

# Essential Teaching of the Dhammasaṅgaṇi from Abhidhamma

The first book of Abhidhamma Piṭaka

(Second Edition)

論藏阿毗達摩《法集論》精析



P. B. TAN

Dhammasaṅgaṇi is the fundamental first book of the Pāli Abhidhamma Piṭaka. Its contents represent quintessence of the entire Theravada Abhidhamma philosophy. This book elaborates in considerable detail in six chapters, covering important topics on couplets and triplets of the Abhidhammātikā, and couplets of the Suttantamātikā in the first chapter; the 89 states of consciousness (*cittāni*) in the second chapter; 52 mental concomitants (*cetasikā*) and explain how each of these cetasikas correlates with the 89 states of consciousness in the third chapter; all aspects of corporeality/matters (*rūpa*) in the fourth chapter; detail as to how the terms in each cluster from the Abhidhammātikā are to be applied are explained in the fifth chapter; enumerated expositions on the unconditioned element (*Nibbāna*) are given in the last chapter. Dhammasaṅgaṇi expounds all conceivable phenomenal existence with these four ultimate realities (*paramatthā*): states of consciousness, mental concomitants, corporeality, and *Nibbāna*. Many useful charts are included and explained in this book for assisting readers and students in enhancing their understanding.

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*DEDICATED TO*

all sentient beings,

living and dead.

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## *Abbreviations Used*

|        |   |
|--------|---|
| AbhS   | Abhidhammatthasaṅgaha ( <i>Compendium of Philosophy</i> )           |
| AN     | Āṅguttara Nikāya, 5 vols.   |
| CTS4   | Chaṭṭha Saṅgāyana Tipiṭaka 4  |
| Dhs    | Abhidhammapiṭake Dhammasaṅgaṇīpāḷi                                  |
| DhsA   | Dhammasaṅgaṇī Aṭṭhakathā (Atthasālinī)                              |
| DN     | Dīgha Nikāya, 3 vols.   |
| JIABU  | <i>Journal of the International Association of Buddhist Studies</i> |
| KN     | Khuddaka Nikāya (18 books)  |
| Kvu.   | Abhidhammapiṭake Kathāvatthupāḷi                                    |
| Mil.   | Milindapañha ( <i>The Questions of King Milinda</i> )               |
| MN     | Majjhima Nikāya, 3 vols.  |
| NPD.   | P.T.S. Pāli-English Dictionary                                      |
| Psm    | Paṭisambhidāmagga   |
| P.T.S. | Pāli Text Society   |
| Pug.   | Abhidhammapiṭake Puggalapaññattipāḷi                                |
| SN     | Saṃyutta Nikaya, 5 vols.  |
| Vibh.  | Abhidhammapiṭake Vibhaṅgapāḷi                                       |
| Vism   | Visuddhimagga, 2 vols.  |

## *A Note on the Second Edition*

The purpose for this new edition, firstly, is to provide some of the information that are missing from the first edition, apart from my own zeal to also want to supply more in-depth details and accuracy of information from the original scripture to the previous edition. Another reason is also because the thirty pages which were previously written for Chapter Two on the genesis of minds are hardly adequate and justified. The thirty pages written on eighty-nine classes of minds were written on somewhat introductory level, are bare essentials for novice readers but not sufficient for the serious meditators. On the other hand, the contents written on the other chapters concerning *mātikā*, mental concomitants, and corporeality are detailed and extensive, should be enough to benefit the different levels of readers.

The 54 classes of sensuous cittas have the unique complexity of its kinds, while the 35 classes of *jhāna*-cittas are transcendental attainments of the sublime and supramundane knowledges. By that account, the chapter on the 89 cittas deserve to be given more spaces for in-depth analysis and exposition for the benefit of the readers. The contents in Chapter Two in this second edition is added in another 205 pages (an addition of 30 pages on sensuous cittas, of 85 pages on fine-material *jhānas*, of 24 pages on immaterial *jhānas*, of 59 pages on supramundane path-*jhānas* and fruition-*jhānas*). The different methods used for the sublime *jhānas* and supramundane *jhānas* are formulated with cruces and progressive steps into charts for refreshing the mind at one glance. In addition, 28 charts in 26 pages with summarised information pertaining to primarily cittas, *cetasikas* and *rūpas* are provided as supplementary guides in Appendix VI. Also, information on the types of beings and their age limits in the respective thirty-one planes of existence is added in Appendix V.

The canonical *Dhammasaṅgaṇī* deals with most of the subjects only briefly and analyses them only categorically without elucidating in further details. There are other subjects and matters regarded as important preliminaries to the development of meditation and attainment of *jhānas*, but which are not given proper space to explain about them by the *Dhammasaṅgaṇī*. This is understood because the first treatise of the *Abhidhamma Piṭaka* is not designed for the detail of all subjects, but rather as a compendious manual for slowly building up *Abhidhamma*

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knowledge. Subjects such as the types of restraints for practice, types of meditation subjects, types of temperaments matching meditator's profile and suitability, types and kinds of concentration, types and kinds of liberation, and the types of noble persons correspond to the eight classes of Ariya achievers, explanations and suggestions to which are found only in the Abhidhamma commentarial texts. As such a good many of my expositions on the aforementioned subjects are made with reference to the treatises of Aṭṭhasālinī, Visuddhimagga, Paṭisambhidāmagga, and the varied suttas.

On subjects regarding the cultivation and attainment of rūpa-jhānas, arūpa-jhānas, and magga-jhānas and phala-jhānas, I have compared the formulae in the case of the first to fourth jhāna (or fifth jhāna of the Abhidhamma scheme) between what are described in the suttas and in the Dhammasaṅgaṇī, as well as in the Vibhaṅga of the Abhidhamma canon. There are certain variations observed between these two or three sources in comparison with regards to the appropriate formulae of the respective jhānas. Expositions provided in this respect in the second edition are hence important to readers who are meditation practitioners but who may have been cultivating concentration with something crucial that is lacking or is miscomprehended. With the correct information as to requirements and conditions now all made available in the second edition, by which makes for the right constituting qualities to be developed in you and that coupled with your perseverant practice, you should have no problem to at least enter upon access concentration in your meditation sessions. The benefits of cultivating jhānas and attain to the comprehension those higher wisdom without a sequel are beyond the description of words. To this end, this second edition is one among those useful Abhidhamma books which you need to have in your shelf.

There is a reason for the timing of completing this second edition since its was first published in 2015. The extent of the intricate analysis and relevant elaborations is made possible partly only after I have investigated in full details of the other treatises of the Abhidhamma Piṭaka, namely, Vibhaṅga, Puggalapaññatti, Dhātukathā, Yamaka, the commentarial literatures, and the varied suttas. My debt of gratitude remains forever with the Reverent Wei Wu and all my former teachers in the IBC, as well as ajahn Prof. Giuliano, ajahn Prof. Pathompong, and ajahn Vijitha Kumara, who imparted to me knowledge of the Pāli language and Buddhist literatures, without all of whom the completion of this Abhidhamma work for the benefits of the many is not possible.

## Preface

The *Dhammasaṅgaṇi* in essence is a summary of the key principles of the other six books of the Pāli Abhidhamma Piṭaka. Its contents was written according to the Buddha's teaching, which uncover every latent and functional bits of our subtler interior strata that comprises the 89 cittas (minds, or states of consciousness) 52 mental concomitants, and total 279 corporeal phenomena—explicitly analyse and explain these often unseen complexities within us, from the psychological, philosophical, moral and ethical aspects. This is a book which lays the solid foundation theories and principles for its practical side of the *samatha-vipassanā*.

The present work is the result of almost a year of inquiry into the fundamental tenets of the *Dhammasaṅgaṇi* in the Theravada school of Abhidhamma. There were daunting yet enriching challenges in the preparation of the work such as the encounters with sometimes the ambiguous or different explanations for certain terms and principles from some of the translated modern literatures of the *Dhammasaṅgaṇi*. For such cases I made consultation to the Pāli texts of the *Dhammasaṅgaṇi*, to its commentary *Atthasālinī* and the sub-commentary *Dhammasaṅgaṇi-Mūlaṭīkā*. Subsequent consultations to the Pāli-English dictionaries by P.T.S. and others, are also sometimes faced with different renderings. My decision in such cases was to include all their suggested meanings relevant to that context, and sometimes giving my recommended choice to what looked like is the obvious answer, and stating my reasons whenever that was necessary.

Another difficult task was to still following the topical layout of the *Dhammasaṅgaṇi* but to steer clear of its traditional way of catechetical exposition, and at the same time able to present as much as of its theories and essence as possible. We know that a well-presented table speaks a thousand words. Hence the several tables that I have created and every detailed explanation followed thereto, should be the effective analytical study guides for the new students. The concept of the tables and also much of the contents of the work, have drawn a great deal of the ideas from post-canonical literatures of *Abhidhammattha-saṅgaha*, *Visuddhimagga*, and the mentioned Chinese sources. My decision to also include the succinct Chinese definitions for the Abhidhamma terminologies is primarily to facilitate those bilingual readers to

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understand more comprehensibly the connotative nuances of the words in Pāli, by comparison of the English and Chinese translations.

I have avoided as much as possible making any unauthorised alterations to the way I should present every substance of the scripture. The brief explanations provided to the terms of the Tika and Duka Mātikā in Chapter One is done with intention of giving an introductory guide for the novices. The extended explanations of these terms are dealt with in Chapter Five. Consciousness are enumerated in 89 states, for which tables and diagrams are created to accurately describe every each of them in Chapter Two. A consolidated table of the 89 states of Consciousness, edited from the various sources, is provided in the Appendix.

Chapter Three enumerates the 52 Mental Concomitants, much of this are referred from the much more systemised information in *Abhidhammattha-saṅgaha*. I included Mental Concomitants as one single chapter due to their distinctly significant weightage and their intimate coexistences with cittas, besides also owing to its large scope of contents, and it being the second ultimate reality. A table is created to accurately illustrate association of the individual mental concomitants with each of 89 states of Consciousness, as well as the combined sets of mental concomitants with which the different types of cittas are conjoined.

Chapter Four enumerates the conventional 11 multifold methods of describing all that being the corporeal phenomena, comprising a massive total of 279 sets. Concise summaries for each of the 11 methods are tabulated out as well. A separate section is dedicated to describing the 28 material phenomena, ascribed to the *Abhidhammattha-saṅgaha* which is in fact a condensed synopsis of the 11 conventional methods of the *Dhammasaṅgaṇi*. Efforts are made to show the derivation of these 28 material phenomena pertaining to the *Dhammasaṅgaṇi*, and also to illuminate necessarily on each of these 28 phenomenal constituents for what had not been so directly stated in the *Dhammasaṅgaṇi*. Chapter 5 attempts to provide expanded and analytical exposition to all the terms in the *Mātikā* (or matrix) as well as showing their application in connection with the individual component units of the four ultimate realities, whenever is desirable.

The last Chapter I wrote on *Nibbāna*, however, is not a written chapter by itself in the original text. The decision for my choice lies on account of *Nibbāna* being the fourth ultimate reality and is the highest goal of all the Buddhist practising endeavours. Besides, the final objective of liberation and enlightenment for individuals is the genuine reason why



the entire Tipiṭaka, moreover in the growing different languages, exists, and that very goal for us is also why the Buddha had existed in the first place. I decided to explain the subject matter of *Nibbāna* in an enumerated list rather than as a full descriptive text. Part of the reasons is to facilitate the referring in conjunction with the foregoing explanations within the same context. I made efforts to substantiate each of the definitive explanations by referencing to the relevant canonical scriptures and commentaries whenever are possible.

The book of *Dhammasaṅghani* is a massive work dealing with every tiny detail of the mind and body. Due to complexity of the work, it is possible that some erroneous explanations, incorrect Pali words, or unintentional omissions may remain undetected in my work despite every strenuous effort has been made to identify such flaws. As many of the terms and principles in the *Dhammasaṅghani* are interrelated and they are best to be comprehended in a coherent way. Thus, at some points, it is necessary that I refer back, repeat, or even enhance the expositions that have already been provided in the preceding context as the work progressed.

Although this is a book from the Buddhist psychology literature, it nevertheless can be of considerable aid, irrespective of any kind of religions, to those wandering souls who are living their lives in more or less a fluffy way. Within the mundane affairs, it also can be a good reflective guidebook for couples who might be falling in “blind” love, or for people in any kinds of selfish relationship to mirror from; and perhaps as a last glimpse of hope for people who might be contemplating suicides whose lives are worth inestimable values unbeknownst to them. The in-depth specifics in this book should let you understand yourself thoroughly without any qualms, so that you can confidently manage issues and difficulties with a calmer and more stable mind in any troubled and doubtful circumstances.

May all who have read through this book eventually make big strides in their insight practices, achieve profound wisdom, realise spiritual liberation, and accomplish the bliss of enlightenment.

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## Introduction

For new comers, it is important at the outset here to have some brief understanding about a few things noteworthy, that is, the historical background of the Pāli Abhidhamma genesis, the relevant significance and roles of the Abhidhamma literature in the Tripiṭaka, how the *Dhammasaṅgaṇi* relates to other books of the Pāli Abhidhamma corpus, and what substantial relationship the seven Pāli Abhidhamma books of the Theravada has to the seven books of the Sarvāstivāda Abhidhamma.

The seven books of the Pāli Abhidhamma were recited at the Third Council of Buddhism, held at *Pāṭaliputta* around 251 B.C., which was 200 years or so after the passing away of Gotama Buddha. At that time, the Pāli Abhidhamma Piṭaka was included. After that, King Asoka's son, Reverend *Mahinda*, brought the Pāli Tripiṭaka to Sri Lanka (then Ceylon), along with the commentaries that were recited at the Third Buddhist Council. Thus, the authenticity and significance of Pāli Abhidhamma can be traced back to as early as the beginning of 2nd century B.C.

While the Sutta and Vinaya Piṭakas lay out the practical aspects of the Buddhist path to awakening, the Pāli Abhidhamma Piṭaka expounds a system of philosophical psychology—a theoretical framework that supports the underpinnings of that very path. Literally, Abhidhamma means ‘concerning the Dhamma’. Often being regarded as a quasi-scientific cognitive model of our mind, Abhidhamma deals with astonishing detail about our psycho-physical phenomena of existences. It provides instructions according to states, and distinguish between the mind, its associated mental factors, and forms. Through study of Abhidhamma, we gain precise insight into how our mind functions and subsequently are able to comprehend in a methodical way why we behaved in many circumstances as strangely and inexplicable as we sometimes were. The significance and benefits from mastering the Abhidhamma is further more all-important to every Buddhist practitioners.

As a matter of fact, Abhidhamma nomenclatures, its extensive classifications and exhaustive analysis, explain very much the reason for its prolixity and esotericism, and by no means can be comprehended with minimal effort. For example, in the Pāli text *Dhammasaṅgaṇi*, question such as ‘Katame dhammā kusalā’ or ‘which are states that are good’, had been asked 146 times in the various categories, and likewise other

## Introduction

questions are also repeated over and over again many dozens of times. The similar questions-and-answers lengthy mode of teaching had also been structured in the other Pāli Abhidhamma books, which in a way explains the reason why the study of Abhidhamma literature has always been a wearisome effort. Even until today, not many researches had been carried out in Abhidhamma as compared to that of the Suttas. Generally, Abhidhamma remains very much a closed book amongst the scholars and even to the Buddhists themselves. To those who have the interests to study the *Dhammasaṅgaṇī*, this manual with many tables and lucid illustrations will ease the humdrum and weariness of that learning process.

As part of the term *Dhammasaṅgaṇī*, *dhamma* means ‘ultimate realities’ (法), and *saṅgaṇī* means ‘collecting together’ (集). Hence the name given to its Chinese title ‘法集論’. The *Dhammasaṅgaṇī* begins with a *Mātikā* (matrix), which is a list of classifications of dhamma, or ‘ultimate realities’<sup>1</sup>, translated differently as phenomena, states, patterns, names, etc. Within the *Mātikā*, there are 22 *Tika* (triads or threefold classifications), followed by 100 *Dukas* (dyads or the twofold classifications) in accordance with the Abhidhamma method, and also 42 *Dukas* conforming to the Sutta method known as *Suttantamātikā*. Altogether, the 122 Abhidhamma classifications (*Abhidhammamātikā*) are also applied unanimously in the *Vibhaṅga*, *Dhātukathā*, *Yamaka*, and *Paṭṭhāna* of *Abhidhamma* treatises. The *Dhammasaṅgaṇī* enumerates all the phenomena (*dhamma*), namely our minds or states of consciousness (*cittas*), the associated mental concomitants (*cetasikas*), and corporeality (*rūpas*). In the enumeration of phenomena, they are being arranged into various categories to bring out their exact nature, functions, and interdependent relationship between ourselves internally and with our surroundings as the external world.

Abhidhamma philosophy, from the standpoint of ultimate realities (*paramatthatā*), exists on account of their own intrinsic natures (*sabhāvā*)—are dhammas which explain the ultimate, irreducible components of existence. It is by no means equivalent of the conventional realities which merely are referents of the generalised, reducible conceptual ideas (*sammuti*) lacking in ultimacy. Hence *paramattha* is used, which is derived from ‘*parama*’ which means

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1 U Kyaw Khine referred to it as ‘ultimate realities’ in his book ‘The *Dhammasaṅgaṇī*: Enumeration of the Ultimate Realities’. In Abhidhamma philosophy, ultimate realities are fourfold, viz. consciousness, mental factors, matter, and *nibbāna*.

‘ultimate or final’, and ‘*attha*’ means ‘reality’. Thus, *Dhammasaṅgaṇī* sets forth enumerating the ultimate realities, using classification method of the triads (*tikas*) and dyads (*dukas*) as laid out in the *Matika*. The Pāli Abhidhamma manifested fourfold ultimate realities in terms of consciousness (mind), mental factors (concomitants), corporeality (matter), and *Nibbāna* (unconditioned element). In other words, the whole purpose of the *Dhammasaṅgaṇī*, aside from being a synopsis of the entire Abhidhamma literature, is also an in-depth analytical enquiry into our inner self; as a detailed guide for the safeguarding of human moralities and ethics; and as an unerring blueprint for the ultimate deliverance from all sufferings for all humanities.

Let’s examine the important roles that the Abhidhamma literature play in relation to the Suttanta Piṭaka. The *Dhammasaṅgaṇī* enumerates and defines diverse categories of term and phenomena which are written in the Suttanta Nikāyas but which differs in the methods of treatment. In the Suttanta Piṭaka, the query into the existence of phenomena of all living things and how an individual explains of his diverse functions, is through another five types of ultimate reality known as the Five Aggregates (*pañcakkhandhā*), namely: matter, feeling, perception, volitive formation (*saṅkhāra*), and consciousness. These Five Aggregates have been classified and explained only partially in the Suttas. Whereas in the Pāli Abhidhamma, the Five Aggregates are dissected and analysed in considerable detail—by way of triads and dyads, consciousness, the co-adjunct mental concomitants, corporeal phenomena, and conditions.

The first three ultimate realities of the Abhidhamma—consciousness, mental factors, matter or corporeality—incorporate the Five Aggregates of the Suttanta. The Suttanta’s ‘aggregate of consciousness’ (*viññākhandha*) can be comprehended by the term ‘state of consciousness’ (*citta*) taken from Abhidhamma, but importantly, the word *citta* is to be understood to denote different classes of minds or states of consciousness distinguished by their corresponding concomitants. The Theravada’s Abhidhamma distinguishes *citta* into a variety of classes known as the 89 states of consciousness, and by a finer method of practising differentiation, becomes 121 states in total. The mental procedure of the 52 mental factors (*cetasikas*) conjoin with the 89 states of consciousness, working on the basis of interdependency. The Abhidhamma philosophy enumerates the 52 mental factors that arise in conjunction with consciousness—in which the Suttanta’s aggregates of feeling and perception are taken in as two factors, whereas the aggregate of volitive formation (*saṅkhārakkhandha*) (行蘊) is sub-divided distinctly

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into 50 mental factors. However, a more significant distinction being that, the Five Aggregates are non-inclusive of the Abhidhamma fourth reality of *Nibbāna*, which in its own right, is an unconditioned reality—an ultimate state of deliverance from all sufferings.

*Dhammasaṅgaṇi* is the first of the seven books of Pāli Abhidhamma Piṭaka. The seven books are arranged in its chronological order as listed below.

- i. *Dhammasaṅgaṇi* (Enumeration of Phenomena)(法集論) ;
- ii. *Vibhaṅga* (The Book of Treatises)(分別論) ;
- iii. *Dhātukathā* (Discourse on Elements)(界論) ;
- iv. *Puggalapaññati* (Discourse on the Description of Individuals) (人施設論) ;
- v. *Kathāvatthu* (Discourse on Points of Controversy)(論事) ;
- vi. *Yamaka* (The Book of Pairs)(雙論) ;
- vii. *Paṭṭhāna* (The Book of Relations)(發趣論).

Let's also have a brief understanding of the relevant importance and co-relationship among these seven treatises. The *Dhammasaṅgaṇī* enumerates all the dhammas in the *Mātikā* and categorically analyses them in terms of mental phenomena and corporeal phenomena. The *Vibhaṅga* and the *Dhātukathā* give rather full analysis and detailed view of the selected categories of the *Tika* and *Duka* groups in the *Mātikā*. The *Puggalapaññatti* sets out the classifications of the different types of individual, serves to take account of the conceptual realities excluded by the strict application of absolute terms by the *Abhidhamma* proper. The *Kathāvatthu*, a controversial treatise ascribed to the elder *Moggaliputta Tissa* who convened the third Buddhist synod, is concerned mainly with refutation of the fallacious views of the schismatic schools outside the Theravadin fold. The *Yamaka* sets out to analyse the interrelationship of *dhamma* (from *Dhammasaṅgaṇī*, *Vibhaṅga* and *Dhātukathā*) and *puggalas*, resolving ambiguities and defining the precise usage of technical terms. The *Paṭṭhāna*, applies its scheme of twenty-four conditional relations together with all their conceivable permutations, to correlate with all the phenomena of existence enumerated in the Abhidhamma *Mātikā*. Compared to the analytical approach of the earlier treatises of the Abhidhamma, the *Paṭṭhāna* is a synthetic method which attests that the dhammas or phenomena are not isolated and self-contain identities but are nodes in a well-coordinated system of inter-related and inter-dependent thought-moment events. It is the most

voluminous and most thorough of the seven books, comprising 2640 pages in the Burmese-script of the Sixth Buddhist Council edition. The *Dhammasaṅgaṇi* which is the summarised epitome of all the Abhidhamma literature, and the *Paṭṭhāna* being designated as the ‘Great Treatise’ (*Mahāpakaraṇa*) and for which is compared as the profound testimony to the omniscience of the Buddha—the two together are the most important of the seven treatises, laying out the quintessence of the entire Theravada Abhidhamma philosophy <sup>1</sup>.

It is important to note that although the various earlier schools of Buddhism also developed their own versions of the Abhidhamma, but only three Abhidhamma literatures actually still exist today, namely: the Pāli Abhidhamma, the Sarvāstivādin Abhidhamma, and the Śāriputra Abhidhamma. The Śāriputra Abhidhamma (舍利弗阿毗達摩) is thought to come from the Dharmaguptaka school. The Theravada Pāli Abhidhamma (上座部阿毗達摩) is preserved in Pāli by the Theravada school. The *Śāriputrābhidharma-Śāstra* (Sanskrit) (舍利弗阿毗曇論) survives only in the Chinese translation as the Sanskrit manuscripts are lost, although some Tibetan texts are still extant. The Śāriputra Abhidhamma is a vast commentarial literature which summarises the first two Abhidhammas. The later addition of the Yogācāra Abhidhamma (瑜伽行派阿毗達摩) which, although is based on the Sarvāstivādin system, is elaborated in certain works of the Mahāyāna Yogācāra tradition. The Sarvāstivādin Abhidhamma (說一切有部阿毗達摩), which was translated into Chinese, also had not survived the Sanskrit manuscripts. Although the Sarvāstivādin Abhidhamma also has seven scriptures, but none of these texts coincide with any of those seven of the Pāli Abhidhamma, nor are they originated from any of them. The massive *Jñānaprasthāna-Śāstra* (Sanskrit) (發智論) was the culmination developed from the different six smaller śāstras, which eventually led to the writing of the Sarvāstivādin *Mahāvibhāṣā-Śāstra* (Sanskrit)—called the Great Commentary, (大毗婆沙論), under the patronage of King *Kaṇiṣka* during the first century B.C. <sup>2</sup>. Briefly, the seven books of the Sarvāstivādin Abhidhamma are as follows :

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<sup>1</sup> Above paragraph provides a glimpse of the 7 books. Details of them can be read from: Nyanatiloka Mahathera. Guide Through The Abhidhamma Pitaka: A Synopsis of the Philosophical Collection of the Theravada Buddhist Canon. (Sri Lanka: BPS, 1938).

<sup>2</sup> Cf. Erich Frauwallner, Sophie Francis Kidd, eds. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*. (NY: University of New York Press, 1995) p.1–116.

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- i. *Saṅgītiparyāya-śāstra* (Discourses on the Gathering-Together) (集異門足論);
- ii. *Dharmaskandhapāda-śāstra* (Aggregation of Dharmas) (法蘊足論);
- iii. *Prajñapti-śāstra* (Treatise on Designations) (施設論);
- iv. *Dhātukāyapāda-śāstra* (Treatise on the Body of Elements) (界身足論);
- v. *Vijñānakāyapāda-śāstra* (Treatise on the Body of Consciousness) (識身足論);
- vi. *Prakaraṇapāda-śāstra* (Treatise on the Exposition) (品類足論);
- vii. *Jñānaprasthāna-śāstra* (Treatise on the Foundation of Knowledge) (發智論).

Commentaries are known to preserve the earliest possible interpretation of the texts. The following draws to compare the major commentaries between Theravada and other schools, explaining in terms of their categories of *Cetasika* (Mental Factors).

- *Atthasālinī* (The Expositor, ‘殊勝義注’) — a Theravada commentary on *Dhammasaṅgaṇī* by Buddhaghosa Thera, explains the 52 mental factors.
- *Abhidhammattha-saṅgaha* (A Manual of Abhidhamma, ‘攝阿毗達摩義論’)—a Theravada commentary by Acariya Anuruddha , written as a condensed summary of the seven canonical Abhidhamma treatises, lists out the 52 mental factors.
- *Abhidharmakośa* (*Sanskrit*) (The Treasury of Abhidharma, ‘阿毘達摩俱舍論’)—thought to be a Sautrāntika<sup>1</sup> rather than a Sarvāstivāda/Vaibhāṣika commentary by Vasubandhu Thera, which fundamentally is a synopsis of the *Mahāvibhāṣā Śāstra*, lists out the 46 mental factors.
- *Abhidharma-samuccaya* (*Sanskrit*) (The Compendium of Abhidharma, ‘大乘阿毘達磨集論’)—a Mahāyāna-Yogācāra (or Vijñānavāda) commentary by Asaṅga Thera, lists out the 51 mental factors.

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1 Cf. Robert Kritzer. *Sautrantika in the Abhidharmakośabhaṣya*. JIABU, Volume 26 (2003): No. 2



The *Dhammasaṅgaṇī* appears to have been also called *Dhammasaṅgaha*<sup>1</sup>. King Vijayabāhu I, of Ceylon (1059-1114 A.C.) translated the *Dhammasaṅgaṇī* into Sinhalese<sup>2</sup>, but this translation had been lost. The Pāli text was published by the P.T.S. in 1885, and it was translated into English by Mrs. Rhys Davids in 1900, under the title ‘*A Buddhist Manual of Psychological Ethics*’. Reverend Buddhaghosa also wrote a commentary on the *Dhammasaṅgaṇī*, called the *Atthasālinī*. There is also an English translation of the *Atthasālinī* (‘The Expositor’) by PE Maung Tin (edited by Mrs. Rhys Davids) and was first published in 1920.

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1 Cf. Buddhaghosa Thera. *Sumaṅgalavilāsini*, the commentary to Dīgha Nikāya (DA.i.17).

