

Fundamental Knowledge of Abhidhamma

(Chapter-V)
Lesson – 41 –

Process of Death and Rebirth

Collected By *Ven.Pyinnyardhikalinkara*₁

Suggested reading P.219 – to – 229-

– **Process of Death and Rebirth** –

– **Death** – the cutting off of the life faculty, mind moment

- ❖ Four Causes of Death
- ❖ The Signs at the time of Death
- ❖ The Mind at the time of Death
- ❖ Death and Rebirth-linking
- ❖ Possible Rebirth after death
- ❖ Kamma and Rebirth

—Four Causes of Death—

- 1) *Āyukkhaya-maraṇa* – death through the expiration of the life-span
- 2) *Kammkkhaya-maraṇa* – death through the expiration of the
(productive) kammic force
- 3) *Ubhayakkhaya-maraṇa* – death through the (simultaneous)
expiration of both
- 4) *Uppacchedakakamma-maraṇa* – death through the (intervention) of
a destructive kamma

The **first three types** of death are known as timely death (*Kāla-maraṇa*),
the **last** as untimely death (*Akāla-maraṇa*)

The Objects of Door-freed consciousnesses (*Dvāravimutta-cittas*)

Nineteen types door-freed of consciousness ,
 (performing the functions of rebirth-linking, life-continuum, and death)
 – take (any of) the **six objects** (*chabbidham*)
 - which is known (1) as Kamma or –
 (2) as sign of Kamma (Kammanimitta) or –
 (3) As sign of destiny (Gatinimitta) –
 – that has usually been apprehended in (one of) the six doors
 in the immediately preceding existence,
 (by time) – either a present or past object or as a concept.....

The word **usually**(*yebhuyyena*) is used with reference to those reborn after passing away from the realm of non-percipient beings (*Asaññasatta*).⁴

–The Signs at the time of Death–

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- (1) *Kamma* – a good or evil deed performed earlier
(during the same lifetime)
- (2) the sign of Kamma (*Kammanimitta*) – an object or image
associated with the good or evil deed that is about to determine rebirth
(or) an instrument used to perform it
- (3) the sign of destiny (*Gatinimitta*) – a symbol of the realm
into which the dying person is about to be reborn

Volition, which is associated
with **mundane wholesome**
or **unwholesome**

- Object of mind-door process can be any of three > *kamma*, *kammanimitta*, or *gatinimitta*.
- The object of five-door process can be only the **present sign of *kamma***.

The object of fine-material sphere rebirth-linking citta – always a sign of kamma, which is a concept.
The object of immaterial sphere rebirth-linking citta – also a sign of kamma,
which may be a sublime state or a concept.

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–The Mind at the time of Death –

The death consciousness (*Cuti-citta*) – the last mind-moment of present life
The stream of consciousness continually flows inclining mostly towards that state.

(in accordance with the kamma that is to be matured, whether pure or corrupted, and in conformity with the state into which state.) - (or) – that rebirth-productive kamma presents itself to a sense door in the way of renewing.
(= as if it were being done at that very moment)

With the ceasing of the death consciousness, the life faculty is cut off.

