guarantee an unchanged self, uninterrupted satisfaction or complete control.

The Four Noble Truths organise the inquiry. Suffering is to be understood; its origin in craving is to be abandoned;

its cessation is to be realised; and the path is to be developed. These are tasks, not merely four propositions to repeat. In the observatory case, understanding involves recognising disappointment and defensiveness. Abandoning concerns the appropriation that turns an uncertain event into an absolute measure of personal worth. Developing the path includes truthful communication, restraint, attention and understanding. A practical improvement is an application of the teaching, not equivalent to the complete realisation of the noble truths. (SN 56.11.)

The Noble Eightfold Path comprises right view, intention, speech, action, livelihood, effort, mindfulness and concentration. These factors form an integrated training. Mindfulness does not make dishonest speech harmless, and concentration does not make a harmful livelihood ethically sound. The traditional three trainings group the path around ethical conduct, concentration and wisdom. Their interdependence is important: behaviour shapes the conditions of mental practice, while understanding gives direction to behaviour.

Where Abhidhamma belongs

Theravāda Buddhism preserves the teaching in three collections: the Vinaya, concerned with monastic discipline; the Sutta collection, containing discourses in varied settings; and the Abhidhamma, offering systematic analysis. The canonical Abhidhamma consists of seven works. Their titles and principal concerns are introduced in

the reference guide, rather than being treated as a list a beginner must master immediately.

This book also uses the later Abhidhammattha-saṅgaha, a concise compendium associated with Ācariya Anuruddha, and the Visuddhimagga, a systematic account of the path by Buddhaghosa. The familiar enumeration of 89 or 121 citta types belongs to the teaching framework presented through this compendium tradition. Calling every detail a sentence spoken in a particular sutta would obscure the differences among these sources.

The suttas and Abhidhamma frequently address related experience through different analytical purposes. A discourse can examine a person's intentions, the aggregates or the senses. A compendium may specify the ethical class, associated feeling and function of a citta. The more technical account does not automatically invalidate the ordinary description. It asks a different, more specialised question.

Conventional speech and analytical description

Mara can truthfully say, “I organised the evening.” Conventional language identifies people and responsibilities. Analytical description examines the bodily and mental processes involved. Both forms of speech can be useful. The difficulty arises when a conventional identity is treated as an independent, permanent owner of every process.

Non-self, anattā, does not mean that promises, injuries or obligations are unreal. It challenges the identification of

changing phenomena as an enduring self that can command them absolutely. Mara remains responsible for the programme, although she cannot order the weather or every emotion to obey her. Understanding conditionality supports responsibility because it directs attention toward what can actually be influenced. (SN 22.59.)

A method for beginning

For one ordinary difficulty, distinguish the event, the felt quality, the interpretation and the intended action. Ask what is established and what is assumed. Then consider which response would reduce harm while addressing the practical need. This is an introductory teaching exercise; it is not the complete Abhidhamma analysis of a cognitive process.

The aim is neither to eliminate thought nor to replace each thought with a Pāli word. It is to notice when an interpretation has become more certain than the evidence, when an intention is harmful, and when a better condition can be introduced. The technical chapters will refine these distinctions. At this stage, clarity matters more than speed.

Summary

Abhidhamma study belongs to a broader path of ethical conduct, concentration and wisdom. The Four Noble Truths define tasks, and the Eightfold Path provides their practical direction. Conventional responsibility remains meaningful within an analysis of conditioned, non-self phenomena.

Beginners should learn to separate observation from inference before attempting detailed classification.

Ten questions and suggested answers

1. What is the main purpose of this course? Understanding conditioned experience in relation to suffering, responsibility and liberation.
2. Does dukkha mean that every moment feels painful? No. It also concerns the instability and unsatisfactoriness of conditioned experience.
3. What are the four tasks associated with the noble truths? Understand suffering, abandon its origin, realise cessation and develop the path.
4. Why is mindfulness alone insufficient? It requires the direction of right view and the support of ethical conduct and effort.
5. What are the three trainings? Ethical conduct, concentration and wisdom.
6. What are the three collections of the teaching? Vinaya, Sutta and Abhidhamma.
7. Is the compendium identical with the canonical Abhidhamma? No. It is a later systematic presentation of that tradition.
8. Does non-self abolish responsibility? No. Responsibility concerns intentions, actions and their conditions.

9. Is changing a cancelled programme liberation? No. It can be a wise practical response without constituting noble attainment.
10. What should a beginner distinguish first? The event, feeling, interpretation and intended response.

Five questions for reflection

1. Describe a recent difficulty without adding an explanation of another person's motives.
2. Which demand for certainty intensified that difficulty?
3. What responsibility remained even though you lacked complete control?
4. Which factor of the Eightfold Path would have improved your response?
5. How would you distinguish a useful application from a claim of spiritual attainment?

CHAPTER 2

THE STRUCTURE OF AN ORDINARY EXPERIENCE



Illustration 2. Correcting an archive record. Elias checks the evidence and acknowledges a mistake without treating embarrassment as a reason to conceal it.

The archive label

A community archivist, Elias, opens a box of photographs. One image is labelled with a date that conflicts with the building shown in the background. He remembers entering the date months earlier. Embarrassment arises, and he briefly wants to remove the label without telling his colleague. The discovery concerns a record; the impulse concerns the preservation of a competent self-image.

Elias pauses and examines the document. The paper has texture and colour. The discovery feels unpleasant. He recognises the building and remembers the earlier entry. There is an intention to hide the mistake, followed by an intention to correct it. He tells his colleague that the date needs verification. The record improves because he distinguishes the evidence from the wish to escape embarrassment.

The five aggregates

The five aggregates are materiality, feeling, perception, mental formations and consciousness. An aggregate, *khandha*, is a group or collection, not a hidden organ or a separate controller. The scheme examines experience across its range, including past, present and future, internal and external, coarse and subtle. An analysis confined to one passing sensation does not exhaust the meaning of an aggregate. (SN 22.48.)

Materiality, *rūpa*, includes the material aspect of the body and sensory objects. Feeling, *vedanā*, is the pleasant, painful or neutral quality of experience. Perception, *saññā*, marks or recognises features. Mental formations, *saṅkhārā* in this aggregate context, include volition and other mental factors apart from feeling and perception. Consciousness, *viññāṇa*, knows an object. These are distinctions of function; they should not be pictured as five independent persons inside the archivist.

The Abhidhamma correlates citta with the consciousness aggregate. Among the 52 mental factors, feeling and perception constitute two aggregates, while the remaining 50 belong to the aggregate of formations. Materiality constitutes its own aggregate. Nibbāna is not a sixth aggregate: it is unconditioned and outside the five-aggregate classification. (AbhS II and VII.)

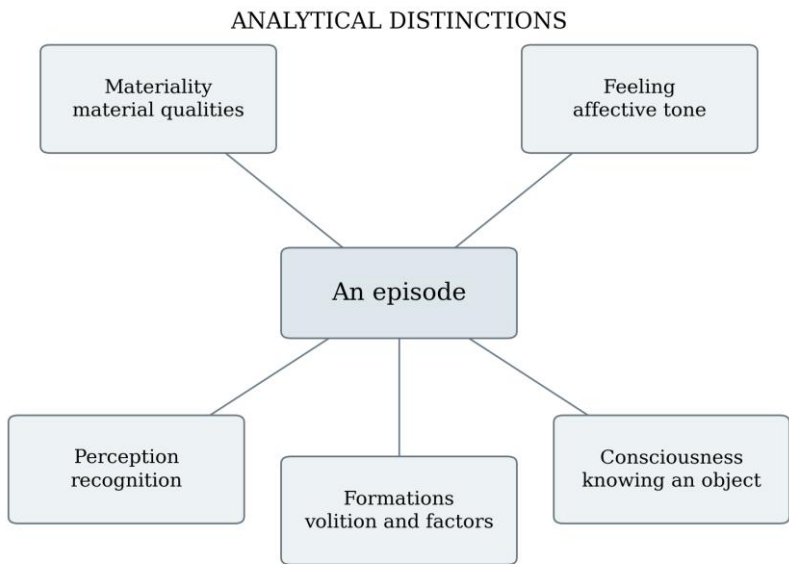


Figure 2.1 Analytical aspects of an episode rather than five temporal steps

Feeling does not establish a fact

Embarrassment in the archive is a complex episode. Its unpleasantness is feeling. Recognition of the mistaken label involves perception. The wish to conceal it is volition together with other relevant factors. The belief that the colleague will lose all respect is an interpretation. Feeling cannot demonstrate that this prediction is correct.

Nor does feeling mean an entire emotion. Anger includes mental displeasure but also aversion, attention and intention. Gratitude may include pleasant feeling, recognition and wholesome factors. Neutral feeling does not mean the absence of experience, and it does not automatically mean wise equanimity. The same English word may otherwise conceal important distinctions.

Recognition and interpretation

Perception makes recognition possible, but a complex argument cannot be assigned to perception alone. Elias recognises a building. Establishing the correct date requires additional information, reasoning and checking. The thought “I always ruin things” is neither the building nor the record; it is an evaluative generalisation that exceeds the available evidence.

The useful question is not whether all interpretation is forbidden. Interpretation is indispensable to archive work. The question is whether the interpretation is proportionate to its evidence and whether attachment is preventing revision. Buddhist analysis should make investigation more careful, not abolish the use of concepts.

Conjoined functions

MN 43 explains feeling, perception and consciousness as conjoined in experience. In Abhidhamma, the mental factors associated with a citta arise with it and share its object. A diagram with five branches therefore shows analytical aspects, not five successive steps. Volition can

change over successive moments, but the factors present with an individual citta are not a queue of isolated events.

This distinction prevents an attractive but misleading formula: matter appears, feeling happens, perception labels, formations react, and finally consciousness knows. Consciousness is already involved in the experience being analysed. The full episode contains successive processes, yet the aggregate scheme is not itself a timeline.

Aggregates and aggregates subject to clinging

The five aggregates subject to clinging, pañcupādānakkhandhā, are described in SN 22.48 as associated with the taints and liable to appropriation. They are not defined only by the moments when someone explicitly says “mine”. A person may verbally disclaim ownership while still depending on changing experience as a source of identity and security.

In practice, the archive case makes appropriation visible: an inaccurate label threatens “my competence”. Correcting the label does not require the preservation of that demand. However, the broader canonical category includes phenomena liable to being appropriated, not just this conscious episode of self-reference. The distinction belongs in both explanations and summaries.

Nāma in context

In an Abhidhamma discussion, mentality commonly refers to citta and mental factors. In SN 12.2, nāma within dependent origination is defined through feeling,

perception, volition, contact and attention, while consciousness is stated separately. It is therefore inaccurate to substitute “the four mental aggregates” mechanically wherever nāma appears. A technical term must be read within the analytical question being asked.

Practice through careful description

Choose a recent small mistake. Identify the material evidence, the felt quality and the recognition involved. Distinguish a plan to repair the mistake from the wish to hide it. Then consider the knowing of these processes without constructing an observer permanently outside them. Write only what is reasonably clear; uncertainty is an honest result of the exercise.

This practice may support a less defensive response. It does not guarantee that embarrassment will disappear, and it should not be used to deny real consequences. Elias may still need to explain the error. The analysis helps him do so responsibly rather than treating the unpleasant feeling as a command to conceal it.

Summary

The aggregate scheme distinguishes functions within conditioned experience. Feeling is its affective tone, perception contributes recognition, formations include intention, and consciousness knows an object. Mental functions are conjoined rather than arranged as five rigid steps. The aggregates subject to clinging have a wider

meaning than an explicit thought of ownership, and nāma requires contextual interpretation.

Ten questions and suggested answers

1. What does khandha mean? A group or collection of phenomena.
2. What are the five aggregates? Materiality, feeling, perception, formations and consciousness.
3. Is embarrassment one aggregate? No. It is a complex episode involving several aspects.
4. What is feeling? The pleasant, painful or neutral quality of experience.
5. Does unpleasantness prove a prediction? No. Feeling is not evidence that an interpretation is true.
6. Does perception perform all reasoning? No. Reasoning involves a wider cognitive process.
7. Are the five aggregates five temporal steps? No. The scheme is analytical, not a fixed timeline.
8. How many mental factors belong to formations? Fifty, when feeling and perception are distinguished separately.
9. Does Nibbāna belong to the aggregates? No. It is unconditioned.
10. Why must nāma be read in context? Different frameworks assign the term different scopes.

Five questions for reflection

1. Analyse a mistake without turning it into a permanent personal identity.
2. What did your feeling establish, and what did it fail to establish?
3. Which parts of your interpretation required further evidence?
4. How would a five-step aggregate diagram misrepresent the episode?
5. What distinction would help you repair the mistake more honestly?

CHAPTER 3

INTENTION AND ETHICAL DEVELOPMENT



Illustration 3. Returning the reusable crate. An ordinary act offers a chance to examine intention, restraint, and trust.

The reusable crate

At a food cooperative, Priya notices that an empty reusable crate belongs to a neighbouring stall. She could keep it; replacements are expensive and the owner is busy. She also knows that returning it would inconvenience her briefly. The situation makes intention easier to examine than a dramatic moral crisis would.

Priya first imagines the saving, then remembers the cooperative's mutual trust. She returns the crate and later proposes a shared storage system. No one praises her. The act is still valuable. Its ethical quality is not determined by

applause, and the practical improvement does not require regarding herself as exceptionally virtuous.

Volition and kamma

Kamma is intentional action. AN 6.63 places cetanā, volition, at its centre and relates it to bodily, verbal and mental action. In Abhidhamma, cetanā accompanies every citta, but not every occurrence produces new kamma. Resultant volition belongs to the experiencing of a result; functional volition performs its task without generating new kamma. Wholesome and unwholesome volition require further classification. (AbhS II and V.)

This distinction protects the teaching from two errors. The first treats every bodily movement as equally karmically significant. The second treats intention as a private excuse that cancels consequences. A person who intends to help still needs to examine whether the method causes avoidable harm. Ethical development includes understanding, restraint and correction, not merely declaring a good motive.

Three unwholesome roots

Greed, lobha, is attachment or appropriation. Aversion, dosa, is opposition or hostility. Delusion, moha, is the unwholesome obscuring of understanding. Greed-rooted cittas contain greed and delusion; aversion-rooted cittas contain aversion and delusion; the two specifically delusion-rooted cittas have delusion as their sole root. Delusion occurs in all twelve unwholesome citta types.

Moha is not merely the absence of wisdom. Some wholesome cittas are dissociated from knowledge, and rootless cittas lack wisdom without containing delusion. Failure to appreciate this distinction leads to moralising every moment in which sophisticated understanding is absent.

The twelve types comprise eight rooted in greed, two in aversion and two in delusion. A beginner need not identify the precise subtype whenever a desire occurs. It is enough initially to recognise appropriation, resistance or confusion and examine the intended action. The advanced classification will distinguish feeling, wrong view and prompting more carefully.

Beautiful roots and ethically variable factors

Non-greed, alobha, supports relinquishment. Non-hatred, adosa, supports non-hostility and loving-kindness. Non-delusion, amoha or paññā, is wisdom. Beautiful cittas have non-greed and non-hatred; some also have wisdom. Beautiful resultant and functional cittas are not new wholesome kamma, although their associated roots are beautiful.

Desire to act, chanda, is ethically variable. A wish to correct a record or return a crate need not be greed. The same capacity to pursue an objective can serve a harmful intention. Concentration and energy also need ethical context. Skill in maintaining attention does not by itself prove that the purpose is wholesome.

Ethical conduct without self-condemnation

The five precepts provide a basic orientation for lay conduct: refrain from taking life, taking what is not given, sexual misconduct, false speech and intoxicants that undermine heedfulness. They are training commitments with consequences for others, not simply devices for feeling morally pure. More detailed ethical questions require attention to the circumstances and to the relevant disciplinary context.

Recognising an unwholesome impulse does not require condemning the whole person. Priya's wish to keep the crate is an episode that can be understood and not enacted. Conversely, avoiding self-condemnation does not make the intended theft harmless. A realistic ethical vocabulary identifies the act and the conditions while preserving the possibility of learning.

Wholesome moral concern, including shame at wrongdoing and concern for its consequences, should be distinguished from repetitive self-torment. The latter does not repair an injury. An apology, restitution or change in procedure can be more useful than rehearsing a global judgement about one's character.

The episode and its mixed moments

An outwardly generous act can include successive intentions. Someone may begin with compassion, later seek recognition and finally resent the cost. It is inaccurate to say that one citta simultaneously contains wholesome

generosity and greed. The episode alternates. The practical task is to recognise when the intention changes and provide conditions for a more consistent wholesome purpose.

An ethical enquiry

Before an action, ask what you intend, who may be affected and whether the means are truthful and proportionate. During it, notice changes in purpose. Afterwards, examine what occurred and repair what needs repair. This three-stage enquiry is a teaching practice inspired by reflection on action in MN 61; it is not a claim to measure a person's exact citta type.

Summary

Kamma concerns intention, but not every volition generates new kamma. The three unwholesome roots and the beautiful roots clarify ethical quality. An episode can alternate between wholesome and unwholesome moments. Ethical training combines accurate recognition, restraint, attention to consequences and repair; it does not require a permanent identity as either virtuous or defective.

Ten questions and suggested answers

1. What is kamma? Intentional action.
2. What is cetanā? Volition, a mental factor coordinating the associated activity.
3. Does all cetanā generate new kamma? No. Resultant and functional volition require distinction.
4. What accompanies greed as a root? Delusion.