2 Cf. Wilhelm Geiger, *Cūlavamsa*, ed., (London: PTS) 2 Vols. lx.17.

# CHAPTER 1. *MĀTIKĀ*

## Brief Description of the Matrix (*Mātikā*)

This chapter covers classification of the states of consciousness and their mental factors in *Mātikā*, summarises by way of roots, aggregates, sense-doors, planes of existence, causes, effects, and names. I will provide a brief exposition in this chapter on the Triads pertaining to *Tika Mātikā*, the Dyads pertaining to *Duka Mātikā*, and the Dyads pertaining to *Suttantika-Duka*. Further explanation by way of identifying their correlation with the four ultimate realities will be dealt with in Chapter 5.

## Composition of the *Mātikā* and description of its constituents

The *Abhidhamma Mātikā* (see Appendix I) is the key to the Abhidhamma method of exposition. The *Mātikā* is marked off into 15 divisions, consisting of 1 division of *Abhidhammamātikā* triads, 13 divisions of *Abhidhammamātikā* Dyads, and 1 division of *Suttantikamātikā* Dyads. The *Abhidhamma Mātikā* groups the dhamma into triads in 22 ways, and groups the dhamma into dyads in 100 ways. Each triad consists of three categories, and each dyad consists of two categories. In *Suttantika Duka Mātikā*, the dhamma is grouped into 42 categories<sup>1</sup>.

## 22 Triads (*Tika Mātikā*)

The classification of Triads begins with good, or unwholesome states (*Kusala Tika*), and this first triad contains good (moral), bad (immoral), and non-causal (unmoral) states. For all the other triads and also dyads, the first state or term, from this first illustration which is the ‘good state’, serve as the reference term common to all the other member states of each triad, and is where they are derived thereof.

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1 *Suttantika Duka Mātikā* was added by the Venerable Sāriputta to facilitate the study of Suttanta Piṭaka, according to the Commentary, ‘*Aṭṭhasālīni*’.

I will briefly explain the definitions of the groups of triad and dyad, as are outlined in the table in Appendix I. The word *Dhamma* or States (法), should be interpreted in the sense of Tipiṭaka texts, virtues, root causes, absence from an entity, and conforming to ultimate realities. *Kusala*<sup>1</sup>, as interpreted in Atthasālinī, means: of good health, blameless, productive of favourable *kamma* result, skillful. In a loose sense, *Kusala* can also covers such meanings as moral, wholesome, impeccable, good, right, decently skilful, espousing the good cause for happiness. Thus *kusala dhamma* must include the extermination of any wicked thought, either which has already arisen or the latent malignity. An exhaustive and in-depth definition of what are together that constitutes *Kusala* States, will be uncovered later from the topics on the rising of cittas in Chapter Two and 52 Mental Factors in Chapter Three. These specific details are then reduced to a single ultimate interpretation of what comprises a *Kusala* State according to paragraph 985 of the text, namely: the three wholesome roots being the absence of greed, absence of hatred, and absence of delusion; the aggregates of feeling, perception, and volitive activities together with the aggregate of consciousness that arise with the three wholesome roots; and actions that occur physically, verbally and mentally which coincide with these three wholesome roots<sup>2</sup>. *Akusala* means the contrary of *Kusala*. This same way of antonymous definition applies to the remaining triads and dyads. Henceforth, I will skip the antonyms unless they are distinctive from the foregoing.

In the following triad, *sukha* (樂) means happiness or ‘pleasurable feeling’ of object. *Vedanā* (受) means ‘what is felt’. *Dukha* (苦) means suffering, signifies distressful or unpleasant feeling which is the root cause of all evils. The words ‘associated with’ (相應) means conjoined with in a variety of ways, which are of a common origin, basis, objective or purpose. The state which is called *vipāka* (異熟), means ‘resultant’, is referring to the distinct effect of both the moral and immoral volitions.

In the *Upādiṇṇa* triad, *upādāniyā* (執取) means ‘favourable to clinging or to the objects of attachment’. The name, *upādinnupādāniyā*,

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1 *Kusala* is better not to be directly interpreted as ‘meritorious’ because in Pāli term, ‘meritorious’ carries the word ‘*puñña*’ for which it sometimes has been used quite loosely in karmically wholesome action and thought. ‘Merit’ is more of a consequence of the acts of being *kusala*. The opposite, *Apuñña*, means ‘demeritorious’.

2 Dhs [985]: ... *Tiṇi kusalamūlāni – alobho, adoso, amoho; taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho; taṃsamuttānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ.*

## CHAPTER 1 (MĀTIKĀ)

denotes the mental states arising from *kamma* (i.e. *kamma*-born, karmically acquired, or states which are the result of clinging) being ascribed to *āsava* or ‘Intoxicants’ of the mind. The triad of *Saṅkiliṭṭha* (染) refers to the corruptions which canker the mind. In *Vitakka* triad, *vitakka* (尋) denotes states which apply citta and the mental factors onto the sense-object, is called the ‘initial application’ of mind, or sometimes known as ‘applied thinking’. *Vicāra* (伺) denotes the ‘sustained application’ or a continued examining process of the mind on the object.

In the *Pīti* triad, *Pīti* (喜) denotes states which are accompanied by zest, which should not be confused with joy (*somanassa*) or with *Sukha* which is pleasurable feeling. *Upekkha* (捨) refers to states of equanimity through disinterestedness of temporal attachments, or of neutrality that adopts impartial views which is a balanced state of mind. The *Dassana* (見) triad explains the vision or insight, obtained through the first path of *Sotāpatti-magga* (入流) - the first of the four stages of Enlightenment. *Sotāpanna* literally means ‘one who entered (*āpanna*) the stream (*sota*)’, is also called ‘stream-winner’. *Bhāvanāya* or ‘by cultivation’ (斷), denotes the further mental development or cultivation (*bhāvanā*) through the remaining 3 higher paths<sup>1</sup>. *Bhāvanā*, literally means ‘calling into existence; producing’ is referred to the mental cultivation or the meditation. The 3rd term of the *Dassana* triad denotes states, the roots of which are eliminable neither by insight nor by cultivation.

The *Ācayagāmi* (流轉) triad refers to states which make for the cycle of incessant rebirth and decease, attribute to the corruptions of mind and unwholesome *kamma* result. The *Sekkha* (有學) triad denotes trainees or studentship, whereas *Asekhā* (無學) denotes no further training that’s required as having already completed fruition of Arahātship. The *Paritta* triad (小) appertains to states of ‘limitedness’, confined in scope by nature of being little objects, little power, small effect, etc. *Mahaggata* (大), on the contrary, appertains to persons of sublimity and wider scope, having able to remain unrecurrently aloof from sensuous appetites and discard mental corruptions. *Appamāṇā* (無量) denotes states which are incomparable, immense or immeasurable. In the *Hīnā* triad, *hīnā* (劣) means low or inferior; *pañītā* (勝) means exalted or superior, which in a sense, is applicable to mental transcendence, and *Majjhimā* (中) means midway between *Hīnā* and *Pañītā*. In the *Micchatta* triad, *micchatta* and

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1 The 4 stages of reaching *Nibbāna*, namely, the first path of stream-entry (*sotāpatti-magga*); the remaining 3 paths of once-returning (*sakadāgāmi-magga*), non-returning (*anāgāmi-magga*), arahātship (*arahatta-magga*).

*sammatta* (邪正) refers to the ‘false nature’ and ‘true nature’, the wrongfulness and righteousness, in either case of which, is karmically fixed as to its consequences. Its third scenario, *Aniyatā* (不定), denotes none of the either case, that which do not entail any fixed consequences kammically. The *Magga* (道) triad describes states which have the eightfold path as their object of thought; states which are dependent upon the eightfold path but in causal relation; and states which have the noble eightfold path as the dominant factor.

*Uppannā* (生) triad deals with states which have arisen, not arisen, and states which bound to arise. The *Atītā* (過去) triad illustrates ‘past’ as having passed the nascent split second instant, and passed beyond the primal characteristics; exemplifies ‘future’ as ‘as yet happened’; and ‘present’ as emergence that is dependent upon the past and the future. In the *Ajjhatta* triad, *ajjhatta* means ‘internal, inward, from within, or personal’ (内), has an extended fourfold meaning<sup>1</sup>, that is—personal in field (rapt at and mentally concentrated), self-reference (e.g. the six sensuous aggregates of individual), personal in range (e.g. in terms of areas, etc., of what had been achieved, or regarding one’s own scope of capability) in the sense of ‘self-dominion’, and ‘just personal’ (which has the bearing on individual’s idiosyncrasy). *Bahiddhā* (also, *bāhirā*) means ‘external’ (外), is referring to states which fall outside ‘personal’ irrespective of whether they are bound up with our controlling sense-faculties or not (i.e. in or for others). In the last triad, *Sanidassana* and *Anidassana* (有見無見) explain states which visible and states not visible, both of which, to some extent, are impinging. The intermediate triad, *anidassana-appaṭighā* (無見無對), explains the invisible states which have no bearing upon self, i.e. not impinging.

## 100 Dyads (*Duka Mātikā*)

There are altogether 10 *gocchakas*, called collections or clusters of *Dukas*, with each *gocchaka* containing a common factor. To articulate this further, the 10 common factors are grouped as: *Hetū* (Conditions or Causes, ‘因’), *Āsavā* (Intoxicants or Outflows, ‘漏’), *Saññōjanā* (Fetters, ‘結’), *Ganthā* (Knots or Bonds, ‘縛’), *Oghā* (Floods or Raging Currents,

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1 Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī) - Buddhaghosa’s Commentary on the Dhammasaṅgaṇi*. (Oxford: P.T.S., 1976) p.60.

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‘暴流’), *Yogā* (Yokes, ‘軛’), *Nīvaraṇā* (Hindrances, ‘蓋’), *Parāmāsā* (Contagions or Attachments, ‘取着’), *Upādānā* (Grasping or Clinging, ‘執取’), *Kilesā* (Corruptions ‘熏染’). See the Matrix in Appendix I. Among the Mātikā Dyads, there are 3 groups which are not called *gocchakas* because they are not mutually related to each other, or having states which are without the causal relations. These 3 groups are compiled separately as 6, 14, and 18 mutually unrelated dukas.

Here I shall explain only on those dyads which are not identical to the names that I had already explained in the preceding triads. Foremost in the *Hetū Gocchaka* of conditions (因), it describes dhamma as ‘conditions’, either are connected with or appertaining to causes. ‘Unconditional’ dhamma denotes no causes as occurred in the same way. There are four permutations with *Hetū*, namely—‘are conditional states but are not conditions’, ‘neither are conditional states nor are conditions’, ‘both are conditional states as well as are conditions’, ‘are not conditional states but are conditions’. This same analogy is observed in conjoining the other *Hetū* dyads (‘are causes/not causes’) with ‘are associated with/dissociated from causes’. It thus leads to more classifications as having states which are: ‘the causes, and are conditional or unconditional’; ‘not the causes, and are conditional or unconditional’, ‘are conditional or unconditional, and either are associated with causes or are dissociated from causes’. The same method has been used in the subsequent collection of dyads.

In the *Āsavā Gocchaka*, *Āsavā* means ‘intoxicants’, ‘outflows’ (漏). It also means defilements, taints, or pollutants which befuddle the mind. Why it was termed as ‘Intoxicants’ originally in Reverend Buddhaghosa’s Commentary, was a matter of Indian culture. The Juice of the *madira*<sup>1</sup> or other fruits in the process of fermentation to produce wines and spirits, become intoxicants after a prolonged duration of time. In comparison, the mental states behave similarly—the mind gradually depraved with corruptive ideation over long duration, with attenuating impact on our moral principles and loss of primal nature of innocence. Intoxicants are the root cause that beget the incessant cycle of rebirths in the context of *kamma*. ‘Co-intoxicants’ states are those that occur together or at a later time as a result of the main intoxicants. Other divisions in this *Āsavā*-

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1 *Madira* fruits from Mahua tree (*Bassia latifolia* or *Madhuca latifolia*), a native tree in India, the flowers and dry fruit husks are used in preparation of distilled liquors, alcohol and spirits. <<http://www.fruitipedia.com>>.

group should be understood in the same way as explained in the foregoing dyads group.

In the *Saññojana Gocchaka*, it describes ‘fettters’ (結) as states which bond the person in perpetual round of birth-decease cycle, like the imprisoned convict whom with the crimes committed, shackled him through endless days and nights. Conversely, states which are ‘Not-Fettters’ appertain to those who are aloof from worldly defilements. States which are ‘favourable to Fettters’ means states which whet, foster, and help in the furtherance of Fettters. Other remaining divisions should be understood in the same way as explained in the *Hetū*-group.

In *Gantha Gocchaka*, *gantha* is defined as ‘knots’, or more explicitly, ‘bonds’ (縛), which tie the person to all forms of corporeality and existences, whether in the present times or towards the future. Hence, ‘bonds’, in a strict sense, restrict the beings to recurrent round of endless births and deceases. *Gantha* bear close correspondence in definition with *saññojana* (fettters). ‘Non-Knots’ means, to the contrary, states of a person having abandoned all the bonds with the temporal attachments. States which are ‘favourable to Knots’ refers to states which are liable to become enmeshed in Knots, or to become bondage to the worldly attachments.

The *Ogha Gocchaka* describes *ogha* as ‘floods’ or ‘raging currents’ (暴流), like the massive tsunami which is capable of devastating tens of thousands of homes and human lives, which spells similarly the beings, by the continuing immoralities of which, can become eventually ‘drowned’ of all what they comfortably have—happy family, fortunes, healthiness, etc. The *Yogā Gocchaka* describes states which are ‘yokes’ (軛), like the oxen which are yoked to the cart, metaphorically referring to beings who are ‘yoked’ to the immoralities and bound by the cycle of birth and death. The *Nīvaraṇa Gocchaka* describes states which are ‘hindrances’ (蓋) which hamper the arising of wholesome thoughts, virtuous deeds, jhānas, and the sublime paths-cittas. The *Parāmāsa Gocchaka* describes states which are ‘contagions’<sup>1</sup> or ‘attachments’<sup>2</sup> (取着). These four groups have interpretive affinity to the preceding groups of Intoxicant, Fetter and Knot, and therefore their divisions of

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1 *Parāmāsa*, as in the PTS publication and its Pali dictionary, was interpreted as ‘seizing, grasping, attached to, touching, contagion’.

2 Nyanaponika Thera. *The Buddhist Dictionary: Manual of Buddhist Terms & Doctrines*. It interprets *Parāmāsa* as ‘adherence, attachment, misapprehension’.

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dyad should also be understood in the same manner as have been explained in the foregoing.

Here is the explanation to the intermediate 14 Dyads which are not mutually co-relative. States are termed as ‘objective’ (有所緣) because they attend to objects and certainly won’t come into place without objects. States are termed as ‘subjective’ (無所緣) because they have no objects to be attended to. The term *cittā dhamma* being the ‘states of consciousness’ (心法). *Cittā* is equivalent of such mental phenomena as ‘mind’. States are termed as ‘mental concomitants’ or collectively as *Cetasikā* (心所法) because they are the accompanying factors which are inseparable from the mind. States are termed as ‘conjoined with states of consciousness’ (心相雜法) because they are completely coalesced with the person’s thought process from nascent to cessation stage. States are termed as ‘originated by consciousness’ (心等起法) because they sprung from thought. States are termed as ‘arising concurrently with consciousness’ (心俱在法) because they naturally come into being together with the person’s thought. States are termed as ‘mental successors’ (心隨轉法) because they arise successively with states of consciousness. The subsequent combined states which are ‘arising concurrently with and originated by consciousness’ (心相雜等起法), and ‘conjoined with, originated by and arising concurrently with consciousness’ (心相雜等起俱在法), should be understood in a similar light. States are termed as ‘internal’ or ‘personal’ (內法) and ‘external’ (外法) have already been explained in the triad. States are termed as ‘derived’ (所造法) because they are the constituents that lend the origins from the four great essentials (*mahābhūta*)<sup>1</sup>.

The *Upādāna Gocchaka* describes states which are ‘grasping’ or ‘clinging’ (執取) because of the great intensity of the person’s clinging to the world objects. The *Kilesa Gocchaka* describes states which are the ‘corruptions’ (熏染) because those are the impairment of virtues and the contaminants of mind.

In the final compilation of the 18 unrelated dyads, of which—*dassana* (insight), *bhāvanā* (mental cultivation or meditation), *vitakka* (initial application of mind), *vicārā* (sustained application of mind), *pīti* (zest), *sukha* (happiness) and *upekkha* (equanimity through disinterestedness) dyads—have already been explained in the foregoing triad groups. The *Kāmāvacarā* (欲界纏) dyad refers to states which have

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1 *Mahābhūta*, the Four great essentials (or four great elements)—the four primary material elements as earth, water, fire, and air.



the attributes of the sensual sphere—objects, sight, feeling, perception, thinking, reflection, etc. —are all states appertaining to the sense-sphere. In the *Rūpāvacarā* (色界纏) dyad, although scripturally *rūpāvacara* refers to the Brahma world up to the *Akaṇiṭṭha* heaven, nonetheless in the Abhidhamma context, it denotes states which have the attributes of the corporeality realms; or in other words, of those corporeal matters of the attenuating and delicate nature of the mind. The *Arūpāvacarā* (無色界纏) dyad, asides from the sphere of infinite space above the mythic *Akaṇiṭṭha* heaven, it more expressively refers to states which have attributes of the formless realms, having neither existence nor non-existence of perception in a Jhāna state—a much finer and more subtle nature of the mind. In *Pariyāpannā* (繫) dyad, states are termed as ‘included’ in round of deaths and rebirths because they remain bound by the three mundane spheres of existence. The *Niyyānikā* (出離) dyad describes states are termed as ‘leading-out’ of the cycle of incessant rebirths, equivalent of the spiritual liberation of *Nibbāna*<sup>1</sup>. The *Niyatā* (定法) dyad describes states which are fixed as to its rightful consequences or future destinies (after the person’s death). *Sa-Uttarā* (有上) dyad describes states termed as ‘surpassable’ because they can still be outstripped by others. The opposite is the ‘unsurpassable’ (無上) which is, by all means, incomparable. The *Sa-Raṇā* (諍;‘貪瞋癡’) dyad describes states termed as ‘conflictive’ because they are mental concomitants arising out of the three basic evil afflictions—greed, hatred, and delusion, due to infatuation<sup>2</sup>— and the mental corruptions that are associated with the four *kandhas*<sup>3</sup>.

## 42 Suttantika Dyads (*Suttantika Duka Mātikā*)

This section shall provide concise explanation of the 42 Suttantika Dyads. The *Vijjābhāgi* (明分) dyad describes states which ‘partake of wisdom’ by way of association with it because they arise as parts or

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- 1 *Nibbāna*: the ultimate and absolute deliverance from all future rebirth, old age, disease and death, cessation of all sufferings and miseries. Cf. Nyanaponika Thera. *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (Kandy: BPS, 1980) p.201.
  - 2 The exercise of greed and lust denotes ‘passion’, whereas the sense of that strong passion, either with or without anger and delusion, denotes as ‘infatuation’. Cf. Dhs [1301], [1615].
  - 3 The four *Kandhas*: Sensual feeling (*vedanā*), recognition or conception (*saññā*), volitive formation (*saṅkhāra*), consciousness (*viññāṇa*).

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divisions of wisdom<sup>1</sup>. States are termed as ‘belonging to ignorance’ (無明分) because they arise as parts or divisions of ignorance. Ignorance herein arisen by virtue of self-deceiving intellects. For instance, although smart and intelligent, but one who unwittingly holding to keep themselves out of the facts of life, to realise its origin and this life hereafter, and the unmistakable path exhorted by the Enlightened One which would lead to cessation of all sufferings. The *Vijjūpamā* (電光喻) dyad metaphorically describes states of ‘lightning-alike’, much the same like the lightning flashes that are capable of the riddance of the darkness of evil minds. When states are termed figuratively as ‘thunderbolt-parallel’ is because those states resembles thunderbolt that can transform utter darkness into broad daylight, albeit may be only momentarily. The *Bālā* dyad describes states which are ‘foolish’ (愚) because they are the acts, words and thoughts of imprudence, unconscientiousness and folly. Conversely, states which are ‘wise and discreet’ (賢) are owing to having attributes of wisdom and the person being scrupulous about such implication as to conduct and behaviour, impact and aftermath.

In the *Kaṇhā-Sukkā* (黑白) dyad, states which are ‘dark’ indicate an absence of the mental brilliancy, lack of the qualities of talent, cleverness, righteousness, conscientiousness, and other ethical values. Generally, all bad dhammas are considered as ‘dark’. States are termed as ‘white’ because they are the properties and palpable signs of the brightness of one’s mind, and generally all good dhammas are regarded as ‘white’. States of *Kaṇhā-Sukkā* is used strictly in the context of ethical significance. The *Tapanīyā* (苦行) dyad refers to states which are self-mortifying and conducive to remorse. The *Adhivacanā* (命名) dyad refers to states which are the nomenclatures, which essentially refer to the process of enumerating, interpreting, expressing, denoting, or the connotation of things or states, by designating them the specific names, special terms, or differentiable marks of exposition. It is not uncommon that certain words, inherent in a particular culture, religion or group would carry very different connotations for another. The *Nirutti* (詞法) dyad describes the

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1 The 8 kinds of *vijja* (wisdom), namely: knowledge born of insight (*vipassanā ñāṇa*), power (*iddhi ñāṇa*) of the mind-body, and the six forms of supernormal knowledge (*abhiññā*) – consist of the five mundane powers through the utmost perfection in mental concentration (*samādhi*), and one supermundane power attainable through penetrating insight (*vipassanā*). Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* (London: PTS, 1976) p.68, 23.

‘interpretative’ states. In the Pāli dictionary by PTS, *Nirutti* carries the meanings as ‘explanation of words’, ‘etymological interpretation’, ‘grammatical analysis’, or ‘way of expressing’. The states of *Niruttipatha* (詞道) denotes the bases or meanings of the word derivation. In the *Paññatti* (施設) dyad, *Paññatti* derived from *pañña* (wisdom), literally means ‘making known, manifestation, description, designation, name, idea, notion, or concept’, It describes states which are the customary or conventional designations, in which case it is common to having one word or the same idea to be enunciated in a variety of different ways. For example, the expression of *takka* (think), *vitakka* (initial application of mind), *saṅkappa* (intent), all are derived from the same base but are designated to express different meanings.

In the *Nāma-Rūpa* dyad, *Nāma* (名) means states which are ‘names or terms’, are referring to our ‘mind’ . *Rūpa* or ‘matter’ (色), are referring to ‘appearances, the visibles’, being the objects of sight and their subsequent changes in form and conditions on which our varying perceptions are based. In the *Avijjā-Bhavata* dyad, states are termed as ‘ignorance’ (無明) because the people are nescient of the ultimate facts of life, uninformed of the noble path leading to deliverance free from all miseries, but only befooled by their own self-conceived intellects. Following that, states are termed as ‘craving for existences’ (渴愛) because they belong to the intense appetites for renewed desires and enjoyments - an insatiable thirst for their regenerated existences.

The *Bhavadiṭṭhi* dyad introduces the ‘theories of becoming-of’, or of existence (有見) which signifies the belief of the continuance of existence, or soul (*jīva*), as in the case of the views of the dissident schools. The opposite is the ‘disbelief in continuance’ (無見). The *Sassatadiṭṭhi* dyad refers to the notion of ‘eternalism’ (常見), that this soul, this world, is eternal and imperishable. But, as we all know, that this earth and even the entire universe, will one day in the coming times approaching to an end and a whole new cycle begins thenceforth. The opposite, extremism, is the ‘theories of annihilation’ (斷見), believing that life as well as other existing phenomena will one day cease, becoming extinct and be dissolved altogether. This supposition had dismissed the theory of birth and kamma, dhamma of the ‘Dependent Origination’<sup>1</sup>, and ruled out the

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1 SN 12. *Nidāna Saṃyutta*, the text described the *Paṭiccasamuppāda* as having 12 components (commonly called the Twelve Nidānas; the Law of Dependent Origination; Dependent Co-Arising; Theory of the Causal Genesis: or Theory of the Cause and Effect), namely: (1) ignorance (*avijjā*; ‘無明’); (2) volitive formation

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perpetual harmonised interdependency of all things. In *Antavādiṭṭhi* dyad, those states about the beliefs that the power of God is limitless, that the universe is endless, that this soul is ceaseless, are some of the examples of the ‘Infinite theory’ (無邊見). The opposite is the ‘Finite theory’ (邊見) that all states contain their own limits and ultimate ends. In the *Pubbantānudiṭṭhi* dyad, it mentions the ‘theories of origins’ (前際見) and the ‘theories of hereafter’ (後際見), which are states of what are known out of the past occurring and states of what are presupposed and speculated of the future.

The *Hirī-Ottappa* dyad describes *hirī* (慚) as states which are ‘shame’, and describes *ottappa* (愧) as states which are ‘conscience or dreadful of moral remorse’. *Ahirika* refers to states which are unashamed of doing the disgraceful things, and are not in the least wary of being blamed, is termed as ‘unshameful’ (無慚). *Anottappa* refers to states whereby a person who do not carry out deeds conscientiously as what one ought to do, and feeling no sense of guilt, or do not carry through with the anticipated carefulness and responsibility, is termed as ‘unconscientious’ (無愧). In the *Dovacassatā* dyad, it mentions states which are the ‘gratification of contumacy’ (頑抗; 難教誨), characteristic of an ill-natured person who shows disposition of obstinate disobedience and who favours surly speeches and conducts. *Pāpamittatā* refers to the ‘wicked companionship’ (惡友) such as instances of friends who frequently introduced or influenced the person with those immoral or inappropriate ideas and things, and those friends who are the unbelievers of the Buddha and his teachings. In *Sovacassatā* dyad, *Sovacassatā* (溫文雅) means states of ‘obedience’, or the qualities which include such gracious acts of mannerism, gentleness, elegant appearance and speech; including being acquiescent to admonitions and rightful reprimands. *Kalyāṇamittatā* (善友) refers to ‘good companionship’, being a group of good-minded people with whom this person chooses to always associate with, including such people who are the believers and earnest practitioners of the Buddha’s teachings; those who are unswerving

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(*saṅkhārā*, ‘行’); (3) consciousness (*viññāṇa*, ‘識’); (4) names and forms, which is, the Mind and Body (*nāma-rūpa*, ‘名色’); (5) the six sense-organs (*salāyatana*, ‘六處’); (6) contact (*phassa*, ‘觸’); (7) feeling (*vedanā*, ‘受’); (8) craving (*taṇhā*, ‘愛’); (9) grasping or clinging (*upādāna*, ‘取’); (10) becoming of existence (*bhava*, ‘有’); (11) rebirth (*jāti*, ‘生’); (12) aging and death (*jarāmaraṇa*, ‘老死’) signifying impermanence. In this sequence of order, the preceding situation becomes the condition (緣) for the arising and extinction of the subsequent situation. The cycle of rebirth and death in this way continues endlessly.

believers of the *kamma* of their own consequences of deeds and thoughts; those who maintain a constant level of consciousness through insight and critical discernment of their every moves and thoughts; those who demonstrate in themselves a strong sense of virtues, ethics and morality; and those who renunciate all temporal temptations and never for once cease to accumulate the inner wisdom and spiritual accomplishment. The *Āpattikusalatā* (入罪善巧) dyad describes states relating to the proficiency in dealing with the monastic members who are contravening the disciplinary rules according to *Vinaya*. The *Āpattivuṭṭhānakusalatā* (出罪善巧) dyad refers to the proficient skills regarding the conditions and the re-qualification procedures of restoring the monastic *saṅghā* members from breach of the rules that they had committed. The *Samāpattikusalatā* (入定善巧) dyad refers to states corresponding to the proficiency in sustaining concentration and inner states of absorption called *jhāna*. There are five *jhāna* factors which are to be inhibited one at a time from the 1st to the 5th absorption. The *Samāpattivuṭṭhānakusalatā* (出定善巧) dyad refers to states of adeptness and easefulness of the person in recovering or emerging from those kinds of sustained mental absorption.

