

# Fundamental Knowledge of Abhidhamma

(Chapter-V)

Lesson – 39 –

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## Planes of existences and Individuals


Collected By *Ven.Pyinnyardhikalinkara*

The Four Planes Of Existence (*Bhūmicatukka*) P.189 – to - 199

## Enumeration of Categories

- I. Bhūmi-catukka* – the Four Planes of Existence
- II. Paṭisandhi-catukka* – the Four Types of Rebirth-linking
- III. Kamma-catukka* – the Four Types of Kamma
- IV. Cutipaṭisandhikkama* – The Process of Death and Rebirth

## Okāsaloka (31-planes)

Brahma-20	Arūpa-brahma- 4		Neva-saññā-Nāsaññā yatana	Rūpāvacara-bhūmi-16			
			Ākiñcaññānañcāyatana				
			Viññānañcāyatana				
			Ākāsānañcāyatana				
	Rūpa-brahma- 16						
Kāmāvacara - 11	Kāma-sugati - 7	Kāmāvacara - Deva-6	Paranimmitavasavatti	Catuttha <sup>(Fourth)</sup> -jhāna-realms- 7	Suddhāvāsa - 5	Akaniṭṭa	(3) Types of individuals — 1. Arahatta-phalaṭṭhāna 2. Arahatta-maggaṭṭhāna 3. Anāgāmi-maggaṭṭhāna
			Nimmānarati			Sudassī	
			Tusitā			Sudassā	
			Yāmā			Atappā	
			Tāvatisā			Avihā	
			Catumahārāja		Asaññasatta (being who does not have mentalities)		
		Manussa-1			Vehapphala		
	Apāya - 4	Asurakāya		Tatiya <sup>(Third)</sup> - jhāna-realms-3	Parittāsubhā	Appamāṇasubhā	Subhakiṇṇā
		Peta		Dutiya <sup>(Second)</sup> - jhāna-realms-3	Parittābhā	Appamāṇābhā	Ābhassarā
		Tiricchāna		Pathama <sup>(First)</sup> - jhāna-realms-3	Brahmapārisajjā	Bhrahmapurohitā	Mahā-bhrahma
		Niraya		Note: First-jhāna causes to reborn in first-jhāna-realms. Second-jhāna and Third-jhāna cause to reborn in second-jhāna-realms. Fourth-jhāna causes to reborn in Third-jhāna-realms. Fifth-jhāna causes to reborn in fourth-jhāna-realms. 3			
		There is no Fifth-jhāna-realms.					



- **Apāya** – devoid (*apa*) of happiness (*aya*) – the woeful plane –
  - realms of existence in which pain and misery greatly exceed happiness
  - the realms where evildoers are reborn as a consequence of their evil deeds

**1) Niraya** – Hell – the lowest plane of existence in the Buddhist cosmos –

- the place of the most intense suffering from the beginning of their lives until the end, without a moment's respite

**(Eight great hell – with the intensity of torment)**

Each great hell is surrounded on each of its four sides by five minor hells, bringing the total to 168 hells. ( $8 \times 4 \times 5 = 160 + 8 = 168$ )

2) *Tiricchānayani* – the animal kingdom – born as a result of evil –

It is included in the woeful planes

because the suffering there greatly exceeds the mount of happiness and  
because it does not provide suitable conditions for the performance of meritorious deeds.

3) *Peta* – The sphere of *Petas* (hangry ghost) –

– beings who are tormented by **intense hunger** and **thirst**  
as well as other afflictions from which cannot find relief.

– **There is no sperate Peta plane.**

The *Petas* live in the same world of human beings – in the forest, bogs, cemeteries, etc.

4) *Asura* – the host of Asuras (titans) – (*Peta-asura*)

– various classes of beings – according to commentary, a group of beings,  
tormented spirits that combat the gods of the *Tāvātimsa* heaven – *Deva-asurā*,

*Vinipātika* (fallen) *Asuras* : beings dwell in villages or in the vicinity of villages living off  
the remains of food discarded by the residents.

## The Sensuous blissful planes (Kāma-sugati bhūmi) – 7 -

The Sensuous blissful planes

### Six sense-sphere heaven

- 6- The Realm of the Paranimmitavasavattī Gods –
- 5- The Realm of the Nimmānarati Gods –
- 4- The Realm of the Tusitā Gods –
- 3- The Realm of the Yāmā Gods –
- 2- The Realm of the Thirty-three Gods –
- 1- The Realm of Four Great Kings –

1- *Manussa* – Human realm

*Manussa* – those who have sharp or developed minds –

- capable of weighty **moral** and **immoral** action than any other class of living beings/
- capable of development up to Buddhahood, and  
also of such serious crimes as matricide and parricide –
- the human realm is a mixture** of both pain and pleasure, suffering and happiness,  
but because it offers the opportunity for attaining the highest happiness,
- It is to be reborn as a consequence of their good deeds and considered a blissful realm.