5. What accompanies aversion as a root? Delusion.
6. Is lack of wisdom always moha? No. Their classifications are not identical.
7. Is chanda necessarily greed? No. Its ethical quality depends on association.
8. Can greed and wholesome generosity occupy one citta? No. They may alternate within an episode.
9. Why examine consequences? Good intention does not excuse an avoidably harmful method.
10. What follows recognition of wrongdoing? Appropriate restraint, repair and renewed training.

Five questions for reflection

1. Describe an intention that changed during an apparently generous act.
2. What practical consequence would be missed by considering motive alone?
3. How do you distinguish moral concern from repetitive self-torment?
4. Which condition would make an honest response easier next time?
5. How can a community support ethical conduct without public humiliation?

CHAPTER 4

THE SENSES AND THE MATERIAL WORLD



Illustration 4. Checking a warning signal. Omar distinguishes the sound, his interpretation, and the action needed for safety.

A warning tone at the workshop

During a repair class, a small machine gives a warning tone. Omar hears it and immediately thinks he has damaged the equipment. Another participant checks the display: the machine merely needs its safety cover closed. The sound was real; Omar's interpretation was premature.

Once the cover is secured, the class continues. Omar learns to separate the signal, its recognition and the conclusion about personal failure. He also learns that calmness should not delay a safety check. Sensory analysis

is useful when it improves contact with the actual situation, including its practical risks.

Six domains of cognition

The six internal sense bases are eye, ear, nose, tongue, body and mind. Their corresponding objects are visible appearance, sound, odour, taste, tangibles and mental objects. Consciousness is named in relation to the relevant domain. The mind can know memories, concepts and previously sensed objects as well as the specialised mental objects discussed in Part Two.

MN 148 presents six groups of six: internal bases, external bases, kinds of consciousness, kinds of contact, kinds of feeling and kinds of craving. These sets expose the conditioned nature of experience. They do not describe six autonomous agents or imply that contact creates a pre-existing self who receives the world.

Contact, phassa, must be distinguished from an object striking a bodily organ. In the discourse formula, dependence on faculty and object conditions the corresponding consciousness, and the meeting involving these three is contact. In Abhidhamma analysis, phassa is a mental factor co-arising with the citta. A warning tone is sound, not itself phassa or vipāka.

Bare cognition and understanding

Ear-consciousness knows sound. Identifying it as a warning tone and interpreting the display require more than ear-consciousness. Eye-consciousness knows visible

appearance; reading an instruction involves subsequent mental processes. Receiving and investigating are technical cognitive functions, not an inner supervisor performing a verbal explanation.

This does not mean that an ordinary person can deliberately stop one microscopic moment of hearing before thought occurs. Practice works through successive episodes of attention, observation and response. One can notice an interpretation and verify it without claiming to have directly detected every citta in the underlying process.

Four great elements

The four great elements are earth, water, fire and wind. In this analytical framework, earth concerns hardness or resistance; water concerns cohesion; fire concerns temperature and maturation; wind concerns distension, pressure or motion. These are not the chemical elements of a periodic table.

Hardness, temperature and pressure can serve as tangible objects. Cohesion is distinguished from these directly tangible qualities and is known through mental examination in the Abhidhamma account. When touching water, coolness and pressure should not be confused with the technical water element. A conventional liquid has several material qualities; the conventional name does not isolate one ultimate material phenomenon. (AbhS VI.)

Contemplation of the body through the elements appears in MN 10 and MN 28. It can weaken the assumption that

the body is an independent possession exempt from change. It also supports care: recognising that a body depends on conditions is a reason to protect it, not to ignore injury.

Six and eighteen elements

The six-element analysis adds space and consciousness to earth, water, fire and wind. In bodily contemplation, space includes bodily openings and cavities; general empty surroundings should not automatically be equated with a technical material element. MN 140 offers a detailed six-element examination.

The eighteen-element scheme consists of five sense-base elements, five sense-object elements, five sense-consciousness elements, the mind element, the dhamma element and the mind-consciousness element. Each of the five sense-consciousness elements includes two resultant citta types in the compendium analysis, but this does not turn five elements into ten. These schemes answer different analytical questions. (MN 115; AbhS VII.)

Doors and bases

A door, dvāra, is a channel through which a cognitive process knows an object. A material base, vatthu, supports the arising of the relevant consciousness in planes with materiality. The five sensitivities serve as both doors and bases for the corresponding sense-consciousnesses. Other cittas in the process are not thereby based in that same sensitivity.

The compendium tradition identifies a heart-base for specified mental consciousness in material planes. This is a doctrinal material-support category; it is not a substitute for contemporary anatomy or evidence that thought has been experimentally located in the physical heart. Immaterial existence, within the traditional account, has no material base. The specialised distinction between bhavaṅga as mind-door and physical support is developed later.

Practical consequence

When a signal appears, identify the sensory event, the interpretation and the practical task. Check information where it matters. Omar need not deny his alarm, but he can avoid treating it as proof of damage. Clear observation and responsible action belong together.

Summary

The six senses, the elements and the doors-and-bases distinction analyse conditioned experience from different perspectives. Sound is an object, contact is a mental factor, and resultant hearing is consciousness. Technical material elements should not be confused with conventional substances or modern chemical categories. Analysis supports verification and care rather than withdrawal from practical responsibility.

Ten questions and suggested answers

1. What are the six internal bases? Eye, ear, nose, tongue, body and mind.
2. Is a warning tone contact? No. It is sound, an object.
3. What is phassa? Contact, involving the relevant cognitive meeting and co-arising as a mental factor.
4. Does ear-consciousness understand an instruction? Not by itself.
5. Are the four elements chemical atoms? No. They are traditional material categories.
6. Is cohesion identical with coolness? No. They belong to different analytical qualities.
7. What do six elements add? Space and consciousness.
8. How many sense-consciousness elements are there? Five, each containing two resultant types in the compendium.
9. Is a door identical with a base? No. Their functions differ.
10. Does observing alarm remove a safety obligation? No. Verification and appropriate action remain necessary.

Five questions for reflection

1. Describe a sensory signal that you interpreted too quickly.
2. Which observations supported your interpretation, and which did not?
3. How would you distinguish a liquid's temperature from cohesion?
4. Why is the heart-base account not a neurological finding?
5. How can sensory observation improve a practical safety decision?

CHAPTER 5

MINDFULNESS AND CLEAR COMPREHENSION



Illustration 5. A slower rehearsal. Jules adjusts effort and posture rather than forcing the passage through tension.

The musician's difficult rehearsal

Jules is rehearsing a passage that repeatedly loses its rhythm. After the third mistake, he tightens his grip and plays faster. The added effort makes the problem worse. His teacher asks him to identify the particular transition rather than judging the whole performance.

Jules slows the passage, notices his shoulders and practises the transition at a manageable pace. A mistake still occurs, but now it supplies information. The lesson concerns purposeful attention and proportionate effort. It is

an analogy for training, not an assertion that musical proficiency constitutes Buddhist insight or jhāna.

Four establishments of mindfulness

Satipaṭṭhāna establishes mindfulness with respect to body, feeling, mind and dhammas. The body includes posture, activities, breathing and other contemplations. Feeling concerns pleasant, painful and neutral experience. Contemplation of mind recognises its relevant qualities. Contemplation of dhammas examines phenomena through frameworks such as the hindrances, aggregates, sense bases, awakening factors and noble truths. (MN 10; DN 22.)

The four domains overlap within an episode but do not become interchangeable. Tension in a hand is not the whole of aversion; unpleasantness is not the same as an intention to retaliate. The distinctions help the practitioner ask a suitable question rather than apply one undifferentiated label to every difficulty.

Three supporting qualities

The formula uses ātāpī, sampajāno and satimā. Ātāpī indicates ardent effort. Sampajāno indicates clear comprehension. Satimā indicates possession of mindfulness. These qualities cooperate; they are not three successive microscopic stages in which effort generates mindfulness and mindfulness mechanically turns into wisdom.

Mindfulness, sati, has a function of non-forgetfulness. In practice it keeps the relevant object and direction of training in view. Clear comprehension contributes

understanding of what is being done. The commentarial account examines purpose, suitability, domain and non-delusion. These elaborations should be identified as commentary, not read as four dictionary meanings hidden inside one word.

Ardent effort is not aggressive pressure. Jules's intensified grip illustrates effort losing its direction. In contemplative training, the task is to prevent and abandon unwholesome states while developing and maintaining wholesome states. Appropriate effort may include persistence, relaxation, changing posture or seeking guidance; the action depends on the conditions.

Knowing a defilement

An unwholesome citta does not simultaneously contain the beautiful factor sati in the Abhidhamma classification. When a practitioner knows that aversion has occurred, subsequent wholesome moments may take the earlier state as object. Ordinary language can say “I am mindful of anger”, but technical explanation should not place sati inside the aversive citta itself.

The practical implication is modest and important. Awareness may interrupt the continued nourishment of an unwholesome sequence. It does not mean that a single label retroactively makes the earlier state wholesome or guarantees the permanent abandonment of a latent tendency.

Verbal noting and direct experience

Brief labels may help orient attention: pressure, warmth, unpleasantness, thinking or wanting. They are optional aids, not magical words. The practitioner must still know the experience. Continuous repetition can become another distraction when it displaces direct attention or creates an anxious demand to name everything.

Conceptual reflection also has a place. The suttas include contemplations that cannot be reduced to raw sensation without any thought. A complete practice must distinguish direct observation from useful reflection rather than declare that all concepts are forbidden. During a discussion of ethical consequences, thinking carefully may be the appropriate activity.

An adaptable introductory exercise

Begin with a comfortable posture and one evident bodily process, such as ordinary breathing or the contact of the feet. Know it without deliberately producing a special sensation. When a strong feeling or thought becomes evident, recognise its quality and then decide whether to remain with it or return to the initial object. Do not attempt to count citta moments.

For a few minutes, examine whether pleasantness leads to grasping, unpleasantness to resistance or neutral feeling to inattentiveness. These tendencies are possibilities, not automatic laws of every episode. If discomfort suggests injury, adjust the posture. If observation becomes

destabilising, shorten the exercise and seek appropriate guidance.

Afterwards, identify one practical action that expresses understanding: speaking accurately, allowing another person to finish, correcting a mistake or resting when needed. A pleasant sitting is useful, but ethical development cannot be measured solely by how calm one felt during it.

Summary

Mindfulness works with effort and clear comprehension within the four domains of contemplation. Verbal labels are aids, not the substance of practice. Technical analysis distinguishes an unwholesome moment from later wholesome recognition. Practice develops through conditions and should remain proportionate, responsive and connected to ethical conduct.

Ten questions and suggested answers

1. What are the four domains? Body, feeling, mind and dhammas.
2. What does ātāpī indicate? Ardent, directed effort.
3. What does sampajāno indicate? Clear comprehension.
4. What does satimā indicate? Possession of mindfulness.
5. Are these three qualities a timeline? No. They cooperate in training.
6. Does sati occur in an aversive citta? No, under this classification.

7. Must every experience be named verbally? No. Labels are optional supports.
8. Is all reflection prohibited? No. It must serve the appropriate purpose.
9. Should a practitioner ignore possible injury? No. Appropriate adjustment is compatible with mindfulness.
10. What indicates useful practice beyond calm? More truthful, considerate and responsible responses.

Five questions for reflection

1. When has additional effort made attention less effective?
2. How would you distinguish mindfulness from tense surveillance of yourself?
3. What label helps you, and when does it become mechanical?
4. Which activity requires clear comprehension of purpose?
5. What change in conduct would show that your practice is useful?

CHAPTER 6

BUILDING CONDITIONS FOR A WHOLESOME LIFE



Illustration 6. Sharing the garden work. Clear arrangements and accessible equipment support good intentions.

The shared garden rota

A residents' association creates a garden for vegetables and native plants. Everyone initially volunteers enthusiastically. After several weeks, watering falls to two people, who become resentful. Anika, the coordinator, notices that appeals for kindness have not corrected the problem. The rota is unclear, the tap key is difficult to find and some residents work night shifts.

She arranges accessible equipment, offers several kinds of contribution and asks residents what they can reliably

do. Participation improves, although a few disputes remain. The case shows that a good intention needs supporting conditions. Ethical teaching loses credibility when it asks people to overcome difficulties that the organisation could reasonably remove.

Generosity as relinquishment

Dāna concerns giving, and its wholesome quality includes non-greed and non-hatred. The gift may be material, practical or educational. Intention still matters: offering help to gain control over another person differs from help directed toward their well-being. An outward transfer alone does not reveal every mental moment involved.

Relinquishment does not require pretending that resources are unlimited. A person can give wisely within responsibilities. Anika may decline a costly addition to the garden without stinginess. Refusal can be guided by prudence; agreement can be guided by attachment. Behaviour needs interpretation in context.

Ethical conduct as reliability

Sīla makes relationships more dependable. Truthfulness about a rota protects the work of others. Refraining from taking communal equipment without agreement preserves trust. Respect for life includes attention to how the garden is managed. Ethical conduct is therefore visible in ordinary procedures as well as in the avoidance of dramatic wrongdoing.

The association should not require displays of purity. It should make commitments clear and provide a way to

acknowledge a missed task without humiliation. A resident who admits being unable to water can help the group plan. Concealment produces additional problems, even when motivated by fear of criticism.

Mental development

Bhāvanā develops the mind through suitable conditions. Calm supports steadiness; insight examines the nature of conditioned phenomena. Study, reflection and direct practice can reinforce one another. Intellectual understanding is useful but should not be mistaken for the complete destruction of defilements.

Regularity can support learning, but no universal percentage of noticed objects or fixed number of days establishes progress. A useful schedule is one that can be sustained and adjusted. For a beginner, a short period of attentive practice accompanied by one deliberate ethical action may be more realistic than an intensive programme adopted for competition.

Friendship and environment

The conditions for stream-entry include association with good people, hearing the true teaching, wise attention and practice in accordance with the teaching. These conditions make study a relational activity. A good companion welcomes questions and correction rather than demanding dependence on a personal authority. (SN 55.5.)

AN 4.31 identifies supportive conditions for a wholesome life, including a suitable place, good

association, right self-direction and merit previously made. The practical implication is to care for one's present surroundings and choices. It is not an instruction to diagnose the moral history of people whose circumstances are difficult.

In the garden, accessible equipment is a supportive condition. A patient explanation is another. A rule against public shaming can reduce concealment. These contemporary arrangements are not identified with particular paccayas without further analysis; they illustrate the broader importance of conditions.

A balanced programme

Begin with three commitments: one reliable act of care, one restraint that protects others and one short period of study or contemplation. Review their effects weekly. Increase the programme if it remains appropriate. Do not turn a missed day into proof that you are incapable of development.

The review should examine both mind and circumstance. Did resentment arise because expectations were unclear? Was a task genuinely beyond someone's capacity? Was a kind action followed by a demand for gratitude? Was rest needed? This is responsible reflection, not excuse-making.

Beyond personal improvement

The purpose of practice is not the production of a superior personality for others to admire. A more considerate life is valuable, but the Buddhist path also investigates the craving and ignorance that sustain

appropriation and rebirth. Keeping this broader aim in view prevents generosity, discipline and meditation from becoming ornaments of identity.

Part Two will make the framework more precise. The reader should carry forward the habit of distinguishing a technical definition from an illustration. Numbers can organise understanding, but they cannot replace the examination of intentions and conditions in lived experience.

Summary

Generosity, ethical conduct and mental development depend on appropriate intentions and supporting conditions. A sustainable practice considers resources, relationships and institutions as well as individual effort. Good friendship encourages informed questioning. Progress includes reliable care and reduced harmful response while remaining oriented toward the deeper aim of liberation.

Ten questions and suggested answers

1. What are the three bases of meritorious activity?
Giving, ethical conduct and mental development.
2. Is every transfer a pure act of giving? No. The episode may contain different intentions.
3. Is a prudent refusal necessarily stinginess? No. Context and intention matter.
4. How does sīla support a community? Through trustworthy conduct and restraint from harm.
5. What makes a good spiritual companion? Accurate guidance, ethical example and openness to correction.
6. What are four conditions for stream-entry? Good association, hearing true teaching, wise attention and appropriate practice.
7. Does a timetable guarantee attainment? No.
8. Why examine environmental conditions? They can support or obstruct wise conduct.
9. What should a missed task lead to? Honest review and suitable repair.
10. What does Part Two add? More precise analysis of consciousness, factors, materiality and conditions.

Five questions for reflection

1. Which practical obstacle in your community could be removed instead of moralised?
2. When has help become an implicit demand for gratitude?
3. What small commitment can you reliably sustain?
1. 4. Who can correct your understanding without humiliating you?
4. How would you prevent a practice programme from becoming a competition?

PART TWO

ADVANCED ANALYSIS IN THE THERAVĀDA TRADITION

This part requires the vocabulary introduced in Part One. It presents the compendium framework systematically, while identifying the limits of illustrations and direct verification. Students should read the classifications in relation to their functions. A number is useful when it explains a distinction; it does not establish a separate substance or an independent agent.

CHAPTER 7

CLASSIFYING CONSCIOUSNESS WITHOUT REIFYING THE MIND



Illustration 7. Resolving a booking conflict. Lena examines the schedule impartially instead of automatically favoring her own project.

A scientific instrument and several purposes

Lena manages a university instrument shared by several research groups. She notices a booking conflict. At first she wants her own project to receive priority. Later she examines the schedule impartially. The outward task remains scheduling, but the ethical quality of the mental activity has changed. A classification of citta helps distinguish such changes without turning the whole episode into a single permanent mind.