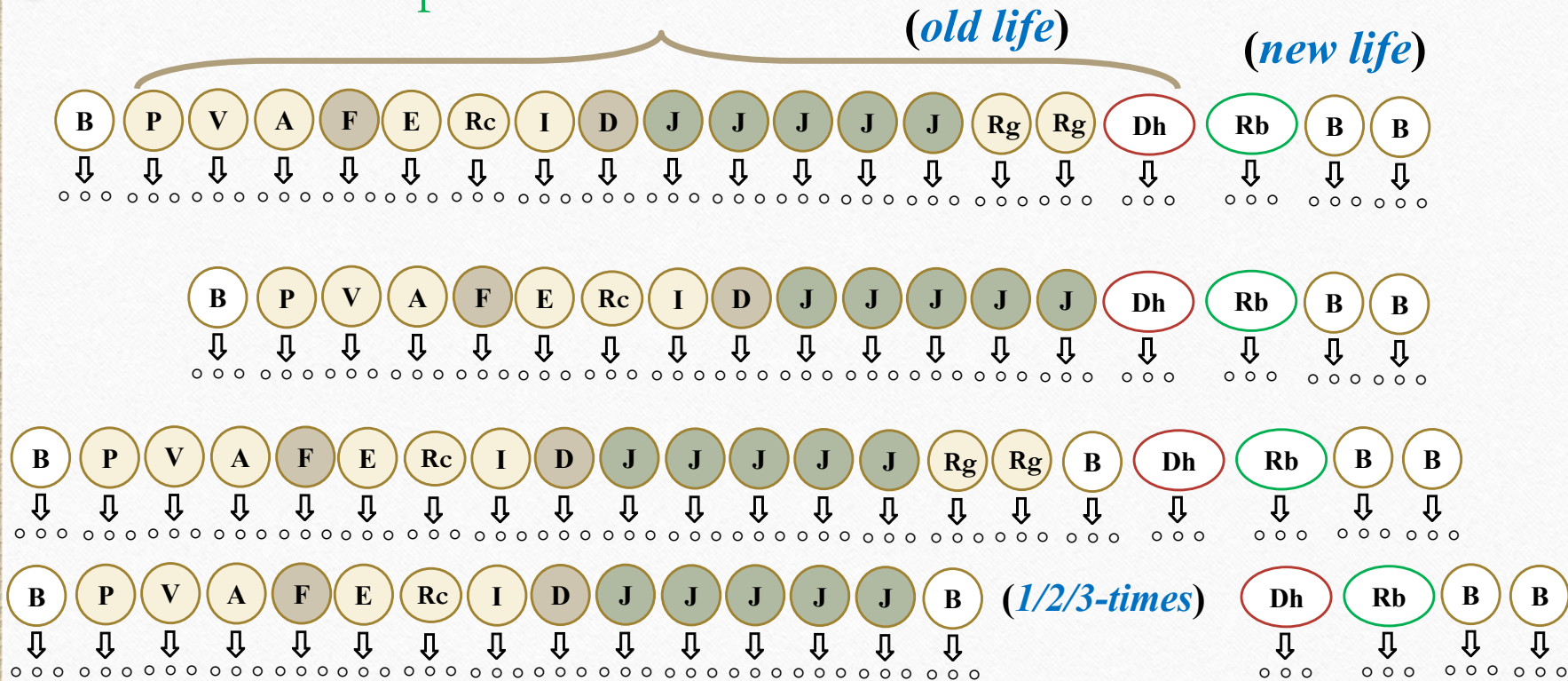
Then the body remains a mass of inanimate material phenomena born of temperature, and continues as such until the corpse is reduced to dust. (p.223)

–Process Death and Rebirth-linking –

The moment of death consciousness (*Cuti-citta*) –

- at the end of cognitive process (after **Registration** or **Javana**)
- at the dissolution of the life-continuum
- The death consciousness, the consummation of the present life, arise and cease in the way of death.
- Immediately after that (death consciousness) has ceased, a rebirth-linking consciousness, arises and is established in the subsequent existence, apprehending the object
- (*Savatthuka*) - Rebirth-linking citta which is supported by heart-base and
- (*Avatthuka*) - baseless Rebirth-linking citta
= which is not supported by heart-base

