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## Basics of Abhidamma

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### Introduction

Information in this article is a translation from "ABIDARMAYE MULIKA KARUNU" by venerable **Rerukane Chandawimala** Mahathero who has gained a mass knowledge of Abhidamma as a Buddhist monk since the age of nine. Unique simple language used by the author helped many people understand a deep philosophy with less effort. Since this book only available in Sinhalese language, it has become a barrier for world to gain this knowledge. Therefore our intension is to share this knowledge with this translation.

## Importance of knowing Abhidamma

45 years of Buddha's preaching's divide into two sections as Dharma and Vinaya. Vinaya consist of ethics that a monk should obey and Dharma which describes the natural phenomenon of all matter, events and their actual existence in this universe. Also describes suffering, reasons for suffering, way to end suffering, ending suffering, reincarnation and the ultimate goal of Nirvana.

Dharma then divides into two sections as Sutra and Abhidamma. There are many other subdivisions of Sutra and Abhidamma which is not the scope of this article and therefore not explained in this context. Sutras are the short preaching's delivered by Buddha for an individual to awake their mind in different difficult situations to make understand the reality and also to attain Nirvana as if they were capable to do so.

Abhidamma is the philosophy, which describes the natural phenomenon of all matter and events in this universe. In addition, a result of the experiment carried out by Lord Buddha to realize the reality about this universe including human mind.

Sutra and Abhidamma can be distinguished by a simple example as doctor's prescription to a patient and doctors knowledge of writing a prescription. To clarify more a single prescription that will heal one individual as Sutra and complete medical knowledge of healing any individual as Abhidamma. It is also said that not knowing Abhidamma is like a carpenter trying to build a house without his measuring tools. Knowing only, Sutra will not give a proper understanding of the whole reality and was just specific for a single individual. There for learning Abhidamma is an essential part in Buddhism.

## Paramarthatya and Hinartaya

- Artha

Everything that's felt by consciousness or grasped by a human mind is called Artha. Artha also can be described as what's being sensed by the human mind. For humans to have a knowledge about any event or thing there must be a consciousness associated and therefore nothing in this universe that is not Artha. Therefore any thing or event that awakes our consciousness and that we have a feeling about in our mind is **Artha**. When whole universe is an Artha then what is our own mind? Can our own mind be an exception of Artha? When a consciousness can be felt with another consciousness our own mind is also an Artha. In another way when something needs to be described with words, meaning that's felt in listeners mind is Artha. When a meaning of a word can be described with some other words then words are also within the boundaries of Artha. Therefore when everything in this universe can be described with words whole universe is **Artha**.

**Artha** then divides into two as **Paramarthatya** and **Hinartaya**. As mentioned above everything in this universe can be described with words take an example of the word table, when some one says the word "table" our consciousness will have a shape of an object. But when examining carefully table is an object of an assembly of many parts. And if that table is taken apart there is no table any more. At the same time one can't say to a pile of parts or to a single part that "this is the table" because the meaning of the word "table" does not exist any more. Same as the word table many words that we hear in our lives and the consciousness felt by those words does not have any existence in reality. Try to examine the words such as motorcar, rock, house, buffalo, north, south, man, woman, day, week etc. These kinds of Artha are called **Hinartaya** that feels heavier and very existent but actually not existing as we picture them in reality.

**Artha** which is light and unfamiliar as they come into our consciousness and often ignored to explore when felt such as happiness, sorrow, greediness, anger, envy etc which does not carry a picture or a shape but only a feeling and can't be divided are the real existing **Artha** and are called **Paramarthataya**.

For some one who's searching for the reality, existence is important than non-existence there for **Paramarthataya** is more important than **Hinarthataya**.

- Nature of Hinarthataya and Paramarthataya

Non existence when explored is the nature of Hinarthataya. Existence when explored is the nature of Paramarthataya. Before exploring appear to be very existent and disappear when explored is the nature of Hinarthataya. Before exploring appears to be non existent but appear more and more when explored is the nature of Paramarthataya. As from a distance a mist covering a large area disappear when approached, Hinarthataya disappear when explored. As an iron pole appear to be not hot from a distance but very hot when touched, Paramarthataya appear to be non existent but very existent when explored.