The next three groups of (i) *Dhātukusalata* dyad, (ii) *Āyatanakusalata* dyad, and (iii) *Ṭhānakusalata* dyad, deal with the 18 Elements and the 12 sensual spheres. Respectively, the three describe: (i) states which are the ‘proficiency in the knowledge of the eighteen elements’ (界善巧), and states which are the ‘proficiency as to the contemplation and skilful application of the eighteen elements’ (作意善巧); (ii) states which are the ‘proficiency in the field of the 12 sensual spheres’ (處善巧), and states which are the ‘proficiency in the twelve-fold causal genesis’ (緣起善巧); (iii) states which are the ‘proficiency in affirming the causes of events or occasions’ in a given conjuncture (導因善巧); states which are ‘proficiency in discerning the non-causes of events or occasions’ in a given conjuncture, (非導因善巧). These three pairs will be dealt with in greater detail in Chapter 5 as they involve the constellations of the 89 *cittas*, 52 *cetasikas*, corporeality, and the unconditioned element (*Nibbāna*) which will be covered in the next three Chapters.

In *Ajjava* dyad, *ajjava* (質直) refers to states termed as ‘uprightness’, which denotes the person’s personality as one without deflexion, deceitfulness, depravity, and all the attributes of corruptness, or rather such characters that are honest, ethical, moral, conscientious and responsible. *Maddavo* (柔和) refers to states which are ‘meekness’, the

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qualities appertaining to gentleness, mildness, but whom are tolerant and submissive in nature. In *Khanti dyad*, *khanti* (堪忍) refers to states which are ‘forbearance’, which means one is having the qualities of constantly exerting self-restraint and patience, and also having the ability to endure sufferings. *Soracca* (可樂), derived from *sorata* (*su* + *rata*), literally means ‘gentle, kind, humble, self-restrained’ according to PTS. Its meaning is also close to ‘well-loving, delightful, mild, moderate, pleasing, that which gladdens’ in the virtuous context. It refers to states which are ‘delightfulness’. In *Sākhalya dyad*, *sākhalya* (和順) refers to states which are the ‘amiability’, is referring to the speech and conduct that are not impolite, abusive, disrespectful, disagreeably harsh, irritating, grating, but which are urbane, gladden and pleasant. *Paṭisanthā* (承迎) describes states termed as ‘courtesy’ which also exhibit such well-liked qualities of hospitality, considerateness, friendliness, kindness, generousness. *Indriyesu Aguttadvāra* (不護根門) dyad literally means states termed as ‘unguarded as to the doors of sense-faculties’, which essentially means a person not exercising restraint from pleasurable desires over the six sense organs. To illustrate an example here, when one becoming increasingly covetous of an object, feeling dejected or overwhelmed at hearing bad news, relishing perfume fragrance, feast on the palatable tastes, wallow in tactile tangibles, one is thereby so enchanted without complete control over his sense-faculties, is what is termed as ‘doors of faculties unguarded or untended’. *Bhojane Amattaññutā* (食不知量) refers to states which are the ‘immoderation in one’s diet’, one who does not exercise the measure of accepting or the partaking of food, is also called ‘intemperance as to food’.

In the *Sati-Sampajañña dyad*, *sati* (正念) means states which are ‘full mindfulness’, which essentially, according to the Four Foundations of Mindfulness<sup>1</sup> in the suttas, can be explained as keeping the constant awareness, a clear and complete understanding of impermanence as to: the body that is only the mortal flesh and impure; the sensation and feeling that are invariably accompanied by disappointment and suffering in the end; the mind that is forever capricious and freely subject to the whimsicality of thoughts; the dhamma which is only a function of the changing conditions and causes for which it thus do not exist definitely and absolutely. Hence, through the diligent and consistent cultivation of

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1 Cf. DN 22: *Mahasatipaṭṭhāna Sutta*; MN 10: *Satipaṭṭhāna Sutta*; SN 47.35 *Satipaṭṭhāna Saṃyutta: Sata Sutta* (short verses). *Satipaṭṭhāna Sutta* interprets them slightly different from those of the *Mahasatipaṭṭhāna Sutta*.

these four applications of mindfulness, the person will eventually eradicate all greed that are the wrong views, craving and clinging; remove hatred and aversion; remove all doubt and restlessness—which are purely subjects of the mind and corporeality. *Sampajañña* (正知) means states which are the ‘clear comprehension and full awareness through wisdom’. It must be made clear that the word *paññā* (wisdom) has no best-fit equivalent of the European lexicon, for the word *paññā* throughout the many scriptures had been said by the Buddha in different places and times, to best correspond with the varying circumstances and needs of the audience, but nevertheless, with a common aim of delivering comprehension, relief and deliverance. In general, Wisdom or *paññā*, is an intellectual process of accumulated knowledge, erudition, and the ability to apply such knowledge and experience with an unmistakable insight and easefulness. *Sampajañña*, in connection with having the ‘full mindfulness’, can be explained as: the person’s constant full awareness, clear and thorough understanding of the meaning of impermanence, through his every single motions and reactions, in all the daily activities, whether be it bodily actions, spoken words, or thoughts, that are made in response to every sense-objects that are impinging on the six sense-bases, consistently observing from moment to moment, that how each feeling arises, wandering, passes away or re-arises, and thus comprehend them fully, scrutinizing with reference to a set of principle dhamma of realities and truths, so that nothing is left unascertained and unknown. Another condensed yet rather concise definition of *sampajañña* in the *Dhammasaṅgaṇī* commentary is: one who understands impermanence in a right way (including all sufferings and egolessness), has wisdom <sup>1</sup> (*sampajano* is the adjective of *sampajañña*). Further explanation of the *sati-sampajañña* pair can be referred to in Chapter 5. The opposite of the two states are ‘unmindfulness’ (失念) and ‘non-comprehension that is devoid of wisdom’ (非正知).

The *Paṭisaṅkhānabala* (思擇力) dyad refer to states which are the ‘power of reflection’, which mean the ability with the sustained contemplation in the thought process. *Bhāvanābala* (修習力) refers to states which are the ‘power of mental cultivation’, which means the pursuing and further development, proliferation of the good states, and attainment of the higher intellect. In the *Samatha-Vipassanā* dyad,

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1 Cf. DhsA 16, *Kamavacarakusala-bhajamiyaṃ: Samma pakarehi aniccadāni janatī ti sampajaññaṃ.*

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*samatha* (止; 寧靜) refer to states which are the ‘tranquility or serenity’, which carries such meanings as solid calmness; unwavering concentration of mind with the right focus; unperturbed mental procedure; or the power of composedness of the sense-bases. *Vipassanā* (觀) at this outset can be briefly explained as states which are the intuitive insights involving a clear awareness and comprehensive understanding of all the bodily and mental phenomena as well as all that is the material phenomena, in regard to the three characteristics of existence (無常, 苦空, 無我), namely, impermanence (*anicca*), suffering (*dukkha*) and non-substantiality or ‘no-self’ (*anatta*). *Samatha-Vipassanā* will be elaborated more in Chapter Five. *Samathanimitta* (止相) refers to states which are termed ‘the sign of tranquility’, indicating as the overall mark of composedness and calmness of the body and mind. *Paggāhanimitta* (策勵) refers to states which are termed ‘the sign of exertion’, indicating as the mark of energy, endeavour, or effort. *Avikkhepa* (不散亂) refers to states which are unperturbed, not being distracted, are composed, and balanced.

Here I will explain on the *Sīla* and the *Diṭṭhi Visuddhi* dyads. *Sīlavipatti* (缺戒) refers to states which are termed ‘morals depravity’ indicate a non-restraint or failure in the practice of the moral values, and failure to perform the *vinaya* precepts in the case of monastics members, which in either circumstances, leads to vitiating personality and disgrace. *Diṭṭhivipatti* (缺見) refers to states which are termed ‘depravity in views’, which means views of speculation that are unsubstantiated, erroneous, and theories of fallacy which are not in conformance with the orthodoxy of Buddhist canonical texts. *Sīlasampadā* (具戒) refers to states which are associated with the ‘perfection of morality’ because of the high standard of the person who performs good deeds, and perfect morality and virtues. *Diṭṭhisampadā* (具見) or states termed ‘perfection of views’ because of the accumulated knowledge, learned experiences and erudition, of what is called wisdom which gives the wise visions. *Sīlavisuddhi* (淨戒) or states termed ‘purity of morals’ because the practice of the morality and virtues have now come to an extraordinary stage of purity. *Diṭṭhivisuddhi* (淨見) or states termed ‘purity of views’ because of the right visions and clearer insights which have allowed the person to attain a higher levels of purity leading to blissful deliverance.

In the *Samvego* dyad, states termed as ‘agitation’ because of the existing anxiety over such causes for worry (於煩厭處厭). State which, in this connection, is termed as the ‘endeavour appropriate to that



agitation’ relates to making the appropriate attempts and efforts in response to the anxiety that arose out of those genuine causes for the worry (煩厭者之如理勤勵). In *Asantuṭṭhitā* dyad, states are termed as ‘insatiability over cultivation of good states’ (於善法不喜足) because of the insatiable appetite for the good or wholesome dhamma. States are termed as ‘relentless in effort’ (於勤勵不被遮止) on account of the person’s unflagging effort and persevere in the path of attaining enlightenment. The *Vijjā-Vimutti* dyads describe states of ‘knowledge’ (*Vijjā*; ‘明智’) which herein refer to the ‘higher knowledge’ or the ultimate wisdom which are of three types<sup>1</sup>; and states which are ‘liberation’ (*Vimutti*; ‘解脫’) which mean being destitute of all attachments and mental defilements, and thus it is ‘emancipated’ and achieve deliverance. In the dyad of *Khayeñāṇa* and *Anuppādeñāṇa*, *Khayeñāṇa* describes states which are the knowledge of the noble path which makes the ‘cessation’ of all defilements (*Khayeñāṇa*; ‘盡智’); and *Anuppādeñāṇa* describes states which are the ultimate knowledge which can cause the ‘entire extermination’ of all defilements (*Anuppādeñāṇa*; ‘無生智’) by virtue of wisdom of the fruition path of the Arahatsip. Here ends the brief explanation of all the triads and dyads of the *Mātikā*.

## CHAPTER 2. Genesis of Minds (*CITTUPPĀDA*)

### THE RISING OF STATES OF CONSCIOUSNESS

#### 89 Cittas At a Glance

Base on the categories of the triad and dyad in the Abhidhamma *Mātikā* by way of the three ethical methods (wholesome, unwholesome, and indeterminate), the Dhammasaṅgaṇi organises the classification of cittas by sub-dividing into the four spheres of existence. In the analysis by type, the constituents of cittas are made up of 21 wholesome states, 12 unwholesome states, 36 indeterminate resultants, and 20 indeterminate functionals thereof, altogether constitute the 89 classes cittas or minds. For simplification, Table 2.1 below numerically summarises these 89 classes of cittas<sup>1</sup>. To facilitate easier reference, I further summarised them by type into Table 2.2 further below. The detailed constituents of all the 89 classes can be referred to the table in Appendix II.

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<sup>1</sup> Table 2.1, 2.2, are the condensed outlines modified from the table in Nandamālābhivamsa's '*Fundamental Abhidhamma*' (Myanmar: Sagaing Hills, 1997) p.23.

Table 2.1: Summary of the 89 States of Consciousness

|  |  |  | Indeterminate States<br>( <i>abyākata</i> )<br>(無記心)    |   |           |
|--|--|--|---|---|-----------|
| Types<br>Sphere  | Wholesome States<br>( <i>kusalacittāni</i> )<br>(善心) | Unwholesome States<br>( <i>akusalacittāni</i> )<br>(不善心) | Resultant States<br>( <i>vipākacittāni</i> )<br>(異熟無記心) | Functional States<br>( <i>kiriya-cittāni</i> )<br>(唯作無記心) |           |
| Sensuous Sphere<br>( <i>Kāmāvacara</i> )<br>(欲界)       | 8  | 12   | 23  | 11  | 54        |
| Fine-Material Sphere<br>( <i>Rūpāvacara</i> )<br>(色界)  | 5  |  | 5   | 5   | 15        |
| Immaterial Sphere<br>( <i>Arūpāvacara</i> )<br>(無色界)   | 4  |  | 4   | 4   | 12        |
|  | <b>17</b>  | <b>12</b>  | <b>32</b>   | <b>20</b>   | <b>81</b> |
| Transcendental Sphere<br>( <i>Lokuttara</i> )<br>(出世間) | 4  |  | 4   |   | 8         |
| <b>Total:</b>  | <b>21</b>  | <b>12</b>  | <b>36</b>   | <b>20</b>   | <b>89</b> |

Table 2.2: The 89 states of consciousness summarised by planes and types.

|                                    |  |  |   |
|------------------------------------|--|--|---|
| Sensual-Sphere<br>(total 54)       | 12 unwholesome cittas ( <i>akusala-asobhaṇa</i> ):   | 24 beautiful cittas, with cause ( <i>sahetuka-sobhaṇa</i> ) <sup>1</sup> : | 18 cittas without cause ( <i>ahetuka-asobhaṇa</i> ):                      |
|                                    | Greed-rooted (8)<br>Hatred-rooted (2)<br>Delusion-rooted (2)   | Wholesomes (8)<br>Resultants (8)<br>Functionals (8)                        | Wholesome resultants (8)<br>Unwholesome resultants (7)<br>Functionals (3) |
| Fine-Material-Sphere<br>(total 15) | <i>(sobhaṇa jhānacittāni)</i><br>Wholesomes (5)<br>Resultants (5)<br>Functionals (5)   |  |   |
| Immaterial-Sphere<br>(total 12)    | <i>(sobhaṇa jhānacittāni)</i><br>Wholesomes (4)<br>Resultants (4)<br>Functionals (4)   |  |   |
| Supramundane-Sphere<br>(total 8)   | <i>(sobhaṇa jhānacittāni)</i><br>Transcendental development paths (4)<br><i>(sobhaṇa phalacittāni)</i><br>Transcendental fruitions (4) |  |   |

An important fundamental of citta as we shall explore in this subject content is that, citta cannot arise by itself alone, but is accompanied together by the different mental factors, as well as by material phenomena through the cognition of objects. In other words, the dynamic nature of citta is really a series of momentary mental acts of very short-lived consciousness, rapidly and constantly changing, are collaboratively the interconnected acts of cognizance. Because the discrete mental occurrences of the varied types are happening in such a rapid succession, ordinary people simply will not be able to understand such subtlety of mind without having some knowledge of the

1 Excluding those cittas which are unwholesome and without *Hetu* (causeless), the rest are called ‘beautiful’, including certainly the 15 cittas of the *rūpāvacara*, 12 of the *arūpāvacara*, and 8 of the *lokuttara*. Thus, the ‘beautiful’ cittas are 59 in all (or 91 in broad total, i.e. 121 – 12 – 18 = 91). Cf. Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: BMS, 1979) p.37.

Abhidhamma analysis of states of consciousness and mental factors.

As delineated in Table 2.1, citta occurrences are classified into four planes—the sense-sphere, the fine-material sphere, the immaterial sphere, and the supramundane sphere. The first three are mundane. The fourth plane is marked by supramundane cittas ascribed to its unconditioned element, *Nibbāna*. The four planes of existence are realms or worlds where all beings are reborn into. Citta of a particular sphere is not confined exclusively to that particular plane, but they may also arise in other planes of existence. However, in the case of kammically-active unwholesome cittas which accumulates *kamma*, and also whenever a rebirth opportunity is possible, the being will tend to gain a new life in the same plane of existence. What this tells us is that the consciousness of an ordinary people of a particular sphere, ‘frequent’ or tend to move about in their corresponding planes of existence rather than in other planes. The 25 types of the wholesome and unwholesome cittas (*kāmāvacara* 12 unwholesomes, *kāmāvacara* 8 wholesomes, and *rūpāvacara* 5 wholesomes) are *kamma*-bound at every moment in one’s lifetime.

In the sense-sphere states of consciousness (*kāmāvacaracitta*), it carries the characteristics of craving for sensual pleasures (known as the subjective sensuality), and the five external sensuous objects, namely sights, sounds, odours, tastes, and tangibles (known as the objective sensuousness)<sup>1</sup>. All beings, spirits, and six sensuous heavens, exist in this sphere. The states of consciousness of the fine-material nature (*rūpāvacaracittāni*) relate to the fine-material plane of existence with regard to the composed states of meditative tranquility called the *rūpajjhānas*, which essentially is an attainment in meditative practice (by concentrating initially on a form object (*rūpa*) as the meditation developed). Hence the word *rūpajjhāna* is derived. The immaterial sphere states of consciousness (*arūpāvacaracittāni*) refer to the meditative states in which one has dispensed with focusing concentration on material form but instead one adopts the incorporeal states as the meditative focus. Hence it derived the word, *arūpajjhānas*—immaterial absorptions. The supramundane sphere states of consciousness (*lokuttaracitta*) transcends the three mundane spheres

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1 By ‘*kāma*’ (sensuality), it also refers to the four states of misery (*Apāya*) as the worlds of animals, ghosts, demons, and hell; human abode (*Manussaloka*); the six celestial realms (*Devaloka*) – the eleven kinds of sentient existence. Cf. Narada Maha Thera, *A Manual of Abhidhamma: Being Abhidhammattha-Saṅgaha of Bhadanta Anuruddhācariy* (Malaysia: Buddhist Missionary Society, 1979) p.10.

## CHAPTER 2 (CITTUPPĀDA)

(which contain all the conditioned physical and mental phenomena) by virtue of its unconditioned and ultimate element, *nibbāna*.

The 15 *rūpāvacara* cittas and the 12 *arūpāvacara* cittas are sometimes collectively known as the 27 *mahaggata* cittas <sup>1</sup>. The 54 *kāmāvacara* cittas and the 27 *mahaggata* cittas are also collectively known as 81 *lokiya* cittas <sup>2</sup>. *Lokiya* means mundane, relating to cittas which are associated with the three mundane spheres. These 81 *lokiya* cittas together with the 8 *lokuttara* cittas make up the 89 cittas.

With respect to its nature (*jāti*), citta is classified into four kinds—good (wholesome), bad (unwholesome), resultant, and functional. Let's understand the relationship between them. Good states of consciousness (*kusalacittāni*) are cittas which are accompanied by the wholesome passions – that forsakes three roots source of all wickedness (greed, hatred, and delusion) but embracing generosity, compassion, loving-kindness, and wisdom. Herein the word *Kusala* means ‘of good health’ (*ārogya*), ‘faultless’ (*anavajja*), ‘productive of happy results’ (*sukha vipāka*). Bad states of consciousness (*akusalacittāni*) are cittas attribute to one or another of the three unwholesome roots which are greed, hatred, and delusion. The third category of cittas is regarded as ‘indeterminate’ (*abyākata*; ‘無記’) because it is neither wholesome nor unwholesome dhamma but comprises the matured results or *kamma* of the wholesome and unwholesome dhamma from the four spheres of existence, and which essentially are the aggregates of feeling, perception, volitive activities, and consciousness <sup>3</sup>. Hence it derived its name as ‘resultants’ (*vipāka*; ‘異熟’). *Kamma*, herein being purely a volitive activity, transformed into the varied consciousness which are specific to this category, or, essentially are consciousness experiencing the ripening of *kamma*. The fourth category of cittas is also termed ‘indeterminate’ or *abyākata*, because it comprises states of consciousness that is neither *kamma* itself nor is a *kamma*-resultant, neither it is wholesome nor

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- 1 ‘*Mahaggata*’, literally means ‘grown great’, or is interpreted as ‘developed and noble’. Therefore, *Mahaggatacitta* means the state of developed consciousness attained in the fine-material and the immaterial absorptions. Cf. Nyanaponika Thera. *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (Kandy: BPS, 1980) p.179.
  - 2 The 81 *Lokiya Cittas*: the overall cittas of the 3 mundane spheres which are the 54 cittas of the sensuous sphere, and the 27 *mahaggata* cittas (composed of the 15 fine-material-sphere cittas and the 12 immaterial-sphere cittas). Refer to Table 2.1.
  - 3 Dhs [991]: *Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā, rūpāvacarā, arūpāvacarā, apariyāpannā; vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho...*

unwholesome—thus is a non-causative action-thought. The mental activity here is karmically indeterminate because the action-thought is casually ineffective of *kamma*, and is being called ‘functional’ (*kiriya*; ‘唯作’) <sup>1</sup>. Literally, *kiriya* means action. All corporeality are all indeterminate states, as well as *Nibbāna* but in the unconditioned sense.

Looking by way of the planes of existence from Table 2.1, firstly in the sensuous sphere of individuals, there are 8 classes of good state, 12 classes of bad or unwholesome state, 23 indeterminate states on the resultants, and 11 indeterminably inoperative states on the functionals. Next, in the fine-material sphere, there are 5 good states, 5 indeterminate resultants thereof, and 5 corresponding functionals. Next follows by the immaterial sphere, in which there are 4 good states, 4 indeterminate resultants thereof, and 4 corresponding functionals. These three spheres are being categorised as mundane in which the rebirth of all beings occurred as a consequence of their own kammic results. Lastly in the transcendental or supramundane sphere, there are 4 good states, and 4 indeterminate resultants thereof. Altogether, they make up the typical 89 classes of our mind.

Looking vertically from Table 2.1 (i.e. by type), spanning the four spheres, there are altogether 21 wholesome states, 12 unwholesome states, 36 indeterminate resultant states, and 20 indeterminate functional states. Altogether they make up the 89 classes of cittas. I shall explain each of the four planes of existence in the following sections.

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1 Dhs [583]. The text gives a thorough definition of the *abyākata dhamma* as: ... states which are neither wholesome nor unwholesome nor resultants but are the non-causative actions; all that is corporeality; the unconditioned element (*Nibbāna*).

## Cittas of the Sense-Sphere (*Kāmāvacaracittāni*)

In the sensuous planes of existence, there are twelve unwholesome cittas, twelve active wholesome cittas, twenty-three resultant cittas, and eleven functional cittas—in total 54 cittas that make their presence.

### The Eight Active Wholesome States (*sahetuka-sobhaṇa*)

Table 2.3.1: The sense-sphere eight wholesome cittas

| 8 sense-sphere wholesome, beautiful cittas with causes<br>( <i>mahākusala sobhaṇa-sahetukacittāni</i> )<br>(欲界有因善心) |   |  |
|---|---|--|
| S<br>E<br>N<br>S<br>E<br>S<br>P<br>H<br>E<br>R<br>E   | (1) Accompanied by joy, associated with knowledge, unprompted.  | (5) Accompanied by equanimity, associated with knowledge, unprompted.  |
|   | (2) Accompanied by joy, associated with knowledge, prompted.    | (6) Accompanied by equanimity, associated with knowledge, prompted.    |
|   | (3) Accompanied by joy, dissociated from knowledge, unprompted. | (7) Accompanied by equanimity, dissociated from knowledge, unprompted. |
|   | (4) Accompanied by joy, dissociated from knowledge, prompted.   | (8) Accompanied by equanimity, dissociated from knowledge, prompted.   |

Table 2.3.1 shows the eight classes of wholesome cittas as ‘beautiful’, with causes. The eight classes are dichotomised on basis of three principles. The first is the concomitant feeling in the four cases of joyful feeling (*somanassa*), and the four cases of equanimous feeling (*upekkhā*), often accompanied by disinterestedness, or state of neutrality in the sense of impartiality and not taking preference. The second principle is based on the presence or absence of knowledge; the third is whether the citta is unprompted or prompted. By ‘associated with knowledge’ (*ñānasampayutta*), it means to comprehend things as they are in a non-delusive manner as one who is acquainted with the beautiful mental factors of wisdom. Herein, *ñāna* is synonymous with wisdom, or the knowledge about all the right and wrong causes, implications, and



conclusions. By ‘dissociated from knowledge’ (*ñāṇavippayutta*), it means having state of consciousness destitute of such comprehension of the wisdom, but it does not necessarily means also having ignorance (*avijjā*) or delusion (*moha*). ‘Unprompted’ refers to acts of consciousness, arising not because one has performed such deed in the past or for whatsoever reasons, but rather because one acts out of the spur of the moment without any enticing factors. ‘Prompted’ refers to acts of consciousness which is not performed out of spontaneity but rather is acting under the influence of inducement either from within or externally. When a wholesome citta arises in a person without being prompted, the merit is kammically stronger than when it is prompted. Similarly in the case of unprompted arising of an unwholesome citta, the demerit is kammically more potent than when it is arisen on premeditated basis.

The eight types of wholesome cittas are ‘with-cause’ (有因) or *sahetuka* (*hetu* q.v.) because they have the root-conditioned concomitants<sup>1</sup>. Cause/Root-cause or *Hetu* (因) can be explained as a ‘stabilising factor’ in particular states of consciousness. Cittas which have causes are comparatively stronger than those without. When a citta is termed as *ahetuka* (without cause), it means the state of consciousness is devoid of the concomitant causal conditions. In other words, those causeless states of consciousness (無因) do not contain the three unwholesome roots nor do they contain the concomitant good roots (absence of greed, absence of hatred, absence of delusion) and they are also non-beautiful (*asobhana*), but they can be either wholesome or indeterminate. (see Table 2.2). Cittas which are without cause are unstable, weak and passive. These eight classes of cittas are also termed as beautiful (*sobhana*) because they are connected with the wholesome roots and yield acts of good and right qualities. Beautiful cittas exclude the twelve classes of unwholesome cittas, as well as those eighteen classes without cause (see Table 2.2 and Appendix II). The degree of kammical potency of these eight wholesome cittas follows in their numerical order ranked from (1) to (8). With the above explanations, the eight classes of cittas thus can be comprehended easily.

Below are examples of the eight sense-sphere wholesome cittas.

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1 *Hetu* (因) means ‘cause’, ‘root-cause’, or ‘causal condition’. A frequently used phrase in suttas – ‘*ko hetu ko paccayo*’ – means ‘what cause, what reason’, Abhidhamma differentiated between the two specifically. *Paccaya* is an aiding condition (缘) like sunlight, water, etc. to the root of a tree (*hetu*). It should not be confused with another term called ‘*mūla*’ (root) (根).

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### Examples of giving up your seat.

1. Accompanied by joy, associated with knowledge, unprompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you spontaneously with your knowledge of its merit, and in you joy is felt.
2. Accompanied by joy, associated with knowledge, prompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you with your knowledge of its merit, but it was on that occasion someone advised you of it, and in you joy is felt.
3. Accompanied by joy, dissociated from knowledge, unprompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you spontaneously in spite of not knowing it as otherwise a meritorious act, and in you joy is felt.
4. Accompanied by joy, dissociated from knowledge, prompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you because someone advised you of it as meritorious in spite of your unawareness regarding it, and in you joy is felt.
5. Accompanied by equanimity, associated with knowledge, unprompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you spontaneously with your knowledge of its merit, but in you is felt as neither deservingly pleasant, nor unpleasant thinking about having yourself to endure standing through the journey.
6. Accompanied by equanimity, associated with knowledge, prompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you with your knowledge of its merit, except that it was prompted by someone who advised you of it, and in you is felt as neither deservingly pleasant, nor unpleasant thinking about having yourself to endure standing through the journey.
7. Accompanied by equanimity, dissociated from knowledge, unprompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you spontaneously despite being unaware of it as otherwise a meritorious act, and in you feeling arises as neither praiseworthy pleasant, nor unpleasant thinking about having yourself to endure standing through the journey.
8. Accompanied by equanimity, dissociated from knowledge, prompted. An initial thought of giving your bus seat up for an elderly standing in front, arises in you because someone advised you of the act as meritorious in spite of your unawareness regarding it, and then in you is felt as neither praiseworthy pleasant, nor unpleasant thinking about having yourself to stand through the journey.

When the first of these eight classes of wholesome states is arisen, accompanied by joy, associated with knowledge, is unprompted—it is the most kammically meritorious citta among the eight—according to the *Dhammasaṅgaṇi*, thereupon having in contact with either of the six sense-objects, there arise a series of states, which are all wholesome, which come with the first of these eight cittas. Or when on that occasion there are whatsoever other non-material states which are causally arisen all together with these states, they are all wholesome by that measure <sup>1</sup>. These series of states fall summarily under the groupings listed as shown below. The three “nutrients” are referred to as sense-contact, mental intention, and consciousness—the three things that necessarily come together to form a mental act, either wholesome or unwholesome, and it is kammically effective.