## Six sense-sphere heaven (Six abodes of *Devas* or Gods)

1- The Realm of Four Great Kings – has four divisions corresponding to the four directions.

Each is ruled over by its own guardian deity and inhabited by a different class of demi-gods.

- To the east, the divine king *Dhataratṭha* rules over the *gandhabbas*, the celestial musicians;
- to the south, *Virūḷhaka* presides over the *Kumbhaṇḍas*;
- in the western region the divinity *Virūpakka* rules over the *Nāgas*, demigods in the form of dragons; and
- in the north regions *Vessavaṇa*, ruler of the *Yakkhas* or spirits.)

2- The Realm of the Thirty-three Gods – *Tāvatisa* is ruled by the *Sakka*, king of the *Devas*.

He presides over with his thirty-assistants, who were in the group of thirty-three noble-minded men, dedicated their lives to the welfare of others. Capital city is *Sudassana*.

3- The Realm of the *Yāmā* Gods – a realm of great happiness presided over by their ruler, the divine king *Suyāma* or *Yāma*.

4- The Realm of the *Tusitā* Gods – the Delightful realm, is the abode of a *Bodhisatta* in his last existence before attaining Buddhahood.

5- The Realm of the *Nimmānarati* Gods – The gods of *Nimmānarati* heaven have the power to create objects of sensual enjoyment by thought, in accordance with their desires.

6- The Realm of the *Paranimmitavasavattī* Gods – the gods of *Paranimmitavasavattī* realm do not create such objects themselves, but they control the objects of enjoyment created for their use by their attendants

## The Fine-material-Sphere planes (Rupāvacara-bhūmi) – 16 -

### 1- Three First-*Jhāna* planes

- (i) the realm of Brahmā's Retinue,
- (ii) the realm of Brahmā's Minister, and
- (iii) the Mahā Brahmā Realm

### 2- Three Second-*Jhāna* planes

- (i) the realm of Minor Lustre,
- (ii) the realm of Infinite Lustre, and
- (iii) the realm of Radiant Lustre

### 3- Three Third-*Jhāna* planes

- (i) the realm of Minor Aura,
- (ii) the realm of Infinite Aura, and
- (iii) the realm of Steady Aura

### 4- Seven Fourth-*Jhāna* planes

- (i) the realm of Great Reward (1),
- (ii) the realm of Non-percipient beings (1), and
- (iii) the fivefold Pure abodes (5)

### Fivefold Pure abodes –

- (i) *Avihā*– the Durable Realm,
- (ii) *Atappā*– the Serene Realm,
- (iii) *Sudassā*– the Beautiful Realm,
- (iv) *Sudassī*– the Clear-sighted Realm and
- (v) *Akanittha*– the Highest Realm



## The Immaterial-Sphere planes (Arūpāvacara-bhūmi) – 4 -

### 1- The realm of Infinite Space

– the realm to be born by the wholesome attainment of the base of **infinite space** (the infinite space, where has been pervaded by the counterpart sign of *Kasīṇa*,)

### 2- The realm of Infinite consciousness

– the realm to be born by the wholesome attainment of **the consciousness** of the base of infinite space

### 3- The realm of Nothingness

– the realm to be born by the wholesome attainment of the present **non-existence, voidness, or secluded aspect** of the consciousness pertaining to the base of infinite space

### 4- The realm of Neither-perception-non-perception

– the realm to be born by the wholesome attainment **with the extreme subtlety of perception** which is to be said either to include perception or to exclude perception.

Each immaterial attainment leads to rebirth into the corresponding realm. (p.193)

Four realms in which **matter has been totally transcended** and **only consciousness and mental factors remain.**

- ❖ Certain space where the processes of mentality happen.
- ❖ the beings in immaterial-sphere plane, are just the process of mentality (consciousness with mental factors)
- ❖ they are totally absence of materiality, and thus they have only four aggregates of mentality

## Three types of living Beings (Satta)/ Sentient Beings

- 1) - ***Ekavokāra*** – Beings with a single aggregate of material  
[the beings in the fine-material-sphere known as ***Asññasatta***] {1}
- 2) - ***Catuvokāra*** – Beings with four aggregates of mentality  
[the beings in the immaterial-sphere known as ***Arūpa-brahma***] {4}
- 3) - ***Paññcavokāra*** – Beings with complete five aggregates  
[the beings in the rest 26 realms] {26}

{***Eka*** – one, ***Catu*** – four, ***Paññca*** – five, / ***Vokāra*** (same as khandha)– aggregate,}

## Planes and Individuals

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*Puthujjanā na labbanti suddhāvāsesu sabbhatthā,  
Sotāpannā ca sakadāgāmino cā pi puggalā.  
Ariyā n' opalabbhanti asaṇṇāpāyabhūmisu,  
Sesaṭṭhānesu labbhanti ariyā' nariyā pi ca.*

In the Pure Abodes no worldlings, stream-enterers, or once-returners are found in any way. Noble ones are not found in the non-percipient realm and in the woeful planes. In other planes are found both noble ones and non-noble ones.