Way of exploring **Paramarthataya** and **Hinarthataya**

Observed or felt by the words as we hear, to distinguish Artha between Hinarthataya and Paramarthataya Artha must be divided to come to a final conclusion.

When dividing there are two simple rules to follow

- One is one and never will be two
- Two is two and never will be one

Artha that can be divided into two, reasons that they can be divided is because they were two from the beginning. An item that is considered as one being able to be divided to seven eight twenty is because they were seven eight twenty or thirty at the beginning. Two items can be bonded together as one but that bond does not mean they were one at the beginning. Also the bond can be break apart because they were separate many at the beginning. One is always one and never will be two. At the beginning appear to be one but can divide into many, therefore the appearance or consciousness in the beginning is false and they are **Hinarthataya**.

When there is a consciousness as one in our mind try dividing them until undividable. End result as undividable is the truly existent thing and they are called **Paramarthataya**. When we hear the words mind, feeling, stiffness, flow, warm, cold etc a consciousness arises in our mind and can never be divided. Therefore they are truly existent and are called **Paramarthataya**.

Discovered by the great wisdom of Lord Buddha there are very delicate things that truly exist in this universe. Exploration of these Paramarthataya is the result of the great [meditation](#) carried out by Lord Buddha under the secret Bodhi Tree.

As of **Abhidamma** there are not many truly existent things in this universe. There are only four categories called

**Chiththa, Chaithasika, Rupa** and **Nirvana**.

**Paramarthataya** do not appear as a big rock, house or a tree. They are all actions and they do not consist of any substance from this universe. They are an invisible force that must be understand or feel only by our consciousness. One that do not understand the nature of action, it is relatively hard to understand **Paramarthataya**.

In Abhidamma universe is divided into three categories. They are

- 1) Shape (length, width, height, dimension)
- 2) Things that aid's shape live or not (tree, man, house, car, animal)
- 3) Vibration, existence, emerging, birth, death of these things are **actions**

Most of the actions in this universe are vibration of things. Item or a lively thing can be visible to our naked eye. But action is not visible to our eye. Action must be sensed from our mind and have a consciousness that it is happening. Most of the time an action is an approximation from our own mind.

For an example a car traveling on road can be visible as getting closer and closer in each smallest time period but not the actual force makes it move. Another example is if someone raises his hand one can see the next upper position of the rising hand but not the force that make it rise. In both of these examples observer's sense about action is an approximation about the moving object. Also, these examples can be described as velocity. Car is moving because of the velocity generated by the car and hand is rising because of the velocity generated by the hand. Velocity or action is the force and can't be seen.

All actions do not remain forever. Nature of action is start, remain and end. When a car starts to move action starts and remains until end of movement. At the end of movement action ends. And there is nothing remaining of action after that. Same as raising an arm, as soon as the rising starts action has started and remains until desired position is reached and ends as soon as arm stops rising. Actions that we see as remaining for a long time is a combination, series or a generation of many actions that's been repeated one after another but appear as one single action.

This can be described with a wheel of a moving car. As the wheel rotates not all surface of tire touches ground but a limited amount of surface. If examined carefully, out of that limited surface there will be some more limited surface that touches ground but continuously shifting to the next nearest surface. If surface area is 1 mm that touches ground then there must be an action to start moving that 1 mm and remain until 1 mm is passed and end as 1 mm is passed. Eventually that will start next 1 mm of rotation remain and end as a continuous cycle of actions for the whole travel. Imagine if surface area that touches ground is 100th of a millimeter then time that take for each action will be very short. And if its 1000th of a millimeter then even shorter time span and so on. So one can realize that actions are very short in life span and can't be seen there for we feel them in our consciousness as one action. In reality life time of an action is smaller than a human can ever imagine.

Another example is a man walking a distance of 1 Km. Assume as soon as he starts walking raises his right leg and land a little further and the moving action is done. And then for him to pick up his left leg to execute the next move he will have to stand still to take the next position. Now it's possible to understand that there are two actions taking place in this walking process. One is standing still and other is moving. Each time a leg need to be positioned standing action is active and as soon as a leg is landed moving action is completed. A continuous cycle of standing and moving until 1 Km is reached to complete the process. Also note these actions oppose each other and do not happen simultaneously but one after another.