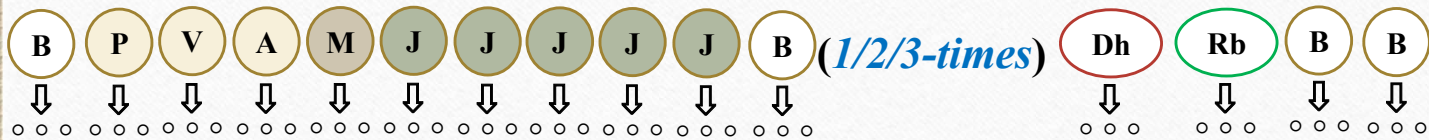
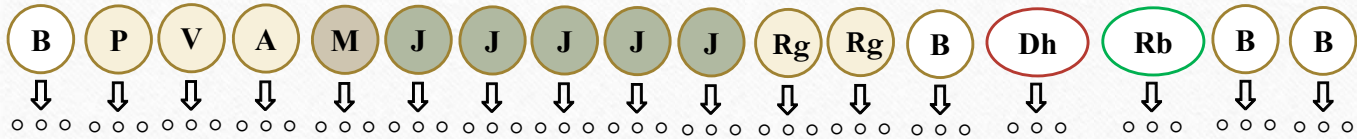
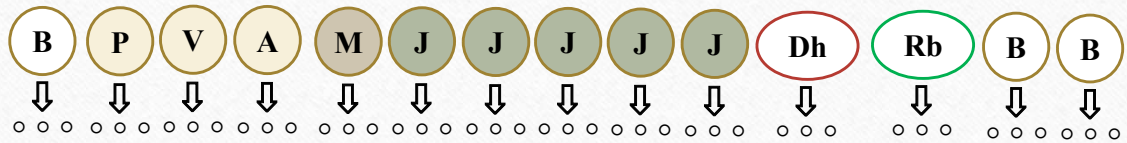
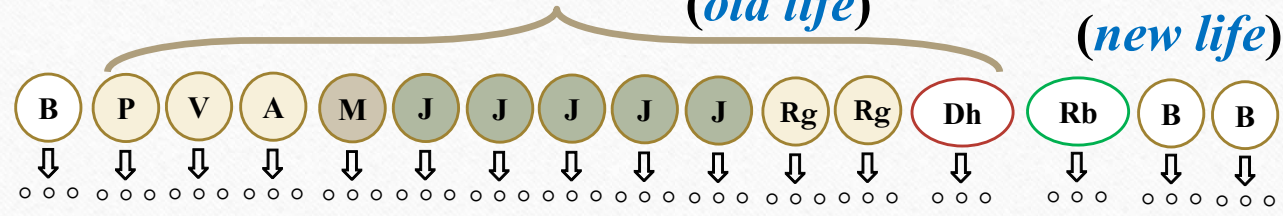
The Five-door process of Death



Javanas ran only for five times, by reason of its weakness. P-222

The object of five-door process can be only the **present sign of *kamma***.

The Mind-door process of Death (*old life*)



Object of mind-door process can be any of three > *kamma*, *kammanimitta*, or *gatinimitta*.

–Consciousness in the Process of Death–

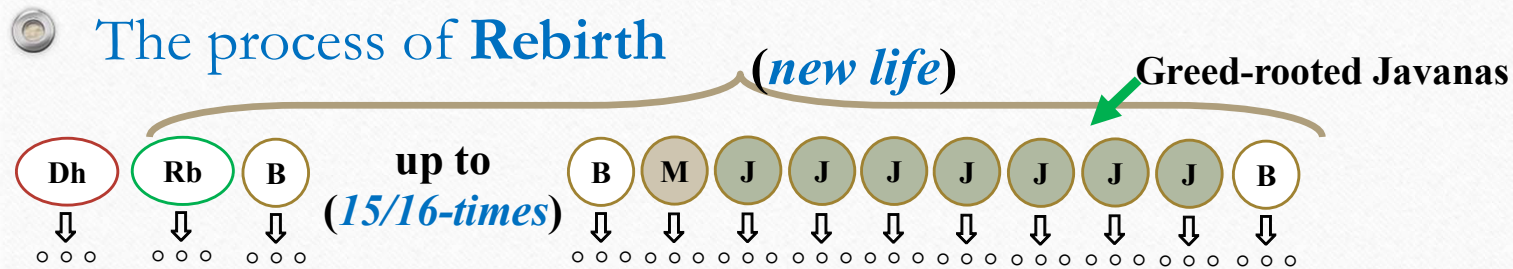
Types Of Consciousness in the process on the verge of death :

- In the five-door process – Sense-sphere consciousness – 45 –
(except functional javanas) –

It is said that the Arahants does not pass away by five-door process.

