

# Fundamental Knowledge of Abhidhamma

(Lesson 5- Understanding the Terminology in Abhidhamma)

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# Terminology Of Abhidhamma

<i>Abhidhamma</i> – Profound Dhamma		<i>Kusala</i> – wholesome	<i>Akusala</i> – unwholesome
<b>Paramattha</b> – Ultimate Reality <i>Sammuti</i> – conventional reality <i>Paññatti</i> – conceptual thought <i>Vohāra</i> – conventional modes of expression		<i>Abyākata</i> – indeterminate	<i>Vipāka</i> – resultant <i>Kiriya</i> – functional
		<i>Lokiya</i> – mundane	<i>Lokuttara</i> – supra-mundane
<i>Citta</i> – consciousness	<i>Cetasika</i> – mental factors	<i>Kāmāvacara</i> – sense-sphere <i>Rūpāvacara</i> – fine-material-sphere <i>Arūpāvacara</i> – immaterial-sphere	
<i>Rūpa</i> – matter	<i>Nibbāna</i> –	<i>Kāmāvacara-bhūmi</i> – sense-sphere plane <i>Rūpāvacara-bhūmi</i> – fine-material-sphere plane <i>Arūpāvacara-bhūmi</i> – immaterial-sphere plane	
<i>Sabhāva</i> – (own) intrinsic nature		<i>Sugati-bhūmi</i> – blissful plane	<i>Kāmasugati-bhūmi</i> – sensuous blissful plane
<b>Pañcakkhandhā</b> – the five aggregates		<i>duggati-bhūmi</i> – woeful plane.	& <i>Apāya</i> – woeful plane
<i>Rūpakkhanda</i> – the aggregate of matter		<i>Niraya</i> – hell	<i>Tiricchāna</i> – animal
<i>Vedanākkhandha</i> – the aggregate of feeling		<i>Peta</i> – hungry ghosts etc.,	<i>Asura</i> – titans
<i>Saññakkhandha</i> – the aggregate of perception		<i>Deva</i> – deity, divinity beings, celestial beings, brahma,	
<i>Saṅkhārakkhandhā</i> – the aggregate of mental formations			
<i>Vīññāṇakkhandha</i> – the aggregate of consciousness			

# Terminology In Akusala

<i>Hetu</i> – root	<i>Ahetuka</i> – Rootless	<i>Ahetuka</i> puggala– Rootless individual
<i>Mūla</i> – root	<i>Sahetuka</i> – with root	<i>Sahetuka</i> – Individual with root (Dual-rooted & Triple-rooted)
	<i>Lobha</i> – Greed <i>Dosa</i> – Hatred <i>Moha</i> – Delusion	<i>Lobhamūla</i> – Greed-rooted <i>Dosamūla</i> – Hatred-rooted <i>Mohamūla</i> – Delusion-rooted
<i>Sahagata</i> – accompanied by..		
<i>Sukha</i> – pleasure	<i>Sukha.sahagata</i> – accompanied by pleasure	
<i>Dukkha</i> – painful	<i>Dukkha.sahagata</i> – accompanied by pain	
<i>Somanassa</i> – joy	<i>Somanassa.sahagata</i> – accompanied by joy	
<i>Domanassa</i> – displeasure	<i>Domanassa.sahagata</i> – accompanied by displeasure	
<i>Upekkhā</i> – equanimity	<i>Upekkhā.sahagata</i> – accompanied by equanimity	
~ <i>Sampayutta</i> – associated with                      #                      ~ <i>Vippayutta</i> – dissociated with		
<i>Diṭṭhigata</i> – wrong view	<i>Diṭṭhigata.Sampayutta</i> – associated with wrong view <i>Diṭṭhigata .Vippayutta</i> – dissociated with wrong view	
<i>Paṭigha</i> – aversion	<i>Paṭigha.Sampayutta</i> – associated with aversion	
<i>Vicikicchā</i> – doubt	<i>Vicikicchā.Sampayutta</i> – associated with doubt	
<i>Uddhicca</i> – restlessness	<i>Uddhicca.Sampayutta</i> – associated with restlessness	
<i>Ñāṇa</i> – knowledge	<i>Ñāṇa .Sampayutta</i> – associated with knowledge <i>Ñāṇa .Vippayutta</i> – dissociated with knowledge	
<i>Sankhāra</i> - prompting	<i>Asankhārika</i> – unprompted	<i>Sasankhārika</i> – prompted (p.36)