### **Chiththa (Mind)**

Chiththa or mind is the knowledge or the consciousness that we have for all things in this universe. Chetha, Mana, Vinyanaya, Hadaya and Manasa are some Pali language terminology for Chiththa or Mind. Mind arises in all six sensing points where eyes, ears, tongue, nose, body (skin & genitals) and heart. Even though it is an **Action**, for the convenience of recognition it is being assumed as part of the body.

In any language there are many words to describe the consciousness that's being felt for what and how we see, hear, smell and taste. Day to day our eyes visually impact thousands of objects but none of them might have a meaning if there is no consciousness in mind. But when explaining this event often describe as vision but not a consciousness in mind. Even though in daily language this event commonly referred as the task of the sensing element (eyes) but in reality it is mind which completes the task.

Same occur when sound impact ears. When this happen we use the word hear. The meaning of word "hear" refer as if ears are completing the task. But in reality consciousness in mind which has the knowledge of hearing that completes the task.

As mentioned above words that are being used to describe the rest of sensing elements tasks such as nose, tongue, genital often give an idea that they are the ones who complete the task. But in reality it is mind which plays the main role. When something comes up into mind without the influence of sensing points (heart or memory) it is often referred to as "remembered, understood, craved, realized etc" and in reality all of these words come back to consciousness in mind. Therefore in Abhidamma it is said that mind arises in these six sensing points.

Action of the moving car is due to velocity of the car. Action of rising arm is due to velocity of the rising arm. Man's walk is due to velocity of his body. Same as above for all consciousness that arise in mind is due to velocity of the end of consciousness generation or series. As more and more fertilizer being put to a tree more and more leaves arise, mind which arises in sensing points generates newer and newer consciousness one after another according to what's being sensed. It is important to realize that at any given point there will be only one consciousness at a time in mind. No human in this universe will be able to have two or more consciousness at the same time. Therefore it is said that mind arises in sensing points and not because of sensing points. To describe more if mind arises because of sensing points then one will be able to have two or more consciousness at the same time. For an example one will be able to smell and hear and have a consciousness of both of these processes at the same time. In reality consciousness is focused only at one thing at a time and therefore it is mind which arises in sensing points. All consciousness occurs one after another. One who realizes that occurrence of consciousness is a generation (series) happening since the day we were born one after another then it is possible to agree with the fact of reincarnation.

Some may say that main reason consciousnesses occur because of the things and events around us. If this is true then there must be consciousness for each and every thing and event around us. But in reality consciousness occur only when mind is focused.

### **Life time of Chiththa (Mind)**

End of lightening there is nothing remaining, drum beat vanishes as soon as end of impact. Same as these examples there is nothing remaining end of an action. Where mind is also an action and will end immediately not exceeding everything relates to the nature of that action.

In abhidamma end of these Paramarthatya (action) is also called **Nirodha** or **Banga**. For all consciousness there is birth time, remain time and end time. And all of these times are equal in length. **Rupa paramarthatya** which will be described later in detail has a life time of sixteen times as life time of a single consciousness. Birth of a consciousness is called **Uthpada**, remain is called **Sthithy** and end is called **Banga**. All of these three times are called **Chithakshana**. In other words all three times can be called as an **Instance** of a consciousness. As mentioned above two consciousness does not occur at the same time as soon as one instance is over next instance occurs. As man kind's point of view, flicker of an eyelid takes a very short time where life time of a **Chithakshana** (instance of a consciousness) is more than a million times smaller than flicker of an eyelid.

Born consciousness ends in a very high speed and another consciousness takes birth as soon as the previous one ends without keeping any space in between. It is also described unless a mind is developed to a certain stage with meditation mind is a never ending process of occurrence of consciousness. Unless a special consciousness occurs during reincarnation a consciousness that is specific (**Karma**) for reincarnation will trigger a never ending series of consciousness since the birth of all living kind. Since mind is a very speedy process it is said that there is no machine ever invented or any energy that will ever over come the speed of mind.