Citta and its object

Citta is consciousness knowing an object. It is accompanied by mental factors and arises through conditions. Within the compendium framework, one citta knows one object at a time, while associated factors share that object and perform their own functions. Many objects can be processed in rapid succession; the conventional impression of simultaneous attention does not require one citta with several objects.

Knowing is not the same as understanding correctly. An unwholesome citta knows an object while its mental factors distort the response. Rootless seeing knows visible appearance without wisdom. A beautiful citta associated with knowledge includes *paññā*. The existence of consciousness alone therefore establishes neither ethical purity nor insight.

The analysis concerns occurrences and types. A citta moment is an occurrence; a citta type is a classification. Saying that there are 89 types does not mean that a person possesses 89 enduring entities. Saying that a particular type recurs does not mean the same numerically identical consciousness persists.

Four ethical classes

The *jāti* classification distinguishes unwholesome, wholesome, resultant and functional consciousness. Unwholesome and wholesome cittas involve the relevant kamma-producing capacities. Resultant cittas, *vipāka*, are

results rather than new moral actions. Functional cittas, kiriya, perform their work without producing new kamma. In the concise scheme the counts are 12 unwholesome, 21 wholesome, 36 resultant and 20 functional, totalling 89. (AbhS I.)

The expanded scheme replaces four path types with twenty and four fruition types with twenty. Consequently, wholesome cittas become 37 and resultant cittas become 52, while the other two counts remain unchanged. The total is 121. The expansion concerns jhāna factors associated with supramundane consciousness; it does not multiply the four stages of liberation into twenty stages.

Spheres of consciousness

There are 54 sense-sphere, 15 fine-material-sphere, 12 immaterial-sphere and eight supramundane types in the concise scheme. Sphere is not determined solely by the object's identity. Sense-sphere reviewing consciousness can take Nibbāna as its object without becoming a path or fruition citta. A person living in the human plane can attain jhāna consciousness, and a realm's inhabitants do not have only the citta class named after that realm.

TABLE 7.1 *The concise classification*

Group	Unwh.	Whol.	Result	Func.	Total
Sense sphere	12	8	23	11	54
Fine material sphere	0	5	5	5	15
Immaterial sphere	0	4	4	4	12
Supramundane	0	4	4	0	8
Total	12	21	36	20	89

Twelve unwholesome types

The eight greed-rooted types are distinguished by joyful or neutral feeling, association or dissociation with wrong view, and unprompted or prompted arising. The two aversion-rooted types have mental displeasure and differ by prompting. The two delusion-rooted types have neutral feeling and are associated respectively with doubt and restlessness. The concise listing does not apply the prompted/unprompted pair to these two as a separate counting axis.

Prompting can involve one's own deliberation or another's encouragement. It is not synonymous with the presence of an external cause: all cittas are conditioned. Nor does an advertisement establish the prompted subtype merely because it preceded a purchase. The classification

concerns the mental occurrence, not a quick diagnosis from observed behaviour.

Wrong view, *diṭṭhi*, is a specific unwholesome factor. It is not every factual error, disagreement or strong conviction. Conceit, *māna*, can arise in greed-rooted *cittas* dissociated from wrong view; the two factors should not be placed together in the same *citta*. Students can analyse a wider episode containing both without claiming their simultaneous association.

Eighteen rootless types

Rootless means the absence of all six roots, not the absence of conditions. The group contains ten sense-consciousnesses, two receiving types, three investigating types and three functional types. The sense-consciousnesses are arranged as wholesome-resultant and unwholesome-resultant pairs. Seeing, hearing, smelling and tasting have neutral feeling. The bodily pair has bodily pleasure or bodily pain.

Receiving has one wholesome-resultant and one unwholesome-resultant type, both neutral. Investigating has an unwholesome-resultant neutral type, a wholesome-resultant neutral type and a wholesome-resultant joyful type. Functional rootless *cittas* are five-door adverting, mind-door adverting and the arahant's smile-producing consciousness. The same mind-door adverting type performs determining in a five-door process.

TABLE 7.2 *Rootless cittas*

Group	No.	Feeling
Five unwholesome resultant senses	5	Four neutral and one bodily painful
Five wholesome resultant senses	5	Four neutral and one bodily pleasant
Receiving	2	Neutral
Investigating	3	Two neutral and one joyful
Rootless functional	3	Two neutral and one joyful
Total	18	Classified by the particular type

Twenty-four beautiful sense-sphere types

Eight mahā-kusala, eight mahā-vipāka and eight mahā-kiriya types share three classification axes: joyful or neutral feeling, knowledge-associated or knowledge-dissociated, and unprompted or prompted. Their functions differ. A wholesome gift belongs to the first group when the relevant citta occurs. Rebirth-linking or registration can involve the second. The third occurs in arahants' corresponding functional activity.

A person's cheerful or reserved temperament does not identify the exact mahā-vipāka type of their birth. Nor does

a present act of generosity become resultant because its cause lies in past education. The distinction is technical: the act may be mahā-kusala, while the result belongs to a different class.

All beautiful cittas have non-greed and non-hatred. The knowledge-associated types also have wisdom. Beautiful is broader than wholesome: beautiful resultant and functional cittas do not generate new wholesome kamma. Non-beautiful is broader than unwholesome: all eighteen rootless types are non-beautiful without containing unwholesome roots.

Classification as an academic discipline

Return to Lena's booking dispute. The wish to privilege her project may involve greed; hostility toward a competing researcher may involve aversion; impartial examination may involve a knowledge-associated wholesome citta. These are possibilities that guide observation. Exact subtypes cannot be established solely from whether she spoke quickly or smiled.

An academically sound explanation specifies what is defined, what is inferred and what remains uncertain. It neither abandons the classification nor pretends that every ordinary report can verify all its details. Numerical precision and epistemic humility belong together.

Summary

The 89 and 121 schemes classify citta types rather than permanent entities. Ethical class, sphere, roots, feeling and

knowledge answer different questions. Rootless does not mean causeless, beautiful does not mean new wholesome kamma, and sphere is not determined by object alone. Behavioural examples illustrate possibilities without proving exact mental subtypes.

Ten questions and suggested answers

1. What distinguishes type from moment? A type is a category; a moment is an occurrence.
2. What are the four jāti classes? Unwholesome, wholesome, resultant and functional.
3. What are their concise counts? 12, 21, 36 and 20.
4. What are the four sphere counts? 54, 15, 12 and 8.
5. Why does 89 become 121? Eight supramundane types expand to forty through five jhāna levels.
6. Does rootless mean unconditioned? No. It means without the six roots.
7. How many rootless cittas are there? Eighteen.
8. Does diṭṭhi mean every mistaken opinion? No. It is technical wrong view.
9. Can sense-sphere citta know Nibbāna? Yes, for example in appropriate reviewing.
10. Does a smile establish a citta subtype? No. Outward behaviour alone is insufficient.

Five questions for reflection

1. Explain why beautiful and wholesome are not synonyms.
2. Construct an example in which one object conditions successive ethical changes.
3. Which information would be needed before assigning a prompted subtype?
4. What error follows from classifying sphere only by object?
5. How can a precise numerical system be taught without false certainty?

CHAPTER 8

MENTAL FACTORS AND THE ORGANISATION OF EXPERIENCE



Illustration 8. Asking for clarification. Duy pauses to protect accuracy rather than guessing to keep the meeting moving.

The interpreter's hesitation

During a public meeting, an interpreter named Duy is uncertain about a speaker's technical phrase. He could guess to keep the presentation smooth. Instead he asks for clarification. The pause includes attention to the phrase, recognition of uncertainty, an intention to be accurate and concern for the audience. Uncertainty is not automatically the unwholesome hindrance of doubt.

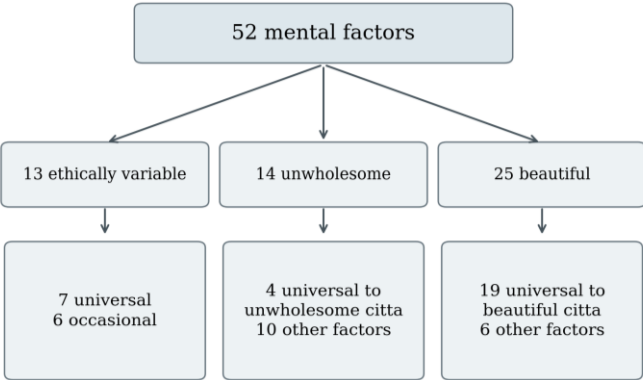
This case illustrates why consciousness alone is an incomplete account. Mental factors determine the particular

organisation and quality of knowing. They also explain why ethical assessment cannot be inferred from how confident a person appears.

Citta and cetasika

A cetasika is a mental factor associated with citta. The compendium describes their association through simultaneous arising, simultaneous cessation, a common object and a common base where a material base is applicable. A factor performs its own function without becoming an independent agent. Feeling experiences the affective quality; perception marks the object; volition coordinates the associated activity.

The standard enumeration contains 52 factors: thirteen ethically variable, fourteen unwholesome and twenty-five beautiful. The ethically variable group comprises seven universals and six occasionals. Their ethical quality depends on the citta and other factors with which they occur. (AbhS II.)



Association determines function and ethical quality.

Figure 8.1 The main groups of mental factors

Seven universal factors

The seven universals are contact, feeling, perception, volition, one-pointedness, mental life faculty and attention. They accompany every citta in this system. Their universality does not make them always wholesome, and their presence does not guarantee sophisticated understanding.

TABLE 8.1 *Factors universal to citta*

Pāli	Function in brief
Phassa	Contact with the object in the cognitive meeting
Vedanā	Experiencing pleasant painful or neutral quality
Saññā	Marking and recognising features
Cetanā	Coordinating associated activity
Ekaggatā	Unifying the associated mental activity on an object
Jīvitindriya	Maintaining the associated mental life
Manasikāra	Directing associated factors toward the object

One-pointedness occurs even in unwholesome consciousness. A concentrated intention to deceive is not right concentration. Attention, manasikāra, is also not identical with sati. The former occurs universally; the latter

belongs to the beautiful factors. “Paying attention” therefore requires further explanation before it is called Buddhist mindfulness.

Six occasional ethically variable factors

Initial application, *vitakka*, directs or applies the mind to the object. Sustained application, *vicāra*, maintains engagement. Decision or resolution, *adhimokkha*, settles on the object. Energy, *virīya*, supports effort. Rapture, *pīti*, uplifts or interests the mind. Desire to act, *chanda*, seeks an objective. These are occasional because they are not present with every *citta*.

Their ordinary English names can mislead. *Pīti* is not always wholesome; it can accompany greed. *Chanda* is not necessarily craving. *Adhimokkha* is not the entire process of making a complex life decision. *Vitakka* and *vicāra* in *jhāna* should not be reduced to ordinary discursive conversation. Definitions need the relevant association and context.

Fourteen unwholesome factors

Four occur in every unwholesome *citta*: delusion, shamelessness about wrongdoing, lack of moral concern and restlessness. Three belong to the greed-related group: greed, wrong view and conceit. Four belong to the aversion-related group: aversion, envy, stinginess and remorse. Two are sloth and torpor; the remaining factor is doubt.

TABLE 8.2 *The fourteen unwholesome factors*

Group	Pāli terms
Universals of unwholesome citta	Moha ahirika anottappa uddhacca
Greed related	Lobha diṭṭhi māna
Aversion related	Dosa issā macchhariya kukkuccha
Sloth and torpor	Thīna middha
Doubt	Vicikicchā

The table identifies groups, not a statement that all members of a group occur together. Wrong view and conceit do not co-arise in one citta. Envy, stinginess and remorse are distinct factors that require their appropriate occasions; listing them beside aversion does not mean every angry moment has all three.

Technical doubt concerns obstructive wavering in the relevant spiritual and doctrinal context. Duy's request for a definition may be wise investigation. Technical remorse should be distinguished from a wholesome recognition that an error needs repair. Physical exhaustion should not be diagnosed as thīna-middha merely because a person is sleepy.

Twenty-five beautiful factors

Nineteen are universal to beautiful cittas. They include confidence, mindfulness, moral shame, moral concern, non-greed, non-hatred and balance. Six pairs concern the tranquillity, lightness, malleability, wieldiness, proficiency and rectitude of the mental factors and consciousness. In these pairs, “body” means the collection of mental factors; it does not mean the anatomical body.

TABLE 8.3 *Nineteen beautiful universals*

Group	Terms
Seven individual factors	Saddhā sati hiri ottappa alobha adosa tatramajjhataṭṭā
Tranquillity pair	Kāya passaddhi and citta passaddhi
Lightness pair	Kāya lahutā and citta lahutā
Malleability pair	Kāya mudutā and citta mudutā
Wieldiness pair	Kāya kammaññatā and citta kammaññatā
Proficiency pair	Kāya pāguññatā and citta pāguññatā
Rectitude pair	Kāya ujukatā and citta ujukatā

The other six beautiful factors are three abstinences, two immeasurables and wisdom. The abstinences concern right speech, right action and right livelihood. The two separately listed immeasurables are compassion, *karuṇā*, and appreciative joy, *muditā*. Loving-kindness is associated with non-hatred rather than counted as an additional factor here. Wisdom is *paññā*.

These factors are not merely moods. Compassion is directed toward suffering, while grief may contain displeasure and aversion. Appreciative joy responds to others' well-being without envy. Moral shame concerns aversion to wrongdoing in a wholesome sense; it is not humiliation imposed on a person by a group.

From definition to interpretation

The interpreter's pause can be examined without assuming that hesitation proves weakness. Attention sustains the relevant phrase; moral concern supports accuracy; a wholesome intention may prevent a misleading translation. The episode may also include fear of appearing incompetent. These are successive possibilities, not a single mental factor named “hesitation”.

Students should begin by identifying the clearest function and then consider associated conditions. A checklist becomes harmful when it replaces listening to the actual person. Technical language must increase understanding, not flatten complexity.

Summary

The 52 factors organise the particular quality and function of consciousness. Universality is not wholesomeness, attention is not automatically mindfulness and rapture is not always wholesome. Beautiful factors have technical distinctions that should not be confused with anatomy or clinical emotion labels. Association rules matter as much as the lists themselves.

Ten questions and suggested answers

1. How many mental factors are enumerated? Fifty-two.
2. What are the main totals? 13 ethically variable, 14 unwholesome and 25 beautiful.
3. How many factors accompany every citta? Seven.
4. Is manasikāra identical with sati? No.
5. Is ekaggatā always right concentration? No.
6. Can pīti accompany greed? Yes.
7. Do wrong view and conceit co-arise? No, in this classification.
8. Does the beautiful-factor “body” mean anatomy? No. It means the mental-factor collection.
9. Is compassion merely grief? No. They require distinction.
10. Is asking for clarification necessarily vicikicchā? No. It can be wise enquiry.

Five questions for reflection

1. Explain a case in which energy serves a harmful purpose.
2. Distinguish attention from mindfulness using an ordinary task.
3. Why can one behaviour involve several successive intentions?
4. How would you teach hiri without humiliating students?
5. Which factor distinction most improves your understanding of a difficult emotion?

CHAPTER 9

COGNITIVE PROCESSES AND THE FUNCTIONS OF CONSCIOUSNESS



Illustration 9. Noticing an indicator change. A practical pause supports checking and responsible action without revealing every moment of cognition.

The laboratory indicator

A technician sees an indicator change colour. He knows that an observation occurred before he decided whether it required action. Yet he cannot retrospectively identify every microscopic citta in the sequence. The compendium provides a model of cognitive functions, not a claim that ordinary introspection resolves each moment like frames in a film.

Fourteen functions

The fourteen functions are rebirth-linking, life-continuum, adverting, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, javana, registration and death. A type may perform more than one function on different occasions, but one occurrence performs the relevant function at that point. Type and task must therefore be distinguished. (AbhS III.)

TABLE 9.1 Functions and citta types

Function	Types capable of it
Paṭisandhi rebirth linking	19
Bhavaṅga life continuum	19
Āvajjana adverting	2
Seeing hearing smelling tasting touching	2 for each function
Sampaṭicchana receiving	2
Santīraṇa investigating	3
Votthapana determining	1
Javana impulsion	55 in the concise scheme
Tadārammaṇa registration	11
Cuti death	19

The table groups the five sensory functions for space; they remain five distinct functions, bringing the total to fourteen. Eleven registration types comprise the eight great sense-sphere resultants and three investigating types. The nineteen types capable of rebirth-linking, life-continuum and death are discussed in Chapter 12.

The standard very-great-object model

In a complete five-door process associated with a very great object, the traditional seventeen-moment count includes preliminary life-continuum moments. The count should not be presented as seventeen moments all belonging to the active cognitive process strictly so called.