- [1] four aggregates (*cattāro khandhā*)
- [2] two bases (*dvāyatanāni*)
- [3] two elements (*dve dhātuyo*)
- [4] three nutritive origins (*tayo āhārā*)
- [5] eight faculties (*aṭṭhindriyāni*)
- [6] fivefold jhānas (*pañcaṅgikaṃ jhānaṃ*)
- [7] fivefold path-factors (*pañcaṅgiko maggo*)
- [8] seven powers (*satta balāni*)
- [9] three causes (*tayo hetū*)
- [10] contact (*eko phasso*)
- [11] feeling (*ekā vedanā*)
- [12] perception (*ekā saññā*)
- [13] intention (*ekā cetanā*)
- [14] state of consciousness (*ekaṃ cittaṃ*)
- [15] feeling aggregate (*vedanākkhandho*)
- [16] perception aggregate (*saññākkhandho*)
- [17] formation aggregate (*saṅkhārakkhandho*)
- [18] consciousness aggregate (*viññāṇakkhandho*)
- [19] mind-base (*manāyatana*)
- [20] mind-faculty or the faculty of ideation (*manindriya*)
- [21] mind-consciousness element (*manoviññāṇadhātu*)
- [22] mind-object base or ideation-base (*dhammāyatana*)
- [23] mind-object element or ideation-element (*dhammadhātu*)

Constituents of above groupings are enumerated in the table below.

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1 Cf. Dhs, Cittuppādakaṇḍaṃ [1] to [145].

**Table 2.3.2: Arisen states with the first and second of the eight kusalacittāni, accompanied by joy, associated with knowledge**

Class:

|    |                 |   |   |
|----|-----------------|---|---|
| 1  | phasso          | contact (觸)   | sense-cognition                                 |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object<br>base and mind-<br>object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |   |
| 4  | cetanā          | intention (行/思)   |   |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) |   |
| 6  | vitakko         | initial application (尋)   | the five<br>jhāna factors                       |
| 7  | vicāro          | sustained thought (伺)   |   |
| 8  | pīti            | zest or rapture (喜)   |   |
| 9  | sukha           | happiness or bliss (樂)  |   |
| 10 | cittassekaggatā | one-pointedness of mind (心一境性)  |   |
| 11 | saddhindriya    | the faculty of faith (信根)   | the eight<br>faculties                          |
| 12 | vīriyindriya    | the faculty of energy (進根)  |   |
| 13 | satindriya      | the faculty of mindfulness (念根)   |   |
| 14 | samādhindriya   | the faculty of concentration (定根)   |   |
| 15 | paññindriya     | the faculty of wisdom (慧根)  |   |
| 16 | manindriya      | the faculty of mind or of ideation (意根)                                   |   |
| 17 | somanassindriya | the faculty of joy (悅根)   |   |
| 18 | jīvitindriya    | the faculty of vitality (命根)  |   |
| 19 | sammādiṭṭhi     | right views (正見)  | the five<br>path-factors                        |
| 20 | sammāsankappo   | right thought or intention (正思維)  |   |
| 21 | sammāvāyāmo     | right effort (正勤)   |   |
| 22 | sammāsati       | right mindfulness (正念)  |   |
| 23 | sammāsamādhi    | right concentration (正定)  |   |
| 24 | saddhābala      | the power of faith (信力)   | the seven<br>spiritual powers                   |
| 25 | vīriyabala      | the power of energy (進力)  |   |
| 26 | satibala        | the power of mindfulness (念力)   |   |
| 27 | samādhibala     | the power of concentration (定力)   |   |
| 28 | paññābala       | the power of wisdom (慧力)  |   |
| 29 | hiribala        | the power of discreet shamefulness (慚力)                                   |   |
| 30 | ottappabala     | the power of guilt-conscience (愧力)  |   |
| 31 | alobho          | absence of greed (無貪欲)  | the three<br>wholesome<br>roots                 |
| 32 | adoso           | absence of hatred (無嗔恚)   |   |
| 33 | amoho           | absence of delusion (無疑癡)   |   |

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|    |                 |   |  |
|----|-----------------|---|--|
| 34 | anabhijjhā      | absence of covetousness (無貪婪; 無妄羨)            | same as alobho   |
| 35 | abyāpādo        | absence of malevolence/ ill-will (無怨惡)        | same as adoso  |
| 36 | sammādiṭṭhi     | right views (正見)                              | paññindriya  |
| 37 | hirī            | discreet shamefulness (有慚)                    | constituent<br>mental factors<br>of the formation<br>aggregate |
| 38 | ottappa         | guilt-conscience (有愧)                         |  |
| 39 | kāyapassaddhi   | calmness of the 'mental structure' (身輕安)      |  |
| 40 | cittapassaddhi  | calmness of the consciousness (心輕安)           |  |
| 41 | kāyalahutā      | lightness of the 'mental structure' (身輕快)     |  |
| 42 | cittalahutā     | lightness of the consciousness (心輕快)          |  |
| 43 | kāyamudutā      | malleability of the 'mental structure' (身柔軟性) |  |
| 44 | cittamudutā     | malleability of the consciousness (心柔軟性)      |  |
| 45 | kāyakammaññatā  | wieldiness of the 'mental structure' (身適應性)   |  |
| 46 | cittakammaññatā | wieldiness of the consciousness (心適應性)        |  |
| 47 | kāyapāguññatā   | proficiency of the 'mental structure' (身練達性)  |  |
| 48 | cittapāguññatā  | proficiency of the consciousness (心練達性)       |  |
| 49 | kāyujukatā      | rectitude of the 'mental structure' (身正直性)    |  |
| 50 | cittujukatā     | rectitude of the consciousness (心正直性)         |  |
| 51 | sati            | right mindfulness (正念)                        | satindriya   |
| 52 | sampajañño      | full awareness (正知)                           | paññindriya  |
| 53 | samatho         | tranquility or serenity (止靜)                  | cittassekaggatā  |
| 54 | vipassanā       | insight (觀禪)                                  | paññindriya  |
| 55 | paggāho         | exertion (勤勉)                                 | vīriyindriya   |
| 56 | avikkhepo       | undistractedness (不散亂) or balance of mind     | cittassekaggatā  |

In the above table, the term “contact” is referred to the concurrent happening of one of the six senses adverting to the corresponding sense-object, and the arising of that particular sense-consciousness. It necessitates the getting together of three things in order to form a contact: object as stimuli, impinges on one of the sense-bases, causes the arising of the relevant consciousness. Mind-object base and Mind-object element are, respectively, referred to the same three aggregates of feeling, perception, and volitive formation. Mind-base is referred to the overall 89 cittas. Mind-consciousness element is produced of the mind-element; the latter is produced of the individual five sense-consciousness elements. Excluding the ten gross elements, mind-object element, the five sense-consciousness elements, and mind-element, remaining at the 18th is the mind-consciousness element (*manoviññādhātu*). Because on that occasion, the *cetasika*, born of contact with the appropriate mind-consciousness element arising

therefrom, is pleasant; the *cetasika* is blissful; the sensation which was born of contact with thought (*ceto*), is pleasant and blissful; the feeling born of contact with thought, is pleasant and blissful—this arisen feeling is thus a pleasurable one.

The state as *citta* is generally rendered as “mind, thought, ideation, consciousness, state of consciousness”. The Dhammasaṅgaṇi interprets *citta* as the initial mind in a single thought process, leading to the aggregate of consciousness and the relevant mind-consciousness element associated with *cetasikas*.<sup>1</sup> (See Table 2.3.4).

One-pointedness of mind (*cittassekaggatā*) is the most salient of the five *jhāna* factors. The text interprets it as “the stability, firmness, and absorbed steadfastness of mind which on that occasion is the presence of balance, undistractedness, unperturbed mental procedure, serenity, the faculty and the power of concentration, right concentration”.<sup>2</sup>

The faculty of energy (*vīriyindriya*) can be understood the inception of mental energy, toiling, endeavour, aspiring, effort, zeal, perseverance, vigour, fortitude, a state of unfaltering endeavour, a state of not relinquishing desire, a state of unflinching endurance, firm hold of the task, energy, energy as a controlling faculty, energy as a power, right energy.<sup>3</sup>

The faculty of mindfulness (*satindriya*) is interpreted as, at that time, the mindfulness, constant mindfulness, recollecting and mindfulness, act of remembering, bearing in mind, state of non-superficiality, state of non-forgetfulness, mindfulness, controlling faculty of mindfulness, power of mindfulness, right mindfulness.<sup>4</sup>

The faculty of wisdom (*paññindriya*) is rendered as wisdom that is understanding, investigation, research, truth-investigation, discernment, discrimination, differentiation, erudition, proficiency, subtlety, analysis, consideration, breadth, sagacity, guidance, insight, full awareness, goad, wisdom, controlling faculty of wisdom, power of wisdom, sword of wisdom, tower of wisdom, light of wisdom, lustre of wisdom, splendour

- 
- 1 Cf. Dhs [6, 17, 63, 65, 68]: *cittaṃ mano mānaṣaṃ hadayaṃ paṇḍaram mano-manāyatanam manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu.*
  - 2 Cf. Dhs [11]: *cittassa ṭhiti saṅṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhī.*
  - 3 Cf. Dhs [13]: *cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḥhī thāmo dhiti asithilaparakkamatā anikkhattachandatā anikkhattadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo.*
  - 4 Cf. Dhs [14]: *sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā sati satindriyaṃ satibalaṃ sammāsati.*

of wisdom, gem of wisdom, absence of delusion, truth investigation, right view.<sup>1</sup>

There are two repeated factors as right views. The first is the *sammādiṭṭhi* which can not be practised independently of the five path-factors. The other *sammādiṭṭhi* is not practised as a constituent of the five path-factors, can be taken as encompassing also the other three beautiful factors of abstinences with regard to wrong bodily action, wrong speech, and wrong livelihood.

The three states as *alobho*, *adoso*, and *amoho* are taken as the three wholesome roots according to the *Dhammasaṅgaṇi*, but the three are also the three beautiful mental factors in the *cetasikā*. Thus the term *anabhijjhā* (non-covetousness) and *abyāpādo* (non-illwill) in this case can be substituted as the beautiful mental factors.

The important qualities of mind conducive to absorption in *jhānas* as *sati*, *sampajañña*, *samatha*, *vipassanā*, *paggāha*, *avikkhepa* are born of the relevant controlling faculties.

After having analysed these arisen states, the *Dhammasaṅgaṇi* identified them conclusively as *suññata*—being voidness, emptiness, or unsubstantiality. There is no self or soul within this body which initiates these mental occurrences, but the thoughts are nothing more just a sequence of phenomena or a combination of these phenomenal factors at work, the swift evanescence of arising and ceasing.

The second of these eight classes of wholesome *cittas*, which is prompted, and when it is arisen, there is sense-contact occurred, and the fifty-six states as mentioned above in the first *citta* herein also similarly occur based on the same occasion.

The enumeration in the table below are the arisen states, following occurrence of the sense-contact after the manifestation of the first and second type of the eight wholesome *cittas*, are treated by the text as constituents of the formation aggregate (*saṅkhārakkhandho*). Or when on that occasion there are whatsoever other non-material states casually induced (except *vedanā*, *saññā*, and *viññāṇa*) which are arisen all together with these states, they are also part of formation aggregate.

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1 Dhs [16]: paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsattaṃ paññāpāsādo paññāloko paññāobhāso paññāpajoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi.

**Table 2.3.3: The arisen states, following the first and second of the eight kusala-cittāni, which constitute the formation aggregate**

|    |                 |  |
|----|-----------------|--|
| 1  | phasso          | contact                                |
| 2  | cetanā          | intention                              |
| 3  | vitakko         | initial application                    |
| 4  | vicāro          | sustained thought                      |
| 5  | pīti            | zest or rapture                        |
| 6  | cittassekaggatā | one-pointedness of mind                |
| 7  | saddhindriya    | the faculty of faith                   |
| 8  | vīriyindriya    | the faculty of energy                  |
| 9  | satindriya      | the faculty of mindfulness             |
| 10 | samādhindriya   | the faculty of concentration           |
| 11 | paññindriya     | the faculty of wisdom                  |
| 12 | jīvitindriya    | the faculty of vitality                |
| 13 | sammāditṭhi     | right views                            |
| 14 | sammāsaṅkappo   | right thought or intention             |
| 15 | sammāvāyāmo     | right effort                           |
| 16 | sammāsati       | right mindfulness                      |
| 17 | sammāsamādhi    | right concentration                    |
| 18 | saddhābala      | the power of faith                     |
| 19 | vīriyabala      | the power of energy                    |
| 20 | satibala        | the power of mindfulness               |
| 21 | samādhibala     | the power of concentration             |
| 22 | paññābala       | the power of wisdom                    |
| 23 | hiribala        | the power of discreet shamefulness     |
| 24 | ottappabala     | the power of guilt-conscience          |
| 25 | alobho          | absence of greed                       |
| 26 | adoso           | absence of hatred                      |
| 27 | amoho           | absence of delusion                    |
| 28 | anabhijjhā      | absence of covetousness                |
| 29 | abyāpādo        | absence of malevolence or ill-will     |
| 30 | sammāditṭhi     | right views                            |
| 31 | hirī            | discreet shamefulness                  |
| 32 | ottappa         | guilt-conscience                       |
| 33 | kāyapassaddhi   | calmness of the 'mental structure'     |
| 34 | cittapassaddhi  | calmness of the consciousness          |
| 35 | kāyalahutā      | lightness of the 'mental structure'    |
| 36 | cittalahutā     | lightness of the consciousness         |
| 37 | kāyamudutā      | malleability of the 'mental structure' |
| 38 | cittamudutā     | malleability of the consciousness      |



|    |                 |                                       |
|----|-----------------|---------------------------------------|
| 39 | kāyakammaññatā  | wieldiness of the 'mental structure'  |
| 40 | cittakammaññatā | wieldiness of the consciousness       |
| 41 | kāyapāguññatā   | proficiency of the 'mental structure' |
| 42 | cittapāguññatā  | proficiency of the consciousness      |
| 43 | kāyujukatā      | rectitude of the 'mental structure'   |
| 44 | cittujukatā     | rectitude of the consciousness        |
| 45 | sati            | mindfulness                           |
| 46 | sampajañño      | full awareness                        |
| 47 | samatho         | tranquility or serenity               |
| 48 | vipassanā       | insight                               |
| 49 | paggāho         | exertion                              |
| 50 | avikkhepo       | undistractedness                      |

Below 1. to 8. are the arisen states belonging to consciousness aggregate (*viññāṇakkhandho*). There are successive nine phenomenal stages issuing in the appropriate mind-consciousness element. These are also mentioned in the Mahāniddeśa, Cūḷaniddeśa, Paṭisambhidāmagga, and Vibhaṅga in Abhidhammapiṭaka. Contamination sets in at the stage of *mānasam*. From any of the five sense-doors advertence, it will go through the nine stages issuing in arising of the respective sense-consciousness element; and upon cessation of the latter, goes through the same nine stages issuing in arising of the appropriate mind-element; and upon cessation of the latter, again goes through the same nine stages leading to the arising of the appropriate mind-consciousness element. While the 17 thought-moments are moments begin with the sense-door advertence, these 9 stages of a citta process are element-based.

**Table 2.3.4: Consciousness aggregate (*viññāṇakkhandho*) and the nine processive stages to mind-consciousness element**

|     |                       |  |
|-----|-----------------------|--|
| 1.  | cittam                | initial mind (初心)                                |
| 2.  | mano                  | ideation (意)                                     |
| 3.  | mānasam               | intentional mind (故意)                            |
| 4.  | hadayaṃ               | heart metaphorical of a resolute mind (堅實心)      |
| 5.  | pañḍaram              | clarity (of a resolute mind) (白淨意)               |
| 6.  | mano manāyatanaṃ      | ideation as the base of mind (意處)                |
| 7.  | manindriyaṃ           | the faculty of mind or of ideation (意根)          |
| 8.  | viññāṇam              | consciousness (識)                                |
| 9.  | viññāṇakkhandho       | consciousness aggregate (識蘊)                     |
| 10. | tajjāmanoviññāṇadhātu | the relevant mind-consciousness element (相應之意識界) |

**Table 2.3.5: Arisen states with the third and fourth of the eight kusalacittāni, accompanied by joy, dissociated from knowledge**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)   | the five jhana factors                   |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | pīti            | zest or rapture (喜)   |  |
| 9  | sukha           | happiness or bliss (樂)  |  |
| 10 | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 11 | saddhindriya    | the faculty of faith (信根)   | seven controlling faculties              |
| 12 | vīriyindriya    | the faculty of energy (進根)  |  |
| 13 | satindriya      | the faculty of mindfulness (念根)   |  |
| 14 | samādhindriya   | the faculty of concentration (定根)   |  |
| 15 | manindriya      | the faculty of mind or of ideation (意根)                                   |  |
| 16 | somanassindriya | the faculty of joy (悅根)   |  |
| 17 | jīvitindriya    | the faculty of vitality (命根)  |  |
| 18 | sammāsankappo   | right thought or intention (正思維)  | four path-factors                        |
| 19 | sammāvāyāmo     | right effort (正勤)   |  |
| 20 | sammāsati       | right mindfulness (正念)  |  |
| 21 | sammāsamādhi    | right concentration (正定)  |  |
| 22 | saddhābala      | the power of faith (信力)   | six spiritual powers                     |
| 23 | vīriyabala      | the power of energy (進力)  |  |
| 24 | satibala        | the power of mindfulness (念力)   |  |
| 25 | samādhibala     | the power of concentration (定力)   |  |
| 26 | hiribala        | the power of discreet shamefulness (慚力)                                   |  |
| 27 | ottappabala     | the power of guilt-conscience (愧力)  |  |
| 28 | alobho          | absence of greed (無貪欲)  | two wholesome roots                      |
| 29 | adoso           | absence of hatred (無嗔恚)   |  |
| 30 | anabhijjhā      | absence of covetousness (無貪婪; 無妄羨)  | same as alobho                           |
| 31 | abyāpādo        | absence of malevolence/ ill-will (無怨惡)                                    | same as adoso                            |

|    |                 |   |  |
|----|-----------------|---|--|
| 32 | hiri            | discreet shamefulness (有慚)                    | constituent<br>mental factors<br>of the formation<br>aggregate |
| 33 | ottappa         | guilt-conscience (有愧)                         |  |
| 34 | kāyapassaddhi   | calmness of the 'mental structure' (身輕安)      |  |
| 35 | cittapassaddhi  | calmness of the consciousness (心輕安)           |  |
| 36 | kāyalahutā      | lightness of the 'mental structure' (身輕快)     |  |
| 37 | cittalahutā     | lightness of the consciousness (心輕快)          |  |
| 38 | kāyamudutā      | malleability of the 'mental structure' (身柔軟性) |  |
| 39 | cittamudutā     | malleability of the consciousness (心柔軟性)      |  |
| 40 | kāyakammaññatā  | wieldiness of the 'mental structure' (身適應性)   |  |
| 41 | cittakammaññatā | wieldiness of the consciousness (心適應性)        |  |
| 42 | kāyapāguññatā   | proficiency of the 'mental structure' (身練達性)  |  |
| 43 | cittapāguññatā  | proficiency of the consciousness (心練達性)       |  |
| 44 | kāyujukatā      | rectitude of the 'mental structure' (身正直性)    |  |
| 45 | cittujukatā     | rectitude of the consciousness (心正直性)         |  |
| 46 | sati            | right mindfulness (正念)                        | satindriya   |
| 47 | samatho         | tranquility or serenity (止靜)                  | cittassekaggatā  |
| 48 | paggāho         | exertion (勤勉)                                 | vīriyindriya   |
| 49 | avikkhepo       | undistractedness (不散亂) or balance of mind     | cittassekaggatā  |

The third citta, accompanied by joy, dissociated from knowledge, which is unprompted, when it is arisen, with sense-contact brought into play, the following states listed in the following table also arise in that person based on the same occasion. Because of dissociation from knowledge which conduces to the person holding on to wrong views and persists with ignorance, the arisen wholesome states are thereby reduced significantly. The person's lack of knowledge in regard to phenomenal realities means these states do not arise in him with the third citta—faculty of wisdom, right views, power of wisdom, absence of delusion as a wholesome root, full awareness, and introspective insight.

The fourth of the eight classes of wholesome cittas, which is prompted, and when it is arisen and thereupon accompanied by sense-contact, the forty-nine states as mentioned above in the third citta also similarly arise based on the same occasion.

The constituents of the formation aggregate in the third and fourth citta are the same as in Table 2.3.3 with the exception of the following states, as a result of dissociation from knowledge.

## CHAPTER 2 (CITTUPPĀDA)

- the faculty of wisdom
- the power of wisdom
- right views
- the absence of delusion
- clear comprehension (or full awareness)
- insight

The fifth citta, accompanied by equanimity, associated with knowledge, unprompted, when it is arisen and with sense-contact occurred, there are 55 states arise in that person. Taking the same information as in Table 2.3.2, the following three states are therein to be substituted by equanimity. There will then remain with only three jhāna factors as equanimity is not one of the five jhāna factors. In this fifth citta (as well as the sixth, seventh, and eighth citta), because on that occasion, the *cetasika*, which is born of contact with the appropriate mind-consciousness element arising therefrom, is neither pleasant nor unpleasant; the sensation (as what was initially felt), which was born of contact with thought (*ceto*), is neither pleasant nor unpleasant; the feeling which was born of contact with thought, is neither pleasant nor unpleasant—this arisen feeling is thus of equanimity. So is the arisen perception, born of contact with the appropriate mind-consciousness element, is also neutrally-based.

- zest and happiness (*pīti sukha*), replaced by equanimity (*upekkhā*)
- joy-faculty (*somanassindriya*) replaced by equanimity-faculty (*upekkhindriya*)

The sixth citta, accompanied by equanimity, associated with knowledge, which is prompted, has the same number of arisen states as in the fifth citta on same occasion of sense-contact and situations.

The constituents of formation aggregate in the fifth and sixth citta are the same as in Table 2.3.3, except for removing zest (*pīti*) as being incompatible with equanimity.

The seven citta, accompanied by equanimity, dissociated from knowledge, which is unprompted, has the same number of arisen states as in the third citta based on the similar occasions. Taking the same information as in Table 2.3.4, zest and happiness are to be replaced by equanimity; joy faculty is to be replaced by equanimity-faculty. There will then remain with only three jhāna factors. Feeling and perception are neither pleasant nor unpleasant, and are neutrally based.

The eighth citta has the same arisen states as in the above seventh citta based on similar occasions.

The constituents of formation aggregate in the seventh and eighth citta are the same as in Table 2.3.3 with the exception of the following states to be excluded.

- zest
- the faculty of wisdom
- the power of wisdom
- right views
- the absence of delusion
- full awareness
- insight

The enumeration in the following table are the overall arisen states from these eight wholesome cittas of the sense-sphere, which according to the *Dhammasaṅgaṇi*, are constituents of the formation aggregate (*saṅkhārakkhandho*). However, there are fifteen of them which can be seen in the far right column, are not among the fifty-two mental factors (*cetasikā*) as enumerated in the sub-commentary of *Abhidhammattha-saṅgaha*. There are several cases of them, for example, like *saddhindriya* and *saddhābala*, are treated as identical to the mental factor of *saddha* (faith). In contrast, the universally occurring common mental factors of *vedana* (feeling), *saññā* (perception), *manasikāra* (mental advertence), and the other two occasionally occurring common mental factors of *adhimokkha* (resolve) and *chanda* (desire) are not included by the *Dhammasaṅgaṇi* as the components of formation aggregate.

Through this information as given in the text, it would seem that we should regard these wholesome states as also the beautiful mental concomitants, namely—the five path-factors (right views, right intention, right effort, right mindfulness, right concentration), absence of covetousness, absence of ill-will, full awareness, serenity, insight, exertion, and undistractedness.

**Table 2.3.6: Arisen wholesome states which constitute the formation aggregate (*saṅkhārakkhandho*) according to the Dhammasaṅgaṇī**

|    |                      |                                     |                   | Among the 52 mental factors ?             |
|----|----------------------|-------------------------------------|-------------------|---|
|    |                      |                                     |                   | The other equivalents of mental factors : |
| 1  | phasso               | contact                             |                   | yes                                       |
| 4  | cetanā               | intention                           |                   | yes                                       |
| 6  | vitakko              | initial application                 |                   | yes                                       |
| 7  | vicāro               | sustained thought                   |                   | yes                                       |
| 8  | pīti                 | zest or rapture                     |                   | yes                                       |
| 10 | cittassekaggatā      | one-pointedness of mind             |                   | yes                                       |
| 11 | saddhindriya         | the faculty of faith                | faith             | yes                                       |
| 12 | vīriyindriya         | the faculty of energy               | energy            | yes                                       |
| 13 | satindriya           | the faculty of mindfulness          | mindfulness       | yes                                       |
| 14 | <b>samādhindriya</b> | the faculty of concentration        |                   | NO  |
| 15 | paññindriya          | the faculty of wisdom               | faculty of wisdom | yes                                       |
| 18 | jīvitindriya         | the faculty of vitality             |                   | yes                                       |
| 19 | <b>sammādiṭṭhi</b>   | right views                         |                   | NO  |
| 20 | <b>sammāsaṅkappo</b> | right thought or intention          |                   | NO  |
| 21 | <b>sammāvāyāmo</b>   | right effort                        |                   | NO  |
| 22 | <b>sammāsati</b>     | right mindfulness                   |                   | NO  |
| 23 | <b>sammāsamādhi</b>  | right concentration                 |                   | NO  |
| 24 | saddhābala           | the power of faith                  | faith             | yes                                       |
| 25 | vīriyabala           | the power of energy                 | energy            | yes                                       |
| 26 | satibala             | the power of mindfulness            | mindfulness       | yes                                       |
| 27 | <b>samādhibala</b>   | the power of concentration          |                   | NO  |
| 28 | paññābala            | the power of wisdom                 |                   | yes                                       |
| 29 | hiribala             | the power of discreet shamefulness  | shamefulness      | yes                                       |
| 30 | ottappabala          | the power of guilt-conscience       | guilt-conscience  | yes                                       |
| 31 | alobho               | absence of greed                    |                   | yes                                       |
| 32 | adoso                | absence of hatred                   |                   | yes                                       |
| 33 | amoho                | absence of delusion                 | faculty of wisdom | yes                                       |
| 34 | <b>anabhijjhā</b>    | absence of covetousness             |                   | NO  |
| 35 | <b>abyāpādo</b>      | absence of malevolence or ill-will  |                   | NO  |
| 36 | <b>sammādiṭṭhi</b>   | right views                         |                   | NO  |
| 37 | hirī                 | discreet shamefulness               | shamefulness      | yes                                       |
| 38 | ottappa              | guilt-conscience                    | guilt-conscience  | yes                                       |
| 39 | kāyapassaddhi        | calmness of the 'mental structure'  |                   | yes                                       |
| 40 | cittapassaddhi       | calmness of the consciousness       |                   | yes                                       |
| 41 | kāyalahutā           | lightness of the 'mental structure' |                   | yes                                       |
| 42 | cittalahutā          | lightness of the consciousness      |                   | yes                                       |

|    |                 |  |             |     |
|----|-----------------|--|-------------|-----|
| 43 | kāyamudutā      | malleability of the 'mental structure' |             | yes |
| 44 | cittamudutā     | malleability of the consciousness      |             | yes |
| 45 | kāyakammaññatā  | wieldiness of the 'mental structure'   |             | yes |
| 46 | cittakammaññatā | wieldiness of the consciousness        |             | yes |
| 47 | kāyapāguññatā   | proficiency of the 'mental structure'  |             | yes |
| 48 | cittapāguññatā  | proficiency of the consciousness       |             | yes |
| 49 | kāyujukatā      | rectitude of the 'mental structure'    |             | yes |
| 50 | cittujukatā     | rectitude of the consciousness         |             | yes |
| 51 | sati            | mindfulness                            | mindfulness | yes |
| 52 | sampajañño      | full awareness                         |             | NO  |
| 53 | samatho         | tranquility or serenity                |             | NO  |
| 54 | vipassanā       | insight                                |             | NO  |
| 55 | paggāho         | exertion                               |             | NO  |
| 56 | avikkhepo       | undistractedness                       |             | NO  |

## The Twelve Unwholesome States (*samūlaka*)

Table 2.3.7: The sense-sphere twelve unwholesome cittas

|  |  |
|--|--|
| <p>12 sense-sphere unwholesome cittas<br/>(<i>kāmāvacara akusalacittāni</i>) (欲界不善心)</p> |  |
| <p>S<br/>E<br/>N<br/>S<br/>U<br/>O<br/>U<br/>S</p>                                       | <p>8 greed-rooted cittas (<i>lobhamūlacittāni</i>):</p> <p>(9) Accompanied by joy, associated with fallacy, unprompted.<br/>                 (10) Accompanied by joy, associated with fallacy, prompted.<br/>                 (11) Accompanied by joy, dissociated from fallacy, unprompted.<br/>                 (12) Accompanied by joy, dissociated from fallacy, prompted.<br/>                 (13) Accompanied by equanimity, associated with fallacy, unprompted.<br/>                 (14) Accompanied by equanimity, associated with fallacy, prompted.<br/>                 (15) Accompanied by equanimity, dissociated from fallacy, unprompted.<br/>                 (16) Accompanied by equanimity, dissociated from fallacy, prompted.</p> |
|  | <p>2 hatred-rooted cittas (<i>dosamūlacittāni</i>):</p> <p>(17) Accompanied by displeasure, associated with aversion, unprompted.<br/>                 (18) Accompanied by displeasure, associated with aversion, prompted.</p>  |
|  | <p>2 delusion-rooted cittas (<i>mohamūlacittāni</i>):</p> <p>(19) Accompanied by equanimity, associated with doubt (<i>vicikicchā</i>).<br/>                 (20) Accompanied by equanimity, associated with restlessness (<i>uddhacca</i>).</p>   |

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There are twelve classes of unwholesome cittas of the sense-sphere as greed-based, hatred-based, and delusion-based. In Abhidhamma, greed (*lobha*) and hatred (*dosa*) are mutually exclusive, that is, the two cittas can not coexist. However, anger and hatred commonly arise in a person as a result of greed when the objectives are not met with. Delusion (*moha*) can exist in every unwholesome citta, and delusion can also arise without the accompaniment of greed and hatred, as well as delusion becoming a precursor leading to the happenings of greed and hatred.