In **Apāya** – (Only) woeful rootless individual (*Duggati-aketuka*) - 1

In **Manussa**, and **Catumahārājika** – except the woeful rootless individual – 11

In higher Five Deva realms – except two rootless individuals – 10

In **Asaṇṇasatta** – (Only) blissful rootless individuals – 1

In Pure abodes – (Only) three Highest Noble ones – 3

In the remaining **Brahama** worlds – Nine triple-rooted individuals – 9

In Immaterial Planes – Eight noble persons (except the path individual of stream-entry<sup>12</sup>) – 8



### *Sugati-Ahetuka-Puggala* – Blissful rootless individual

- **Human** – those born blind, deaf, mute mentally retarded, mentally derange, and also those born as eunuch, hermaphrodites, and sexually indeterminate.
- {**Com.**} The expression “**born blind**” refers to one whose rebirth-consciousness is produced by a **kamma** that, owing to deficiency of merit, is **incapable of generating eyes** with the capacity for vision.
- This expression **does not apply** to those who emerge from the womb blind because of some accident or illness incurred during the stay in the womb, for blindness under such circumstances may occur also to those with a double- or triple rooted rebirth consciousness
- The same principle applies to those born deaf, etc.
- In all such case the rebirth consciousness is invariably rootless only when the defect is already inherent in the kamma that generates rebirth.

### *Bhummassitā (Devatā)* – Earth-bound (Deities)

- **Deities** – who do not dwell in the heavenly realms but in proximity to the earth, in remote regions such as forest, mountains, and shrines. (called *Bhummadeva*)
- They are (sometimes) included in the retinues of the higher class of powerful devas.
- They are deities of defective merit who manage to maintain their lives with difficulty.
- *Vinipātika* (fallen) *Asuras* : beings dwell in villages or in the vicinity of villages living off the remains of food discarded by the residents.
- (They also haunt or oppress human beings when they fail to obtain food.)

{Commentary of DN} –

- *Vinipātika* – Beings, out of the four woeful states, who belong the mansion, live in the life with the mixture of both pain and pleasure {known as by the name *Yakkha*}
- - they are born any of double-rooted, triple-rooted, or rootless rebirth-consciousness

12- Types of Individuals		Apāya	Manussa	Catumahārājika	5 - Deva realms	First-jhāna	Second-jhāna	Third-jhāna	Fourth-Jhāna			Arūpa (4)
									Vehapphala	Asaññasatta	Suddhāvāsa (5)	
Ariyā (Noble persons) - 8	8-Arahatta-phalaṭṭhāna - (fruition of Arahant)	×	☑	☑	☑	☑	☑	☑	☑	×	☑	☑
	7-Arahatta-maggaṭṭhāna - (path of Arahant)	×	☑	☑	☑	☑	☑	☑	☑	×	☑	☑
	6-Anāgāmi-phalaṭṭhāna - (fruition of non-returner)	×	☑	☑	☑	☑	☑	☑	☑	×	☑	☑
	5-Anāgāmi-maggaṭṭhāna - (path of non-returner)	×	☑	☑	☑	☑	☑	☑	☑	×	×	☑
	4-Sakadāgāmi-phalaṭṭhāna - (fruition of once-returner)	×	☑	☑	☑	☑	☑	☑	☑	×	×	☑
	3-Sakadāgāmi-maggaṭṭhāna - (path of once-returner)	×	☑	☑	☑	☑	☑	☑	☑	×	×	☑
	2-Sotāpatti-phalaṭṭhāna - (fruition of stream-entry)	×	☑	☑	☑	☑	☑	☑	☑	×	×	☑
	1-Sotāpatti-maggaṭṭhāna - (path of stream-entry)	×	☑	☑	☑	☑	☑	☑	☑	×	×	×
Putthujāna - 4	4-Tihetuka ( <i>putthujjana</i> ) - Triple-rooted individual	×	☑	☑	☑	☑	☑	☑	☑	×	×	☑
	3-Dvihetuka ( <i>putthujjana</i> ) - double-rooted individual	×	☑	☑	☑	×	×	×	×	×	×	×
	2-Sugati-ahetuka ( <i>putthujjana</i> ) - blissful rootless individual	×	☑	☑	×	×	×	×	×	☑	×	×
	1-Duggati-aketuka ( <i>putthujjana</i> ) - woeful rootless individual	☑	×	×	×	×	×	×	×	×	×	×
		1	11	11	10	9	9	9	9	1	3	9