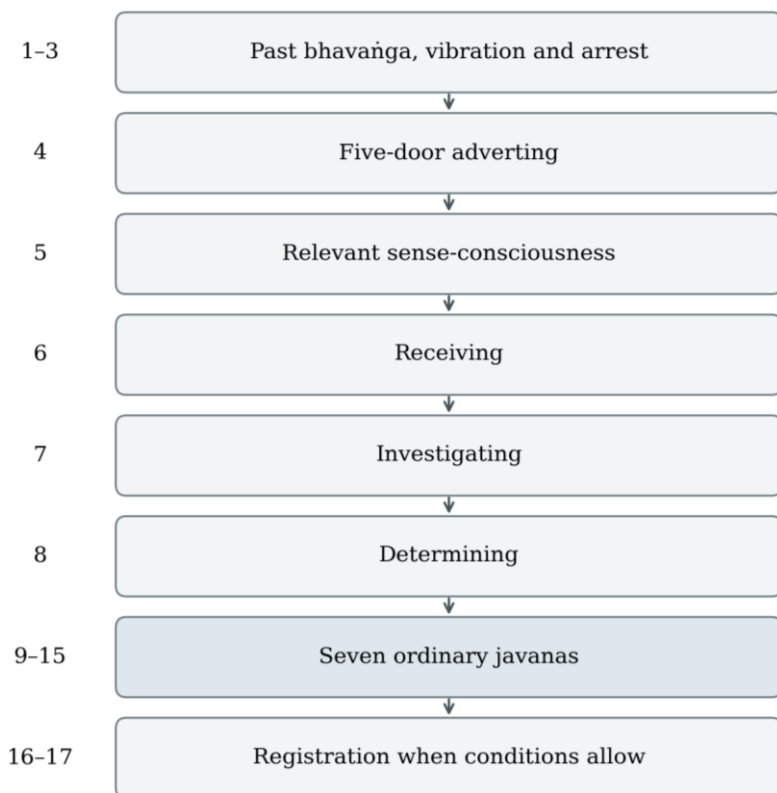
TABLE 9.2 The seventeen moment convention

Position	Description
1	Past bhavaṅga elapses while the object is present
2	Bhavaṅga vibration
3	Bhavaṅga arrest
4	Five door adverting
5	The relevant sense consciousness
6	Receiving
7	Investigating
8	Determining

Position	Description
9 to 15	Seven ordinary javana moments
16 to 17	Two registration moments when their conditions occur

The cittas in the active sense-door sequence know the same immediate sensory object. Recognising the indicator as a laboratory instruction belongs to subsequent conceptual processing, not to investigating saying “this is the warning lamp”. The names are functional descriptions at a specialised level.

Processes differ with object strength and other conditions. Some end before registration; very weak objects may only disturb bhavaṅga. Absorption processes have different patterns. The normal seven-javana sequence should not be extended indiscriminately to path attainment, fruition attainment, the first absorption or near-death processes. (AbhS IV.)



Very-great-object convention with preliminary bhavaṅga.
 Ordinary non-arahant sense-sphere scope; exceptions are discussed in the text.

Figure 9.1 A very great sense object and the ordinary sequence

Bhavaṅga and the mind-door

Bhavaṅga is resultant consciousness occurring between active cognitive processes in the traditional account. In one life it is the same type as the rebirth-linking citta and takes the same object. It is neither an unchanging soul nor a storehouse into which experiences are deposited as objects.

The arrest of bhavaṅga immediately before mind-door adverting serves as the mind-door. The mental object can be sensory, conceptual or otherwise eligible under the relevant classification. Five-door processes and subsequent mind-door processes must be distinguished from one seamless conventional act of noticing or recognising.

An apparent blank interval is not proof of bhavaṅga. A person may continue processing sensations without deliberate awareness or later recollection. Dreamless sleep is a traditional illustration, not an experimentally established identity between a sleep stage and a particular citta. The account also recognises special exceptions involving no consciousness, discussed in Chapters 12 and 13.

Javana and ethical activity

Javana means impulsion or rapid engagement with an object. In ordinary sense-sphere processes of non-arahants, it is wholesome or unwholesome. In arahants' corresponding activity it is functional. Supramundane path and fruition also perform javana. Fruition is resultant, making it an important exception to the claim that all resultant cittas are excluded from javana.

The fifty-five capable types comprise twelve unwholesome, eight sense-sphere wholesome, five fine-material wholesome, four immaterial wholesome, four paths, four fruitions and eighteen functional types excluding the two adverting cittas. The total is $12 + 8 + 5 + 4 + 4 + 4 + 18 = 55$. An arahant

may experience arahant-fruiting javana as well as functional javana; it is inaccurate to call every javana in an arahant kiriya.

Repetition condition, āsevana, describes support among appropriate successive javanas. It helps explain a technical relation; a week of practice is not itself one occurrence of that relation. Wider habitual reinforcement involves additional conditions and many processes. The traditional microanalysis and the contemporary description of habits should be connected cautiously.

Where practice operates

A person cannot consciously insert an independent chooser between two microscopic cittas. Training changes the conditions of successive processes through ethics, attention, study and contemplation. A pause before operating equipment is a conventional action involving many events. It can be valuable without proving that the technician isolated determining or intercepted the first javana.

The practical distinction is between receiving a sensory object and cultivating an ethical response. It does not mean that only internal reaction is our responsibility. A malfunctioning instrument may need repair, a warning may need immediate action and a misleading procedure may need redesign. Understanding the process should support those obligations.

Summary

Fourteen functions organise citta activity. The seventeen-moment convention includes preliminary bhavaṅga and applies to a specified complete process, not every experience. Conceptual recognition requires subsequent processing. Javana includes functional and supramundane types, including resultant fruition. Practice cultivates conditions across processes rather than introducing a permanent microscopic controller.

Ten questions and suggested answers

1. How many functions are listed? Fourteen.
2. Can one type perform several functions? Yes, on different occasions.
3. Does the seventeen count exclude bhavaṅga? No. It includes preliminary bhavaṅga moments.
4. Does investigating identify a doorbell or warning lamp? Not in the bare sense-door model.
5. Does every process have registration? No.
6. How many types can perform registration? Eleven.
7. How many types can perform javana? Fifty-five in the concise scheme.
8. Can resultant consciousness perform javana? Supramundane fruition can.
9. Is blankness proof of bhavaṅga? No.
10. How does practice influence response? By cultivating conditions across successive processes.

Five questions for reflection

1. Explain the difference between an ordered process and a category map.
2. Why must the seventeen-moment diagram state its scope?
3. Which mental functions should not be described as verbal reasoning?
4. How does the fruition exception change a beginner's definition of javana?
5. What practical responsibility remains after a sensory event is analysed as resultant cognition?

CHAPTER 10

MATERIALITY AND ITS CONDITIONS



Illustration 10. Working with a changing material. Beth attends to the wooden panel, bodily tension, and environmental conditions.

The restoration studio

In a restoration studio, a damaged wooden panel expands when the humidity changes. The conservator, Beth, notices her own hands becoming tense while she works. The panel's material change and her bodily tension have different explanatory settings. Neither is adequately understood by saying that all physical events are simply products of intention.

Abhidhamma analysis distinguishes material qualities and their originating conditions. It does not replace the measurements and material science required for

conservation. Its application is to understand dependence and avoid appropriation, not to claim that a traditional category predicts an instrument reading.

Twenty-eight material phenomena

The standard system lists four great elements and twenty-four derived material phenomena. The four elements were introduced in Chapter 4. Derived matter includes sensory capacities and objects, life faculty, nutriment and further characteristics. The list does not describe twenty-eight anatomical parts or chemical substances. (AbhS VI.)

TABLE 10.1 The twenty eight material phenomena

Group	No.	Items
Great elements	4	Earth water fire wind
Sensitivities	5	Eye ear nose tongue body
Sense objects	4	Visible appearance sound odour taste
Sex materiality	2	Femininity and masculinity in the traditional classification
Heart base	1	Material support specified for mental consciousness
Life faculty	1	Material life faculty

Group	No.	Items
Nutriment	1	Nutritive essence
Delimiting space	1	Space delimiting material groups
Intimations	2	Bodily and verbal intimation
Alterability	3	Lightness malleability weldiness
Characteristics	4	Production continuity ageing impermanence
Total	28	Four great elements and twenty four derived phenomena

Tangibles are not a separate fifth derived object in this enumeration because the tangible domain includes earth, fire and wind already counted among the great elements. Cohesion is excluded from direct tangibility in this framework. A table that adds tangibility as another independent item would count those elements twice.

The first eighteen in this grouping are concretely produced material phenomena; the other ten are treated differently as non-concretely produced categories. This distinction concerns analytical status. It should not be rendered as “eighteen things really exist and ten are

imaginary”. Delimitation, intimations and characteristics still have defined roles in the system.

Four sources

Material phenomena are classified as originated by kamma, consciousness, temperature and nutriment. Kamma is relevant to specified material groups in living beings, including sensitivities and material life faculty. Consciousness originates appropriate bodily material activity. Temperature and nutritive conditions have their respective roles. Each source does not produce all twenty-eight indiscriminately.

TABLE 10.2 Sources of materiality

Source	Scope of the traditional explanation	Interpretive limit
Kamma	Specified material groups in living beings	Not a diagnosis of an individual's past action
Citta	Appropriate mind originated matter and intimations	Not a claim that all biological movement is conscious choice
Utu	Temperature originated material groups	Not identical with a modern theory of cellular metabolism
Āhāra	Nutriment originated material groups	Not a replacement for nutrition science

Beth's tension can illustrate the relationship between mental states and bodily expression. The panel's expansion illustrates dependence on environmental conditions. These comparisons do not establish an exact one-to-one relation between a measured physical variable and an Abhidhamma rūpa. The two explanatory methods require their own standards.

Material groups and duration

The tradition analyses material phenomena in groups, kalāpas. A basic inseparable octad contains earth, water, fire, wind, visible appearance, odour, taste and nutritive essence. Other groups include additional material phenomena according to origin and function. A kalāpa is not a modern atom, and a traditional duration should not be converted into nanoseconds without evidence.

The familiar account of a concretely produced material phenomenon lasting seventeen citta moments relates to the cognitive-process model. It communicates a relation within that system, not an experimentally measured universal physical duration. Non-concretely produced categories require their own treatment; the number should not be assigned mechanically to every entry in the twenty-eight list.

Body, pain and agency

A bodily object may include hardness, temperature and pressure. Pain is feeling, a mental factor associated with bodily consciousness in the relevant account. The conventional expression “a painful hand” combines

material and mental aspects. Analysis should preserve the difference without denying the person's need for care.

Intention can influence posture and attention, but a person cannot command every material condition. Beth can loosen her grip and adjust the task; she cannot simply order an injured tendon to heal. Acknowledging limits is compatible with responsible effort. It also prevents non-self from becoming a reason to neglect clinical evaluation.

Sex materiality and contemporary interpretation

The traditional binary terms name specific categories in the rūpa system. They should not be presented as a complete contemporary account of sex development, gender identity or individual variation. A careful academic treatment states what the inherited classification says and does not force every modern biological or social question into that list.

The same restraint applies to the heart-base. The technical category is explained within the tradition; neuroscience and medicine investigate bodily processes by different means. Respect for a traditional framework does not require claiming that an anatomical assertion has been independently demonstrated.

Contemplation and care

Observe a clearly evident material quality without imagining a substance hidden behind it. Notice how posture, movement or environmental conditions change what is experienced. Then identify the feeling and the response as

distinct aspects. If practical care is needed, provide it. The exercise is successful when observation becomes more accurate and less appropriative, not when a reader forces all experience into twenty-eight labels.

Summary

The twenty-eight material categories include four great elements and twenty-four derived phenomena. Their origins and analytical status differ. Kalāpas and traditional duration do not automatically map onto modern atoms or measured time. Bodily qualities and painful feeling require distinction. Contemplation supports care and should not be used to diagnose karmic history or override biological evidence.

Ten questions and suggested answers

1. How many material phenomena are listed? Twenty-eight.
2. How many are great elements? Four.
3. Why is tangibility not added as a separate derived object? Its relevant elements are already counted.
4. What are the four sources? Kamma, consciousness, temperature and nutriment.
5. Does each source produce every category? No.
6. Is a kalāpa a modern atom? No established identity is implied.
7. Are seventeen moments measured nanoseconds? No.
8. Is pain a material element? Painful feeling is mental, although it arises in a bodily episode.

9. Does the sex-materiality pair explain every contemporary question? No.

10. What should contemplation support? Accurate observation, reduced appropriation and appropriate care.

Five questions for reflection

1. Explain why the twenty-eight list is not an anatomical diagram.

2. Distinguish an analogy from an empirical identification.

3. How can intention influence the body without absolute control?

4. What error follows from calling all bodily pain rūpa?

5. How would you teach traditional material categories in a contemporary university?

CHAPTER 11

CONDITIONALITY AND DEPENDENT ORIGINATION



Illustration 11. Investigating a missed appointment. The team checks the timetable, contact details, and communication arrangements.

The missed connection

A community transport service misses an appointment. The driver was given an old timetable, the passenger's address was incomplete and the telephone battery had failed. Staff initially blame one another. An enquiry becomes useful when it distinguishes conditions rather than searching for a single person who can absorb all responsibility.

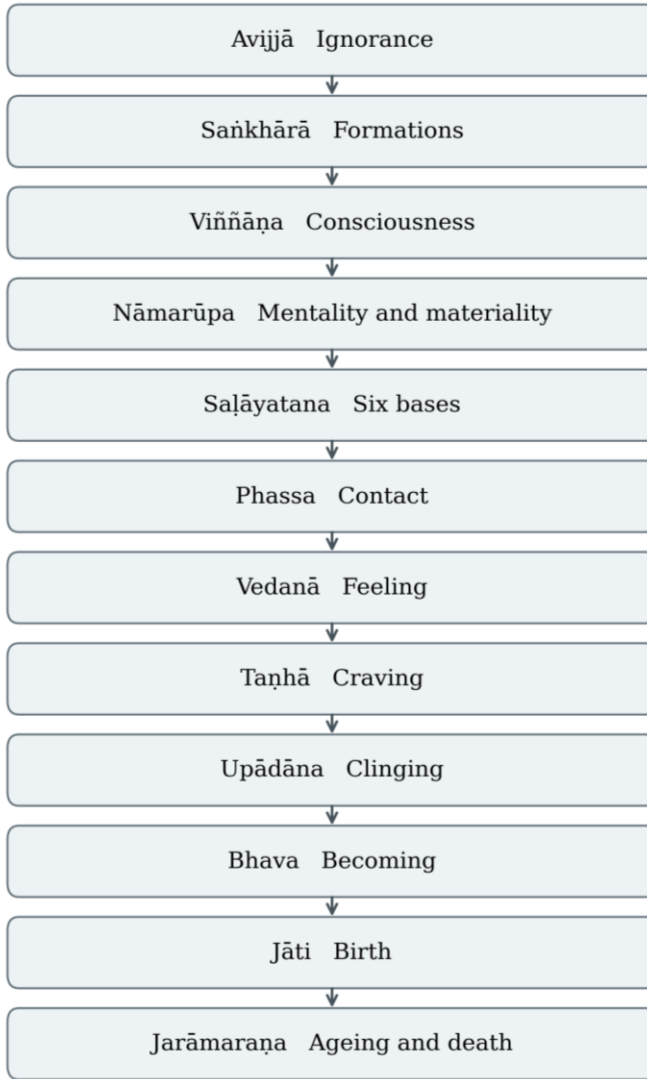
This does not excuse negligence. It makes the relevant responsibilities more precise. Someone must maintain the

timetable, someone must verify details, and a backup contact system is needed. Conditional explanation and accountability are compatible.

Two related analytical frameworks

Dependent origination explains the arising of suffering through a specified pattern of conditions. The Paṭṭhāna analyses conditional relations among dhammas in far greater relational detail. These are related frameworks, not interchangeable lists. A twelve-link discourse formula should not be replaced with a modern flowchart of irritation, and a paccaya should not be assigned solely because two events occurred together.

In SN 12.2, the twelve links are ignorance, formations, consciousness, mentality-materiality, six bases, contact, feeling, craving, clinging, becoming, birth, and ageing-and-death. Each has a defined scope. Ignorance concerns not knowing the noble truths. Formations here are not simply identical with the aggregate of formations. Bhava includes the relevant account of becoming or existence; it is not defined as any sentence spoken in anger.



A canonical conditional presentation; not a complete modern emotion timeline.

Figure 11.1 The twelve link presentation and its interpretive scope

The traditional commentarial account relates these factors across lives and also examines their functioning

within experience. Contemporary applications can illuminate appropriation, but an illustration involving one moment of frustration does not exhaust the teaching's claims about birth and death. The chosen interpretive level must be stated.

Feeling and craving

Feeling can condition craving where ignorance and supporting conditions are present. It does not follow that every pleasant feeling must produce greed or every painful feeling must produce aversion. The possibility of training depends on this distinction. Nor are all instances of contact and feeling *vipāka*: these factors accompany *cittas* of different ethical classes.

In the transport enquiry, frustration is a complex episode. A sound conveying the missed appointment is an object. Contact belongs to cognition. Unpleasant feeling may accompany the mental response. Blame, practical investigation and a wish to repair are different intentions. Treating them all as an unavoidable result would remove the very conditions that could improve the service.

Twenty-four conditional relations

The *Paṭṭhāna*'s twenty-four conditions are listed below with concise functional orientations. These orientations introduce the system; each relation has restrictions concerning the conditioning *dhammas*, conditioned *dhammas* and temporal relation. They should not be used as universal labels for any socially useful influence. (*AbhS VIII.*)

TABLE 11.1 *The twenty four conditions*

Pāli	Orientation
Hetu	Root condition
Ārammaṇa	Object condition
Adhipati	Predominance condition
Anantara	Proximity condition
Samanantara	Contiguity condition
Sahajāta	Co arising condition
Aññamañña	Mutuality condition
Nissaya	Support condition
Upanissaya	Decisive support condition
Purejāta	Pre occurrence condition
Pacchājāta	Post occurrence condition
Āsevana	Repetition condition
Kamma	Kamma condition

Pāli	Orientation
Vipāka	Result condition
Āhāra	Nutriment condition
Indriya	Faculty condition
Jhāna	Jhāna factor condition
Magga	Path factor condition
Sampayutta	Association condition
Vippayutta	Dissociation condition
Atthi	Presence condition
Natthi	Absence condition
Vigata	Disappearance condition
Avigata	Non disappearance condition

Simultaneous and successive support

Citta and associated factors illustrate simultaneous relations such as co-arising and association. Appropriate

successive cittas illustrate proximity and contiguity. Root condition concerns the role of roots in the associated mental occurrence; it is not simply the earliest historical cause of a person's behaviour.