### **Variety of Mind**

Universe is a very differentiating place. Difference in universe is based on many different animals, trees, objects, forces etc. Mind is also a variety of actions based on different consciousness that occur. A consciousness that is felt by looking at a coconut tree is different than one with a palm tree. A consciousness that occur by looking at a jackfruit tree is different than both a coconut and a palm tree. A consciousness that occur by looking at a big rock is different than all of the above explained. Therefore as many things, animals, forces etc in this universe consciousness that occur differentiates. It is also said that variety between universe and mind is compared to the amount of [water](#) in a well and amount of water in sea. In reality variety in mind is million times more than the universe. This is because a consciousness that occur at one time is at least slightly different than when it happens again based on the same thing. Consciousnesses that occur based on a single thing with two different people differ at least to a slight amount. And this is true between ten, twenty, one hundred or even more than a million individuals. Therefore it is said that there is no comparison in this whole universe to match variety of mind. Levels of intelligence with living kind differ based on this same principal.

### **Power of Mind**

Even though mind is in an invisible, physically untouchable nature there is an enormous power encapsulated. Everything in this universe is powerless in front of a strong mind and everything in this universe will defeat a weak mind. Based on different consciousness mind tends to shift in different directions. Living world exist because of the mind. One who does not have a proper vision tend to think satisfying mind based on various consciousness or feelings is the most important thing in their lives. One who has a proper vision realizes that never ending sorrow and happiness changing constantly because there is a mind which is a never ending occurrence of consciousness that generates a feeling based upon what is being sensed and that mind is the main source of the problem. There are numerous kinds of sorrow because there is a mind. If there is no mind will there be any sorrow? A human being becomes good or bad based on individuals own mind. Weather next reincarnation is going to happen in heaven or hell or in animal nature other than human is based upon individuals own mind. All kinds of comfort and sorrow is also brought by the individuals own mind.

### **Broad understanding of Mind**

As in Abhidamma unless mind is developed to a certain state (**Asanna**) all other living kind has a mind with consciousness. Everything in universe is known to them by this mind with consciousness. But most of them do not realize the nature of mind. Our eyes got the vision to this whole universe. But those same eyes can't see them by them selves. A knife can be used to cut many things but that same knife can't be used to cut it self. Same as above mind can have consciousness of many things but rather hard to have a consciousness about it self. To have a consciousness about the existing consciousness there must be a new consciousness which examines the existing consciousness. But this is not possible because there will be only one consciousness at a time. Existing consciousness will end as soon as the new one occurs so there will be nothing to be examined. Therefore it is a very difficult task to understand the nature of mind. And one who has an ambition to do this must work very hard to achieve this goal.

## **Chaithasika (Mental Factors)**

Knowledge of thought is the consciousness. Consciousness does not arise alone and they do not have the power to arise alone. When a consciousness arise there are many other actions mixed together that arise with consciousness remain with consciousness and end with consciousness. These kinds of actions which can't be filtered from consciousness are called **Chaithasika**. Arising with consciousness, dying with consciousness, focused on one thing and relates to one thing is the nature of chaithasika. Since both consciousness and chaithasika are actions here is an example to describe this fact.

When a man walk's from his house to a near by tree there are two more actions that starts with walking action remain with walking action and end with walking action mixed together which can never be terminated or filtered from the walking action. These two actions are "getting far from the house" and "getting near to the tree". Each time man takes a new step he gets far away from the house and near to the tree. Start of the walking process is the start of the actions of getting far and near. Remain of walking is the remain of actions getting far and near. End of walking process is the end of actions getting far and near. Without the actions of getting far and near walking action will not take place. Therefore actions of getting far and near can never disengage with walking action. But actions of getting far and near are happening because of the walking action. Therefore walking action is the main action. Rests of two actions are a derivative of walking action.

In this example main walking action must be taken as **Consciousness**. Derivatives of getting near and far must be taken as **Chaithasika**. Without the actions of getting near and far walking process can't be complete and so as without the influence of chaithasika consciousness does not arise. As of getting near and far can't be disengaged with walking action a consciousness or chaithasika or vise versa can't be disengaged from each other. Actions which are walking, getting near and getting far starts remain and end together and same as consciousness and chaithasika will start remain and end together. As of walking, getting far and near relates to a man, same as consciousness and chaithasika relates to one thing what is being sensed by the sensing points.