## *Ahetuka – Rootless*

<i>(Dvipañca-viññāṇa</i> – two sets of fivefold sense consciousness =10)	<i>Pasāda</i> – sensitivity matter	<i>Ārammaṇa</i> – Objects
<i>Cakkhu-viññāṇa</i> – eye-consciousness	<i>Cakkhu-pasāda</i> – eye-sensitivity	<i>Rūpa</i> – visible form
<i>Sota-viññāṇa</i> – ear-consciousness	<i>Sota-pasāda</i> – ear-sensitivity	<i>Sadda</i> – sound
<i>Ghāna-viññāṇa</i> – nose-consciousness	<i>Ghāna-pasāda</i> – nose-sensitivity	<i>Gandha</i> – smell
<i>Jihvā-viññāṇa</i> – tongue-consciousness	<i>Jihvā-pasāda</i> – tongue-sensitivity	<i>Rasa</i> – taste
<i>Kāya-viññāṇa</i> – body-consciousness	<i>Kāya-pasāda</i> – body-sensitivity	<i>Phoṭṭhabba</i> – tangibility (=3 elements: earth, fire, air)
<i>Sampaṭicchana</i> – receiving-consciousness		<i>Santīraṇa</i> – investigating-consciousness
<i>Pañcadvārāvajjana</i> – five-sense-door advertizing consciousness		<i>Manodvārāvajjana</i> – Mind-door advertizing consciousness
<i>Hasituppāda</i> – Smile-producing consciousness		
<i>(Manodhātu</i> – mind element - 3)		<i>(Mano-viññāṇa-dhātu</i> – mind-consciousness element - 76)
<i>Asobhana</i> – non-beautiful		<i>Sobhana</i> – beautiful

# *Sobhana* - Beautiful

*Kāmāvacara-kusala* – sense-sphere-wholesome

*Sahetuka-Kāmāvacara-vipāka* – sense-sphere-resultant with roots

*Sahetuka-Kāmāvacara-kiriya* – sense-sphere-functional consciousness with roots

<i>Jhāna</i> – absorption	<i>Jhānaṅga</i> – jhāna factors	<i>Sahita</i> – together with
<i>Paṭhama</i> – first	<i>Vitakka</i> – Initial application	<i>Rūpāvacara-jhāna</i> – Fine-material-sphere absorption
<i>Dutiya</i> – Second	<i>Vicāra</i> – sustain application	<i>Arūpāvacara-jhāna</i> – Immaterial-sphere absorption
<i>Tatiya</i> – third	<i>Pīti</i> – zest	( <i>Nīvaraṇa</i> - mental hindrances )
<i>Catuttha</i> – Fourth	<i>Sukha</i> – happiness	<i>Kāmacchanda</i> – sensual desire,
<i>Pañcama</i> – Fifth	<i>Ekaggatā</i> – one-pointedness	<i>Vyāpāda</i> – ill will,
		<i>Thinamiddha</i> – sloth and torpor,
		<i>Uddaccakukkucca</i> – restlessness and worry
		<i>Vicikicchā</i> – doubt
	<i>Āyatana</i> – base	
<i>Ākāsa</i> - space	<i>Viññāṇa</i> - consciousness	<i>Ākiñcañña</i> - nothingness
<i>Nevasañña</i> – no-perception	<i>Nāsañña</i> – not non-perception	
<i>Magga</i> – path		<i>Phala</i> – fruition

## Terminology Of Abhidhamma (*Cetasikas-1*)

	<i>Aññasamāna</i> – Ethically variable factors		
	( <i>Sabbacitta-sādhāraṇa</i> – universals)	(Paiṇṇaka – occasionals )	
<i>Ekuppāda</i> – arising together <i>Ekanirodha</i> – ceasing together <i>Ekālabhāna</i> – having the same object <i>Ekavattuka</i> – having the same base	<i>Phassa</i> – contact <i>Vedanā</i> – feeling <i>Saññā</i> – perception <i>Cetanā</i> – Volition <i>Ekaggatā</i> – One-pointedness <i>Jīvitindriya</i> – life faculty <i>Manasikāra</i> – attention	<i>Vitakka</i> – initial application <i>Vicāra</i> – Sustained application <i>Adhimokkha</i> – Decision <i>Vīriya</i> – Energy <i>Pīti</i> – Zest <i>Chanda</i> – Desire	
( <i>Akusala-sādhāraṇa</i> – universal unwholesome factors) <i>Moha</i> – Delusion <i>Ahira</i> – Shamelessness of wrong <i>Anottappa</i> – Fearlessness of wrong <i>Uddhacca</i> – Restlessness	<i>Lobha</i> – greed <i>Diṭṭhi</i> – wrong view <i>Māna</i> – Conceit	<i>Dosa</i> – Hatred <i>Issā</i> – Envy <i>Macchāriya</i> – Avarice <i>Kukkucca</i> – worry	<i>Thina</i> – Sloth <i>Middha</i> – Torpor <i>Vicikicchā</i> – Doubt