In this category, there are eight classes of cittas rooted in greed which are dichotomised on basis of three principles. The first principle is the concomitant feeling whether it is of joy or equanimity; the second is based on the presence or absence of fallacy or heretical views; the third is of whether it is unprompted or prompted. The permutations are the same as in the aforesaid eight classes of wholesome cittas, except that here the cittas are associated with fallacy instead of with knowledge. *Diṭṭhi* means ‘view’ and is herein understood to refer as wrong views or fallacies. Prompted or unprompted act is according to whether it arises out of original spontaneity or inducement. There are two hatred-rooted cittas which are dichotomised by three principles, namely displeasure, associated with aversion, and whether it is unprompted or prompted. ‘Displeased’ or ‘grievous’ feeling (*domanassa*) refers to unpleasant mental feeling which follows hatred. Why the word ‘aversion’ (*paṭigha*) has being used instead of ‘hatred’, is because aversion includes all kinds of hatred from frenzied outrage down to annoyance, to even the slightest of inconspicuous irritations. The last is the class of citta that is delusion-rooted, and is dichotomised by way of two principles—accompanied by equanimity, and whether it is associated with doubt or with restlessness. Equanimity (*upekkhā*), being disinterestedness from temporal attachments, has the attributes of neutrality, impartiality, and a balanced state of mind. Perplexity or skeptical doubt (*vicikicchā*) is a form of hindrance, refers to the doubt in thoughts as regard what are exhorted by the Buddha. Doubts deny a person of unerring answers or truth, and which leads to varying degree of skepticism and indecision. *Uddhacca* means ‘restlessness’ or as explained in Atthasālinī: ‘disquietude, mental distraction or confusion’. The factor of restlessness can exist independently, or coexists with the rest of the unwholesome cittas but in such cases it is not the predominant factor.

The Dhammasaṅgaṇi provides very extensive definitions and



explanation of what constitutes the three unwholesome roots—greed<sup>1</sup>, hatred<sup>2</sup>, and delusion<sup>3</sup>. I summarised those meanings in the footnotes.

Below shows examples of the twelve sense-sphere unwholesome cittas.

|   | <u>Examples of a monk's standpoint of hells</u>  |
|---|--|
| 1. Accompanied by joy ( <i>somanassa</i> ), associated with fallacy ( <i>ditṭhi</i> ), unprompted | An initial thought arises of a monk, when without being asked by his students, telling them that hells by all measures do not exist (without making reference to what are actually told in the suttas), and thereby in him joy is felt.  |
| 2. Accompanied by joy, associated with fallacy, prompted  | An initial thought arises of a monk, after being asked by his students, telling them that hells by all measures do not exist, and thereby in him joy is felt.  |
| 3. Accompanied by joy, dissociated from fallacy, unprompted.                                      | An initial thought arises of a monk, when without being asked by his students, telling them that hells exist but in a different world accessible only by the power of fourth jhāna or by their own horrid states of kamma after death as told in suttas, and thereby in him joy is felt. |

- 
- 1 These are 'Greed': that all are arising in the mind or in action, including all kinds of attachments, longing, clinging, infatuation, conditional love, delight, seduced towards existing and new existences, insatiable desires, fawning, wily and crafty, gloating, enticing others to vice, inflict evils and sufferings, covetous of and entangle in sense-objects, hankering after pleasant companionships and intimate relationships, lust, favourable regard, craving (for wealth, offspring, sensual pleasures, happiness, good life, etc.), assertiveness, concealing the truths, the 'raging current' and 'yoke' of existences ... Cf. Dhs [1065].
  - 2 The text describes 'Hatred' as: essentially, holding animosity towards something being disadvantageous to oneself, or to others to whom one loves and esteems, or to whom one has no distinct relationship, whether that act has been done in the past, in the making, or will be happening, or simply is hatred that arises without any cause. Hatred also includes hostility, antagonism, indignation, anger, prone to getting annoyed, dislike, unfriendliness, rudeness, resentment, opposition, moody temperament; whether they are of susceptibility or a propensity, or of raging intensity to even the slightest irritation ... Cf. Dhs [1066].
  - 3 The text defines 'Delusion' as: in gist, the ignorance of sufferings (*dukkha*) as to root causes and methodical practice that would lead to the cessation of all sufferings; ignorance of the learned past existences and the future requirements; ignorance of the universal Theory of Cause and Effect, also called the Theory of Dependent Origination (*paṭiccasamuppāda*). Ignorance happens as a result of incomprehension, lack of penetrative or incomplete understanding, and misapprehension as to Four Noble Truths and the ultimate realities; inability to reflect correctly; inability to distinguish between what is right and wrong as to morality and the Truth, that which dispossess the person of the purity of mind; inability to properly discern and become aware of own foolishness; uninformed of the barriers to bewilderment which is the root cause of all unwholesomeness. Cf. Dhs [1067].

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|--|---|
| 4. Accompanied by joy, dissociated from fallacy, prompted.   | An initial thought arises of a monk, after being asked by his students, telling them that hells exist but in a different world accessible only by the power of fourth jhāna or by their own horrid states of kamma after death, and thereby in him joy is felt.   |
| 5. Accompanied by equanimity, associated with fallacy, unprompted.   | An initial thought arises of a monk, when without being asked by his students, telling them that hells by all measures do not exist, and therewith in him has felt of neither joy because he has asserted his belief, nor unpleasantness because of worry for being thrown with rebuttals.  |
| 6. Accompanied by equanimity, associated with fallacy, prompted.   | An initial thought arises of a monk, after being asked by his students, telling them that hells by all measures do not exist, and therewith in him has felt of neither joy because he has asserted his belief, nor unpleasantness because of worry for being thrown with rebuttals.   |
| 7. Accompanied by equanimity, dissociated from fallacy, unprompted.  | An initial thought arises of a monk, when without being asked by his students, telling them that hells exist but in a different world accessible only by the power of fourth jhāna or by their own horrid states of kamma after death as told in suttas, and therewith in him neither joy is felt because he has asserted his belief, nor unpleasantness is experienced because of his worry for being thrown with rebuttals. |
| 8. Accompanied by equanimity, dissociated from fallacy, prompted.  | An initial thought arises of a monk, after being asked by his students, telling them that hells exist but in a different world accessible only by the power of fourth jhāna or by their own horrid states of kamma after death as told in suttas, and therewith in him neither joy is felt because he has asserted his belief, nor unpleasantness is experienced because of his worry he might be thrown with rebuttals.      |
| 9. Accompanied by displeasure ( <i>domanassa</i> ), associated with aversion ( <i>paṭigha</i> ), unprompted. | An initial thought of displeasure and grief arises of a monk, averse to recalling the frowns of disapproval from his students when he has made assertion to them that hells by all measures do not exist, in spite of hearing no open rebuttal from any of them.  |
| 10. Accompanied by displeasure, associated with aversion, prompted.  | An initial thought of displeasure and grief arises of a monk, after hearing an open rebuttal in disapproval of what he has asserted to his students that hells by all measures do not exist.  |
| 11. Accompanied by equanimity, associated with doubt ( <i>vicikicchā</i> ).                                  | An initial thought of doubt arises of a monk, about the existence of a woeful realm of hells as told in the suttas, but he however does not totally negates the existence of it, neither does he completely affirms of its inexistence.   |

|  |   |
|--|---|
| 12. Accompanied by equanimity, associated with restlessness ( <i>udacchidā</i> ) | An initial thought of little restlessness arises of a monk, when in his absorption of the fourth jhāna he came across different beings in the three woeful realms in their past lives, but he remains not in vanity of his accomplishment, nor does he worry if it is anything an one-off feat. |
|--|---|

When the first of these eight classes of unwholesome cittas is arisen, accompanied by joy, associated with fallacies, is unprompted or unpremeditated—which is the most kammically demeritorious citta among the eight greed-rooted cittas—according to the *Dhammasaṅgaṇi*, thereupon having in contact with either one of the six sense-objects, arises a series of states, and on that occasion when there are also whatsoever other non-material states which are causally arisen all together with these states, all of those states are unwholesome<sup>1</sup>. These series of states are summarised under the following headings. The three “nutrients” are referred to sense-contact, intention, and consciousness—the three things that necessarily come together to form any kammically effective act.

- [1] four aggregates (*cattāro khandhā*)
- [2] two bases (*dvāyatanāni*)
- [3] two elements (*dve dhātuyo*)
- [4] three nutritive origins (*tayo āhārā*)
- [5] five faculties (*pañcīndriyāni*)
- [6] fivefold jhānas (*pañcaṅgikaṃ jhānaṃ*)
- [7] fourfold wrong path-factors (*caturaṅgiko micchāmaggo*)
- [8] four powers (*cattāri balāni*)
- [9] two causes (*dve hetū*)
- [10] contact (*eko phasso*)
- [11] feeling (*ekā vedanā*)
- [12] perception (*ekā saññā*)
- [13] intention (*ekā cetanā*)
- [14] state of mind (*ekaṃ cittaṃ*)
- [15] feeling aggregate (*vedanākkhandho*)
- [16] perception aggregate (*saññākkhandho*)
- [17] formation aggregate (*saṅkhārakkhandho*)
- [18] consciousness aggregate (*viññāṇakkhandho*)
- [19] mind-base (*manāyatana*)
- [20] mind-faculty or ideation-faculty (*manindriya*)

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1 Cf. Dhs, Dvādasa akusalāni [365] to [412].

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[21] mind-consciousness element (*manoviññāṇadhātu*)

[22] mind-object base or ideation-base (*dhammāyatana*)

[23] mind-object element or ideation-element (*dhammadhātu*)

**Table 2.3.8: Arisen states with the first and second of the eight akusalacittāni, accompanied by joy, associated with fallacy**

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                                    |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base<br>and mind-object<br>element     |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base<br>and mind-<br>consciousness<br>element |
| 6  | vitakko         | initial application (尋)   | five<br>jhāna factors                              |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | pīti            | zest or rapture (喜)   |  |
| 9  | sukha           | happiness or bliss (樂)  |  |
| 10 | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 11 | vīriyindriya    | the faculty of energy (進根)  | five<br>faculties                                  |
| 12 | satindriya      | the faculty of mindfulness (念根)   |  |
| 13 | manindriya      | the faculty of mind or of ideation (意根)                                   |  |
| 14 | somanassindriya | the faculty of joy (悅根)   |  |
| 15 | jīvitindriya    | the faculty of vitality (命根)  |  |
| 16 | micchādiṭṭhi    | wrong views (邪見)  | four wrong<br>path-factors                         |
| 17 | micchāsāṅkappo  | wrong thought or intention (邪思維)  |  |
| 18 | micchāvāyāmo    | wrong effort (邪勤)   |  |
| 19 | micchāsamādhi   | wrong concentration (邪定)  |  |
| 20 | vīriyabala      | the power of energy (勤力)  | four<br>powers                                     |
| 21 | samādhibala     | the power of concentration (定力)   |  |
| 22 | ahirikabala     | absence of discreet shamefulfulness (慚缺力)                                 |  |
| 23 | anottappabala   | absence of guilt-conscience (愧缺力)   |  |
| 24 | lobho           | greed (貪欲)  | unwholesome<br>two roots                           |
| 25 | moho            | delusion (疑癡)   |  |
| 26 | abhijjhā        | covetousness (貪婪; 妄羨)   | same as lobho                                      |
| 27 | micchādiṭṭhi    | wrong views (邪見)  | lack of the faculty<br>of wisdom                   |

|    |           |   |  |
|----|-----------|---|--|
| 28 | ahirīka   | absence of discreet shamefulnes (無慚)      | universally unwholesome mental factors |
| 29 | anottappa | absence of guilt-conscience (無愧)          |  |
| 30 | samatho   | tranquility or serenity (止靜)              | cittassekaggatā                        |
| 31 | paggāho   | exertion (勤勉)                             | vīriyindriya                           |
| 32 | avikkhepo | undistractedness (不散亂) or balance of mind | cittassekaggatā                        |

Referring to the above, we quickly notice that there are considerable numbers of the right qualities that are missing from this first and second of the eight unwholesome cittas. They are as follows:

- Absence of the three controlling faculties of faith, wisdom, mind
- Absence of the three path-factors of right view, right intention, right effort, right mindfulness, right concentration
- Absence of the three spiritual powers of faith, mindfulness, wisdom
- Absence of the three wholesome roots of greed-free, hatred-free, delusion-free
- Absence of non-covetousness; absence of non-malevolence
- Absence of right view (independent of the group of path-factors)
- Absence of discreet shamefulnes
- Absence of guilt-conscience
- Absence of all the beautiful mental factors
- Absence of right mindfulness and right awareness
- Absence of introspective insight

An explanation on mind-object base, mind-base, mind-object element, and mind-consciousness element is the same as that given for Table 2.3.2. The *Aṭṭhasālinī* describes wrong views as the jungle of opinions, the fetter of opinions, the grip of it, the tenacity of it, among others. A person with wrong views or fallacious doctrines, has the difficulty of getting out of it, like getting out of the deep jungle of his own world. There are 62 types of wrong views told by the Buddha according to the *Brahmajāla* sutta.

The second unwholesome citta, accompanied by joy, associated with fallacies, is prompted, when it is arisen, with sense-contact occurred, has the same thirty-two states as in the first citta mentioned above based on similar occasions.

The enumeration in the table below are the arisen states, following occurrence of the sense-contact after the manifestation of the first and second type of the eight unwholesome cittas, are treated by the text as

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constituents of the formation aggregate (*saṅkhārakkhandho*). Or when on that occasion there are whatsoever other non-material states casually induced (except *vedanā*, *saññā*, and *viññāṇa*) which are arisen all together with these states, they are also part of formation aggregate. In similar case as mentioned earlier on, there are a few of them which are not among the fifty-two mental factors as enumerated in the commentarial treatise of *Abhidhammattha-saṅgaha*.

**Table 2.3.9: The arisen states, following the first and second of the eight akusalacittāni, which constitute the formation aggregate**

|    |                 |   |
|----|-----------------|---|
| 1  | phasso          | contact                                       |
| 2  | cetanā          | intention                                     |
| 3  | vitakko         | initial application                           |
| 4  | vicāro          | sustained thought                             |
| 5  | pīti            | zest or rapture                               |
| 6  | cittassekaggatā | one-pointedness of mind                       |
| 7  | vīriyindriya    | the faculty of energy                         |
| 8  | satindriya      | the faculty of mindfulness                    |
| 9  | samādhindriya   | the faculty of concentration                  |
| 10 | jīvitindriya    | the faculty of vitality                       |
| 11 | micchādiṭṭhi    | wrong views                                   |
| 12 | micchāsankappo  | wrong intention                               |
| 13 | micchāvāyāmo    | wrong effort                                  |
| 14 | micchāsamādhi   | wrong concentration                           |
| 15 | vīriyabala      | the power of energy                           |
| 16 | samādhibala     | the power of concentration                    |
| 17 | ahiribala       | absence of the power of discreet shamefulness |
| 18 | anottappabala   | absence of the power of guilt-conscience      |
| 19 | lobho           | greed   |
| 20 | moho            | delusion                                      |
| 21 | abhijjhā        | covetousness                                  |
| 22 | ahirī           | absence of discreet shamefulness              |
| 23 | anottappa       | absence of guilt-conscience                   |
| 24 | samatho         | tranquility                                   |
| 25 | paggāho         | exertion                                      |
| 26 | avikkhepo       | undistractedness                              |

The third citta, accompanied by joy, dissociated from fallacies, unprompted, when it is arisen, accompanied by sense-contact, the number of states arisen follows the same as in above Table 2.3.8, similar conditions therewith, except that the two factors of wrong views (*micchāsamādhī*) are to be excluded. There is a repetition of the term *micchāsamādhī* is because one is a constituent of the group of wrong path-factors, the other occurs independently of that designated group.

The fourth citta has the same arisen states as in the third based on the similar occasions.

The constituents of the formation aggregate in the third and fourth citta are the same as in above Table 2.3.9, except for removing wrong views.

The fifth citta, accompanied by equanimity, associated with fallacies, unprompted, when it is arisen, followed by occurrence of sense-contact, there are 31 states arisen in that person. Taking the same information as in above Table 2.3.8, considers the same occasions therewith, substitutes the two factors of zest and happiness by equanimity.

The sixth citta has the same arisen states as in the fifth based on the similar occasions.

The constituents of the formation aggregate in the fifth and sixth citta are the same as in above Table 2.3.9, except for removing zest (*pīṭi*).

The seventh citta, accompanied by equanimity, dissociated from fallacies, unprompted, when it is arisen, with occurrence of sense-contact, there are 29 states arisen in that person. Taking the same information as in above table 2.3.8, omits the twofold factors of wrong views, and substitutes the two factors of zest and happiness by equanimity.

The eighth citta consists of the same arisen states as in the seventh based on similar occasions. Because of equanimity, the arisen feeling with the fifth to eighth citta is thus neither pleasant nor unpleasant.

The constituents of the formation aggregate in the seventh and the eighth citta are the same as in above Table 2.3.9, except for removing zest (*pīṭi*) and wrong views (*micchādiṭṭhi*).

**Table 2.3.10: Arisen states with the two hatred-rooted akusalacittāni, accompanied by displeasure, associated with aversion**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)   | four jhāna factors                       |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | dukkha          | displeasure or pain (苦)   |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 10 | vīriyindriya    | the faculty of energy (進根)  | five faculties                           |
| 11 | satindriya      | the faculty of mindfulness (念根)   |  |
| 12 | manindriya      | the faculty of ideation (意根)  |  |
| 13 | domanassindriya | the faculty of grief (忧根)   |  |
| 14 | jīvitindriya    | the faculty of vitality (命根)  |  |
| 15 | micchāsankappo  | wrong thought or intention (邪思維)  | three wrong path-factors                 |
| 16 | micchāvāyāmo    | wrong effort (邪勤)   |  |
| 17 | micchāsamādhi   | wrong concentration (邪定)  |  |
| 18 | vīriyabala      | the power of energy (勤力)  | four powers                              |
| 19 | samādhibala     | the power of concentration (定力)   |  |
| 20 | ahirikabala     | absence of discreet shamefulness (慚缺力)                                    |  |
| 21 | anottappabala   | absence of guilt-conscience (愧缺力)   |  |
| 22 | doso            | hatred (嗔恚)   | two faulty roots                         |
| 23 | moho            | delusion (疑癡)   |  |
| 24 | byāpādo         | malevolence or ill-will (怨惡)  | same as doso                             |
| 25 | ahirīka         | absence of discreet shamefulness (無慚)                                     | universally unwholesome mental factors   |
| 26 | anottappa       | absence of guilt-conscience (無愧)  |  |
| 27 | samatho         | tranquility or serenity (止靜)  | cittassekaggatā                          |
| 28 | paggāho         | exertion (勤勉)   | vīriyindriya                             |
| 29 | avikkhepo       | undistractedness (不散亂) or balance of mind                                 | cittassekaggatā                          |



In the two hatred-rooted cittas, accompanied by displeasure, associated with aversion or repugnance, one is unprompted and another prompted. When either one of them is arisen, followed by one's advertence to one of the six sense-objects, it arouses a series of states, and when on that occasion there are whatsoever other non-material states which are arisen simultaneously with these states, all of those states are unwholesome <sup>1</sup>. These states are consolidated into the table as shown above.

**Table 2.3.11: The arisen states with delusion-rooted akusalacitta, accompanied by equanimity, and associated with doubt**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)   | three jhāna factors                      |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | upekkhā         | equanimity (舍)  |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 10 | vīriyindriya    | the faculty of energy (進根)  | four faculties                           |
| 11 | upekkhindriya   | the faculty of equanimity (舍根)  |  |
| 12 | manindriya      | the faculty of ideation (意根)  |  |
| 13 | jīvitindriya    | the faculty of vitality (命根)  |  |
| 14 | micchāsankappo  | wrong thought or intention (邪思維)  | two wrong path-factors                   |
| 15 | micchāvāyāmo    | wrong effort (邪勤)   |  |
| 16 | vīriyabala      | the power of energy (勤力)  | three powers                             |
| 17 | ahirikabala     | absence of discreet shamefulness (慚缺力)                                    |  |
| 18 | anottappabala   | absence of guilt-conscience (愧缺力)   |  |
| 19 | vicikicchā      | doubt or skepticism (困惑)  | lack of paññindriya                      |
| 20 | moho            | delusion (疑癡)   | unwholesome root                         |
| 21 | ahirīka         | absence of discreet shamefulness (無慚)                                     | unwholesome mental factors               |
| 22 | anottappa       | absence of guilt-conscience (無愧)  |  |
| 23 | paggāho         | exertion (勤勉)   |  |

1 Cf. Dhs, Dvādasa akusalāni [413] to [421].

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In the seventh, one delusion-rooted citta, accompanied by equanimity, associated with doubt (*vicikicchā*), when in a person it has arisen, thereafter with sense-contact occurred, it arouses a series of states, and when at the same time there are whatsoever other non-material states which are causally induced and arisen together with these states, all of those states are unwholesome<sup>1</sup>. These states are consolidated into the table as shown above.

The term *vicikicchā* are commonly rendered as “doubt, perplexity, skepticism, uncertainty, hesitation” and many more. They would not be improper if their meanings are understood in the ethical-moral sense of Buddhist values, and within the bounds of mainstream orthodox teachings of Buddhism. *Vicikicchā* indicates a lack of thorough understanding, confidence, faith, adaptability, and concurrence with regard to the truths and knowledges as expounded by the Buddha. It is thus lamentable to us that, because of *vicikicchā* held by a person, albeit with equanimous feeling, such spiritually important factors as the faculty of wisdom, right views, mindfulness, full awareness, mental serenity, concentration, undistractedness, insight are missing altogether from those arisen states as described above.

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1 Cf. Dhs, Dvādasā akusalāni [422] to [426].

The enumeration in the table below are the arisen states, following occurrence of the sense-contact after the manifestation of the seventh unwholesome citta, are treated by the text as constituents of the formation aggregate (*sankhārakkhandho*).

**Table 2.3.12: The arisen states, following the seventh of the eight akusalacittāni, which constitute the formation aggregate**

|    |                 |   |
|----|-----------------|---|
| 1  | phasso          | contact                                       |
| 2  | cetanā          | intention                                     |
| 3  | vitakko         | initial application                           |
| 4  | vicāro          | sustained thought                             |
| 6  | cittassekaggatā | one-pointedness of mind                       |
| 7  | vīriyindriya    | the faculty of energy                         |
| 9  | samādhindriya   | the faculty of concentration                  |
| 10 | jīvitindriya    | the faculty of vitality                       |
| 12 | micchāsankappo  | wrong intention                               |
| 13 | micchāvāyāmo    | wrong effort                                  |
| 14 | micchāsamādhi   | wrong concentration                           |
| 15 | vīriyabala      | the power of energy                           |
| 16 | samādhibala     | the power of concentration                    |
| 17 | ahiribala       | absence of the power of discreet shamefulness |
| 18 | anottappabala   | absence of the power of guilt-conscience      |
| 19 | dosa            | hatred  |
| 20 | moho            | delusion                                      |
| 21 | byāpādo         | malevolence or ill-will                       |
| 22 | ahirī           | absence of discreet shamefulness              |
| 23 | anottappa       | absence of guilt-conscience                   |
| 24 | samatho         | tranquility                                   |
| 25 | paggāho         | exertion                                      |
| 26 | avikkhepo       | undistractedness                              |

**Table 2.3.13: The arisen states with delusion-rooted akusalacitta, accompanied by equanimity, and associated with restlessness**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)   | three jhāna factors                      |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | upekkhā         | equanimity (舍)  |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 10 | viriyindriya    | the faculty of energy (進根)  | four faculties                           |
| 11 | upekkhindriya   | the faculty of equanimity (舍根)  |  |
| 12 | manindriya      | the faculty of ideation (意根)  |  |
| 13 | jīvitindriya    | the faculty of vitality (命根)  |  |
| 14 | micchāsaṅkappo  | wrong thought or intention (邪思維)  | three wrong path-factors                 |
| 15 | micchāvāyāmo    | wrong effort (邪勤)   |  |
| 16 | micchāsamādhi   | wrong concentration (邪定)  |  |
| 17 | viriyabala      | the power of energy (勤力)  | four powers                              |
| 18 | samādhibala     | the power of concentration (定力)   |  |
| 19 | ahirikabala     | absence of discreet shamefulfulness (慚缺力)                                 |  |
| 20 | anottappabala   | absence of guilt-conscience (愧缺力)   |  |
| 21 | uddhacca        | restlessness or anxiety (掉舉)  | moho                                     |
| 22 | moho            | delusion (疑癡)   | unwholesome root                         |
| 23 | ahirīka         | absence of discreet shamefulfulness (無慚)                                  | unwholesome mental factors               |
| 24 | anottappa       | absence of guilt-conscience (無愧)  |  |
| 25 | samatho         | tranquility or serenity (止靜)  | cittassekaggatā                          |
| 26 | paggāho         | exertion (勤勉)   | viriyindriya                             |
| 27 | avikkhepo       | undistractedness (不散亂) or balance of mind                                 | cittassekaggatā                          |

In the eighth, one delusion-rooted citta, accompanied by equanimity, associated with restlessness (*uddhacca*), when in a person it has arisen, thereafter with sense-contact occurred, it arouses a series of states, and when at the same time there are whatsoever other non-material states which are causally induced and arisen together with these states, all of

those states are unwholesome <sup>1</sup>. These states are consolidated into the table as shown above.