Mutuality is not a generic claim that everything causes everything else. Repetition condition has a specified role among suitable javanas. Decisive support is broader but still requires disciplined interpretation. A supportive teacher can be discussed as a strong condition in ordinary language, yet assigning an exact Paṭṭhāna relation needs more than admiration for the teacher.

Nutriment condition is also wider than a meal. The traditional classification includes material nutriment and specified mental factors. Jhāna condition concerns the conditioning role of jhāna factors and should not be read as a claim that every instance of that condition is an attained absorption. Magga condition likewise requires care: a technical path-factor relation is not always the supramundane Noble Path.

Why many conditions matter

A single causal slogan often conceals a necessary distinction. Saying that the missed appointment was “caused by anger” ignores the timetable and contact failure. Saying that it was “caused by the system” can conceal a deliberate refusal to check information. An adequate enquiry examines both individual intentions and material arrangements.

The Buddhist framework adds an ethical and liberating question: which conditions sustain ignorance, craving and appropriation, and which support their abandonment? It is not merely a general theory of organisational reliability. Its application should improve reliability while retaining the difference between institutional analysis and doctrinal conditionality.

Limits of comparison

The word condition appears in statistics, neuroscience, philosophy and Buddhist analysis. Shared vocabulary does not prove theoretical equivalence. A correlation coefficient does not establish kamma-paccaya. A predictive model of the brain does not establish rebirth. Conversely, an appeal to Paṭṭhāna does not replace a controlled investigation of a transport procedure.

The academic task is to formulate a comparison with a defined purpose, identify what each framework explains and state the limits of the proposed relation. A useful comparison can remain partial. It does not need to become a claim that all traditions or sciences have secretly expressed the same system.

Summary

Dependent origination and the twenty-four conditional relations answer related but distinct questions. Their definitions and scope should govern practical interpretation. Contact and feeling are not always resultant, and feeling does not compel craving in every case. Conditionality

supports ethical accountability while discouraging simplistic blame and unsupported equivalence with modern science.

Ten questions and suggested answers

1. How many links are in the familiar dependent-origination formula? Twelve.
2. How many conditions are in the Paṭṭhāna framework? Twenty-four.
3. Are the two lists interchangeable? No.
4. Is bhava any angry remark? No. It has a defined doctrinal scope.
5. Must feeling always produce craving? No.
6. Are all contact and feeling vipāka? No.
7. Does root condition mean earliest historical cause? No.
8. Does mutuality mean everything causes everything? No.
9. Is a correlation an identified paccaya? Not without further justified analysis.
10. Does conditional explanation erase accountability? No. It can make responsibility more precise.

Five questions for reflection

1. Analyse a practical failure with at least three distinct conditions.
2. Where does individual intention remain relevant in that account?

3. How would you distinguish a contemporary application from the full dependent-origination teaching?
4. Which paccaya is most easily misused as a general metaphor?
5. What evidence would a comparison with a scientific model require?

CHAPTER 12

KAMMA CONTINUITY AND THE PLANES OF EXISTENCE



Illustration 12. A fair admissions conversation. Present preparation and available evidence guide the assessment.

Two admissions interviews

A mature student, Rosa, returns to education after years of caring for relatives. Another applicant has had extensive academic support. Their preparation differs. An admissions tutor should assess the available evidence, provide appropriate opportunities and avoid pretending to know either person's past kamma.

The case is a useful entry to a traditional account of differences without making those differences into a moral diagnosis. The Buddhist teaching on kamma concerns

responsibility for intention. It does not give ordinary observers unrestricted knowledge of why a particular person became ill, poor or disadvantaged.

Kamma and present conditions

MN 135 examines kamma in relation to differences among beings. SN 36.21 rejects the claim that everything felt is entirely due to past action. AN 3.61 also criticises a view of past deeds that undermines effort concerning what should and should not be done. These teachings should be read together rather than selecting one as an excuse for fatalism.

The compendium distinguishes productive and other functions of kamma and discusses priorities in the ripening of results. Such classifications explain the tradition's account of rebirth. They do not establish that one visible misfortune has one discoverable past cause. Genetics, environment, violence, healthcare, education and present choices remain relevant to the actual questions these disciplines and communities must address.

Paṭisandhi bhavaṅga and cuti

Paṭisandhi performs rebirth-linking; bhavaṅga provides life-continuum between cognitive processes; cuti is the last consciousness of a life. Where these mental functions occur, the same resultant citta type performs all three within that life, taking the same object. This is recurrence of a type, not one consciousness enduring from birth to death.

The account does not propose a permanent soul travelling between bodies. Kamma and appropriate conditions support a new arising. The absence of numerical identity does not remove causal continuity. MN 38 is important here because it rejects the view that the very same unchanged consciousness transmigrates.

Near death, the tradition identifies kamma, a sign of kamma and a sign of destination as relevant object categories in the sense-sphere account. It is the productive kamma with its conditions, not an independently deciding cuti, that supports the corresponding rebirth. A single episode of grief or fear should not be presented to a family as a guaranteed sentence on the dying person's next life.

Nineteen resultant types

TABLE 12.1 *Cittas capable of the three continuity functions*

Group	No.	Traditional scope
Rootless unwholesome resultant investigating	1	Woeful rebirth
Rootless wholesome resultant neutral investigating	1	Specified rootless favourable rebirth
Great sense sphere resultants	8	Rooted human and sense sphere deva rebirth
Fine material resultants	5	Appropriate fine material rebirth
Immaterial resultants	4	Appropriate immaterial rebirth
Total	19	Mental rebirth linking types

The two rootless types are neutral investigating types performing another function on this occasion. The joyful investigating type does not perform rebirth-linking. The eight great resultants follow the three axes discussed in Chapter 7. Four are knowledge-associated with three roots; four are knowledge-dissociated with two roots.

The traditional restriction on absorption and path attainment for rootless or two-rooted rebirth belongs to this specific framework. It is not an educational test for sorting students by intelligence, disability or temperament. No admissions tutor can infer a paṭisandhi type from school results. Present wholesome development remains meaningful, and a person's actual abilities should be assessed through appropriate evidence.

Thirty-one planes

The system includes four woeful planes, seven favourable sense-sphere planes, sixteen fine-material planes and four immaterial planes. A plane of existence is not identical with a passing emotion. Anger can be described as hell-like metaphorically, but that metaphor is not literal rebirth in niraya. (AbhS V.)

TABLE 12.2 *The thirty one planes*

Group	Planes
Four woeful planes	Niraya tiracchānayoni pettivisaya asurakāya
Human plane	Manussa
Six sense sphere heavens	Cātummahārājika Tāvatiṃsa Yāma Tusita Nimmānarati Paranimmitavasavatti

Group	Planes
First fine material group	Brahmapārisajja Brahmapurohita Mahābrahmā
Second fine material group	Parittābha Appamāṇābha Ābhassara
Third fine material group	Parittasubha Appamāṇasubha Subhakiṇha
Other fine material planes	Vehapphala Asaññasatta
Five Pure Abodes	Aviha Atappa Sudassa Sudassī Akaniṭṭha
Four immaterial planes	Ākāśānañcāyatana Viññāṇañcāyatana Ākiñcaññāyatana Nevasaññānāsaññāyatana

The five Pure Abodes are associated with non-returners and their completion of liberation. Asaññasatta is a special material existence without consciousness during that life in the traditional account. Therefore, the nineteen mental rebirth-linking types should not be said to occur without exception in every one of the thirty-one planes. The classification of woeful asuras also concerns a particular category; the word asura has wider uses in Buddhist cosmology.

Fine-material and immaterial rebirth are associated with appropriate jhāna kamma. They are not Nibbāna. Long duration or refined pleasure does not constitute the elimination of the causes of further existence. The cosmological account is a traditional doctrinal claim; a contemporary emotional analogy cannot independently establish its truth.

Care near the end of life

Care should respect the sick person's needs, understanding and wishes. A supportive conversation may recall generosity, integrity and affection. Relief of distress, truthful communication and appropriate treatment remain important. Religious care should not add fear by claiming to know that a moment of agitation has ruined a life of wholesome action.

Mindfulness of death can encourage present responsibility. It need not become repeated catastrophic rehearsal. The relevant lesson is to cultivate wholesome conditions now while accepting that many aspects of dying are uncertain. No classroom exercise can guarantee a particular rebirth.

Summary

The tradition analyses continuity through kamma and resultant functions without positing a transmigrating soul. Nineteen citta types can perform mental rebirth-linking, life-continuum and death, while special exceptions require explicit recognition. The thirty-one planes are doctrinal

categories, not merely mood labels. Their study should deepen responsibility and compassionate care rather than diagnose another person's hidden moral history.

Ten questions and suggested answers

1. What does paṭisandhi perform? Rebirth-linking.
2. What does cuti denote? The last consciousness of a life.
3. Does one citta persist throughout life? No. The same type recurs in different functions.
4. How many types perform the continuity functions? Nineteen.
5. Does joyful investigating perform paṭisandhi? No.
6. Can examination results identify paṭisandhi type? No.
7. How are the planes grouped? 4 woeful, 7 favourable sense sphere, 16 fine material and 4 immaterial.
8. What is special about Asaññasatta? It is described as material existence without consciousness.
9. Are higher rebirths Nibbāna? No.
10. Does one fearful deathbed moment guarantee a bad rebirth? This simplified prediction is not justified.

Five questions for reflection

1. Explain how causal continuity differs from a permanent transmigrating self.
2. Why must SN 36.21 qualify careless uses of kamma?
3. What harm could result from diagnosing a person's patisandhi type?
4. How would you distinguish cosmological teaching from an emotional metaphor?
5. What would compassionate religious care require when someone is seriously ill?

CHAPTER 13

CONCENTRATION ABSORPTION AND THEIR LIMITS



Illustration 13. After a quiet afternoon. Mina encounters irritation, showing that temporary calm does not establish the eradication of aversion.

The quiet room

After a demanding term, a graduate student, Mina, spends an afternoon in a quiet reading room. She feels relief and begins to assume that her mind is free of conflict. On leaving, she discovers that her bicycle space has been taken and becomes irritated. The peaceful afternoon was valuable, but it did not demonstrate the eradication of aversion.

Samatha develops tranquillity; jhāna is a specialised absorption, not any experience of quiet. Their value is

substantial, yet their scope must be distinguished from supramundane liberation. (MN 8; AN 4.170.)

Hindrances and suitable conditions

The five hindrances are sensual desire, ill will, sloth-and-torpor, restlessness-and-remorse, and doubt. They obstruct the relevant concentration and understanding. Their recognition should include discrimination: exhaustion, acute distress and a reasonable question are not automatically technical hindrances simply because practice is difficult.

Ethical conduct, suitable surroundings, appropriate instruction and balanced effort support concentration. The five faculties are confidence, energy, mindfulness, concentration and wisdom. Confidence and wisdom should cooperate; energy and concentration should be balanced. Mindfulness supports that balance but should not be converted into anxious self-surveillance.

Forty meditation subjects

The Visuddhimagga and the compendium group forty subjects as ten kasiṇas, ten corpse contemplations, ten recollections, four divine abidings, four immaterial subjects, perception of the repulsiveness of food and analysis of the four elements. Different subjects support different attainments and suit different circumstances; the list is not a menu that guarantees absorption. (Vism III–XI; AbhS IX.)

TABLE 13.1 *The forty subjects*

Group	Items
Ten kasiṇas	Earth water fire wind blue yellow red white light limited space
Ten corpse contemplations	Bloated livid festering cut up gnawed scattered hacked and scattered bleeding worm infested skeleton
Ten recollections	Buddha Dhamma Saṅgha conduct generosity deities death body breathing peace
Four divine abidings	Loving kindness compassion appreciative joy equanimity
Four immaterial subjects	Infinite space infinite consciousness nothingness neither perception nor non perception
Two additional subjects	Repulsiveness of food and analysis of four elements

Some subjects employ a learning sign and counterpart sign; others do not follow that same route. A universal instruction to find a bright visual sign would misrepresent the system and could encourage imagination. A teacher should identify the method being used and the relevant signs of its development.

Five jhāna factors

The first jhāna has initial application, sustained application, rapture, happiness and one-pointedness. In this context the factors belong to wholesome or appropriate functional absorption. Their ordinary occurrences elsewhere are not automatically absorption. Rapture is distinct from happiness: the former is a mental formation, the latter a feeling in the jhāna analysis.

The fivefold scheme progressively abandons initial application, sustained application, rapture and happiness, leaving neutral feeling and one-pointedness at the fifth level. The fourfold sutta scheme abandons initial and sustained application together at the second level. The numbering must therefore be stated whenever factors or rebirth levels are compared.

TABLE 13.2 *Fine material jhāna in the fivefold scheme*

Level	Principal factors
First	Vitakka vicāra pīti sukha ekaggatā
Second	Vicāra pīti sukha ekaggatā
Third	Pīti sukha ekaggatā
Fourth	Sukha ekaggatā

Level	Principal factors
Fifth	Upekkhā ekaggatā

Fifteen and twelve sublime cittas

The five fine-material levels yield five wholesome, five resultant and five functional types, totalling fifteen. Their resultant types perform rebirth-linking, life-continuum and death in the relevant existence; they are not the ordinary reward of feeling relaxed after a sitting. Functional absorption occurs in arahants.

The four immaterial attainments yield four wholesome, four resultant and four functional types, totalling twelve. Infinite space takes the appropriate space object after surmounting the kasiṇa representation. Infinite consciousness takes the consciousness that knew that space. Nothingness takes the absence of that preceding consciousness. Neither-perception-nor-non-perception takes the extremely subtle mental aggregates of the preceding nothingness attainment. These are technical objects, not instructions simply to imagine a large empty room.

Mundane absorption does not permanently eradicate the latent defilements. It can suppress relevant hindrances and support insight. Refinement should not be mistaken for final freedom. A person can emerge from a calm state and again experience attachment or aversion when their conditions are present.

Higher knowledges

The traditional six higher knowledges include psychic abilities, divine hearing, knowledge of others' minds, recollection of past lives, the divine eye concerning death and rebirth, and knowledge of the destruction of the taints. The first five do not by themselves constitute liberation. Their doctrinal description should not become a licence to credit untested contemporary claims of supernatural ability.

Instruction has an important place in canonical accounts of wonders. Its value concerns guiding people toward the abandonment of harmful states and the development of understanding. An academic classroom need not reproduce a paranormal demonstration to teach accurate ethical and contemplative distinctions.

Cessation attainment

Nirodha-samāpatti, cessation of perception and feeling, is described as an attainment of non-returners or arahants who have the requisite mastery of absorptions. Consciousness and mental factors are absent during it, including bhavaṅga. The tradition distinguishes it from death because life faculty, warmth and unimpaired faculties remain. On emergence, the appropriate fruition citta occurs. (MN 43; MN 44; Vism XXIII.)

This special case disproves the careless claim that wherever life exists consciousness must always be active. It also differs from Nibbāna as the unconditioned. The

attainment is temporary; it is neither a medical description of coma nor a technique for a beginner to imitate.

Summary

Samatha, jhāna and liberation require distinction. Forty subjects do not all use the same sign or lead to the same absorption. Fivefold and fourfold jhāna numbering must be stated. Sublime cittas have wholesome, resultant and functional classes. Higher knowledges are not identical with liberation, and cessation attainment is a specialised temporary condition rather than ordinary sleep or final passing away.

Ten questions and suggested answers

1. Is ordinary quiet necessarily jhāna? No.
2. How many hindrances are listed? Five.
3. How many traditional subjects are listed? Forty.
4. Does every subject use a counterpart sign? No.
5. How many factors characterise first jhāna? Five.
6. What remains in third fivefold jhāna? Rapture, happiness and one-pointedness.
7. How many fine-material cittas are there? Fifteen.
8. How many immaterial cittas are there? Twelve.
9. Do mundane powers eradicate defilements? Not by themselves.

10. Is bhavaṅga active in cessation attainment? No, in this traditional account.

Five questions for reflection

1. What evidence would distinguish calmness from a claimed absorption?
2. Why does numbering matter in a comparison of jhāna factors?
3. How can concentration support insight without guaranteeing it?
4. What responsibilities arise when teaching exceptional attainments?
5. How does cessation attainment differ from both death and unconditioned Nibbāna?

CHAPTER 14

INSIGHT THE NOBLE PATH AND LIBERATION



Illustration 14. Revising an argument. Samira practices listening and careful correction without equating academic understanding with noble attainment.

A conclusion that survives questioning

A student of philosophy, Samira, can explain non-self fluently. Yet she becomes defensive whenever her explanation is questioned. The discrepancy does not make her study worthless. It shows the difference between possessing an argument and weakening appropriation in experience.

Insight practice develops understanding of conditioned phenomena as impermanent, unsatisfactory and non-self.

Intellectual study can support that development, but a persuasive essay is not evidence that the fetters have been eradicated.

Discernment and its development

The commentarial path includes discerning mentality and materiality, examining conditions, comprehending formations and developing increasingly refined insight. The Visuddhimagga's seven purifications organise this progression: ethical conduct, mind, view, overcoming doubt, knowledge and vision of what is and is not the path, knowledge and vision of the course of practice, and knowledge and vision. (Vism XVIII–XXII.)