In abhidamma there are 52 different contents of chaithasika which arise with consciousness. All 52 chaithasika does not arise at the same time. Some may arise all time and some do not. Since the article is getting too long these are not described in this article. For the readers interest we would like to describe one out of 52 contents.

### **Vedana:-**

Good, bad and moderate everything in this universe consist one out of these three natures. In another words this can be described as taste of consciousness. Nature of taste can also be described as a feeling that cover and spread over the consciousness. Taste is one thing. Consciousness is one thing. Consciousness must be taken as material and taste must be taken as result. Process of mind is the knowledge of thoughts or the consciousness. When a consciousness arises at the same time there is a taste arises which covers and spread over the consciousness.

Taste is something different than consciousness and grasping taste is also different than the consciousness. Taste and grasp of taste (process) arise because of consciousness that is a mixture which never can be filtered. Therefore taste and the action of grasping taste are chaithasika. Since taste is a feeling which satisfies or dissatisfies desire it is called **Vedana**.

There are three types of Vedana described in abhidamma. Feeling of good about the consciousness is called **Suka Vedana**, feeling of sorrow about the consciousness **Dukka Vedana** and feeling of moderate about the consciousness **Upeksha Vedana**. This nature is also described as if some one mix paint into a clean pot of water and water will change color so as because of the type of Vedana feeling of consciousness will change.

## Rupa

The word Rupa in Pali language consists of many meanings. In many cases it is being used to describe a figure. In this case figure is described as long, short, circular, square or a dimension which is large or small in quantity that has a color alive or not. Shape of a human, god or an animal is their figure. Shape of a tree, rock or fruit is also their figure. Shape of fire, air or water is also their figure. Since chiththa (consciousness), chaithasika are actions they do not carry a figure. This is described by Lord Buddha as followed.

Durangaman Ekacharan – Asariran Guhasayan

E chiththa sannamessanthi – Mokkanthi marabandana

Meaning:-

Durangaman - Travels long journeys

Ekacharan - Behaves alone

**Asariran - Has no Figure (body)**

Guhasayan - Live in a cave (in Abhidamma mind is said to be located with in the cardiac cavity associated with blood)

E chiththa sannamessanthi - Who ever takes control of his own mind

Mokkanthi marabandana - Will free him self clutches of death

Since Rupa is also a content of paramarthaya they are also an action. As mentioned before all actions are invisible Rupa in their elementary stage are also invisible. But when they accumulate in great quantity they tend to pose a shape or a figure. Whole universe that we see from our naked eye is made up of matter. Even though they are not in material nature or shapes but tend to appear as shapes or figures when accumulated and therefore called **Rupa**.

Paramarthaya divides into two categories. They are **Nama** and **Rupa**. Contents of Paramarthaya which are Chiththa, Chaithasika and Nirvana that can't be identified by a figure or a shape and can only be done by a meaning of a word, they are called **Nama**. Meaning of Nama in Pali language is without a figure or shape. Only difference with Rupa with other paramarthaya contents are, they tend to appear as a shape or a figure when accumulated.

It is relatively hard to understand Rupa if any one who does not understand the basics of how they emerge. Therefore we would like to describe how Rupa emerge as in abhidamma.

As in abhidamma matter is a result of invisible forces in this universe. Because of their invisible nature they are called **Butha Rupa** (Butha means invisible). Since all visible material in this universe has emerged from them they are also called **Maha Butha Rupa** (**Maha** means extraordinary). There are not many Maha Butha in this universe. There are only four Maha Butha Rupa called **Apo**, **Thejo**, **Wayo** and **Patavi**. When understanding these forces one must be very careful not to be misinterpreted and to keep in mind that all these are sort of natures.

**Patavi Rupa:-**

Ruggedness is the nature of Patavi. Felt like sharpness as if some thing can be cut, spike like if something can be poked, felt like solidness, softness, smoothness etc is the Patavi.