The enumeration in the table below are the arisen states, following occurrence of the sense-contact after the manifestation of the eighth unwholesome citta, are treated by the text as constituents of the formation aggregate (*saṅkhārakkhandho*).

**Table 2.3.14: The arisen states, following the seventh of the eight akusalacittāni, which constitute the formation aggregate**

|    |                 |   |
|----|-----------------|---|
| 1  | phasso          | contact                                       |
| 2  | cetanā          | intention                                     |
| 3  | vitakko         | initial application                           |
| 4  | vicāro          | sustained thought                             |
| 5  | cittassekaggatā | one-pointedness of mind                       |
| 6  | vīriyindriya    | the faculty of energy                         |
| 7  | jīvitindriya    | the faculty of vitality                       |
| 8  | micchāsaṅkappo  | wrong intention                               |
| 9  | micchāvāyāmo    | wrong effort                                  |
| 10 | vīriyabala      | the power of energy                           |
| 11 | ahiribala       | absence of the power of discreet shamefulness |
| 12 | anottappabala   | absence of the power of guilt-conscience      |
| 13 | vicikicchā      | doubt   |
| 14 | moho            | delusion                                      |
| 15 | ahirī           | absence of discreet shamefulness              |
| 16 | anottappa       | absence of guilt-conscience                   |
| 17 | paggāho         | exertion                                      |

It is awful that the following wholesome factors are missing from the arisen states—*pīti*, *saddhindriya*, *satindriya*, *samādhindriya*, *paññindriya*, *jīvitindriya*, *sammādiṭṭhi*, *sammāsaṅkappo*, *sammāvāyāmo*, *sammāsati*, *sammāsamādhī*, *saddhābala*, *satibala*, *samādhibala*, *paññābala*, *hiribala*, *ottappabala*, *alobho*, *adoso*, *amoho*, *anabhijjhā*, *abyāpādo*, *sammādiṭṭhi*, *hirī*, *ottappa*, the sixfold pairs of *kāya-citta sobhaṇasādhāraṇā-cetasikā*, *sati*, *sampajañño*, *samatho*, *vipassanā*, *avikkhepo*.

1 Cf. Dhs, Dvādasa akusalāni [427] to [430].

**The Twenty-Three Resultant States (*vipāka*)**

Table 2.3.15: The sense-sphere twenty-three resultant cittas

| 23 sense-sphere resultant cittas ( <i>kāmāvacara vipākacittāni</i> )<br>(欲界無記異熟心) |   |
|---|---|
| S<br>E<br>N<br>S<br>U<br>O<br>U<br>S<br><br>S<br>P<br>H<br>E<br>R<br>E            | <p>8 wholesome resultant cittas, without cause<br/>(無因善異熟心)<br/>(<i>ahetuka-kusala-vipākacittāni</i>):</p> <p>(21) Eye-consciousness accompanied by equanimity.<br/>                     (22) Ear-consciousness accompanied by equanimity.<br/>                     (23) Nose-consciousness accompanied by equanimity.<br/>                     (24) Tongue-consciousness accompanied by equanimity.<br/>                     (25) Body-consciousness accompanied by pleasure.<br/>                     (26) Receiving-citta accompanied by equanimity.<br/>                     (27) Investigating-citta accompanied by joy.<br/>                     (28) Investigating-citta accompanied by equanimity.</p> <p>8 wholesome, beautiful, resultant cittas, with cause<br/>(有因善異熟心)<br/>(<i>mahā sahetuka-sobhaṇa-kusala-vipākacittāni</i>):</p> <p>(29) Accompanied by joy, associated with knowledge, unprompted.<br/>                     (30) Accompanied by joy, associated with knowledge, prompted.<br/>                     (31) Accompanied by joy, dissociated from knowledge, unprompted.</p>                  |
|   | <p>(32) Accompanied by joy, dissociated from knowledge, prompted.<br/>                     (33) Accompanied by equanimity, associated with knowledge, unprompted.<br/>                     (34) Accompanied by equanimity, associated with knowledge, prompted.<br/>                     (35) Accompanied by equanimity, dissociated from knowledge, unprompted.<br/>                     (36) Accompanied by equanimity, dissociated from knowledge, prompted.</p> <p>7 unwholesome resultant cittas, without cause<br/>(無因不善異熟心)<br/>(<i>ahetuka-akusala-vipākacittāni</i>):</p> <p>(37) Eye-consciousness accompanied by equanimity<br/>                     (38) Ear-consciousness accompanied by equanimity<br/>                     (39) Nose-consciousness accompanied by equanimity.<br/>                     (40) Tongue-consciousness accompanied by equanimity.<br/>                     (41) Body-consciousness accompanied by pain or displeasure.<br/>                     (42) Receiving-citta accompanied by equanimity.<br/>                     (43) Investigating-citta accompanied by equanimity.</p> |

In the above table, the twenty-three indeterminate resultants of the sensuous sphere are divided into wholesome and unwholesome cittas. The indeterminate wholesome cittas are subdivided into eight cittas of ‘wholesome and beautiful, with cause’, and eight cittas of ‘wholesome, without cause’. They are called wholesome and beautiful cittas because they are accompanied by one or more of the 25 wholesome and beautiful (*sobhaṇa*) mental factors. Cittas are considered *asobhaṇa* (not beautiful) when they are either accompanied by the unwholesome mental factors or they are *ahetuka* (without cause). See also the Table 3.1 in Chapter Three. The seven indeterminate, unwholesome cittas are without cause. The word ‘unwholesome’ here means that they are the resultant cittas produced by unwholesome *kamma* (the past experience of immoralities), herein karmically indeterminate, and not because the resultants are naturally unwholesome. Those whose rebirth-linking consciousness (*paṭisandhi citta*) which came of the 8 types of wholesome with cause, beautiful resultant cittas with cause (*kusala sahetuka-sobhaṇa vipākacittāni*), result in rebirth as healthy humans or deities in the sensuous sphere. Those whose rebirth-linking consciousness, when are produced by the two types of investigating cittas accompanied by equanimity in the *vipākacittāni* (one type is unwholesome and without cause, the other is wholesome and without cause), would acquire a human life but with physical deformities or defects. The unwholesome, causeless, investigating citta accompanied by joy does not perform the rebirth-linking function. Those 7 types of *ahetuka-akusala vipākacittāni* that had been created, when engender the rebirth-linking consciousness, bring forth the next life in one of the woeful realms. These would remain just as indicative guideline nonetheless. It is because what determines the next lifeform depends on the dynamism of the varying degrees of good and bad kammic resultants that one had accumulated from the many past lives (not used up), not only from those results done in this lifetime, unless it is one of really extraordinary effect sufficient to determine the next course of existence.

### **The Eight Types of Wholesome Resultant Cittas, Without Cause**

Referring to item (21) to (24) in the above table, the four types of resultant cittas, wholesome but without causes, are the respective sense-consciousness, accompanied by equanimity. These are the results of wholesome deeds of the sense-sphere, having been performed by a person, having been accumulated, and when in whom, for example, eye-

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consciousness has arisen after cognition of a visual object, therewith manifests a series of states, and also when on that occasion there are also whatsoever other non-material states which are causally induced and arisen all together with these states, all of those states are indeterminate (*abyākatā*)<sup>1</sup>. The same applies also to the process of auditory, olfactory, and gustatory cognition. These arisen states are enumerated as follows:

**Table 2.3.16: Arisen states upon the four resultant sense-cittas with corresponding visual, auditory, olfactory, and gustatory cognition**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | one of the three nutrients               |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | upekkhā         | equanimity (舍)  | upekkhindriya                            |
| 7  | cittassekaggatā | one-pointedness of mind (心一境性)  | jhāna factor                             |
| 8  | manindriya      | the faculty of ideation (意根)  | three faculties                          |
| 9  | upekkhindriya   | the faculty of equanimity (舍根)  |  |
| 10 | jīvitindriya    | the faculty of vitality (命根)  |  |

Below are the arisen states belonging to formation aggregate, applicable to all the five resultant sense-consciousness including the resultant body-consciousness. Or when, on that occasion, there are whatsoever other non-material states casually induced (except *vedanā*, *saññā*, and *viññāṇa*) which are arisen all together with these states, they are also part of formation aggregate.

|                 |                           |
|-----------------|---------------------------|
| phasso          | : contact                 |
| cetanā          | : intention               |
| cittassekaggatā | : one-pointedness of mind |
| jīvitindriya    | : the faculty of vitality |

Item (25), the resultant body-consciousness, wholesome but without cause, accompanied by pleasure, when it is arisen on similar occasions as in the aforesaid, is accompanied by the following states which are also

1 Cf. Dhs, *Abyākatavipāko* [431] to [443].



indeterminate.

**Table 2.3.17: Arisen states upon the resultant body-consciousness arising with tactile cognition**

|    |                 |   | Class:                                   |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | one of the three nutrients               |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | sukha           | happiness or bliss (樂)  | sukhindriya                              |
| 7  | cittassekaggatā | one-pointedness of mind (心一境性)  | jhāna factor                             |
| 8  | manindriya      | the faculty of ideation (意根)  | three faculties                          |
| 9  | sukhindriya     | the faculty of equanimity (樂根)  |  |
| 10 | jīvitindriya    | the faculty of vitality (命根)  |  |

Item (26), the resultant receiving-citta, accompanied by equanimity, wholesome but without cause, arises in a person on ground of the results of his past wholesome deeds of the sense-sphere that have been performed and accumulated by him. The following states arise when his cognition with one of the five sense-objects has happened. Feeling is equanimous. Item (26) a resultant mind-element (*manodhātu*).

**Table 2.3.18: Arisen states upon the resultant receiving-citta (*upekkhāsahagataṃ*) arising with one of the five sense-cognitions**

|   |                 |   | Class:                                   |
|---|-----------------|---|--|
| 1 | phasso          | contact (觸)   | sense-cognition                          |
| 2 | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base and mind-object element |
| 3 | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4 | cetanā          | intention (行/思)   |  |
| 5 | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6 | vitakko         | initial application (尋)   | jhāna factors and equanimity             |
| 7 | vicāro          | sustained thought (伺)   |  |
| 8 | upekkhā         | equanimity (舍)  |  |
| 9 | cittassekaggatā | one-pointedness of mind (心一境性)  |  |

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|    |               |                                |           |
|----|---------------|--------------------------------|-----------|
| 10 | manindriya    | the faculty of ideation (意根)   | faculties |
| 11 | upekkhindriya | the faculty of equanimity (舍根) |           |
| 12 | jīvitindriya  | the faculty of vitality (命根)   |           |

Of the above arisen states, the formation aggregate consists of *phasso, cetanā, vitakko, vicāro, cittassekaggatā, jīvitindriya*.

Referring to Item (27), when this resultant Investigating-citta, wholesome but without cause, accompanied by joy has risen, follows by cognition with one of the five sense-objects, a series of the following states arise. These are all indeterminate states. Item (27) is a resultant mind-consciousness element (*manoviññāṇadhātu*).

**Table 2.3.19: Arisen states upon the resultant investigating-citta (*somanassasahagataṃ*) arising with sense-cognition**

|    |                 |  | Class:                                   |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  |  |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)  | five jhāna factors                       |
| 7  | vicāro          | sustained thought (伺)  |  |
| 8  | pīti            | zest or rapture (喜)  |  |
| 9  | sukha           | happiness or bliss (樂)   |  |
| 10 | cittassekaggatā | one-pointedness of mind (心一境性)   |  |
| 11 | manindriya      | the faculty of ideation (意根)   | three faculties                          |
| 12 | somanassindriya | the faculty of joy (悅根)  |  |
| 13 | jīvitindriya    | the faculty of vitality (命根)   |  |

Of the above arisen states, the formation aggregate consists of *phasso, cetanā, vitakko, vicāro, pīti, cittassekaggatā, jīvitindriya*.

Referring to Item (28), when this resultant Investigating-citta, wholesome but without cause, accompanied by equanimity has risen, follows by cognition with one of the six sense-objects, a series of the

following states arise. These are all indeterminate states. Item (28) is a mind-consciousness element (*manoviññāṇadhātu*).

**Table 2.3.20: Arisen states upon the resultant investigating-citta (*upekkhāsahagatam*) arising with sense-cognition**

|    |                 |  | Class:                                   |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  |  |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)  | five jhāna factors                       |
| 7  | vicāro          | sustained thought (伺)  |  |
| 8  | upekkhā         | equanimity (舍)   |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)   |  |
| 10 | manindriya      | the faculty of ideation (意根)   | three faculties                          |
| 11 | upekkhindriya   | the faculty of equanimity (舍根)   |  |
| 12 | jīvitindriya    | the faculty of vitality (命根)   |  |

Of the above arisen states, the formation aggregate consists of *phasso*, *cetanā*, *vitakko*, *vicāro*, *pīti*, *cittassekaggatā*, *jīvitindriya*.

### The Eight Great Wholesome Resultant Cittas, With Cause

Item (29) to (36), the eight types of wholesome resultant cittas with cause, are beautiful resultant cittas performed by a person with kamma stored up, will result in rebirth as humans without deficiencies or deities in the sensuous planes of existence. For the arising states corresponding to each of these eight great resultant cittas on occasion of sense-cognition, follow the same explanation details as in preceding section on the Eight Active Wholesome States (Table 2.3.1 onwards)—with the exception that the three wholesome roots as *alobho*, *adoso*, *amoho*, will now be treated as indeterminate roots (non-greed, non-hatred, non-delusion). See also in the Yamaka, 1. Mūlayamakam, [25] to [36].

## The Seven Unwholesome Resultant Cittas, Without Cause

### The five unwholesome sense-based resultant cittas

Item (37) to (41), the five sense-based unwholesome resultant cittas are without cause, performed and stored up by a person, when either of which has risen, follows by cognition with one of the five sense-objects, a series of states arise therewith. These are all indeterminate states. Details are in the table below.

1. Eye-consciousness accompanied by equanimity
2. Ear-consciousness accompanied by equanimity
3. Nose-consciousness accompanied by equanimity
4. Tongue-consciousness accompanied by equanimity
5. Body-consciousness accompanied by displeasure

**Table 2.3.21: Arisen states upon one of the five resultant unwholesome sense-consciousness manifested with objects cognition**

|    |                 | Class:   |  |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  | mind-base and mind-consciousness element |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) |  |
| 6  | dukkha          | displeasure or painfulness   | dukkhindriya                             |
| 7  | cittassekaggatā | one-pointedness of mind (心一境性)   | jhāna factor                             |
| 8  | manindriya      | the faculty of ideation (意根)   | three faculties                          |
| 9  | dukkhindriya    | the faculty of displeasure or pain (苦根)                                |  |
| 10 | jīvitindriya    | the faculty of vitality (命根)   |  |

The displeasure of feeling and the displeasure of body are born of contact with the body which is accompanied by displeasure. The aggregate of formation consists of *phasso*, *vedanā*, *cittassekaggatā*, *jīvitindriya*.

Item (42), is mind-element, the resultant Receiving-citta accompanied by equanimity, without cause, have been performed and unwholesome kamma accumulated by a person, when it has risen, and follows by cognition with one of the five sense-objects, it gives rise to a series of states as enumerated below. All of these states are indeterminate states.

**Table 2.3.22: Arisen states upon the resultant receiving citta (*upekkhāsahagataṃ*) manifested with objects cognition**

|    |                 |  | Class:                                   |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  |  |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)  | jhāna factors (except equanimity)        |
| 7  | vicāro          | sustained thought (伺)  |  |
| 8  | upekkhā         | equanimity (舍)   |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)   |  |
| 10 | manindriya      | the faculty of ideation (意根)   | three faculties                          |
| 11 | upekkhindriya   | the faculty of equanimity (舍根)   |  |
| 12 | jīvitindriya    | the faculty of vitality (命根)   |  |

Of these above arisen states, feeling is equanimous. The aggregate of formation consists of *phasso*, *vedanā*, *vitakko*, *vicāro*, *cittassekaggatā*, *jīvitindriya*.

Item (43), the resultant Investigating-citta accompanied by equanimity, unwholesome and without cause, is a mind-consciousness element. When it has risen, follows by either one of the five sense-cognitions, it gives rise to a series of states similar as those arisen with the preceding receiving-resultant (*akusalāhetuka upekkhāsahagataṃ sampaṭicchana-cittaṃ*).

Diagram 2.0 below summarises the 19 types of *paṭisandhi-citta* of humans and deities (refer to the detail in Appendix II and III)—two types of investigating cittas accompanied by equanimity, eight great resultants, and nine resultants of the fine-material sphere and immaterial sphere.

**Diagram 2.0 Nineteen states which perform the relinking function of *paṭisandhi* (rebirth or birth-relinking)**

| Planes:            | States:  | Next ascription:                                     |
|--------------------|--|--|
|                    | 8 mahā kusala-vipākacittāni<br>(sahetuka-sobhaṇa)                  | as normal humans and deities                         |
| <i>Kāmāvacara</i>  | 1 upekkhāsahagataṃ santīraṇacitta<br>(ahetuka-kusala vipākacitta)  | as humans but with physical abnormalities or defects |
|                    | 1 upekkhāsahagataṃ santīraṇacitta<br>(ahetuka-akusala vipākacitta) | at the woeful planes                                 |
| <i>Rūpāvacara</i>  | 5 vipākacittāni (sahetuka rūpajhānacittāni)                        | at fine-material planes                              |
| <i>Arūpāvacara</i> | 4 vipākacittāni (sahetuka arūpajhānacittāni)                       | at immaterial planes                                 |

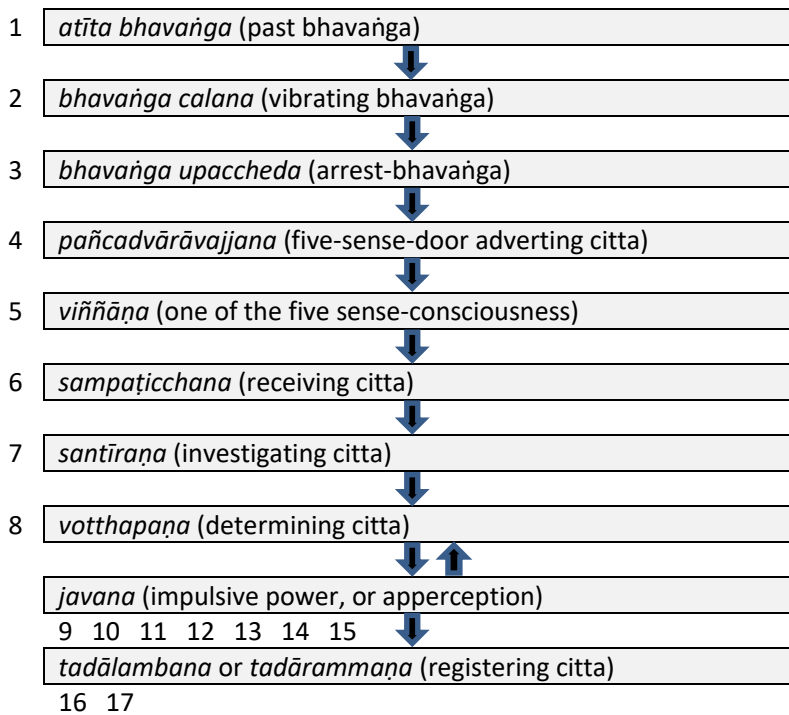
These 19 types of *vipākacittāni* do not only perform the relinking function of rebirth, they can also perform the function of *bhavaṅga* which keeps the rapid succession of thought process and the continuity of life. They can also perform the function at the dying moment (*cuti*). The *paṭisandhi* cittas are created by the varied types of kammical resultants as shown in the diagram.

In Table 2.3.15, there are five types of consciousness arising from sense-objects cognition—cognition from seeing, hearing, smelling, tongue tasting, and feel tangibles—which are included in both wholesome resultants and unwholesome resultants. What then are the differences between these two groups? For the five sensuous-wholesome resultants consciousness, they arise as a result of the objects impinging on the five faculties – objects which are either moderately desirable (*iṭṭha*) or extremely desirable (*ati-iṭṭha*). In contrast, the five sensuous-unwholesome resultant consciousness arise in regard to undesirable or unpleasant objects (*aniṭṭha*). In both two groups, the first four sense-consciousness types are similarly accompanied by non-preferential equanimity, but the fifth, body-consciousness, differs in the way of whether the objects impinged on the body is that followed by tactile pleasure (*sukha*) as in the case of wholesome resultants, or of bodily pain (*dukkha*) as in the case of unwholesome resultants. The receiving citta (*sampaṭicchana-citta*) is that state of consciousness which ‘receives’ the objects through the sense-doors. The investigating citta (*santīraṇa-citta*) is state of consciousness arising immediately after the receiving citta, whose job is only to momentarily examine the objects that had just been cognised. After the investigating citta has examined the

object, there arises determining (*votthapaṇa*) citta which is the mind-door adverting state of consciousness (*manodvārāvajjana*)—a stage of representative cognition which distinguishes the object. Determining citta arises by following the pattern of past experiences, habitual inclinations, favoured knowledge, etc. To help understanding, Diagram 2.1 below shows the flow of a human thought-process (*vīthiccitta*), not in the case of a jhānic meditation, and which according to Abhidhamma, when an object is formed at the mind through one of the five sense-doors, a sequential thought-process follows as shown in the diagram.

Lastly, the eight types of sense-sphere wholesome beautiful resultant cittas which are with causes, are to be understood in the same way as explained in their eight sense-sphere counterpart cittas as shown in Table 2.3.1. The difference being these are the accumulated resultant cittas.

Diagram 2.1: The flow of a single thought-process (*vīthiccitta*) which makes up of seventeen mind-moments (*cittakhaṇa*), as taught in the Abhidhamma philosophy.



In Diagram 2.1 which describes the 17 mind-moments (*khana*), *bhavaṅga* citta refers to that consciousness whose function preserves the

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continuity of life of an individual. It is an indispensable factor of existence. Hence it is also given the rendering as ‘life-continuum’. For example, passively when we are in deep sleep, our mind is said to be in a state of *bhavaṅga*. Arising and perishing in an infinitesimal part of time and in innumerable times in between our constant occasions of active cognition, *bhavaṅga* is liken immeasurably to a stream-flow without ever remaining static for two consecutive moments. ‘Past *bhavaṅga*’ citta refers to the moment that passes by its passive state when one of the five sense organs comes in contact with its object. ‘Vibrating *bhavaṅga*’ refers to that moment of citta which is “disturbed” by object impinging; *bhavaṅga* then vibrates for one single thought-moment (*cittakhaṇa*). Thereupon the flow of *bhavaṅga* is cut off, or arrested, which gives its name ‘Arrest *bhavaṅga*’. Subsequently, a *cittakhaṇa* arises which adverts the consciousness to the object, after which it is taken over by one of the five sense-consciousness (*pañcaviññāṇa*). In terms of contact with external object, it is called the ‘five-sense-doors advertence’ (*pañcadvārāvajjana*); in the case of a mental object, it is termed ‘mind-door advertence’ (*manodvārāvajjana*). After one of the five sense-consciousness ceases, there arises the receiving (*sampaṭicchana*) citta which accepts or receives the object. The next is the investigating (*santīraṇa*) citta which examines the object. It is then succeeded by the mind-door’s determining (*votthapaṇa*) citta which is also a term called the ‘representative element of mind-consciousness’ (*manoviññāṇadhātuviññāṇa*). After the determining citta, impulsion or apperception (*javana*) arises, at which stage one’s action is judged as moral or immoral. So it creates *kamma*. If one’s view is unwise consideration or attention (*ayoniso manasikāra*), it becomes immoral. This ‘Impulsion’ stage usually lasts for six or seven thought-moments, or in a feeble process like at times of heart operation or at dying moment, five thought-moments because the javanas are getting weaker. It was said that the Buddha performed on several occasions rapid *javana* process which runs for only four or five cittas at the fifth jhāna. The seven moments of javanas are not found in the suttas, anyway. The commentary Atthasālinī mentions six or seven javanas. All thought-moments of *javana* in a single cognitive process are either all are wholesome or all are unwholesome. Each *javana* citta conditions the next one succeedingly. After *javanas* is followed by the ‘registering (or retentive) citta’ (*tadālabhana* or *tadārammaṇa*), which itself is a *vipākacitta* that identifies and retains for two separate thought-moments. The word *tadālabhana* literally means “hang on to that object”. When the second registering thought-moment has fallen away, *bhavaṅga*



resumes until it is interrupted by another thought process<sup>1</sup>. If the last *javana* does not hang on to the sense-object before the first registering citta could arise for retention of the object, the thought process does not take its full course. This occurs in the case of obscure object where the last *javana* subsides directly into *bhavaṅga* without registering.

The stream of citta moments in a single thought-process are divided into seven modes as: 1. āvajjana, 2. pañcadvārāvajjana, 3. sampaṭicchana, 4. santīraṇa, 5. votthapaṇa, 6. javana (seven moments), 7. tadālbambana (two separate moments). They add up to become 14 thought-moments. These thought-moments occur in infinitesimal time, each one depends on preceding one, all sharing the same object. There is no self (*atta*) or soul (*jīva*) in this process. It requires vigilant mindfulness and full awareness before the citta passes on to the volitional *javana* moments. In a thought-process, it may arise thought-moments which are either wholesome cittas or functional cittas.

Diagram 2.2 below enumerates the 55 states which perform the function of *javana*, and the 11 states which perform the function of *tadālbambana* or “registering”. (refer to the detail in Appendix II and III).

**Diagram 2.2 States which perform the functions of apperception (*javana*) and retention (*tadālbambana*)**

| <b>Fifty-five states which perform the function of <i>javana</i></b>   |   |      |
|--|---|------|
| <i>Kāmāvacara</i>  | 12 kinds of akusalacittāni                                  | (29) |
|  | 8 kinds of mahā kusalacittāni (sobhaṇa-sahetuka)            |      |
|  | 8 kinds of mahā kiriyācittāni (sobhaṇa-sahetuka of Arahats) |      |
|  | 1 hasituppādacitta (ahetuka kiriyacitta of Arahats)         |      |
| <i>Rūpāvacara</i>  | 5 kinds of kusalacittāni (rūpajhāna)                        | (10) |
|  | 5 kinds of kiriyacittāni (rūpajhāna of Arahats)             |      |
| <i>Arūpāvacara</i>   | 4 kinds of kusalacittāni (arūpajhāna)                       | (8)  |
|  | 4 kinds of kiriyacittāni (arūpajhāna of Arahats)            |      |
| <i>Lokuttara</i>   | 4 kinds of maggacittāni (kusalacittāni)                     | (8)  |
|  | 4 kinds of phalacittāni (vipākacittāni)                     |      |
| <b>Eleven states which perform the function of <i>tadālbambana</i></b> |   |      |
| <i>Kāmāvacara</i>  | 3 kinds of santīraṇacittāni (ahetuka vipākacittāni)         | (11) |
|  | 8 kinds of mahā kusala-vipākacittāni (sahetuka sobhaṇa)     |      |

1 A detailed exposition of the subject of thought-process can be referred to Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: Buddhist Missionary Society, 1979) Chapter IV, 202 *et seq.*

As shown in the above diagram, other than the 4 kinds of supramundane fruition-cittas which are resultant states, the *javana* cittas are only wholesome, unwholesome, or functional states. The registering (*tadālambana*) cittas are resultant states. The investigating (*santīraṇa*) citta, apart from the function of investigating the sense-object in a thought-process, also performs other roles in different occasions outside the thought process. The investigating citta also performs the function of citta at the dying moment (*cuti*), the function of life-continuum (*bhavanga*), and the relinking function of rebirth (*paṭisandhi*). See also in Diagram 2.0.