- In the Mind-door process of worldlings and trainees –
Sense-sphere consciousness – 32 –

(except 22 cittas of *Dvipañcaviññāṇa-10*, mind-elements – 3, functional javanas - 9)



The object of 'Rb' can be *Present* (or) *Past* (p.223)

Following the **dissolution moment of death** consciousness,

there arises in a new existence the **rebirth-linking** consciousness – apprehending the object thus obtained in the final *javana* process of the previous life.

It is generated by the volitional formation, i.e. the *kamma* of the previous javana process, {which is grounded in the twin roots of the round of existence, latent ignorance and latent craving.

Arahants do not take rebirth in any plane after death.

– Possible Rebirth after death –

- 1)-After immaterial death – superior immaterial rebirth or sensuous rebirth
- 2)-After fine-material death – (17) rebirths (except rootless rebirths)
- 3)-After sensuous triple-rooted death – all (19) + non-percipient rebirths
(for noble disciple's triple-rooted death – only (13) triple-rooted rebirths)
- 4)-After sensuous double-rooted and rootless and non-percipient death –
only (10) sensuous rebirths –

–Death and Rebirth-linking –

The moment of death consciousness (*Cuti-citta*) –

- arises – at the end of cognitive process (after **Registration** or **Javana**)
- at the dissolution of the life-continuum

The death consciousness, the consummation of the present life, arise and cease in the way of death.

- Immediately after **that** (death consciousness) has ceased, a **rebirth-linking consciousness**, arises and is established in the subsequent existence,
- (*Savatthuka*) - Rebirth-linking citta which is supported by heart-base and
- (*Avatthuka*) - baseless Rebirth-linking citta
= which is not supported by heart-base

The Classification by way of Consciousness

(19) Process-freed Consciousnesses (*Vīthimutta-citta*)

- The **nineteen** types of consciousness perform the functions of rebirth-linking, life-continuum, and death. They are: two types of investigating consciousness accompanied by equanimity; eight great resultants; and nine fine-material-sphere and immaterial-sphere resultants ($2 + 8 + 9 = 19$). (CMA-p.125)

Types of rebirth	19- rebirth-linking Cittas	
Rootless	two types of investigating consciousness accompanied by equanimity – 2 (Wholesome-resultant-1 and unwholesome-resultant-1)	Sense-phere rebirth-10
Sense-sphere beautiful	Eight great resultants – 8	
Fine-material-sphere	Fine-material-sphere resultants – 5	Sublime rebirth-9 14
Immaterial-sphere	Immaterial-sphere resultants – 4	

Individuals (*Puggala*) and Rebirths (*Paṭisandhi*)

Classification of Individuals			Rebirths consciousness(<i>Paṭisandhi-citta</i>)
<i>Asekkha</i> (Arahant)	Nine tripled individuals	<i>Aṭṭha Ariyapuggala</i> (Noble persons) - 8	Imaterial-sphere resultants - 4 Fine-material-sphere resultants -5 Sense-sphere resultants accompanied by three roots - 4
Seven Trainees <i>Sekha</i> (Sekkha)			
<i>Putthujjana</i> - 4 (Worldlings) Ordinary person		4- Tihetuka (<i>putthujjana</i>) – Triple-rooted individual	
	3- Dvihetuka (<i>putthujjana</i>) – Double-rooted individual		Sense-sphere resultants accompanied by two roots - 4
	Two rootless individuals	2- Sugati-ahetuka (<i>putthujjana</i>) - Blissful rootless individual	Wholesome-resultant investigating consciousness accompanied by equanimity – 1
1- Duggati-aketuka (<i>putthujjana</i>) - Woeful rootless individual		Unwholesome-resultant investigating consciousness ₁₅ accompanied by equanimity – 1	

Two types of Unwholesome *kamma* and their results

1) **Eleven** unwholesome *kammās* except the citta rooted in delusion and accompanied by restlessness