Tip of a knife as a point and edge of the knife as sharpness is felt because of Patavi. Sharpness and point ness can be felt from all surface of the knife same as smoothness and stiffness too. This feeling occurs because of Patavi. Feeling of stiffness occurs when Rupa accumulates in great quantity. Stiffness turns into softness when there is lesser accumulation of Rupa and when more **Wayo** is present. With a hard rock Patavi feels like stiff and with a [babies](#) body Patavi feels like soft. Because of this, Patavi is considered as both the natures of stiffness and softness. When there is a great accumulation of Rupa there is weight where there is less accumulation and more Wayo considered as soft. Earth where we live consist of all kinds of feelings to a human and animals such as softness, stiffness, sharpness, smoothness, solidness and point ness etc which is Patavi. In this fact one must not misinterpreted as earth consist of Patavi. One must understand "**Patavi is the Earth**" where to humans these feelings are what we feel as earth.

### **Apo Rupa:-**

Nature that holds **Patavi** without letting it go is Apo. Stickiness, overflow and spreading are also Apo. When cement is mixed with water, water tends to spread over cement and stick cement together. In this example cement is Patavi where water is Apo which keeps cement particles together without letting them go. Nature of keeping cement particles together is Apo. When water is mixed with cement water will make a bond between cement particles. And cement particles it self do not have the ability to stick together. Therefore nature of stickiness is also Apo. When there is no possibility to stick or spread nature of Apo is to overflow. When a drop of oil is dropped to a piece of cotton oil tends to spread over the cotton. Any thing that has tendency to overflow will spread when it is possible. Therefore overflow is also a type of spread.

### **Thejo Rupa:-**

Nature of warmness or coldness is Thejo. Thejo is the controller of Patavi, Apo and Wayo. Thejo will make Patavi more stiff or soft and will increase the speed of Apo and Wayo. Clay pot that becomes harder after treating in an [oven](#) is because of Thejo. In this example clay is Patavi. Hardness of a candle becomes soft when burning because of Thejo. When water is boiling vapor emerges because of increase in speed of Wayo. Much machinery operates by an increase in speed of Wayo (air) with the aid of warm Thejo. Same as when speed of Wayo is decreased by the aid of cold Thejo.

Newer and newer Rupa matrix will emerge in trees and animals including humans where Thejo will aid their growth and strength also at the same time will aid for their week ness and destruction. In many cases color of an item is also based on Thejo. Every Rupa matrix consists of Thejo and same Thejo will aid to emerge newer and newer Rupa matrix. Therefore Thejo aids for a long life of Rupa matrix. Body of a new born is small and fragile and because of Thejo newer and newer Rupa matrix emerges from a new born and thus growing the body. At the same time body will get stronger and stronger because of the rejuvenating nature of Thejo. When body at its peak of strength same Thejo will be in effect as from the beginning hence starting to deteriorate Rupa matrix. This phenomenon is described as getting young, mature and old. When Rupa matrix cant with stand the effect of Thejo anymore series of Rupa matrix become week and come to an end or death.

Sri Lankan hoppers are prepared from flour and water mixed paste. When a quantity of paste add to a pan and put on the stove, hopper starts to get hardened and cook to a desired level, assume stove temperature is kept to a constant and if the hopper is kept on the stove over the desired cook level and the temperature is constant from the beginning end result will be a piece of charcoal. As same heat that destroys the hopper same Thejo will destroy Rupa matrix. In this case heat that is considered applied from the stove is just to illustrate the phenomenon. But in reality hopper is getting destroyed by the Thejo already within the hopper. Heat that is applied by the stove will only increase the reaction of Thejo that's already in the hopper. Same as, all healthy animals maintain a level of temperature (Thejo) in their body will result to aging, week ness and death of the same kind.