### The Eleven Functional States (*kiriya*)

Table 2.3.23 The 54 states of consciousness in the sense-sphere (Continued).

| 11 Functional States (kāmāvacara kiriya-cittāni)<br>(欲界唯作心)             |   |
|---|---|
| S<br>E<br>N<br>S<br>U<br>O<br>U<br>S<br><br>S<br>P<br>H<br>E<br>R<br>E  | 3 cittas without cause<br>(無因唯作心) ( <i>ahetuka-asobhaṇa kiriya-cittāni</i> ):             |
|   | (44) Five-sense-doors adverting consciousness, accompanied by equanimity.                 |
|   | (45) Mind-door adverting consciousness, accompanied by equanimity.                        |
|   | (46) ‘Smile-producing’ consciousness, accompanied by joy.                                 |
|   | 8 beautiful cittas with cause<br>(有因唯作心) ( <i>mahā sahetuka-sobhaṇa kiriya-cittāni</i> ): |
|   | (47) Accompanied by joy, associated with knowledge, unprompted.                           |
|   | (48) Accompanied by joy, associated with knowledge, prompted.                             |
|   | (49) Accompanied by joy, dissociated from knowledge, unprompted.                          |
|   | (50) Accompanied by joy, dissociated from knowledge, prompted.                            |
|   | (51) Accompanied by equanimity, associated with knowledge, unprompted.                    |
|   | (52) Accompanied by equanimity, associated with knowledge, prompted.                      |
| (53) Accompanied by equanimity, dissociated from knowledge, unprompted. |   |
| (54) Accompanied by equanimity, dissociated from knowledge, prompted.   |   |

Referring to Table 2.3.23 above, item (45), (46), (47), these three states also as shown below, their specific headers are ascribed to the exposition in the sub-commentaries of Abhidhammattha-saṅgaha and Visuddhimagga. The three are only briefly described in the *Dhammasaṅgaṇi* as the respective arisen states of *kiriya-manodhātu*, *kiriya-manoviññādhātu somanassasahagatā*, and *kiriya-manoviññādhātu upekkhāsahagatā*.

- Five-sense-doors advertent citta, accompanied by equanimity (*upekkhāsahagataṃ pañcadvārāvajjanacittaṃ*)
- Mind-door advertent citta, accompanied by equanimity (*upekkhāsahagataṃ manodvārāvajjana cittaṃ*)
- Smile-producing citta, accompanied by joy (*somanassasahagataṃ hasituppādacittaṃ*)

These three citta are indeterminate states of consciousness, are without cause (*ahetuka*) or non-causative, not beautiful (*asobhana*), and termed as ‘functional’ (*kiriya*). The Pāli term *kiriya* is identical to another term called *karaṇa-matta* or “simply doing” (唯作). In other words, doing it simple and naïf, but in a purified manner, which is typicality of an Arahāt’s mind. These *kiriya* states only perform functions that do not have *kamma* potency and impact. That means, these three functional citta are neither *kamma* themselves nor are *kamma*-resultants, neither are they wholesome nor unwholesome. The five-sense-doors advertent state of consciousness (*pañcadvārā vajjanacitta*) is the function of advertent consciousness to objects which are impinging on the five sensual organs (*āvajjana*). It does not function interpretatively as see, hear, smell, taste and touch. The advertent consciousness is accompanied by equanimity, being disinterested of the impinging objects. Thereafter the sense-door advertent consciousness is taken over instantaneously by the appropriate sense-consciousness, which essentially is the mind-element or sometimes called the element of ideation (*manodhātu*, ‘眼界’). In immediate succession, the mind-door advertent consciousness (*manodvārāvajjana citta*) which is also accompanied by equanimity, and which essentially is the same as the representative element of mind-consciousness (*manoviññādhātu viññāṇa*, ‘意識界’)—and which is also the same type as the ‘determining state of consciousness’ (*voṭṭhapaṇa citta*)—arises to determine and define the object that has been cognised by the sense-consciousness earlier on. The function of mind-door advertent consciousness, which focus on the object formed at

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the mind faculty and which brings about the intellection or mind-thought process, is what has rendered its name ‘adverting through the mind-door’. The ‘smile-producing’ state of consciousness (*hasituppādacitta*)—which is also the representative element of mind-consciousness (*manoviññāṇadhātu viññāṇa*, ‘意識界’)—is a verbatim construal which, as the name suggests, is caused by the smiling of an Arahāt. But why do Arahāt smile? An Arahāt will ‘smile’ with one or more of the four beautiful-functional cittas which is accompanied by equanimity. Hence the *hasituppādacitta* without cause arises when an Arahāt smiles<sup>1</sup>. The smile-producing consciousness is specific only to the sublime realm of an Arahāt. The word ‘smile’ is a metaphorical expression suggesting that elevated state of quality.

It is important here to distinguish the different consciousness that are specific characteristics of the mundane trainees and the Arahats. The other two functional consciousness with cause—the mind-element and the representative element of mind-consciousness, both accompanied by equanimity—are consciousness common to both the mundane worldlings and Arahats. But the ‘smile-producing’ consciousness and the 8 beautiful functional consciousness are inoperative cittas occur only with the Arahats; they do not arise in ordinary worldlings. In other words, consciousness that can arise in all ordinary sentient beings (who are not Arahats) are the 21 wholesome cittas of the four spheres, the 12 unwholesome cittas of the sensuous sphere, the 36 resultant cittas of the four spheres, and the two causeless functional cittas (i.e. mind-element and the representative element of the mind-consciousness). In Theravada Abhidhamma context according to Narada Maha Thera, a worldling trainee (*sekkha*) may ‘smile’ or ‘laugh’ with one or more of the four types of greed-rooted unwholesome cittas accompanied by joy (regardless of its association with wrong views), or with one or more of the four wholesome cittas accompanied by joy. Whereas *Sotāpannas*, *Sakadāgāmīs* and *Anāgāmīs*, may ‘smile’ with one or more of the four wholesome cittas accompanied by joyful feeling, or with one or more of the two unwholesome cittas accompanied by joyful feeling but dissociated from wrong views.<sup>2</sup>

When one of the five sense-door functional mind-elements, accompanied by equanimity (neither wholesome nor wholesome nor

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1 Cf. Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: BMS, 1979) p.31-32.

2 Ibid.

resultant) has arisen, after which sense impression occurs with one of the five sense-objects, it manifests a series of states; and when there are also whatsoever other non-material states which are casually induced on that occasion, all of those states as described in the table below are indeterminate.

**Table 2.3.24: Arisen states upon the five-sense-door advertent *kiriya citta* (*upekkhāsahagatam*) manifested with sense-cognition**

|    |                 |  | Class:                                   |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  |  |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)  | jhāna factors (except equanimity)        |
| 7  | vicāro          | sustained thought (伺)  |  |
| 8  | upekkhā         | equanimity (舍)   |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)   | three faculties                          |
| 10 | manindriya      | the faculty of ideation (意根)   |  |
| 11 | upekkhindriya   | the faculty of equanimity (舍根)   |  |
| 12 | jīvitindriya    | the faculty of vitality (命根)   |  |

Of these above arisen states, feeling is equanimous. The aggregate of formation consists of *phasso*, *vedanā*, *vitakko*, *vicāro*, *cittassekaggatā*, *jīvitindriya*.

When the functional mind-door advertent mind-consciousness element, accompanied by equanimity (neither wholesome nor wholesome nor resultant) has arisen, after which sense impression occurs with one of the five sense-objects, it manifests a series of states; and when there are also whatsoever other non-material states which are casually induced on that occasion, all of those states as described in the table below are indeterminate.

**Table 2.3.25: Arisen states upon the kiriya mind-door citta (upekkhāsahagataṃ) manifested with sense-cognition**

Class:

|    |                 |  |  |
|----|-----------------|--|--|
| 1  | phasso          | contact (觸)  | sense-cognition                          |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                 | mind-object base and mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                           |  |
| 4  | cetanā          | intention (行/思)  |  |
| 5  | citta           | state of consciousness (識) (as a component of consciousness aggregate) | mind-base and mind-consciousness element |
| 6  | vitakko         | initial application (尋)  | jhāna factors (except equanimity)        |
| 7  | vicāro          | sustained thought (伺)  |  |
| 8  | upekkhā         | equanimity (舍)   |  |
| 9  | cittassekaggatā | one-pointedness of mind (心一境性)   |  |
| 10 | vīriyindriya    | the faculty of energy (進根)   | five faculties                           |
| 11 | sammādiṭṭhi     | right views (正見)   |  |
| 12 | manindriya      | the faculty of ideation (意根)   |  |
| 13 | upekkhindriya   | the faculty of equanimity (舍根)   |  |
| 14 | jīvitindriya    | the faculty of vitality (命根)   |  |

Of these above arisen states, feeling is equanimous. The aggregate of formation consists of *phasso*, *vedanā*, *vitakko*, *vicāro*, *cittassekaggatā*, *jīvitindriya*.

When the functional smile-producing mind-consciousness element, accompanied by joy (neither wholesome nor wholesome nor resultant) has arisen, after which sense impression occurs with one of the five sense-objects, it manifests a series of states; and when there are also whatsoever other non-material states which are casually induced on that occasion, all of those states as described in the table below are indeterminate.

**Table 2.3.25: Arisen states upon the kiriya smile-producing citta (*somanassasahagatam*) manifested with sense-cognition**

Class:

|    |                 |   |  |
|----|-----------------|---|--|
| 1  | phasso          | contact (觸)   | sense-cognition                                |
| 2  | vedanā          | feeling (受) (and as feeling aggregate)                                    | mind-object base<br>and<br>mind-object element |
| 3  | saññā           | perception (想) (and as perception aggregate)                              |  |
| 4  | cetanā          | intention (行/思)   |  |
| 5  | citta           | state of consciousness (識)<br>(as a component of consciousness aggregate) | mind-base and<br>mind-consciousness<br>element |
| 6  | vitakko         | initial application (尋)   | five<br>jhāna factors                          |
| 7  | vicāro          | sustained thought (伺)   |  |
| 8  | pīti            | zest or rapture (喜)   |  |
| 9  | sukha           | happiness or bliss (樂)  |  |
| 10 | cittassekaggatā | one-pointedness of mind (心一境性)  |  |
| 11 | vīriyindriya    | the faculty of energy (進根)  | five<br>faculties                              |
| 12 | sammādiṭṭhi     | right views (正見)  |  |
| 13 | manindriya      | the faculty of ideation (意根)  |  |
| 14 | somanassindriya | the faculty of joy (悅根)   |  |
| 15 | jīvitindriya    | the faculty of vitality (命根)  |  |

Of these above arisen states, feeling is joy which comes of the faculty of joy. The aggregate of formation consists of *phasso*, *vedanā*, *vitakko*, *vicāro*, *pīti*, *cittassekaggatā*, *vīriyindriya*, *samādhindriya*, *jīvitindriya*.

## Conclusion

Although the *Dhammasaṅgaṇi* has included a *Suttantika Duka Mātikā* comprising 42 dyads, these are ancillary to the mainstream literature of Abhidhamma and had not been employed and analysed in the classifications of *cittakaṇḍa*, *cetasikas* and *Rūpakaṇḍa*. The *Suttanta Mātikā* also had not been employed in the other books of the Abhidhamma Piṭaka. The *Atthasālinī* had not explained the reason of its inclusion, nor is it easy for us to deduce the reasons for that choice. Nevertheless, they are the couplets of terms which are commonly treated in the *Nikayas*. The categories of dyads and triads of Abhidhamma *Mātikā* spell out the answers to all the occurrences of the mental and material phenomena, provide illumination from the philosophical, psychological, and ethical perspectives.

Issues of the mind are obviously important, but we should never overlook the important joint-roles played by corporeal phenomena in forming our state of minds. If we were to ignore the need for a clear understanding of the five sense-doors, sense-objects and elements, the impingements and arising of the sensitivities, not taking the complete process as one unified answer to the actions of our minds—that we will not be able to comprehend those issues that are central to the Abhidhamma study. The core doctrinal concepts such as Five Aggregates (*pañcakkhandhā*), Twelve Bases (*dvādasāyatanāni*), Eighteen Elements (*aṭṭhārasa-dhātu*), the Four Noble Truth (*cattāri-ariya-saccāni*), the twelvefold causal genesis or called dependent originations (*paṭiccasamuppāda-aṅga*), and any of the Thirty-Seven Requisites of Enlightenment (*bodhipakkhiyadhammā*), as well as other important Buddhist principles—all of them represent the closely interwoven relationship between mind, mental concomitants and material phenomena. Thus, corporeality is termed as one of the four ‘Ultimate Realities’ (*paramatthā*) in Abhidhamma.

It is the state consciousness as mind, or *citta*, which masterminds all our wise thoughts and plans, regulating our wholesome behaviours and actions, shaping the great pasts and the promising futures, from particle physics at CERN to cosmic explorations on Mars. Yet *citta* is also the genesis of all evils of mankind—from racial tensions, senseless violence, to ecological degenerations. Understanding our mind by virtue of unperturbed calmness, thorough insight and penetrative wisdom, sits at



## Conclusion

the core of the Dhammasaṅgaṇi. Analytical and synthetical methods in this book sheds light on the latent intricacies of the deceiving minds so that we can improve qualities of our characters and personalities. Our states of mind are result of a continuous stream of citta-moments, each being a complex union involving the consciousness itself and the accompaniment of an assorted mental factors which are the very rapid succession of the discrete and fleeting thought-moments, influenced by whatsoever corporeality we interact with. Now we have learned the methods in this book. We should explore within and practise them.

The discourse of Dhammasaṅgaṇi analyses our minds in much greater detail than any other Suttanta scriptures and modern courses of psychology. Regardless of whatsoever systems of belief one belongs to, this book guides this person with the right purpose, right direction and right path, away from all the worldly disappointments and miseries, as well as it prepares this person for realisation of the highest goal in life, and be rewarded with the ultimate deliverance from perpetual round of births and deceases (*samsāra*). Life is really only very short ... If you were put to travel on a spacecraft with limitless lifespan at light' speed, how long do you think that would take you to the very end of the universe? No way to figure that out. We have been through *samsāra* similarly that long period of immeasurable time. Living up to 100 years old still healthy and wealthy in this life, compares nothing to living the next 100 lives mostly deficient and penniless, plus all those human sufferings you could ever bring to your imagination. Life has its spiritual and ultimate purpose rather than merely living life fully from the mundane perspective. I hope that you have benefited from studying this book.

## Appendix I: Abhidhamma Mātikā <sup>1</sup>

| <b>Tika Mātikā—The 22 Triads</b>             |  |                             |
|--|--|-----------------------------|
| <b>1. Kusala Tika</b>                        |  |                             |
| Kusalā dhammā                                | Wholesome or good states (moral).  | 善法<br>(1-364, 985, 1384)    |
| Akusalā dhammā                               | Unwholesome or bad states (immoral).   | 不善法<br>(365-430, 986, 1385) |
| Abyākatā dhammā                              | Indeterminate or non-causal states (unmoral).  | 無記法<br>(431-984, 987, 1386) |
| <b>2. Vedanā Tika</b>                        |  |                             |
| Sukhāya vedanāya sampayuttā dhammā.          | States associated with pleasurable feeling or happiness.   | 樂受相應法<br>(988, 1387)        |
| Dukkhāya vedanāya sampayuttā dhammā.         | States associated with displeasure or suffering.   | 苦受相應法<br>(989, 1388)        |
| Adukkham-asukhāya vedanāya sampayuttā dhammā | States associated with neither suffering nor happiness.  | 不苦不樂受相應法<br>(990, 1389)     |
| <b>3. Vipāka Tika</b>                        |  |                             |
| Vipākā dhammā.                               | States which are resultants.   | 異熟法 (991,1390)              |
| Vipākadhammadhammā.                          | States which cause resultants.   | 異熟法法 (992,1391)             |
| Nevavipākanavipāka dhammadhammā.             | States which neither are resultants nor which cause resultants.                                    | 非異熟法非異熟法<br>(993, 1392)     |
| <b>4. Upādiṇṇa Tika</b>                      |  |                             |
| Upādinnupādāniyā dhammā.                     | States which are acquired by clinging (or the result of clinging), and are favourable to clinging. | 已取順取法<br>(994, 1393)        |
| Anupādinnupādāniyā dhammā.                   | States which are not acquired by clinging, but are favourable to clinging.                         | 不已取順取法<br>(995, 1394)       |
| Anupādinna-anupādāniyā dhammā.               | States which neither are acquired by clinging nor are favourable to clinging.                      | 不已取不順取法<br>(996, 1395)      |
| <b>5. Saṅkiliṭṭha Tika</b>                   |  |                             |

1 The numbers in brackets pertaining to each of the categories in the table, belong to the specified Q&A in the text. The Pali text is extracted from <http://tipitaka.sutta.org/canon/abhidhamma/dhammasaṅgaṇī>. The Chinese translations are based on the interpretation by Muzino Kogen and the Taiwanese monastery 元亨寺

Appendix I: *Mātikā*

|  |  |                     |
|--|--|---------------------|
| Saṅkiliṭṭhasaṅkilesikā dhammā.                     | States which are corrupted and are favourable to corruptions (or are objects of corruption).     | 已染順染法 (997, 1396)   |
| Asaṅkiliṭṭhasaṅkilesikā dhammā.                    | States of not corrupted but which are favourable to corruptions.                                 | 不已染順染法 (998, 1397)  |
| Asaṅkiliṭṭha-asāṅkilesikā dhammā.                  | States which neither are corrupted nor are favourable to corruptions.                            | 不已染不順染法 (999, 1398) |
| <b>6. Vitakka Tika</b>                             |  |                     |
| Savitakkasavicārā dhammā.                          | States associated with initial application (applied thinking) and sustained application of mind. | 有尋有伺法 (1000, 1399)  |
| Avitakkavicāramattā dhammā.                        | States not associated with applied thinking but with sustained application of mind.              | 無尋唯伺法 (1001, 1400)  |
| Avitakka-avicārā dhammā                            | States which neither are associated with applied thinking nor sustained application of mind.     | 無尋無伺法 (1002, 1401)  |
| <b>7. Pīti Tika</b>                                |  |                     |
| Pīṭisahagatā dhammā.                               | States which unite with zest.  | 喜俱法 (1003,1402)     |
| Sukhasahagatā dhammā.                              | States which unite with happiness.   | 樂俱法 (1004,1403)     |
| Upekkhāsahagatā dhammā                             | Equanimous states, accompanied by disinterestedness.   | 捨俱法 (1005,1404)     |
| <b>8. Dassana Tika</b>                             |  |                     |
| Dassanena pahātabbā dhammā.                        | States eliminated by sotāpatti-magga (by ‘vision’, ‘insight’ or dassana).                        | 見斷法 (1006, 1405)    |
| Bhāvanāya pahātabbā dhammā.                        | States eliminated by the three higher paths (by ‘cultivation’ or bhāvanā).                       | 修斷法 (1011, 1406)    |
| Neva dassanena na bhāvanāya pahātabbā dhammā       | States not eliminated by the first path nor by the three higher cultivation paths.               | 非二斷法 (1012, 1407)   |
| <b>9. Dassana-Hetuka Tika</b>                      |  |                     |
| Dassanena pahātabbahetukā dhammā.                  | States with root causes eliminated by sotāpatti-magga (by vision).                               | 見斷因法 (1013, 1408)   |
| Bhāvanāya pahātabbahetukā dhammā.                  | States with root causes eliminated by the three higher maggas (by cultivation).                  | 修斷因法 (1018, 1409)   |
| Neva dassanena na bhāvanāya pahātabbahetukā dhammā | States with root causes eliminated neither by vision nor through development.                    | 非二斷因法 (1019, 1410)  |

|                                       |   |                      |
|---------------------------------------|---|----------------------|
| <b>10. Ācayagāmi Tika</b>             |   |                      |
| Ācayagāmino dhammā.                   | States which make for the continuance of rebirth and death.                               | 流轉法 (1020, 1411)     |
| Apacayagāmino dhammā.                 | States which make for the undoing of rebirth and death.                                   | 還滅法 (1021, 1412)     |
| Nevācayagāmino nāpacayagāmino dhammā. | States which neither lead to rebirth and death nor to the realisation of <i>Nibbāna</i> . | 非流轉非還滅法 (1022, 1413) |
| <b>11. Sekkha Tika</b>                |   |                      |
| Sekhā dhammā.                         | States appertaining to training or studentship.   | 有學法 (1023, 1414)     |
| Asekhā dhammā.                        | States of sages having completed training (Arahatship).                                   | 無學法 (1024, 1415)     |
| Nevasekkhā nāsekkhā dhammā.           | States of neither appertaining to, nor who have completed, the training for Arahatship    | 非有學非無學法 (1025, 1416) |
| <b>12. Paritta Tika</b>               |   |                      |
| Paritā dhammā.                        | States which are limited.   | 小法 (1026, 1417)      |
| Mahaggata dhammā.                     | States which are sublime.   | 大法 (1027, 1418)      |
| Appamāṇā dhammā                       | States which are immeasurable.  | 無量法 (1031, 1419)     |
| <b>13. Parittarāmmaṇa Tika</b>        |   |                      |
| Parittārammaṇā dhammā                 | States with limited objects.  | 小所緣法 (1029,1420)     |
| Mahaggatārammaṇā dhammā               | States with sublime objects.  | 大所緣法 (1030,1421)     |
| Appamāṇārammaṇā dhammā                | States with immeasurable or incomparable objects.   | 無量所緣法 (1031, 1422)   |
| <b>14. Hīnā Tika</b>                  |   |                      |
| Hīnā dhammā.                          | States which are inferior.  | 劣法 (1032, 1423)      |
| Majjhimā dhammā.                      | States which are of medium worth.   | 中法 (1033, 1424)      |
| Paṇitā dhammā.                        | States which are superior.  | 殊勝法 (1034, 1425)     |
| <b>15. Micchatta Tika</b>             |   |                      |
| Micchattaniyatā dhammā.               | States, the wrongfulness of which is fixed as to its consequences.                        | 邪定法 (1035,1426)      |
| Sammattaniyatā dhammā.                | States, the righteousness of which is fixed as to its consequences or future destinies.   | 正定法 (1036, 1427)     |
| Aniyatā dhammā.                       | States which do not entail fixed consequences or future destinies.                        | 不定法 (1037, 1428)     |
| <b>16. Maggārammaṇa Tika</b>          |   |                      |

Appendix I: *Mātikā*

|   |   |   |
|---|---|---|
| Maggārammaṇā dhammā.<br>Maggahetukā dhammā.<br><br>Maggādhipatino dhammā.                     | States having Path as the object.<br><br>States which are conditioned by the Path.<br>States which have the Path as their predominant factor.                                     | 道所緣法<br>(1038, 1429)<br>道因法<br>(1039, 1429)<br>道增上法<br>(1040, 1429)     |
| <b>17. Uppannā Tika</b>   |   |   |
| Uppannā dhammā.<br>Anuppannā dhammā.<br>Uppādino dhammā                                       | States arisen.<br>States not arisen.<br>States bound to arise.  | 已生法 (1041,1430)<br>非已生法 (1042,1430)<br>当生法 (1043,1430)                  |
| <b>18. Atītā Tika</b>   |   |   |
| Atītā dhammā<br>Anāgatā dhammā<br>Paccuppannā dhammā.   | States which are past.<br>States which are future.<br>States which are present.   | 過去法 (1044,1431)<br>未來法 (1045,1431)<br>現在法 (1046,1431)                   |
| <b>19. Atītārammaṇā Tika</b>  |   |   |
| Atītārammaṇā dhammā.<br><br>Anāgatārammaṇā dhammā.<br>Paccuppannārammaṇā dhammā.              | States which have the past as their objects of thought.<br>States which have the future as their objects of thought.<br>States which have the present as their object of thought. | 過去緣法<br>(1047, 1432)<br>未來緣法<br>(1048, 1433)<br>現在緣法<br>(1049, 1434)    |
| <b>20. Ajjhata Tika</b>   |   |   |
| Ajjhattā dhammā.<br>Bahiddhā dhammā.<br>Ajjhattabahiddhā dhammā.                              | States which arise internally.<br>States which arise externally.<br>States which both arise internally and externally.  | 內法 (1050,1435)<br>外法 (1051,1435)<br>內外法 (1052,1435)                     |
| <b>21. Ajjhattārammaṇā Tika</b>   |   |   |
| Ajjhattārammaṇā dhammā.<br>Bahiddhārammaṇā dhammā.<br>Ajjhattabahiddhārammaṇā dhammā.         | States with internal objects.<br>States with external objects.<br>States with both internal and external objects.   | 內所緣法<br>(1053, 1436)<br>外所緣法<br>(1054, 1437)<br>內外所緣法<br>(1055, 1437)   |
| <b>22. Sanidassana Tika</b>   |   |   |
| Sanidassanasappaṭighā dhammā.<br>Anidassanasappaṭighā dhammā.<br>Anidassana-appaṭighā dhammā. | States which are visible and impinging.<br>States which are invisible but impinging.<br>States which are not visible and not impinging.   | 有見有對法<br>(1056, 1438)<br>無見有對法<br>(1057, 1439)<br>無見無對法<br>(1058, 1440) |

| <b>Duka Mātikā—The 100 Dyads</b>   |  |  |
|--|--|--|
| <b>I. Hetu Gocchaka</b> (Cluster of 6 Dyads relating to Root Causes), ‘因類’                   |  |  |
| <b>1. Hetū Duka</b>  |  |  |
| Hetū dhammā.   | States which are root causes.  | 因法<br>(1059,1077,1441)                             |
| Na hetū dhammā.  | States which are not root causes.  | 非因法 (1078,1442)                                    |
| <b>2. Sahetukā Duka</b>  |  |  |
| Sahetukā dhammā.   | States which have root causes.   | 有因法 (1079,1443)                                    |
| Ahetukā dhammā.  | States which have no root causes.  | 無因法 (1080,1444)                                    |
| <b>3. Hetusampayuttā Duka</b>  |  |  |
| Hetusampayuttā dhammā.   | States which are associated with root causes.  | 因相應法<br>(1081, 1445)                               |
| Hetuvippayuttā dhammā.   | States which are not associated with root causes.  | 因不相應法<br>(1082, 1446)                              |
| <b>4. Hetū Sahetukā Duka</b>   |  |  |
| Hetū ceva sahetukā ca dhammā.  | States which are root causes as such, as well as having root causes.   | 是因法而有因<br>(1083, 1447)                             |
| Sahetukā ceva na ca hetū dhammā.   | States which have root causes but are not root causes per se.  | 是有因法而非因<br>(1084, 1448)                            |
| <b>5. Hetū Hetusampayuttā Duka</b>   |  |  |
| Hetū ceva hetusampayuttā ca dhammā.  | States which are both root causes and are also associated with them.   | 是因法而因相應<br>(1085, 1449)                            |
| Hetusampayuttā ceva na ca hetū dhammā.   | States which are associated with root causes but are not root causes themselves.   | 是因相應法而非因<br>(1086, 1450)                           |
| <b>6. Na hetū Sahetukā Duka</b>  |  |  |
| Na hetū kho pana sahetukā pi dhammā, ahetukā pi dhammā.                                      | States which are not the root causes but having root causes.<br>States which neither are the root causes nor having the root causes. | 是非因法而有因<br>(1087, 1451)<br>是非因法而無因<br>(1088, 1452) |
| <b>II. Cūḷantara Duka</b> (Shorter compilation of the 7 non-interrelated Dukas), ‘小集於無關連之二法’ |  |  |
| <b>7. Sappaccayā Duka</b>  |  |  |
| Sappaccayā dhammā.   | States which are due to causes.  | 有缘法 (1089,1453)                                    |
| Appaccayā dhammā.  | States which are not arisen from causes.   | 无缘法 (1090,1454)                                    |

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|   |  |                   |
|---|--|-------------------|
| <b>8. Saṅkhatā Duka</b>   |  |                   |
| Kati saṅkhatā dhammā.   | States conditioned by causes.                                  | 有為法 (1091,1455)   |
| Asaṅkhatā dhammā.   | States unconditioned by causes.                                | 無為法 (1092,1456)   |
| <b>9. Sanidassanā Duka</b>  |  |                   |
| Sanidassanā dhammā.   | States with visibility.  | 有見法 (1093,1457)   |
| Anidassanā dhammā.  | States without visibility.                                     | 無見法 (1094,1458)   |
| <b>10. Sappaṭighā Duka</b>  |  |                   |
| Sappaṭighā dhammā.  | States which arise with impinging.                             | 有對法 (1095,1459)   |
| Appaṭighā dhammā.   | States which arise without impinging.                          | 無對法 (1096,1460)   |
| <b>11. Rūpino Duka</b>  |  |                   |
| Rūpino dhammā.  | States with corporeal change.                                  | 有色法 (1097,1461)   |
| Arūpino dhammā.   | States with no corporeal change.                               | 無色法 (1098,1462)   |
| <b>12. Lokiyā Duka</b>  |  |                   |
| Lokiyā dhammā.  | States which are mundane.                                      | 世間法 (1099,1463)   |
| Lokuttarā dhammā.   | States which are supermundane.                                 | 出世間法 (1100, 1464) |
| <b>13. Kenaci viññeyyā Duka</b>   |  |                   |
| Kenaci viññeyyā dhammā.   | States cognizable by certain kinds of sense-consciousness.     | 所識法 (1101, 1464)  |
| Kenaci na viññeyyā dhammā.  | States not cognizable by certain kinds of sense-consciousness. | 非所識法 (1101, 1464) |
| III. <i>Āsava Gocchaka</i> (Cluster of 6 Dyads, relating to ‘Intoxicant’, ‘defilement’, ‘outflow’ or ‘Pollutant’ that befuddle the mind <sup>1</sup> ), ‘漏類’) |  |                   |
| <b>14. Āsavā Duka</b>   |  |                   |
| Āsavā dhammā.   | States which are pollutants of mind.                           | 漏法 (1102, 1465)   |
| No āsavā dhammā.  | States which are not pollutants of mind.                       | 非漏法 (1107, 1466)  |
| <b>15. Sāsavā Duka</b>  |  |                   |
| Sāsavā dhammā.  | States which are objects of mind-pollutants.                   | 有漏法 (1108, 1467)  |
| Anāsavā dhammā.   | States which are not objects of mind-pollutants.               | 無漏法 (1109, 1468)  |

1 Rhys Davids in both books, ‘The Expositor’ (*Atthasālinī*), and ‘A Buddhist Manual of Psychological Ethics’, interpreted *Āsava* as ‘Intoxicants’, whereas U Kyaw Khine interpreted it as ‘defilements that befuddle the mind’ in his translated book of *Dhammasaṅgaṇī*. For this summarised meaning, the latter should be a more preferred definition. In this survey, I choose to use ‘pollutants of mind’ for *Āsava* which also means ‘outflow’, based on the Pāli-English Dictionary by PTS.