Teaching traditions sometimes arrange sixteen knowledges from the discernment of mentality-materiality through reviewing. Not all entries are ordinary vipassanā knowledges of conditioned formations: change-of-lineage, path and fruition have special status and objects. A list can orient study but should not become a diagnostic questionnaire based on brief moods.

Fear, disenchantment and desire for release in the insight account have technical contexts. Ordinary fear, depressive withdrawal or dissatisfaction with a relationship does not establish a named insight stage. A responsible teacher examines experience carefully and avoids awarding attainment labels for dramatic reports.

Calm and insight

AN 4.170 presents varied relations between tranquillity and insight. They should not be treated as enemies or as one rigid schedule valid for everyone. Concentration supports clear examination; understanding prevents attachment to concentration. At noble attainment, the relevant path factors occur together in the supramundane citta.

The point is not to depreciate concentration or require every beginner to claim absorption before practising ethically. It is to acknowledge that stability, effort, view and discernment matter. A fleeting calm experience and a fleeting observation of change are each insufficient grounds for announcing liberation.

The four noble stages

TABLE 14.1 *The four noble stages*

Stage	Principal fetter changes
Stream entry	Identity view doubt and clinging to rules and observances are eradicated
Once returning	Sensual desire and ill will are further attenuated
Non returning	Sensual desire and ill will are eradicated
Arahantship	The remaining higher fetters are eradicated

The ten-fetter scheme includes identity view, doubt, attachment to observances, sensual desire, ill will, desire for fine-material existence, desire for immaterial existence, conceit, restlessness and ignorance. The first five are lower fetters; the latter five are higher. The stages distinguish permanent changes rather than the temporary absence of an emotion.

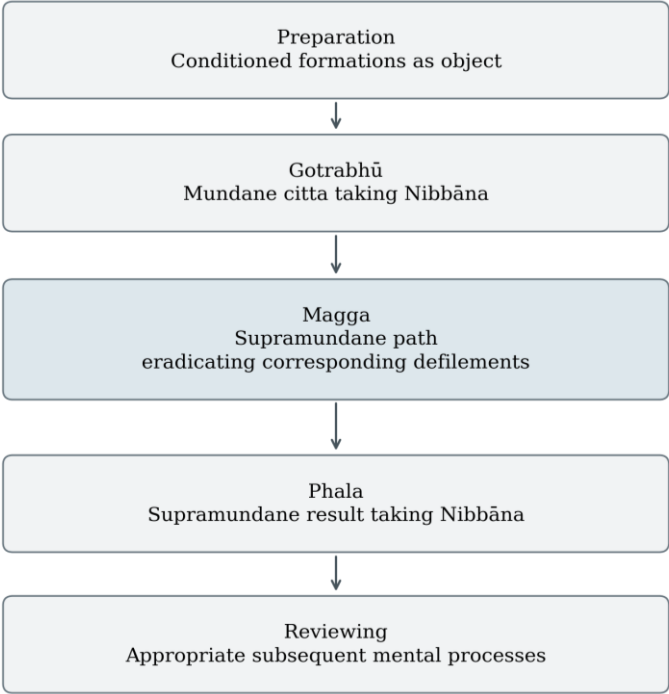
A stream-enterer can still experience greed and aversion. A non-returner has eliminated sensual desire and ill will, while subtler attachment remains until arahantship. All noble disciples should therefore not be described as equally free of defilements. Their ethical and contemplative development differs according to the stage.

Path and fruition

Magga-citta is supramundane wholesome consciousness taking Nibbāna as its object and eradicating the relevant defilements. Phala-citta is supramundane resultant consciousness taking the same unconditioned object. Fruition experiences the result; it does not repeat the eradication performed by the path.

Each path occurs once for its stage. Fruition occurs in the moments following it and can recur in appropriate fruition attainment. The eight concise supramundane types are four paths and four fruitions. Their expansion by five jhāna levels produces forty types, not forty successive attainments.

The preparatory account includes mind-door advertent, appropriate preparatory javanas, conformity, change-of-lineage, path and fruition. In the first path process, gotrabhū is a mundane preparatory citta taking Nibbāna as object; the following path performs the decisive eradication. Higher-path preparation has its own distinctions. Merely taking Nibbāna as object does not make every citta supramundane.



First noble path account. Path and fruition differ in function.

Figure 14.1 Distinguishing preparation path and fruition

Nibbāna and final passing away

Nibbāna is the unconditioned, not a mental feeling, material place or new plane where a permanent person continues. It neither arises nor ceases. The citta that knows it is conditioned and does arise and cease. This difference must remain explicit when the four ultimate realities are listed. (Ud 8.3; AbhS VI.)

Iti 44 distinguishes the Nibbāna element with residue remaining and without residue remaining. A living arahant has ended defilements, but the five aggregates continue under their conditions. At final passing away there is no further rebirth of the aggregates. The present stream of consciousness has not already ceased merely because arahantship is attained.

The distinction does not require an annihilated soul. The teaching has not proposed such a soul in the first place. It addresses the cessation of the conditions of suffering and further existence. Speculation about a permanent subject surviving or being destroyed can obscure that question.

Evidence of practical development

Students may examine whether harmful speech decreases, whether mistakes are admitted more readily and whether experience is less tightly appropriated. These are useful signs of training. They are not a complete certification of stream-entry or arahantship, and outward composure alone can have several explanations.

Samira can begin by listening to a challenge, identifying defensiveness and revising an argument when necessary. That is academically and ethically valuable. It should be described at its actual level. The distinction between improvement and attainment protects both the student and the credibility of the teaching.

Summary

Insight develops within an integrated path and must not be inferred from vocabulary, moods or dramatic reports. The four noble stages identify different permanent abandonments. Path eradicates; fruition experiences its result. Nibbāna is unconditioned while the knowing citta is conditioned. A living arahant's aggregates continue until final passing away, when no further rebirth occurs.

Ten questions and suggested answers

1. Is a good explanation of non-self stream-entry? No.
2. How many purifications organise the commentarial path? Seven.
3. Does ordinary fear establish insight knowledge of fearfulness? No.
4. Must calm and insight follow one universal order? The canonical account recognises varied relations.
5. What three fetters end at stream-entry? Identity view, doubt and attachment to observances.
6. What ends at non-returning? Sensual desire and ill will.

7. What does path do? Eradicate the corresponding defilements.
8. What does fruition do? Experience Nibbāna as the result of the path.
9. Does Nibbāna arise and cease? No.
10. Does a living arahant lack consciousness? No. The present aggregates continue.

Five questions for reflection

1. How would you distinguish conceptual understanding from permanent abandonment?
2. Why must a teacher avoid diagnosing insight stages from mood alone?
3. Explain the conditioned-knowing and unconditioned-object distinction.
4. What is valuable about progress that is not noble attainment?
5. How could an academic assessment respect the path without certifying a student's spiritual status?

PART THREE

DIALOGUES ON INTERPRETATION AND EVERYDAY APPLICATION

The following dialogues are original teaching constructions. They bring different questions into conversation without claiming that every disagreement is a defilement or every practical decision follows mechanically from a classification. The teacher explains the Theravāda position while asking students to identify the evidence and scope of their conclusions. The cases are fictional and their outcomes are possibilities, not documented demonstrations of a treatment or spiritual attainment.

CHAPTER 15

WHAT CAN A CLAIM ESTABLISH



Illustration 15. A seminar that welcomes questions. Participants distinguish observation, interpretation, and what has yet to be established.

The seminar begins

A university seminar has read the account of cognitive processes. One student asks whether memorising the seventeen moments counts as observing them. Another asks whether uncertainty about rebirth makes study pointless. The teacher treats these as different questions: knowledge of a model, direct experience and acceptance of a doctrinal claim require distinct kinds of justification.

Amelia: If the classification is precise, why does the book refuse to say that my sudden alertness is five-door advertizing?

Teacher: Because precision in a model does not make every suggested indicator precise. Sudden alertness is a conventional description of an episode. It may involve sensations, recognition, bodily movement and several reactions. The technical adverting citta is more specifically defined. Your report alone does not establish that you identified it separately.

Amelia: Does that make the model useless?

Teacher: No. It can clarify why sensing and reacting should not be collapsed. It can teach the distinction between type and function. But those contributions differ from an empirical demonstration of every microscopic stage. A model can be studied carefully without exaggerating what an individual exercise verifies.

Tariq: I can observe frustration. Is that at least proof of dosa?

Teacher: It may be a useful starting description, but frustration can name a complex episode. Examine mental displeasure, resistance, intention and thought. Do not assume that everything in the episode belongs to one factor. A justified classification becomes more specific as the relevant distinctions become clear.

Authority and enquiry

Jonas: Are we expected to accept the entire tradition before asking questions?

Teacher: You are expected to understand what is being taught before criticising it. That does not require pretending that all claims have been established by your own experience. You can provisionally study a system and state the degree of commitment appropriate to the evidence you have.

Jonas: Would questioning rebirth be vicikicchā?

Teacher: The subject of a question does not by itself determine the citta. Enquiry can be careful and constructive. Technical doubt concerns an obstructive mental condition in its relevant context. We should not use the term to prevent historical, philosophical or evidential questions. Part of right study is learning how to ask them accurately.

Leila: What should we do when a teacher says that a source contains an explanation but gives no passage?

Teacher: Ask for the reference and read it. Distinguish the original statement, a translator's choice, a commentator's explanation and the teacher's application. Respect is compatible with checking. A source may support a narrower proposition than the teacher has drawn from it.

Four levels of assertion

The seminar distinguishes four levels. The first is a report of what is evident: a sound was heard or displeasure occurred. The second is an interpretation within a framework: the episode is examined in relation to contact, feeling and volition. The third is a doctrinal claim that

ordinary observation may not settle: a specified kind of rebirth is explained through productive kamma. The fourth is a contemporary application: a service redesign may reduce opportunities for concealment. These levels can inform one another without becoming identical.

TABLE 15.1 *Levels of assertion*

Level	Appropriate question
Experiential report	What was directly evident and what remains uncertain
Analytical interpretation	Does the classification fit its defined scope
Traditional doctrinal claim	What source and framework support this account
Contemporary application	What evidence supports its practical effectiveness

Scientific comparison

Daniel: If a brain scan shows a change during meditation, does that confirm citta?

Teacher: It confirms the measured finding under the study's conditions, provided the design and interpretation are sound. It does not automatically confirm the entire Abhidhamma system. A scan records neural variables; the

doctrinal analysis classifies experience, ethical qualities and liberating functions. To connect them, you need a defined correspondence and independent reasons for it.

Daniel: Could a neural finding disprove the system?

Teacher: It could challenge a clearly formulated empirical interpretation of the system. First state which proposition predicts what observation. A vague claim that “everything is process” is too broad to test meaningfully. Equally, declaring the doctrine immune to every possible criticism would prevent serious enquiry.

Mei: What about the common comparison between bhavaṅga and a resting brain network?

Teacher: A comparison may suggest a question, but it is not an identity. Resting neural activity can include several kinds of cognition. Bhavaṅga is a specified resultant function with its traditional object. Similar language about a background does not establish that the two refer to the same phenomenon.

Mei: So what would a modest study look like?

Teacher: It could examine a clearly described educational exercise. For example, does teaching students to distinguish a factual observation from an inferred motive improve the accuracy of their written analyses? Define the intervention, the comparison group, the assessment and the limits. That study would concern an educational outcome, not prove rebirth or noble attainment.

Interpretation of non-self

Arun: If the sense of self can be described as constructed, is that already the Buddhist teaching of anattā?

Teacher: It may illuminate one aspect, but the Buddhist teaching has a liberating aim and a wider examination of appropriation. A theory of a self-model does not by itself establish the abandonment of identity view. We need to identify where a comparison helps and where it ceases to answer the same question.

Arun: Is it wrong to use “I” after studying non-self?

Teacher: No. Conventional speech remains necessary. A first-person sentence is not proof of wrong view. Ask whether changing phenomena are being held as a permanent independent self, not whether a pronoun appeared.

A rigorous reading exercise

Take a short passage from a discourse and a related paragraph from a compendium. State each author's analytical question. Identify one point of agreement, one difference of scope and one conclusion that neither passage establishes. Then propose a practical exercise and explain what it could reasonably test.

The outcome is an argument, not a display of allegiance. A strong answer may retain uncertainty while demonstrating accurate understanding. The student who asks for a missing premise may be practising academic responsibility rather than obstructing the path.

Summary

Experiential reports, analytical interpretation, doctrinal claims and contemporary applications require different justifications. Enquiry is not classified solely by its subject. Scientific comparisons need explicit correspondences and testable claims. Non-self cannot be established merely by avoiding pronouns or adopting a theory of the self-model. Accurate study welcomes questions while retaining defined technical scope.

Ten questions and suggested answers

1. Does a precise list prove precise introspection? No.
2. Is sudden alertness a diagnostic sign of advertent? Not by itself.
3. What should precede criticism of a system? Accurate understanding of its claims.
4. Is asking about rebirth automatically unwholesome doubt? No.
5. What should a source citation allow? Verification of the relevant proposition.
6. Do brain scans establish ethical citta classes? Not automatically.
7. Is bhavaṅga identical with a resting network? No established identity follows from the analogy.
8. What makes a comparison academically useful? A defined question, justified correspondence and stated limits.

9. Does using “I” prove ditthi? No.
10. Can uncertainty be an academically sound conclusion?
Yes, when accurately explained.

Five questions for reflection

1. Choose a claim in this book and identify its level of assertion.
2. What evidence would strengthen it, and what would not?
3. Analyse an analogy that is helpful but incomplete.
4. Write a respectful request for a source passage supporting a difficult proposition.
5. Design an educational study that tests an application without claiming to prove liberation.

CHAPTER 16

CARE, GRIEF AND THE RESPONSIBILITIES OF A FAMILY



Illustration 16. Sorting a family's letters. Noor and Adam make room for grief while agreeing on a manageable practical task.

A box of letters

After an aunt's death, two siblings, Noor and Adam, sort a box of letters. Adam wants to finish quickly. Noor stops at each envelope and remembers the aunt's advice. He calls her reaction attachment; she experiences the word as dismissal. Their dispute concerns a genuine practical task and two different ways of responding to loss.

The seminar examines the case without declaring one sibling spiritually superior. The Abhidhamma vocabulary

should clarify experience and responsibility. It should not replace listening with a label.

Sofia: If grief includes aversion, does that mean Noor is doing something morally wrong by missing her aunt?

Teacher: The technical analysis concerns mental qualities, not a verdict on the worth of a bereaved person. Grief can include displeasure, resistance, affection, memory and a wish to honour the relationship across successive moments. Calling the whole person unwholesome would be a serious misuse of the classification.

Sofia: Should Adam explain that the letters are only materiality?

Teacher: He should first recognise what the letters mean within the family's conventional life. Material analysis does not abolish the significance of a relationship. The useful question is whether the task can be handled with care and whether resistance is creating additional harm. “Only materiality” can become a way of refusing emotional responsibility.

Feeling compassion and grief

Ben: Can compassion contain sadness?

Teacher: Ordinary language may describe one episode that way. Technically, *karuṇā* is distinct from mental displeasure. A person can alternate between compassion toward suffering and sorrow at the loss. We need not deny

either experience, but we should not put contradictory factors into one citta merely to preserve a familiar phrase.

Ben: Then how can we explain it in ordinary speech?

Teacher: Say that the person feels sorrow and also wishes others well. When technical analysis is needed, explain that these may involve successive moments with different associated factors. Ordinary language can remain compassionate while analysis becomes more precise.

Hana: Is affection necessarily lobha?

Teacher: Affection can name several motives. The demand that another person exist only for our satisfaction involves attachment. A wish for their well-being can involve loving-kindness. A shared history includes memory and gratitude. Examine the relevant intention instead of forcing every relationship into one word.

The second arrow without blame

SN 36.6 distinguishes bodily pain from added mental suffering through the image of two arrows. The lesson can illuminate resistance to pain, but its practical extension must not be used to imply that a distressed person is guilty of deliberately choosing every symptom. Conditions such as illness, fatigue, trauma and available support matter.

Owen: Does the second-arrow teaching mean that all mental suffering is optional?

Teacher: It shows a distinction and a direction of training. The word optional can suggest immediate

voluntary control that the teaching does not promise for every person in every circumstance. A more accurate question is which conditions reduce the continued nourishment of resistance and which forms of help are needed.

Owen: What about a relative with ongoing pain who cannot meditate calmly?

Teacher: Help with care, comfort, treatment and practical burdens. If contemplation is welcome and suitable, keep it gentle. Do not turn inability to sustain an exercise into evidence of weak morality. The analysis of painful body-consciousness does not remove the need to investigate present causes of pain.

Communication and boundaries

Nadia: If a parent is repeatedly insulting a child, should the child simply observe sound as sound?

Teacher: Observation may help clarify the immediate experience, but the abuse remains a conventional action with consequences. Safety, support and boundaries may be necessary. Insight is not a duty to tolerate harmful conduct. The parent remains responsible for the speech.

Nadia: Would setting a boundary be aversion?

Teacher: Not necessarily. A boundary can be guided by non-hatred and wisdom. A gentle tone is not the sole measure of ethical quality, and a firm refusal is not

automatically hostility. Consider intention, proportionality and the effect on those involved.

Victor: How would that apply to Noor and Adam?

Teacher: They can agree on a limited period for sorting and preserve some letters for later. Adam can state his practical need without judging her grief. Noor can explain what she wants to retain without requiring him to feel exactly as she does. Neither needs to win a debate about attachment before the family can act.