Kāma-sugati - 7	Kāmāvacara-Deva-6	Paranimmitavasavatti	16000	1 <sup>day</sup> =1600 <sup>y</sup> x 30=48000x12=57600x16000=	9216 million
		Nimmānarati	8000	1 <sup>day</sup> =800 <sup>y</sup> x 30=24000x12=28800x8000=	2304 million
		Tusitā	4000	1 <sup>day</sup> =400 <sup>y</sup> x 30=12000x12=14400x4000=	576 million
		Yāmā	2000	1 <sup>day</sup> =200 <sup>y</sup> x 30=6000x12=7200x2000=	144 million
		Tāvatimsā	1000	1 <sup>day</sup> =100 <sup>y</sup> x30=3000x12=36000x1000=	36 million
		Catumahārāja	500	1 <sup>day</sup> =50 <sup>y</sup> x 30=1500x12=18000x500 =	9 million
	Manussa-1				
Apāya - 4	(2) Tiricchāna , (3) Peta (4) Asurakāya		Life-span of Beings in the woeful states, human realm, and fallen asuras, has no definite limit. (p.196 )		
	(1) Mahā Niraya (Eight major Hell)	1-Sanjīva	Human realm – minimum of ten years and a maximum of many thousands of years – (Asaṅkhyeya )-		
		2-Kālasutta	Beings in the woeful states have to live and suffer according to the potency of the evil <i>kamma</i> that produces rebirth there.		
		3-Saṃghāta	– (some for a few days & some for millions of years)		
		4-Roruva			
		5-Mahāroruva			
		6-Tāpana			
		7-Mahātāpana			
		8-Avīci			



<b>Three Types Of Kappa</b>	<b>Arūpa-brahma- 4</b>	<b>Neva-saññā-Nāsaññā yatana (840,000 - Mahākappas)</b>		
		Ākiñcaññānañcāyatana (60,000 - Mahākappas)		
		Viññānañcāyatana (40,000 - Mahākappas)		
		Ākāsānañcāyatana (20,000 - Mahākappas)		
<b>Antra.kappa – an interim aeon</b> – transitional duration of human life-span of rise and fall (from minimum to maximum, and maximum to minimum)	<b>Rūpāvacara-bhūmi-16</b>			
<b>Asñkhyeyya.kappa – an incalculable aeon –</b> (20 interim aeons)	<b>Fourth-jhāna-realms- 7</b>	<b>Suddhāvāsa - 5</b>	<b>Akaniṭṭa (16000)</b>	
			<b>Sudassī (8000)</b>	
			<b>Sudassā (4000)</b>	
			<b>Atappā (2000)</b>	
			<b>Avihā (1000)</b>	
<b>Mahā.kappa – a great aeon –</b> (example of Mākappa) – a mountain of solid granite one <i>yojana</i> (about 7 mile) high and wide (wear away) by stroking it once every 100 years with a silk cloth. (p-198)	<b>Fourth-jhāna-realms- 7</b>	<b>Asaññasatta</b> (being who does not have mentalities). - <b>(500)</b>		
		<b>Vehapphala. (500)</b>		
	<b>Third-jhāna-realms-3</b>	<b>Parittāsubhā (16)</b>	<b>Appamāṇasubhā (32)</b>	<b>Subhakiṇṇā (64)</b>
	<b>Second-jhāna-realms-3</b>	<b>Parittābhā (2)</b>	<b>Appamāṇābhā (4)</b>	<b>Ābhassarā (8)</b>
	<b>First-jhāna- realms-3</b>	<b>Brahmapārisajjā (1/3)</b>	<b>Bhrahmapurohitā (1/2)</b>	<b>Mahā-bhrahma (1)</b>

## Aspiration & Sharing Merit

**Iminā Puññakammena ..... mā me bālasamāgamo.....,**

**Sataṃ samāgamo hotu ..... yāva Nibbānappatiyā**

**-Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.**

**-Idaṃ me puññaṃ..... Nibbānassa paccayo hotu.**

.....

**Mama puññabhāgaṃ sabbasattānaṃ bhājemi.**

**Te sabbe..... me samaṃ..... puññbhāgaṃ labhantu.**

.....

**Sādhu... Sādhu... Sādhu**

By this action of merit, .....May I not be associated with fools!,

May I be associated with the wise until the attainment of Nibbāna.

May my (this) merit bring about the cessation of taints (as a result)!

May my (this) merit be the condition for (the achievement of) Nibbāna.

I share my portion of merits with all beings. May all of them achieve my portion of merit evenly.

**Well-done Well-done Well-done**