## **Wayo Rupa:-**

Nature of inflate, inflating, aiding and pushing is Wayo Rupa. Bonding with ruggedness which is Patavi and keeping Patavi together and not letting Patavi to spread out or holding together is Wayo Rupa. Wayo will allow Patavi that is being bonded and swallowed by Apo to inflate not letting it to be deflated. Patavi will not exist if Wayo does not inflate Patavi. Wayo can also be described as cotton inside a pillow. Cotton has the tendency to be inflated all time and pillow cover has the tendency to be deflated all time. Pillow cover is inflated because the nature of cotton which is the tendency to inflate and that is Wayo (each cotton piece is Patavi and each cotton piece's tendency to inflate is Wayo). When considering about pillow cover being inflated because the nature of cotton, Wayo can also be described as inflating nature. Patavi tends to shift where there is more attraction from Wayo. When a house or a tree tends to fall to ground, it can be aided with poles which prevent falling to ground. Nature that's not letting Patavi to deflate or collapse which is aiding to be inflated is also Wayo. Aiding also a different interpretation as a nature of pushing therefore Wayo is also considered as a nature of pushing.

Vibration of any item occurs because of Wayo. Some things contain more Wayo than other three Maha Butha. Things that contain more Wayo are considered as soft therefore they tend to vibrate easily than others. Air contains more Wayo therefore constantly vibrates.

## **Summary of Maha Butha:-**

As mentioned at the beginning Maha Butha is also another name for all four of these natures. They are not materials but forces or velocities. They cannot exist or emerge alone. Where ever there is one of them the other three are also present. They tend to emerge swallowing and bonded to each other which appear to be only one present but in reality all four of them are always present. For example a rock has all four that is stiffness (Patavi), Stickiness (Apo) which hold's matter together, temperature (Thejo) which is an ambient where the rock is located, Wayo which inflates Patavi not letting it collapse. And because of more Patavi (stiffness) appears to be only Patavi is present. But in reality all four of them are present. Same applies to water where more Apo is present and appears to be only Apo is present but in reality all four are present.

Even though Maha Butha are not materials when they combine together a tiny item emerges called Rupa Matrix. As in abhidamma tiniest thing humans have ever discovered which is the Atom is an accumulation of many Rupa Matrix. Earth, liquid, fire, wind, gold, diamonds, blood, flesh etc all things in this universe have emerged out of a combination of Maha Butha. Variation of things is based on to the quantity of each Maha Butha in the formula. Everything in this universe does not contain the same amount of all four Maha Butha. Some things contain more Patavi and less other three. Some may contain more Patavi and Thejo and less Wayo and Apo. This combination can be anything and differs widely. When one quantity of white and blue paints is mixed together a different color emerges. And when two quantities of white and blue are mixed a different color emerges different from one quantity of each color. Like many millions of colors can be created by adding different quantities of color, different quantities of Maha Butha relates to many variation of things in this universe.

Walking is a normal process. But walking can be forward, backward, side, fast, slow, crooked, with one leg, with two legs, with four legs etc there are many ways of walking.

Ruggedness which is Patavi also have many different ways of ruggedness and same as Patavi rest of the three Maha Butha have many different ways on their own. It is a difficult task to identify all ways of each Maha Butha. And because of different quantity of combination things differ from each other. Bones, soil, flesh contains more Patavi than other three. Oil, water, blood etc contains more Apo than rest of the three. Fire contains more Wayo and Thejo than rest of the two. Air contains more Wayo than rest of the three. It is said in abhihamma that understanding Maha Butha is a difficult task. But if

one achieves this goal rest of 24 Rupa (which is also a result of Maha Butha) is an easy task of understanding.

### **Nirvana:-**

Nirvana can be described as the ultimate goal of Buddhism. It is said that only an advanced superior mind can have a proper understanding of Nirvana and a common individuals mind will always have an approximation of Nirvana which exist without a beginning that does not deteriorate or collapse and remains infinitely which contains countless good effects which is a very delicate sense of feeling.

Nirvana is also described as a place where there is no point of start or end and can be approached by any port, invisible to naked eye and can only be known by intelligence where there is no Apo, Thejo, Wayo and Patavi as any other place in universe and where there are no items considered as good, bad, short and long etc. One who reaches this place will eradicate both Nama and Rupa for ever.

Chiththa, Chaithasika and Rupa all three of these Paramarthaya contents contain a start, remain and end as actions where Nirvana which does not have a start and therefore logically has no end is an ultimate Paramarthaya in Buddhism which exists infinitely. And "can get there by any port" means Nirvana can be realized at any time with a sharp intelligence which exists all time.

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