## Terminology Of Abhidhamma (*Cetasikas* – 2)

*Sobhana-sādhāraṇa* – universal beautiful factors

<i>Saddhā</i> – faith	<i>Sati</i> – mindfulness	<i>Hirī</i> – (moral) shame	<i>Ottappa</i> – Fear of wrong
<i>Alobha</i> – non-greed	<i>Adosa</i> – non-hatred	<i>Tatramajjhataṭṭā</i> – neutrality of mind	
<i>Kāya-passaddhi</i> – tranquility of mental body	<i>Citta-passaddhi</i> – tranquility of consciousness	<i>Kāya-lahutā</i> – lightness of mental body	<i>Citta-lahutā</i> – lightness of consciousness
<i>Kāya-mudutā</i> – malleability of mental body	<i>Citta-mudutā</i> – malleability of consciousness	<i>Kāya-kamaññatā</i> – Wieldiness of mental body	<i>Citta-kamaññatā</i> – Wieldiness of consciousness
<i>Kāya-pāguññatā</i> – Proficiency of mental body	<i>Citta-pāguññatā</i> – Proficiency of consciousness	<i>Kāyujukatā</i> – Rectitude of mental body	<i>Cittujukatā</i> – Rectitude of consciousness
<i>Viratī</i> – abstinences	<i>Sammā-vācā</i> – right speech	<i>Sammā-kammanta</i> – right action	<i>Sammā-ājīva</i> – right livelihood
<i>Appamaññā</i> – illimitables	<i>Karuṇā</i> - Compassion		<i>Muditā</i> – appreciative joy
<i>Paññindriya</i> – wisdom faculty = <i>Amoha</i> – non-delusion = Ñāṇa - Knowledge			
<i>Sampayoganaya</i> – Association of mental factors		<i>Saṅghanaya</i> – Combination of mental factors	



## Terminology Of Abhidhamma (Ch-III)

<i>Vedanā</i> – feeling <i>Hetu</i> – roots <i>Kicca</i> – functions <i>Ṭhāna</i> – stage <i>Dvāra</i> – doors <i>Ārammaṇa</i> – objects <i>Vatthu</i> - bases	<i>Paṭisandhi</i> – rebirth-linking <i>Bhavaṅga</i> – life-continuum <i>Cuti</i> – death	<i>Āvajjana</i> – adverting <i>Dassana</i> – seeing <i>Savana</i> – hearing <i>Ghāyana</i> – smelling <i>Sāyana</i> – tasting <i>Phusana</i> – touching	<i>Sampaṭicchana</i> – receiving <i>Santīraṇa</i> – investigating <i>Votthabbana</i> – determining
<i>Javana</i> – (javana) Momentum, force, alacrity...		<i>Tadārammaṇa</i> – registration	
<i>Dhammārammaṇa</i> – mental object		<i>Abhiññā</i> – direct-knowledge	
<i>Kāla</i> – time	<i>Paccuppanna</i> – Present	<i>Atīta</i> – Past	<i>Anāgata</i> – Future