Responsibility across generations

Families involve asymmetries of power. A parent, carer or financially dominant relative may control conditions that others cannot readily change. Advice directed solely at a dependent person's reaction can conceal that asymmetry. A balanced Buddhist application examines the intentions of all participants and the arrangements sustaining harm.

When a child admits a mistake, the adult can distinguish accountability from humiliation. When an older person needs help, the family can distinguish compassionate assistance from controlling every preference. Wise care recognises dependence without reducing the person to a problem to be managed.

A revised conversation

Noor says that she needs more time with a small group of letters. Adam acknowledges that the task has become emotionally difficult and explains his deadline. They

choose a box to preserve and set another day for the remaining material. Noor still grieves. Adam still finds the process tiring. The agreement is useful because it addresses both needs without claiming that the emotional problem has been permanently solved.

This outcome is intentionally modest. A fictional scene should not imply that one kind sentence cures bereavement or that a cooperative ending establishes noble attainment. It demonstrates a possible way to make the next action more responsible.

Summary

Technical analysis should clarify grief and care without condemning a person or dismissing relationships. Compassion, attachment and displeasure need distinctions, but a whole episode can contain successive qualities. The second-arrow teaching is a direction of training, not a guarantee of immediate symptom control. Ethical care includes boundaries, treatment, power relations and practical cooperation.

Ten questions and suggested answers

1. Is a bereaved person identical with a defilement? No.
2. Does material analysis erase the meaning of letters? No.
3. Is *karuṇā* the same factor as mental displeasure? No.
4. Can grief and compassion occur within one wider episode? Yes, through different moments.

5. Is every form of affection greed? The motive must be examined.
6. Does the second arrow imply instant voluntary control? No.
7. Should ongoing pain be investigated practically? Yes.
8. Is a firm boundary necessarily aversion? No.
9. Why consider family power? It shapes available choices and responsibilities.
10. Does a helpful agreement eliminate grief? Not necessarily.

Five questions for reflection

1. Describe a use of spiritual vocabulary that would dismiss rather than clarify distress.
2. How can accountability be taught without humiliation?
3. What boundary could be guided by non-hatred?
4. Which practical conditions would support a carer and the person receiving care?
5. How would you describe a modest improvement without promising a cure?

CHAPTER 17

WORK TECHNOLOGY AND SHARED ETHICAL CONDITIONS



Illustration 17. Repairing an access procedure. Listening and personal restraint accompany changes to shared conditions.

The accessible entrance

A museum introduces online reservations for a popular exhibition. The system offers several time slots but omits a clear process for visitors who need assistance. Staff receive complaints. A manager asks them to practise equanimity when criticised, while leaving the faulty procedure unchanged.

The seminar asks whether this advice has correctly applied the teaching. Internal restraint is valuable, but it cannot substitute for an accessible service. Ethical action

includes changing conditions that predictably burden other people.

Grace: Isn't the complaint just sound followed by the staff's interpretation?

Teacher: At one analytical level there is sound and cognition. At the conventional level, the complaint may accurately identify a service failure. The two descriptions do not cancel each other. If we use analysis to avoid reading the content, we have not developed wisdom.

Grace: Then what is the value of noting hearing?

Teacher: It can help distinguish the sensory event from a defensive response. That may make it easier to examine the complaint fairly. It should lead back to the relevant obligation, not end the enquiry before the problem is addressed.

Intention within institutions

Mateo: Can an institution have kamma?

Teacher: The technical account concerns volition in streams of consciousness. An institution is a conventional arrangement of roles, rules and practices. We can responsibly discuss collective consequences and shared responsibility without inventing a single institutional citta.

Mateo: Does that leave the organisation morally neutral?

Teacher: No. People design, maintain and enact its arrangements. A policy can predictably encourage concealment, discrimination or carelessness. Responsibility

may be distributed and unequal. The absence of one collective consciousness does not make the effects ethically irrelevant.

Farah: If a worker follows an instruction, is the action prompted and therefore less wholesome?

Teacher: Prompting is one classification axis, not a complete moral ranking of a person or task. A well-designed instruction can support wise conduct. The relevant intention, knowledge and circumstances still matter. Do not infer the exact citta subtype or its future result from compliance alone.

Attention and digital systems

Lucas: My attention is repeatedly drawn to a platform. Does that mean every visit is lobha?

Teacher: A visit can serve several purposes: work, communication, curiosity, attachment or care. Examine the purpose and the succession of states. Repeated use alone does not identify every citta, though a compulsive pattern may warrant careful practical review.

Lucas: What can I change without making a spiritual claim?

Teacher: You can reduce unnecessary notifications, set a defined purpose for a session and make alternatives easier to use. These are practical arrangements. Observe whether they improve your own activity; do not claim that a fixed

number of minutes will transform everyone or establish a particular insight stage.

Elena: Is the design of the platform irrelevant because craving is inside the user?

Teacher: No. The object and environment participate in conditions. Saying that greed is a mental factor does not excuse deliberate design that exploits vulnerability or removes meaningful choice. We should examine both personal training and the conduct of those designing the system.

Equanimity and indifference

Ibrahim: The manager calls non-response equanimity. Is that correct?

Teacher: It may be indifference or avoidance. Developed equanimity does not imply refusing a responsibility. It can support a steady response without hostility. In this case, the staff need both composure and authority to correct the access procedure.

Ibrahim: Could anger still motivate an important reform?

Teacher: An angry episode may precede reform, but that does not make aversion wholesome within this classification. Recognition of injustice and a firm intention to correct it need not depend on hostility. We should distinguish the legitimate aim from every mental state that accompanies its pursuit.

Keiko: Does non-self weaken the case for rights?

Teacher: Conventional persons can be harmed and protected. The analysis of non-self does not remove the need for fair treatment. If a metaphysical argument is used to excuse exploitation, its application conflicts with ethical responsibility. The path examines appropriation while preserving non-harming conduct.

A process for responsible response

The museum can review the complaint, identify the affected visitors, repair the procedure and explain the change truthfully. Staff can receive support rather than being expected to absorb every failure emotionally. The manager can recognise defensiveness, but must also exercise the authority that the role provides.

TABLE 17.1 Personal and institutional responsibilities

Personal training	Shared arrangement
Know defensiveness before speaking	Provide a reliable process for receiving complaints
Check the interpretation of a request	Make access requirements explicit and usable
Speak truthfully about limitations	Give staff authority to correct avoidable failures

Personal training	Shared arrangement
Avoid hostility toward a visitor	Review outcomes and repair harmful procedures

Neither column replaces the other. A good procedure can be enacted with contempt; a kind employee can be trapped in a harmful procedure. Ethical development must address the interaction without pretending that an organisation is a single person.

The case reconsidered

The manager arranges a meeting with staff and visitors. The museum adds a clear assistance option and trains staff to respond. Some complaints remain because capacity is limited. The change is worthwhile, although it does not create a perfect institution. Staff can explain remaining limits without blaming visitors or promising what cannot be provided.

The application has retained the Abhidhamma distinction between object, interpretation and ethical response. It has also respected conventional consequences. The result is practical responsibility rather than a demand that everyone adapt inwardly to an unchanged problem.

Summary

Work and technology provide conditions for intention and attention. Technical analysis does not make a valid complaint disappear, and an organisation need not have

one citta for its arrangements to have ethical consequences. Equanimity differs from indifference. A balanced application combines personal restraint with fair procedures, repair and attention to power.

Ten questions and suggested answers

1. Does hearing analysis invalidate a complaint? No.
2. What should reduced defensiveness support? Fair investigation and appropriate action.
3. Does an institution possess one technical citta? No.
4. Are institutional effects ethically irrelevant? No.
5. Does prompting establish a complete moral ranking? No.
6. Is every platform visit greed? Purpose and mental succession require examination.
7. Does locating craving mentally excuse exploitative design? No.
8. Is equanimity refusal to act? Not necessarily; it can support responsible action.
9. Does non-self remove conventional rights? No.
10. What must accompany inward training? Appropriate changes to shared conditions.

Five questions for reflection

1. Analyse a complaint that is valid even if it is expressed unpleasantly.

2. Which institutional condition might encourage untruthful behaviour?
3. Design one digital boundary without claiming a universal effect.
4. Distinguish non-hostile firmness from both aggression and avoidance.
5. How would you assign responsibility fairly when several roles contributed to a failure?

CHAPTER 18

TEACHING ASSESSMENT AND AN INTEGRATED PRACTICE



Illustration 18. Reviewing an unfair allocation. The class combines analysis of intention with fair criteria and practical responsibility.

A difficult final assignment

The class's final assignment asks students to analyse a case in which a community has allocated a scarce resource unfairly. One group produces an impressive list of cittas but ignores the allocation rule. Another recommends a fair rule but treats every frustrated participant as ignorant. A third admits uncertainty about exact mental classifications and carefully examines intentions, evidence and conditions.

The teacher explains why the third response may be the strongest. Academic quality concerns justified distinctions

and responsible conclusions. Naming more terms does not automatically produce a better account.

What an assessment should measure

Ravi: If we cannot certify insight, what can the university assess?

Teacher: It can assess definitions, consistency, source interpretation, reasoning, ethical analysis and the clarity of a proposed application. It can ask whether you distinguished citta from cetasika, cause from result and a conventional episode from a technical moment. These are genuine achievements.

Ravi: Should meditation experience count for marks?

Teacher: A reflective report can be assessed for honesty and analytical care. A claimed special experience should not earn marks merely because it sounds advanced. Students should not feel pressure to manufacture reports of attainment. The same standards apply to those whose experience is ordinary or uncertain.

Marta: Could a student who does not accept rebirth still pass?

Teacher: Yes, if the course assesses accurate understanding rather than religious profession. The student should state the traditional position fairly and distinguish their critique from a misrepresentation. A thoughtful disagreement can demonstrate serious learning.

The teacher's responsibilities

Aisha: How can a teacher correct a harmful interpretation without becoming authoritarian?

Teacher: Explain the distinction, provide the relevant source and show why the inference fails. For example, if a student says that all unpleasant feelings prove bad past kamma, examine SN 36.21 and the difference between a technical resultant citta and the wider causes of an episode. Correction should be firm about the claim while respecting the student.

Aisha: What if a student says the teacher is wrong?

Teacher: Ask for the reason and examine it. A teacher's status is not an argument. The framework itself requires distinguishing knowledge from appropriation. Becoming attached to being the person who always understands would defeat the educational purpose.

Source reading as practice

Pavel: Why require primary texts when a summary is easier?

Teacher: Summaries are useful beginnings. Primary texts help you check what has been condensed, omitted or interpreted. Read a discourse for its question and setting, not just for an isolated sentence that supports your existing opinion. Read a compendium with its classification rules in view.

Pavel: How should I cite a teaching exercise that I invented?

Teacher: Identify it as your application and cite the doctrine informing it. Do not put quotation marks around your own advice and attribute it to the Buddha. Originality and accurate attribution can coexist. A practical exercise is strongest when the limits of its claim are clear.

An integrated case analysis

The scarce resource is a set of workshop places. The organisers first allocate them to friends, leaving qualified applicants excluded. The practical correction requires published criteria, a review process and a clear record of decisions. The mental analysis considers attachment to reputation, aversion to complaint and the possibility of a truthful intention to repair.

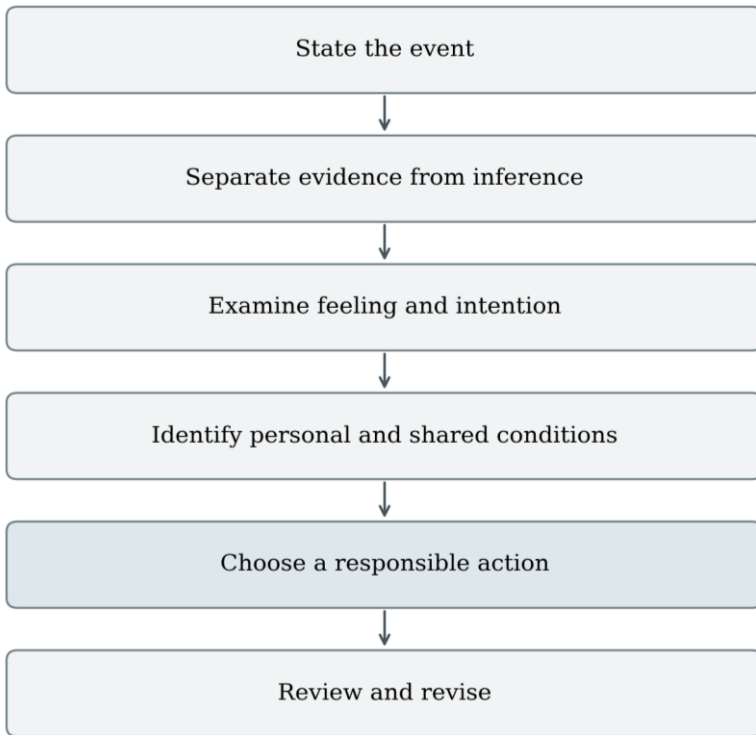
The analysis should not decide that every organiser had the same citta. One may have acted through carelessness, another through self-interest and another under incomplete information. These differences matter. Responsibility can still be assigned to roles and actions without claiming knowledge of every private mental moment.

The group proposing reform should also examine its own conduct. A fair objective can be pursued through humiliation, revenge or inaccurate accusation. Non-hatred does not weaken the demand for accountability. It improves the quality of the means by which accountability is pursued.

A reasoned sequence for application

First, state the event accurately. Second, distinguish what is known from what is inferred. Third, examine the relevant feeling, interpretation and intention without over-diagnosing exact subtypes. Fourth, identify both personal and shared conditions. Fifth, choose an action consistent with truthful, non-harming responsibility. Finally, review the outcome and revise the account if new evidence appears.

This is an educational procedure assembled for contemporary analysis. It is not a replacement for the Noble Eightfold Path or a canonical six-step formula. It can serve that path when it strengthens ethical conduct, appropriate attention and understanding rather than attachment to one's own explanation.



An original educational procedure, not a canonical six-step formula.

Figure 18.1 An enquiry from observation to review

A sustainable study and practice programme

A beginning student can combine a short daily contemplation with one concrete act of restraint or care and a weekly period of source study. An experienced student may use longer sessions and sustained retreat conditions with appropriate guidance. The programme should consider health, work, family obligations and available support. Duration alone does not establish quality.

Review questions should be specific: Did I check a motive before acting? Did I repair a mistake? Did I distinguish an observation from an accusation? Did I seek advice when uncertain? Did my application help someone affected by the situation? These questions remain useful even when no special state occurred.

Completion and continuing enquiry

Ethan: When do we stop needing the classifications?

Teacher: Their usefulness depends on what they clarify. A beginner may need the vocabulary to avoid confusion; an advanced reader may need it to examine a subtle doctrinal issue. In an urgent practical situation, a few clear distinctions may be enough. The aim is understanding, not a permanent obligation to recite every list.

Ethan: What should we remember after the course?

Teacher: Know the difference between knowing and understanding, between feeling and the response, between a model and what you have verified. Take responsibility for intentions and conditions. Continue examining appropriation with patience and accuracy. The path has a deeper aim than becoming a successful classifier.

Summary

Teaching should assess accuracy, source understanding, reasoning and ethical application without awarding spiritual status. A teacher remains accountable to evidence and correction. An integrated case analysis addresses

mental intentions and shared conditions together. Study and practice should be sustainable, honest about limits and directed toward reduced harm and liberating understanding.

Ten questions and suggested answers

1. What can academic assessment measure? Definitions, interpretation, reasoning and responsible application.
2. Should dramatic attainment reports earn automatic credit? No.
3. Can a thoughtful sceptic study successfully? Yes, through accurate understanding and reasoned critique.
4. Is teacher status sufficient evidence? No.
5. Why read primary texts? To examine context, scope and interpretation.
6. How should an original exercise be presented? As an application, with relevant doctrine cited.
7. Does a fair objective justify harmful means? No.
8. Is the contemporary procedure a canonical formula? No.
9. Does practice duration establish attainment? No.
10. What should classification serve? Understanding, ethical responsibility and liberation.

Five questions for reflection

1. Write an assessment rubric that does not reward inflated claims of experience.
2. Analyse an unfair rule using both intentions and shared conditions.
3. What would make your proposed correction itself unwholesome?
4. Design a sustainable programme for a reader with demanding care obligations.
5. Which distinction from this course would most improve your own teaching or decision-making?

CONCLUSION

The Abhidhamma disciplines explanation by asking what kind of phenomenon is being discussed, which function it performs and what conditions support it. Its classifications are valuable when they prevent confusion and illuminate the causes of suffering. They become obstacles when they are used to diagnose people without evidence, defend authority or replace practical care with terminology.

The first part of this book introduced the purpose of Buddhist study and a vocabulary for ordinary experience. The second explained the technical system without treating its categories as independent selves. The third tested interpretation through dialogues, asking what a claim establishes and what responsibilities remain in the situations to which it is applied.

A reader can therefore proceed with both confidence and restraint. Confidence concerns the possibility of learning through ethics, concentration and wisdom. Restraint concerns the difference between a useful observation and an unsupported conclusion. Accurate questioning is part of that discipline.

The path requires more than describing experience correctly. It concerns the abandonment of craving, aversion and delusion and the realisation of liberation. Yet the practical beginning is available in ordinary responsibilities: observing a reaction, examining a motive, speaking truthfully,

caring for a body, correcting a procedure or acknowledging what one does not know. These acts do not need exaggerated promises to be worthwhile.

May this study support patient understanding, responsible conduct and the development of wisdom.