(*Apāya-paṭisandhi*)

Unwholesome-resultant investigating consciousness accompanied by equanimity – 1

Rebirth-linking in four woeful states

2) **12** unwholesome *kammās* including the citta rooted in delusion and accompanied by restlessness

Unwholesome-resultants – 7
during the course of existence
{In the sensuous worlds, and
fine-material world}

Four types of Sense-sphere wholesome Kammās and their results

1) *Tihetuka-ukkaṭṭha* – the **superior** wholesome kamma accompanied by three roots



(*Tihetuka-paṭisandhi*)

4 – rebirth-linking with three roots

{In 7- beautiful sensuous worlds}

(16) Resultants during the course of existence

2) *Tihetuka-omaka* – the **inferior** wholesome kamma accompanied by three roots



(*Dviihetuka-paṭisandhi*)

4 – rebirth-linking with three roots

{In 7- beautiful sensuous worlds}

(12) Resultants during the course of existence

Excluding the four great resultants
accompanied by knowledge

3) *Dviihetuka-ukkaṭṭha* – the **superior** wholesome kamma accompanied by two roots



(*Ahetuka-sugati-paṭisandhi*)

Wholesome-resultant investigating consciousness
accompanied by equanimity – 1

{In human realm and 1st Deva realm}

(8) Rootless Wholesome-Resultants during the course of existence

4) *Dviihetuka-omaka* – the **inferior** wholesome kamma accompanied by two roots



Some teachers {*Keci*} – {Say} the unprompted kamma do not produce prompted resultants
and prompted kamma do not produce unprompted resultant} p.215¹⁷

–Kamma and Rebirth–

Sensuous Kamma	10- Sense-sphere rebirth-linking Cittas
Triple-rooted superior wholesome kamma	<i>(Tihetuka-paṭisandhi)</i> – great resultants associated with knowledge – 4
Triple-rooted inferior & Double-rooted superior wholesome kamma	<i>(Dvihetuka-paṭisandhi)</i> – great resultants dissociated from knowledge – 4
Double-rooted inferior wholesome kamma	<i>(Sugati-ahetuka-paṭisandhi)</i> – Unwholesome-resultant investigating consciousness accompanied by equanimity – 1
Eleven unwholesome kamma (except restlessness)	<i>(Apāya-paṭisandhi)</i> – Unwholesome-resultant investigating consciousness accompanied by equanimity – 1

Sublime Kamma	-Planes and Sublime rebirth-linking Cittas	
Fifth Jhāna (dispassion towards perception)	The Non-percipient beings	Materiality
Fifth Jhāna (with fruition of non-returner)	The Five Pure Abodes	Fourth Jhāna resultant
Fifth Jhāna	The Gods of great reward	
Fourth Jhāna (the superior degree)	The Realm of Steady Aura	Third Jhāna resultant
Fourth Jhāna (the medium degree)	The Realm of Infinite Aura	
Fourth Jhāna (the limited degree)	The Realm of Minor Aura	
Second/Third Jhāna (the superior degree)	The Realm of Radiant Lustre	Second Jhāna resultant
Second/Third Jhāna (the medium degree)	The Realm of Infinite Lustre	
Second/Third Jhāna (the limited degree)	The Realm of Minor Lustre	
First Jhāna (the superior degree)	The Realm of Mahā-bhrahma	First Jhāna resultant
First Jhāna (the medium degree)	The Realm of Brahmā's Ministers	
First Jhāna (the limited degree)	The Realm of Brahmā's Retinue	

—Conclusion— (Ch-4 & 5)

– Just as here ,

So again in the next existence,
there arise rebirth-linking consciousness, life-continuum,
cognitive processes, and death consciousness.
Again, with rebirth and life-continuum,
this stream of consciousness turns around.

– The wise, **disciplining** themselves long,
understand the impermanence (of life), **realize** the deathless state,
and completely **cutting off** the fetters of attachment, **attain** peace.

Aspiration & Sharing Merit

**Iminā Puññkammena 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