## Terminology Of Abhidhamma (Ch-IV - 1)

### (Citta-vīthi) Vīthi – cognitive process

<p><i>Paṭisandhi</i> – rebirth-linking  <i>Pavatti</i> – during the course of existence  <i>Bhavaṅga</i> – life-continuum  <i>Cuti</i> – death  <i>Jhāna</i> – absorption ,  <i>Vipassanā</i> – insight , <i>Magga</i> – path , <i>Phala</i> – fruition</p>	<p><i>Dassana</i> – seeing  <i>Savana</i> – hearing  <i>Ghāyana</i> – smelling  <i>Sāyana</i> – tasting  <i>Phusana</i> – touching</p>	<p><i>Sampaṭicchana</i> – receiving  <i>Santīraṇa</i> – investigating  <i>Votthabbana</i> – determining  <i>Javana</i> –  <i>Tadārammaṇa</i> – registration</p>
<p><i>Pañcadvāra-vīthi</i> – the five-door process</p>	<p><b>Cakkhu-dvāra-vīthi</b> – the process connected with the eye door  <b>Sota--dvāra-vīthi</b> – the process connected with the ear door  <b>Ghāna-dvāra-vīthi</b> – the process connected with the nose door  <b>Jihvā-dvāra-vīthi</b> – the process connected with the tongue door  <b>Kāya-dvāra-vīthi</b> – the process connected with the body door</p>	
<p><i>Manodvāra-vīthi</i> – the mind-door process</p>	<p><i>Parittajavana-vīthi</i> – the limited <i>Javana</i> process  <i>Appanājavana-vīthi</i> – the process of absorption <i>Javana</i></p>	
<p><i>Atimahantārammaṇa</i> – the very great object  <i>Mahantārammaṇa</i> – the great object  <i>Parittārammaṇa</i> – the slight object  <i>Atiparittārammaṇa</i> – the very slight object</p>	<p><i>Vibhūtārammaṇa</i> – the clear object  <i>Avibhūtārammaṇa</i> – the obscure object</p>	

## Terminology Of Abhidhamma (Ch-IV- 2)

Keys used in the cognitive process diagram

<p>(B) = <i>Bhavaṅga</i> – life-continuum</p> <p>(P) = <i>Atītabhavaṅga</i> – past bhavaṅga</p> <p>(V) = <i>Bhavaṅgacalana</i> – vibrational bhavaṅga</p> <p>(A) = <i>Bhavaṅgupaccheda</i> – arrest bhavaṅga</p> <p>(F) = <i>Pañcadvāravajjana</i> – Five-door adverting</p> <p>(E) = <i>Cakkhu-viññāṇa</i> – eye-consciousness</p> <p>(Rc) = <i>Sampaṭicchana</i> – receiving</p> <p>(I) = <i>Santīraṇa</i> – investigating</p> <p>(D) = <i>Votthabbana</i> – determining</p> <p>(J) = <i>Javana</i> – (javana) Momentum, force, alacrity...</p> <p>(Rg) = <i>Tadārammaṇa</i> – registration</p>	<p>(M) = <i>Manodvāravajjana</i> – Mind-door adverting</p> <p>(Avrg) = <i>Mandapañña-puggala</i> – individual with average faculties</p> <p>(Keen) = <i>Tikkhaapañña-puggala</i> – individual with keen faculties</p> <p>(Pr) = <i>Parikamma</i> – Preparation</p> <p>(Ac) = <i>Upacāra</i> – Access</p> <p>(Cn) = <i>Anuloma</i> – Conformity</p> <p>(Ch) = <i>Gotrabhū</i> – Change-of-lineage</p> <p>(Jh) = <i>Jhāna</i> – Absorption</p> <p>(Pa) = <i>Magga</i> – Path</p> <p>(Fr) = <i>Phala</i> – Fruition</p>
<p>(K) = <i>Kamma</i> – Volitional Activity</p> <p>(Sk) = <i>Kamma-nimitta</i> – Sign of Kamma</p> <p>(Sd) = <i>Gati-nimitta</i> – Sign of destiny</p>	<p>(Rb) = <i>Paṭisandhi</i> - Rebirth consciousness</p> <p>(Dh) = <i>Cuti</i> - Death consciousness</p>

## Terminology Of Abhidhamma (Ch-V)

Terms used in the cognitive process

***Bhūmi*** – plane of existence

***Paṭisandhi*** – rebirth-linking

***Puggala*** – individual

***Kamma*** – Volitional activity

***Janaka*** – Productive

***Upatthambaka*** – Supportive

***Upapīḷaka*** – Obstructive

***Upaghātaka*** – Destructive

***Garuka*** – Weighty

***Āsanna*** – death-  
proximate

***Āciṇṇa*** – habitual

***Kaṭattā*** – reserve

***Diṭṭhadhamma-vedaniya*** – Immediately effective

***Upapajja-vedaniya*** – Subsequently effective

***Aparāpariya-vedaniya*** – Indefinitely effective

***Ahosi-kamma*** – Defunct (kamma)



## *Puggala* – individual

Aṭṭha Ariyapuggala (Noble persons) - 8	Asekha (Asekkha)	8-Arahatta-phalaṭṭhāna - (fruition of Arahant)
	Sekha (Sekkha) Trainees	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)
Putthujjana - 4 (Wroldlings) Ordinary person	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	