APPENDIX A

A GUIDE TO

THE TEXTUAL FRAMEWORK

The Theravāda canonical Abhidhamma contains seven works. Their subjects overlap, and the brief descriptions below orient reading rather than exhaust their contents. They should be distinguished from the later commentaries and compendia used in the technical chapters.

TABLE A.1 *The canonical works*

Work	Principal orientation
Dhammasaṅgaṇī	Enumeration and analysis of dhammas
Vibhaṅga	Analysis of doctrinal topics through different methods
Dhātukathā	Relations among aggregates bases and elements
Puggalapaññatti	Designations and classifications of persons
Kathāvatthu	Examination of disputed doctrinal propositions
Yamaka	Paired analytical questions clarifying classifications
Paṭṭhāna	Conditional relations among dhammas

The Abhidhammattha-saṅgaha is the concise compendium cited as AbhS. Its chapters address consciousness, mental factors, miscellaneous classifications, cognitive processes, processes apart from active cognition, materiality, collected categories, conditionality and meditation subjects. The chapter numbering in a citation refers to that work, not to this textbook.

The Visuddhimagga is cited as Vism. Its account of ethical conduct, concentration and wisdom supplies a major commentarial organisation of the path. It should be read as a systematic traditional exposition. A contemporary teaching exercise inspired by it is not thereby a verbatim passage from the work.

APPENDIX B

EIGHTFOLD MATRICES AND THEIR USE

The same three axes organise the eight sense-sphere beautiful types within each of the wholesome, resultant and functional classes. The table gives the formula common to the relevant class. Attach mahā-kusala-citta, mahā-vipāka-citta or mahā-kiriya-citta as appropriate. A shared formula does not make the functions identical.

TABLE B.1 *The eight beautiful sense sphere formulas*

No.	Feeling	Knowledge	Prompting
1	Somanassa saḥagata	Ñāṇa sampayutta	Asaṅkhārika
2	Somanassa saḥagata	Ñāṇa sampayutta	Sasaṅkhārika
3	Somanassa saḥagata	Ñāṇa vippayutta	Asaṅkhārika
4	Somanassa saḥagata	Ñāṇa vippayutta	Sasaṅkhārika
5	Upekkhā saḥagata	Ñāṇa sampayutta	Asaṅkhārika
6	Upekkhā saḥagata	Ñāṇa sampayutta	Sasaṅkhārika
7	Upekkhā saḥagata	Ñāṇa vippayutta	Asaṅkhārika
8	Upekkhā saḥagata	Ñāṇa vippayutta	Sasaṅkhārika

Somanassa indicates mental joy; upekkhā here indicates neutral feeling. Knowledge-associated types include wisdom, while knowledge-dissociated beautiful types still include non-greed and non-hatred. Unprompted and prompted concern the relevant manner of arising, not the absence or presence of conditions in general. Resultant formulas must not be turned into a personality test or an exact prediction from one observed action.

The greed-rooted eight use the same feeling and prompting pairings, replacing knowledge association with association or dissociation from wrong view. The two aversion-rooted types are domanassa-sahagata, paṭigha-sampayutta and either unprompted or prompted. The delusion-rooted pair is upekkhā-sahagata with vicikicchā or uddhacca association. The names distinguish technical factors; they are not diagnoses assigned from a person's expression alone.

APPENDIX C

GLOSSARY FOR STUDY AND DISCUSSION

Abhidhamma. The systematic analytical teaching preserved in the Theravāda Abhidhamma collection and developed through its commentarial tradition. The canonical collection and later compendia require distinction.

Adosa. Non-hatred, a beautiful root. Loving-kindness is associated with its developed expression; compassion is a distinct beautiful factor.

Ahetuka. Without the six roots. Rootless consciousness is still conditioned and is not necessarily unwholesome.

Akusala. Unwholesome. In the citta classification it denotes the twelve types with their appropriate unwholesome roots and factors.

Alobha. Non-greed, a beautiful root supporting relinquishment rather than appropriation.

Amoha. Non-delusion or wisdom, paññā. Its absence from a citta does not by itself establish the presence of moha.

Anattā. Non-self: phenomena are not appropriately identified as a permanent independent self or its absolute possession. Conventional persons and responsibilities remain meaningful.

Anicca. Impermanence of conditioned phenomena. A conceptual statement about change is not equivalent to fully developed liberating insight.

Anusaya. A latent tendency. It is not an active factor continuously present beneath every citta, nor a permanent substance hidden in the mind.

Appanā. Absorption. Its specialised cognitive process differs from ordinary sense-door activity.

Ārammaṇa. An object known by consciousness. The nature of an object must be distinguished from the ethical quality of the citta knowing it.

Āvajjana. Advertizing. Five-door and mind-door advertizing are rootless functional types; the latter also performs determining in a five-door process.

Bhava. Becoming or existence in its dependent-origination context. The term should not be reduced to any immediate verbal response.

Bhavaṅga. Life-continuum: resultant consciousness recurring between active cognitive processes in the traditional account, with the type and object appropriate to that life.

Bhāvanā. Mental development, including the relevant cultivation of calm and insight.

Cetanā. Volition, universal to citta. Wholesome and unwholesome volition may produce new kamma; resultant and functional volition do not do so.

Cetasika. A mental factor associated with citta, sharing its object and performing a particular function.

Chanda. Desire to act, an ethically variable factor. It is not necessarily lobha.

Citta. Consciousness knowing an object. A type is a classification; a moment is an occurrence.

Cuti. Death-consciousness, the final citta of a life where mental continuity functions occur. It does not independently choose the next rebirth.

Dāna. Giving with the relevant wholesome intention. A whole outward act may contain successive intentions of different ethical qualities.

Dhātu. Element. The four, six and eighteen-element schemes answer different analytical questions.

Diṭṭhi. View; in the unwholesome-factor classification, wrong view. It is not automatically every factual mistake, disagreement or first-person sentence.

Dosa. Aversion or hostility, a root associated with mental displeasure. Ordinary emotion labels require careful analysis before technical assignment.

Dukkha. Suffering or unsatisfactoriness, with meanings governed by context. Bodily pain, distress and the noble truth are related but not identical uses.

Dvāra. Door through which a cognitive process knows its object. It differs from material base, vatthu.

Ekaggatā. One-pointedness, a universal factor. Its occurrence does not by itself establish right concentration or absorption.

Gotrabhū. Change-of-lineage. In the first noble path account, a mundane preparatory citta taking Nibbāna as object before the path. The term has a related but distinct role in absorption preparation.

Hetu. Root: greed, aversion, delusion, non-greed, non-hatred and wisdom in the relevant classifications.

Javana. Impulsion. It includes ordinary wholesome and unwholesome activity, functional activity and supramundane path and fruition. It is not always new kamma.

Jhāna. Specialised absorption, distinguished from ordinary calm. Fourfold and fivefold presentations must be identified.

Kamma. Intentional action. The teaching must not be used as an unsupported diagnosis of another person's hidden past.

Karuṇā. Compassion directed toward suffering, distinct from mental grief or displeasure in the factor classification.

Khandha. Aggregate or group of phenomena. The five aggregates are not five independent agents or five fixed temporal steps.

Kicca. Function of citta. A type may perform different functions on different occasions.

Kiriya. Functional consciousness. It produces no new kamma; rootless adverting occurs beyond the exclusive context of arahants.

Kusala. Wholesome consciousness or activity in the relevant context. Beautiful resultant consciousness is not thereby new wholesome action.

Lokuttara. Supramundane. The citta classification contains four paths and four fruitions in its concise presentation.

Magga. Path. Supramundane path consciousness eradicates the corresponding defilements. Other technical uses of path-factor terminology need contextual distinction.

Manasikāra. Attention, a universal factor. It is not synonymous with sati.

Mettā. Loving-kindness, the wish for beings' well-being without hostile appropriation. It is associated with non-hatred rather than counted as a separate additional factor in the fifty-two list.

Moha. Unwholesome delusion, present in every unwholesome citta. It is not simply every absence of sophisticated knowledge.

Nāma. Mentality. Its scope differs between Abhidhamma usage and the specific dependent-origination definition in SN 12.2.

Nibbāna. The unconditioned. It is not a changing mental state, a material place or a plane of further existence.

Nīvaraṇa. Hindrance. The fivefold scheme should not be mechanically applied to every episode of fatigue, distress or uncertainty.

Paccaya. Condition. Each technical conditional relation has restrictions; a helpful ordinary influence is not automatically a verified Paṭṭhāna relation.

Paññā. Wisdom or discriminating understanding in the relevant beautiful citta. Consciousness does not automatically include it.

Paññatti. Concept or designation. Concepts remain necessary for ordinary communication, ethical decisions and study.

Paramattha-dhamma. An ultimate phenomenon in the analytical framework. Distinguish it from paramattha-sacca, ultimate truth as a mode of explanation.

Paṭisandhi. Rebirth-linking function. Nineteen resultant types can perform mental rebirth-linking in the appropriate contexts.

Phala. Fruition, supramundane resultant consciousness taking Nibbāna as object. It experiences the result of the path rather than repeating eradication.

Phassa. Contact, a mental factor. It is not the same as sound or the mere physical impact on a sense organ.

Pīti. Rapture, an ethically variable factor. In jhāna discussion its relevant wholesome or functional association must be specified.

Rūpa. Materiality. It does not know an object and should not be conflated with pleasant or painful feeling.

Samatha. Calm cultivation, supporting tranquillity and the appropriate concentration.

Sampajañña. Clear comprehension. Its commentarial elaboration should be distinguished from a literal translation of the term alone.

Sati. Mindfulness or non-forgetfulness in beautiful consciousness. Ordinary intense attention can occur without this factor.

Sīla. Ethical conduct, including restraint and reliability in the relevant lay or monastic setting.

Sobhana. Beautiful, applying to cittas with beautiful factors. It includes wholesome, resultant and functional classes.

Tadārammaṇa. Registration, a function performed by eleven eligible resultant types under appropriate conditions. It is not a permanent memory store.

Taṇhā. Craving. Feeling can condition it without compelling its occurrence in every episode.

Upekkhā. Neutral feeling or equanimity according to context. The feeling category is not automatically wise balance or indifference.

Vatthu. Material base for the relevant consciousness where material support applies. Distinguish it from door and from modern anatomical inference.

Vedanā. Feeling: pleasant, painful or neutral, with more detailed classifications where needed. It does not denote the whole of an emotion.

Vipāka. Result of kamma, including resultant consciousness and associated mental factors in the appropriate context. A sensory object is not itself the knowing citta.

Vipassanā. Insight into conditioned phenomena, developing toward the noble path. An observation of change alone does not certify attainment.

Votthapana. Determining, performed by the mind-door advertent type in the five-door sequence. It is not verbal interpretation of an insult or a complex deliberative decision.

Yoniso manasikāra. Wise or appropriate attention, understood through the relevant doctrinal and practical context rather than a merely intense focus.

APPENDIX D

SUGGESTED SEMINAR AND ASSESSMENT PROGRAMME

An eighteen-session course can assign one chapter per session. The first six sessions build conceptual and ethical foundations. The next eight examine technical distinctions and require comparison with primary texts. The final four use the dialogues and an integrated case study. A slower community programme can divide each chapter across more than one meeting.

A session can begin with a student's accurate statement of the chapter's main claim, followed by a close reading of one source passage, a technical question and a case discussion. The source should be selected for a question, not merely to add authority. Allow time to identify uncertainty and disagreement.

TABLE D.1 Assessment criteria

Criterion	What a strong response demonstrates
Accuracy	Correct definitions and numerical relations
Source interpretation	Attention to context and analytical scope
Logical consistency	No conflation of type function object and ethical class

Criterion	What a strong response demonstrates
Application	Appropriate responsibility for people and conditions
Epistemic restraint	Clear separation of evidence inference and speculation
Communication	Precise humane and readable explanation

An integrated assignment should require students to describe an event, identify relevant concepts, state the evidence, consider alternative interpretations and propose a responsible action. The evaluator should not reward claimed paranormal ability, noble status or a dramatic meditation report. The assessment concerns understanding and reasoning rather than certification of spiritual attainment.

REFERENCES AND FURTHER READING

The references identify the canonical and traditional frameworks discussed in the text. The English exposition is newly composed. English explanations of discourses are paraphrases; they should be checked alongside the original texts and suitable translations. The links provide routes for consultation and do not imply that different translation choices are interchangeable.

Primary discourses

DN 22, Mahāsatipaṭṭhāna Sutta. The four establishments of mindfulness and the noble truths.

<https://suttacentral.net/dn22>

MN 8, Sallekha Sutta. The distinction between meditative abidings and effacement. <https://suttacentral.net/mn8>

MN 10, Satipaṭṭhāna Sutta. Contemplation of body, feeling, mind and dhammas. <https://suttacentral.net/mn10>

MN 28, Mahāhatthipadopama Sutta. The great elements and conditioned bodily experience.

<https://suttacentral.net/mn28>

MN 38, Mahātaṇhāsāṅkhaya Sutta. Consciousness as dependently arisen rather than an unchanged transmigrating entity. <https://suttacentral.net/mn38>

MN 43, Mahāvedalla Sutta. Conjoined mental functions and the distinction between cessation attainment and death.

<https://suttacentral.net/mn43>

MN 44, Cūḷavedalla Sutta. Analytical questions concerning the path and cessation attainment.

<https://suttacentral.net/mn44>

MN 61, Ambalaṭṭhikarāhulovāda Sutta. Reflection before, during and after action. <https://suttacentral.net/mn61>

MN 115, Bahudhātuka Sutta. The many elements and related analytical categories. <https://suttacentral.net/mn115>

MN 135, Cūḷakammavibhaṅga Sutta. Kamma and differences among beings. <https://suttacentral.net/mn135>

MN 140, Dhātuvibhaṅga Sutta. Six-element analysis. <https://suttacentral.net/mn140>

MN 148, Chachakka Sutta. The six sets of six and the conditions of experience. <https://suttacentral.net/mn148>

SN 12.2, Paṭiccasamuppādavibhaṅga Sutta. Definitions in dependent origination. <https://suttacentral.net/sn12.2>

SN 22.48, Khandha Sutta. Aggregates and aggregates subject to clinging. <https://suttacentral.net/sn22.48>

SN 22.59, Anattalakkhaṇa Sutta. Non-self in relation to the aggregates. <https://suttacentral.net/sn22.59>

SN 36.6, Sallatha Sutta. The two-arrow distinction. <https://suttacentral.net/sn36.6>

SN 36.21, Sīvaka Sutta. The limits of attributing all felt experience solely to past action. <https://suttacentral.net/sn36.21>

SN 55.5, Sāriputta Sutta. Conditions for stream-entry and the stream as the Eightfold Path.

<https://suttacentral.net/sn55.5>

SN 56.11, Dhammacakkappavattana Sutta. The noble truths and their tasks. <https://suttacentral.net/sn56.11>

AN 3.61, Tittthāyatana Sutta. Criticism of explanations that undermine appropriate effort. <https://suttacentral.net/an3.61>

AN 4.31, Cakka Sutta. Supportive conditions for a wholesome life. <https://suttacentral.net/an4.31>

AN 4.170, Yuganaddha Sutta. Varied relations between tranquillity and insight. <https://suttacentral.net/an4.170>

AN 6.63, Nibbedhika Sutta. Volition and kamma. <https://suttacentral.net/an6.63>

Iti 44, Nibbānadhātu Sutta. The Nibbāna elements with and without residue remaining. <https://suttacentral.net/iti44>

Ud 8.3, Nibbāna Sutta. The unborn, unmade and unconditioned. <https://suttacentral.net/ud8.3>

Canonical analytical works and traditional expositions

The Dhammasaṅgaṇī, Vibhaṅga and Paṭṭhāna provide central canonical analytical frameworks. The remaining canonical works are listed in Appendix A. Consult the Pāli texts and editions with their translation and editorial apparatus clearly identified.

Ācariya Anuruddha. Abhidhammattha-saṅgaha. References in this textbook use chapters I–IX of the compendium. A

consultation route containing the Pāli and Nārada Mahāthera's English translation and notes is <https://budsas.net/ebud/abhisgho/abhis00.htm>

Bodhi, Bhikkhu, general editor. 1993. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha*. Kandy: Buddhist Publication Society. Use especially chapters I–VI, VIII and IX for the corresponding technical topics.

Buddhaghosa. 2010 edition. *The Path of Purification: Visuddhimagga*. Translated by Bhikkhu Ñāṇamoli. Kandy: Buddhist Publication Society. The concentration material is treated principally in chapters III–XI; the progression of wisdom in chapters XVIII–XXII; and the attainments in chapter XXIII. Publisher information: <https://www.bps.lk/book/the-path-of-purification>

Reading with a defined question

For a first close reading, compare SN 22.48 with Chapter 2, MN 148 with Chapter 4, AbhS III–IV with Chapter 9, and AN 4.170 with Chapters 13–14. Ask what each source actually establishes. Keep an original application clearly separate from a quotation and identify a translation when its wording is used. Technical accuracy grows through this practice of comparison, contextual reading and revision.



This English teaching manuscript presents the Abhidhamma in a clear and accessible way, bringing classical analysis into conversation with everyday experience. It explores the dynamics of mind, evaluation, and habit formation, while showing how careful observation can support wisdom, inner balance, and a more harmonious life.



About this edition

This revised edition has been carefully organized for thoughtful readers, students, and practitioners. It offers a more polished structure, improved readability, and a balanced presentation of key themes—combining precision, contemplative depth, and a calm literary tone suitable for study, reflection, and dialogue.

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