## Terminology Of Abhidhamma (*Rūpa-1*)

<p><b><i>Mahābhūta</i></b> – (Great) Essential elements  <b><i>Pathavī-dhātu</i></b> – Earth element  <b><i>Āpo-dhātu</i></b> – Water element  <b><i>Tejo-dhātu</i></b> – Fire element  <b><i>Vāyo-dhātu</i></b> – Air element  <b><i>Upādārūpa</i></b> – Derived matters</p>	<p><b><i>Pasāda</i></b> – sensitivity matter (p.41)  <b><i>Cakkhu-pasāda</i></b> – eye-sensitivity  <b><i>Sota-pasāda</i></b> – ear-sensitivity  <b><i>Ghāna-pasāda</i></b> – nose-sensitivity  <b><i>Jihvā-pasāda</i></b> – tongue-sensitivity  <b><i>Kāya-pasāda</i></b> – body-sensitivity</p>
<p><b><i>Gocara-Rūpa (Ārammaṇa)</i></b>– Objective material phenomena  <b><i>Rūpa</i></b> – visible form  <b><i>Sadda</i></b> – sound  <b><i>Gandha</i></b> – smell  <b><i>Rasa</i></b> – taste  <b><i>Phoṭṭhabba</i></b>– tangibility (=3 elements: earth, fire, air)  <b><i>(Bhāva-rūpa</i></b> – Material phenomena of sex )  <b><i>Itthi-bhāva</i></b> – Femininity  <b><i>Purisa-bhāva</i></b> – Masculinity</p>	<p><b><i>Hadayavatthu</i></b> – Heart-base  <b><i>Rūpajīvitindriya</i></b> – Life faculty  <b><i>(Kabalīkāra-āhāra</i></b> – Edible food)  <b><i>Āhārarūpa</i></b> – Nutriment  <b><i>Ākāsa-dhātu</i></b> – Space element  <b><i>Priccheda-rūpa</i></b> – limiting phenomena  <b><i>(Viññatti-rūpa</i></b> – Intimating material phenomena )  <b><i>Kāya-viññatti</i></b> – Bodily intimation  <b><i>Vacī-viññatti</i></b> – Vocal intimation</p>
<p><b><i>(Vikāra-rūpa</i></b>– Mutable Phenomena )  <b><i>Lahutā</i></b> – Lightness  <b><i>Mudutā</i></b> – Malleability  <b><i>Kamaññatā</i></b> – Wieldiness</p>	<p><b><i>(Lakkhaṇa-rūpa</i></b>– Characteristics of matter )  <b><i>Upacaya</i></b> – Production  <b><i>Santati</i></b> – Continuity  <b><i>Jaratā</i></b> – Decay  <b><i>Aniccatā</i></b> – Impermanence</p>

## Terminology Of Abhidhamma (*Rūpa* -2)

*Nipphanna-rūpa* – concretely produced matter

*Nipphanna-rūpa* – non-concretely produced matter

*Ajjattika* – Internal & *Bhāhira* – External

*Vatthu* – Bases & *Avatthu* – not bases

*Indriya* – Faculties & *Anindriya* – not faculties

*Oḷārika* – Gross & *Sukhuma* – Subtle

*Santike* – Proximate & *Dūre* – distant

*Sappaṭigha* – impinging & *Appaṭigha* – non-impinging

*Upādinna* – “clung-to” & *Anupādinna* – “not clung-to”

*Vinibbhoga* – separable & *Aviniobbhoga* – inseparable

*Nibbāna* – deliverance from the cycle of birth and death

*Nibbāna-dhātu* – element of Nibbāna

*Sa-upādisesa-nibbāna-dhātu* –  
the element of Nibbāna with the residue remaining

*Kamma-samuṭṭhāna* (*Kammaja*) – Originating from Kamma

*Citta-samuṭṭhāna* (*Cittaja*) – Originating from consciousness

*Utu-samuṭṭhāna* (*Utuja*) – Originating from temperature

*Āhāra-samuṭṭhāna* (*Āhāraja*) – Originating from nutriment

*Rūpa-kalāpa* – material group

*Rūpa-pavatti-kama* – the occurrence of Material phenomena

*Anupādisesa-nibbāna-dhātu* –  
the element of Nibbāna without the residue remaining