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| <b>16. Āsava Sampayuttā Duka</b>   |  |  |
| Āsavasampayuttā dhammā.  | States associated with mind-pollutants.  | 漏相應法<br>(1110, 1469)                                 |
| Āsavavippayuttā dhammā.  | States not associated with mind-pollutants.  | 漏不相應法<br>(1111, 1470)                                |
| <b>17. Āsavā Sāsavā Duka</b>   |  |  |
| Āsavā ceva sāsavā ca dhammā.   | States which are mind-pollutants as well as objects of mind-pollutants.  | 是漏法而有漏<br>(1112, 1471)                               |
| Sāsavā ceva no ca āsavā dhammā.  | States which are objects of mind-pollutants but are not mind-pollutants as such.   | 是有漏而非漏法<br>(1113, 1472)                              |
| <b>18. Āsavā Āsava Sampayuttā Duka</b>                                       |  |  |
| Āsavā ceva āsavasampayuttā ca dhammā.  | States which are mind-pollutants and are also associated with them.  | 是漏法而漏相應<br>(1114, 1473)                              |
| Āsavasampayuttā ceva no ca āsavā dhammā.                                     | States associated with mind-pollutants but are not mind-pollutants as such.  | 是漏相應而非漏<br>(1115, 1474)                              |
| <b>19. Āsava Vippayuttā Sāsavā Duka</b>                                      |  |  |
| Āsavavippayuttā kho pana sāsavā pi dhammā, anāsavā pi dhammā.                | States which are not associated with mind-pollutants but yet are objects of mind-pollutants.<br>States which neither are associated with mind-pollutants nor are favourable to them. | 是漏不相應法而有漏 (1116, 1475)<br><br>是漏不相應法而無漏 (1117, 1476) |
| IV. <i>Saññojana Gocchaka</i> (Cluster of 6 Dyads relating to Fetter), ‘繫結類’ |  |  |
| <b>20. Saññojanā Duka</b>  |  |  |
| Saññojanā dhammā.  | States which are Fetters.  | 結法 (1118-1128, 1477)                                 |
| No saññojanā dhammā.   | States which are not Fetters.  | 非結法 (1129, 1478)                                     |
| <b>21. Saññojaniyā Duka</b>  |  |  |
| Saññojaniyā dhammā.  | States which are favourable to Fetters.  | 順結法<br>(1130, 1479)                                  |
| Asaññojaniyā dhammā.   | States which are unfavourable to Fetters.  | 非順結法<br>(1131, 1480)                                 |
| <b>22. Saññojana Sampayuttā Duka</b>   |  |  |
| Saññojanasampayuttā dhammā.  | States which are associated with Fetters.  | 結相應法<br>(1132, 1481)                                 |
| Saññojanavippayuttā dhammā.  | States which are not associated with Fetters.  | 結不相應法<br>(1133, 1482)                                |



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| <b>23. Saññojanā Saññojaniyā Duka</b>                                       |  |   |
| Saññojanā ceva saññojaniyā ca dhammā.                                       | States which are Fetters as well as favourable to Fetters.   | 是結法而順結 (1134, 1483)                               |
| Saññojaniyā ceva no ca saññojanā dhammā.                                    | States which are favourable to Fetters but are not Fetters.  | 是順結法而非結 (1135, 1484)                              |
| <b>24. Saññojanā Saññojanasampayuttā Duka</b>                               |  |   |
| Saññojanā ceva saññojanasampayuttā ca dhammā.                               | States which are Fetters and also associated with Fetters.   | 是結法而結相應 (1136, 1485)                              |
| Saññojanasampayuttā ceva no ca saññojanā dhammā.                            | States which are associated with Fetters but are not Fetters.  | 是結相應法而非結 (1137, 1486)                             |
| <b>25. Saññojana Vippayuttā Saññojaniyā Duka</b>                            |  |   |
| Saññojanavippayuttā kho pana saññojaniyā pi dhammā, asaññojaniyā pi dhammā. | States which are not associated with Fetters but are favourable to Fetters.<br>States which are neither associated with Fetters nor are favourable to Fetters. | 是結不相應法而順結 (1138, 1487)<br>是結不相應法而不順結 (1139, 1488) |
| <b>V. Gantha Gocchaka (Custer of 6 Dyads relating to ‘Bond’),<br/>‘縛類’</b>  |  |   |
| <b>26. Ganthā Duka</b>  |  |   |
| Ganthā dhammā.  | States which are Bonds.  | 縛法 (1140,1489)                                    |
| No ganthā dhammā.   | States which are not Bonds.  | 非縛法 (1145,1490)                                   |
| <b>27. Ganthaniyā Duka</b>  |  |   |
| Ganthaniyā dhammā.  | States which are favourable to Bonds.  | 順縛法 (1146, 1491)                                  |
| Aganthaniyā dhammā.   | States which are unfavourable to Bonds.  | 非順縛法 (1147,1492)                                  |
| <b>28. Gantha Sampayuttā Duka</b>   |  |   |
| Ganthasampayuttā dhammā.  | States which are associated with Bonds.  | 縛相應法 (1148, 1493)<br>縛不相應法 (1149, 1494)           |
| Ganthavippayuttā dhammā.  | States which are not associated with Bonds.  |   |
| <b>29. Ganthā Ganthaniyā Duka</b>   |  |   |
| Ganthā ceva ganthaniyā ca dhammā.   | States which are Bonds and are favourable to Bonds.  | 於縛法為順縛 (1150, 1495)                               |
| Ganthaniyā ceva no ca ganthā dhammā.  | States which are favourable to Bonds but are not Bonds.  | 於順縛法為非縛 (1151, 1496)                              |
| <b>30. Ganthā Ganthasampayuttā Duka</b>                                     |  |   |
| Ganthā ceva gantha-sampayuttā ca dhammā.                                    | States which are Bonds and also associated Bonds.  | 於縛法為縛相應 (1152, 1497)                              |

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|---|---|---|
| Ganhasampayuttā ceva no ca ganthā dhammā.   | States which are associated with Bonds but are not Bonds.   | 於縛相應法為非縛 (1153, 1498)                             |
| <b>31. Gantha Viprayuttā Duka</b>   |   |   |
| Ganhaviprayuttā kho pana ganthaniyā pi dhammā, aganthaniyā pi dhammā.                           | States which are not associated with Bonds but are favourable to Bonds.<br>States which are neither associated with Bonds nor are favourable to Bonds.          | 於縛不相應法為順縛 (1154, 1499)<br>於縛不相應法為非順縛 (1155, 1500) |
| VI. <i>Ogha Gocchaka</i> (Cluster of 6 Dyads relating to ‘Raging Current’ <sup>1</sup> ), ‘暴流類’ |   |   |
| <b>32. Oghā Duka</b>  |   |   |
| Oghā dhammā.<br>No oghā dhammā.   | States which are Raging Currents.<br>States which are not Raging Currents.  | 暴流法 (1156,1501)<br>非暴流法                           |
| <b>33. Oghaniyā Duka</b>  |   |   |
| Oghaniyā dhammā.<br>Anoghaniyā dhammā.  | States which are favourable to Raging Currents.<br>States which are not favourable to Raging Currents.  | 順暴流法<br>非順暴流法                                     |
| <b>34. Ogha Sampayuttā Duka</b>   |   |   |
| Oghasampayuttā dhammā.<br>Oghaviprayuttā dhammā.  | States which are associated with Raging Currents.<br>States which are not associated with Raging Currents.  | 暴流相應法<br>暴流不相應法                                   |
| <b>35. Oghā Oghaniyā Duka</b>   |   |   |
| Oghā ceva oghaniyā ca dhammā.<br>Oghaniyā ceva no ca oghā dhammā.                               | States which are Raging Currents and are favourable to the Raging Currents.<br>States which are favourable to Raging Currents but are not Raging Currents.      | 於暴流法為順暴流<br>於順暴流法為非暴流                             |
| <b>36. Oghā Oghasampayuttā Duka</b>   |   |   |
| Oghā ceva oghasampayuttā ca dhammā.<br>Oghasampayuttā ceva no ca oghā.                          | States which are Raging Currents and are also associated with Raging Currents.<br>States which are associated with Raging Currents but are not Raging Currents. | 於暴流法為暴流相應<br>於暴流相應法為非暴流                           |

1 *Ogha*, is also defined as ‘raging currents’. It has a synonym for ‘outflow’ (漏) according to the Buddhism dictionary by www.fodian.net. It is the result of one who choose to drift with the secular crowd and allowing oneself to be defiled on the noble cause.

Appendix I: *Mātikā*

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| <b>37. Oghavippayuttā Oghaniyā Duka</b>                                |  |                             |
| Oghavippayuttā kho pana oghaniyā pi dhammā,<br>anoghaniyā pi dhammā.   | States not associated with Raging Currents but are favourable to Raging Currents.<br>States which neither are associated with Raging Currents nor are favourable to Raging Currents. | 於暴流不相應法為順暴流<br>於暴流不相應法為非順暴流 |
| VII. <i>Yoga Gocchaka</i> (Custer of 6 Dyads relating to Yoke), ‘軛類’   |  |                             |
| <b>38. Yogā Duka</b>   |  |                             |
| Yogā dhammā.<br>No yogā dhammā.  | States which are Yokes.<br>States which are not Yokes.   | 軛法 (1157, 1502)<br>非軛法      |
| <b>39. Yoganiyā Duka</b>   |  |                             |
| Yoganiyā dhammā.<br>Ayoganiyā dhammā.                                  | States which are favourable to Yokes.<br>States which are not favourable to Yokes.   | 順軛法<br>非順軛法                 |
| <b>40. Yoga Sampayuttā Duka</b>  |  |                             |
| Yogasampayuttā dhammā.<br>Yogavippayuttā dhammā.                       | States which are associated with Yokes.<br>States which are not associated with Yokes.   | 軛相應法<br>軛不相應法               |
| <b>41. Yogā Yoganiyā Duka</b>  |  |                             |
| Yogā ceva yoganiyā ca dhammā.<br>Yoganiyā ceva no ca yogā dhammā.      | States which are Yokes and are favourable to Yokes.<br>States which are favourable to Yokes but are not Yokes.   | 於軛法為順軛<br>於順軛法為非軛           |
| <b>42. Yogā Yogasampayuttā Duka</b>                                    |  |                             |
| Yogā ceva yogasampayuttā ca dhammā,<br>yogasampayuttā ceva no ca yoga. | States which are Yokes and are also associated with Yokes.<br>States which are associated with Yokes but are not Yokes.  | 於軛法為軛相應<br>於軛相應法為非軛         |
| <b>43. Yogavippayuttā Yoganiyā Duka</b>                                |  |                             |
| Yogavippayuttā kho pana yoganiyā pi dhammā,<br>ayoganiyā pi dhammā.    | States which are not associated with yokes but are favourable to yokes.<br>States which neither are associated with yokes nor are favourable to yokes.                               | 於軛不相應法為順軛<br>於軛不相應法為不順軛     |

| VIII. <i>Nīvaraṇa Gocchaka</i> (Custer of 6 Dyads relating to Hindrance or <i>Nīvaraṇā</i> ), ‘蓋類’            |  |   |
|---|--|---|
| <b>44. <i>Nīvaraṇā Duka</i></b>   |  |   |
| <i>Nīvaraṇā dhammā.</i><br>No <i>nīvaraṇā dhammā.</i>   | States which are Hindrances.<br>States which are not Hindrances.   | 蓋法 (1158-1168,<br>1503)<br>非蓋法 (1169,1504)              |
| <b>45. <i>Nīvaraṇiyā Duka</i></b>   |  |   |
| <i>Nīvaraṇiyā dhammā.</i><br><i>Anīvaraṇiyā dhammā.</i>   | States which are favourable to Hindrances.<br>States which are unfavourable to Hindrances.   | 順蓋法<br>(1170, 1505)<br>非順蓋法<br>(1171, 1506)             |
| <b>46. <i>Nīvaraṇa Sampayuttā Duka</i></b>  |  |   |
| <i>Nīvaraṇasampayuttā dhammā.</i><br><i>Nīvaraṇavippayuttā dhammā.</i>  | States which are associated with Hindrances.<br>States which are not associated with Hindrances.   | 蓋相應法<br>(1172, 1507)<br>蓋不相應法<br>(1173, 1508)           |
| <b>47. <i>Nīvaraṇā Nīvaraṇiyā Duka</i></b>  |  |   |
| <i>Nīvaraṇā ceva nīvaraṇiyā ca dhammā.</i><br><i>Nīvaraṇiyā ceva no ca nīvaraṇā dhammā.</i>                   | States which are Hindrances and are favourable to Hindrances.<br>States which are favourable to Hindrances but are not Hindrances.   | 於蓋法為順蓋<br>(1174, 1510)<br>於順蓋法為非蓋<br>(1175, 1510)       |
| <b>48. <i>Nīvaraṇa Nīvaraṇiyāsampayuttā Duka</i></b>  |  |   |
| <i>Nīvaraṇā ceva nīvaraṇasampayuttā ca dhammā.</i><br><i>Nīvaraṇasampayuttā ceva no ca nīvaraṇā dhammā.</i>   | States which are Hindrances and are also associated with Hindrances.<br>States which are associated with Hindrances but are not Hindrances.                                | 於蓋法為蓋相應<br>(1176, 1511)<br>於蓋相應法為非蓋<br>(1177, 1512)     |
| <b>49. <i>Nīvaraṇavippayuttā Nīvaraṇiyā Duka</i></b>  |  |   |
| <i>Nīvaraṇavippayuttā kho pana nīvaraṇiyā pi dhammā,</i><br><i>anīvaraṇiyā pi dhammā.</i>                     | States which are not associated with Hindrances but are favourable to Hindrances.<br>States which are neither associated with Hindrances nor are favourable to Hindrances. | 於蓋不相應法為順蓋<br>(1178, 1513)<br>於蓋不相應法為不順蓋<br>(1179, 1514) |
| IX. <i>Parāmāsa Gocchaka</i> (Custer of 5 Dyads relating to ‘Contagion’ or ‘Attachment’) <sup>1</sup> , ‘取着類’ |  |   |
| <b>50. <i>Parāmāsā Duka</i></b>   |  |   |
| <i>Parāmāsā dhammā.</i><br>No <i>parāmāsā dhammā.</i>   | States which are Attachments.<br>States which are not Attachments.   | 取着法 (1180,1515)<br>非取着 (1182, 1516)                     |

Appendix I: *Mātikā*

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| <b>51. Parāmaṭṭhā Duka</b>  |  |   |
| Parāmaṭṭhā dhammā.  | States which are favourable to Attachments.  | 順取着法<br>(1183,1517)                                 |
| Aparāmaṭṭhā dhammā.   | States which are unfavourable to Attachments.  | 非順取着法<br>(1184,1518)                                |
| <b>52. Parāmāsa Sampayuttā Duka</b>   |  |   |
| Parāmāsasampayuttā dhammā.  | States which are associated with Attachments.  | 取着相應法<br>(1185,1518)                                |
| Parāmāsavippayuttā dhammā.  | States which are not associated with Attachments.  | 取着不相應法<br>(1186,1519)                               |
| <b>53. Parāmāsā Parāmaṭṭhā Duka</b>   |  |   |
| Parāmāsā ceva parāmaṭṭhā ca dhammā.   | States which are Attachments and are also favourable to Attachments.   | 於取着法為順取着<br>(1187, 1521)                            |
| Parāmaṭṭhā ceva no ca parāmāsā dhammā.  | States which are favourable to Attachments but are not Attachments as such.  | 於順取着法為非取着<br>(1188, 1522)                           |
| <b>54. Parāmāsāvippayuttā Parāmaṭṭhā Duka</b>   |  |   |
| Parāmāsāvippayuttā kho pana parāmaṭṭhā pi dhammā, aparāmaṭṭhā pi dhammā.                        | States which are not associated with Attachments and yet are objects of Attachments.<br>States which are neither associated with Attachments nor are objects of Attachments. | 於取着不相應法為順取着 (1189, 1523)<br>於取着不相應法為不順取 (1190,1524) |
| <b>X. Mahatara Duka (Intermediate compilation of the 14 non-interrelated Dukas), ‘中集無關連之二法’</b> |  |   |
| <b>55. Sārammaṇā Duka</b>   |  |   |
| Sārammaṇā dhammā.   | States which have objects (or which attend to objects).  | 有所緣法<br>(1191, 1525)                                |
| Anārammaṇā dhammā.  | States which do not attend to objects.   | 無所緣法<br>(1192, 1526)                                |
| <b>56. Cittā Duka</b>   |  |   |
| Cittā dhammā.   | States which are consciousness.  | 心法 (1193, 1527)                                     |
| No cittā dhammā.  | States which are not consciousness.  | 非心法<br>(1194, 1528)                                 |
| <b>57. Cetasikā Duka</b>  |  |   |
| Cetasikā dhammā.  | States which are mental concomitants.  | 心所法<br>(1195, 1529)                                 |
| Kati acetasikā dhammā.  | States which are not mental concomitants.  | 非心所法<br>(1196, 1530)                                |

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| <b>58. Citta Sampayuttā Duka</b>                      |  |                             |
| Cittasampayuttā dhammā.                               | States which are associated with mind.   | 心相應法<br>(1197, 1531)        |
| Cittavippayuttā dhammā.                               | States which are not associated with mind.   | 心不相應法<br>(1198, 1532)       |
| <b>59. Citta Saṃsaṭṭhā Duka</b>                       |  |                             |
| Cittasaṃsaṭṭhā dhammā.                                | States which are conjoined with mind.  | 心相雜法<br>(1199, 1533)        |
| Cittavisaṃsaṭṭhā dhammā.                              | States which are detached from mind.   | 心不相雜法<br>(1200, 1534)       |
| <b>60. Citta Samuṭṭhānā Duka</b>                      |  |                             |
| Cittasamuṭṭhānā dhammā.                               | States which are originated from mind.   | 心等起法<br>(1201, 1535)        |
| No cittasamuṭṭhānā dhammā.                            | States which are not sprung from mind.   | 心非等起法<br>(1202, 1536)       |
| <b>61. Citta Sahabhu Duka</b>                         |  |                             |
| Cittasahabhuno dhammā.                                | States which arise concurrently with the mind.   | 心俱在法<br>(1203, 1537)        |
| No cittasahabhuno dhammā.                             | States which do not arise concurrently with the mind.  | 心非俱在法<br>(1204, 1538)       |
| <b>62. Cittānuparivatti Duka</b>                      |  |                             |
| Cittānuparivattino dhammā.                            | States which arise successively with the mind.   | 心隨轉法<br>(1205, 1539)        |
| No cittānuparivattino dhammā.                         | States which do not arise successively with the mind.  | 心不隨轉法<br>(1206, 1540)       |
| <b>63. Citta Saṃsaṭṭha Samuṭṭhānā Duka</b>            |  |                             |
| Citta saṃsaṭṭha samuṭṭhānā dhammā.                    | States which are conjoined with the mind and are also sprung from the mind.                          | 心相雜等起法<br>(1207, 1541)      |
| No citta saṃsaṭṭha samuṭṭhānā dhammā.                 | States which neither are conjoined with the mind nor are sprung from the mind.                       | 心不相雜非等起法<br>(1208, 1542)    |
| <b>64. Citta Saṃsaṭṭha Samuṭṭhāna Sahabhu Duka</b>    |  |                             |
| Citta saṃsaṭṭha samuṭṭhāna sahabhuno dhammā.          | States which are conjoined with, are sprung from, and are arisen concurrently with the mind.         | 心相雜等起俱在法<br>(1209, 1543)    |
| No citta saṃsaṭṭha samuṭṭhāna sahabhuno dhammā.       | States which are not conjoined with, not sprung from, and are not arisen concurrently with the mind. | 心不相雜非等起不俱在法<br>(1210, 1544) |
| <b>65. Citta Saṃsaṭṭha Samuṭṭhānānuparivatti Duka</b> |  |                             |
| Citta saṃsaṭṭha samuṭṭhānānuparivattino dhammā.       | States which are conjoined with, are sprung from, and are arisen successively with the mind.         | 心相雜等起隨轉法<br>(1211, 1545)    |

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| No citta saṃsaṭṭha samuṭṭhānānuparivattino dhammā.                   | States which are not conjoined with, not sprung from, nor are arisen successively with the mind | 心不相雜非等起不隨轉法<br>(1212, 1546) |
| <b>66. Ajjhattikā Duka</b>   |   |                             |
| Ajjhattikā dhammā.   | States which are internal.  | 內法 (1213, 1547)             |
| Bāhirā dhammā.   | States which are external.  | 外法 (1214, 1548)             |
| <b>67. Upādā Duka</b>  |   |                             |
| Upādā dhammā.  | States which are derived.   | 所造法 (1215,1549)             |
| No upādā dhammā.   | States which are not derived.   | 非所造法(1216, 1550)            |
| <b>68. Upādiṇṇā Duka</b>   |   |                             |
| Upādiṇṇā dhammā.   | States which are acquired by clinging.  | 已取法<br>(1217, 1551)         |
| Anupādiṇṇā dhammā.   | States which are not acquired by clinging.  | 非已取法<br>(1218, 1552)        |
| XI. <i>Upādāna Gocchaka</i> (Custer of 6 Dyads on ‘Clinging’), ‘執取類’ |   |                             |
| <b>69. Upādānā Duka</b>  |   |                             |
| Upādānā dhammā.  | States which are clingings.   | 執取法<br>(1219-1223, 1553)    |
| No upādānā dhammā.   | States which are not clingings.   | 非執取法 (1224, 1554)           |
| <b>70. Upādāniyā Duka</b>  |   |                             |
| Upādāniyā dhammā.  | States which are objects of clinging (favourable to clingings).                                 | 順執取法<br>(1225, 1555)        |
| Anupādāniyā dhammā.  | States which are unfavourable to clingings.   | 非順執取法<br>(1226, 1556)       |
| <b>71. Upādāna Sampayuttā Duka</b>                                   |   |                             |
| Upādānasampayuttā dhammā.  | States which are associated with clingings.   | 執取相應法<br>(1227, 1557)       |
| Upādānavippayuttā dhammā.  | States which are not associated with clingings.   | 執取不相應法<br>(1228, 1558)      |
| <b>72. Upādānā Upādāniyā Duka</b>                                    |   |                             |
| Upādānā ceva upādāniyā ca dhammā.                                    | States which are clingings and are favourable to clingings.                                     | 是執取法而順執取<br>(1229, 1559)    |
| Upādāniyā ceva no ca upādānā dhammā.                                 | States which are favourable to clingings but are not clingings.                                 | 是順執取法而非執取<br>(1230, 1560)   |
| <b>73. Upādānā Upādānasampayuttā Duka</b>                            |   |                             |
| Upādānā ceva upādānasampayuttā ca dhammā.                            | States which are clingings and are also associated with clingings.                              | 是執取法而執取相應<br>(1231, 1561)   |

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| Upādānasampayuttā ceva no ca upādānā dhammā.                           | States which are associated with clingings but are not clingings.  | 是執取相應法而非執取 (1231, 1562)                               |
| <b>74. Upādāna Viprayuttā Upādāniyā Duka</b>                           |  |   |
| Upādānaviprayuttā kha pana upādāniyā pi dhammā, anupādāniyā pi dhammā. | States which are not associated with clingings but are favourable to clingings.<br>States which are neither associated with clingings nor are favourable to clingings. | 是執取不相應法而順執取 (1233, 1563)<br>是執取不相應法而非順執取 (1234, 1564) |
| <b>XII. Kilesa Gocchaka (Custer of 8 Dyads on ‘Corruption’), ‘熏染類’</b> |  |   |
| <b>75. Kilesā Duka</b>   |  |   |
| Kilesā dhammā.   | States which are corruptions.  | 染法 (1235-1245, 1565)                                  |
| No kilesā dhammā.  | States which are not corruptions.  | 非染法 (1246,1566)                                       |
| <b>76. Saṅkilesikā Duka</b>  |  |   |
| Saṅkilesikā dhammā.  | States which are favourable to corruptions.  | 順染法 (1247, 1567)                                      |
| Asaṅkilesikā dhammā.   | States which are unfavourable to corruptions.  | 非順染法 (1248, 1568)                                     |
| <b>77. Saṅkiliṭṭhā Duka</b>  |  |   |
| Saṅkiliṭṭhā dhammā.  | States which are corrupted.  | 已染法 (1249,1569)                                       |
| Asaṅkiliṭṭhā dhammā.   | States which are not corrupted.  | 非已染 (1250,1570)                                       |
| <b>78. Kilesa Sampayuttā Duka</b>                                      |  |   |
| Kilesasampayuttā dhammā.   | States which are associated with corruptions.  | 染相應法 (1251, 1571)                                     |
| Kilesaviprayuttā dhammā.   | States which are dissociated from corruptions.   | 染不相應法 (1252, 1572)                                    |
| <b>79. Kilesā Saṅkilesikā Duka</b>                                     |  |   |
| Kilesā ceva saṅkilesikā ca dhammā.                                     | States which are corruptions and are favourable to corruptions.  | 是染法而順染 (1253,1573)                                    |
| Saṅkilesikā ceva no ca kilesā dhammā.                                  | States which are favourable to corruptions but are not corruptions.  | 是順染法而非染 (1254, 1574)                                  |
| <b>80. Kilesa Saṅkiliṭṭhā Duka</b>                                     |  |   |
| Kilesā ceva saṅkiliṭṭhā ca dhammā.                                     | States which are corruptions and are corrupted.  | 是染法而已染 (1255, 1575)                                   |
| Saṅkiliṭṭhā ceva no ca kilesā dhammā.                                  | States which are corrupted but are not corruptions.  | 是已染法而非染 (1256, 1576)                                  |



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| <b>81. Kilesa Kilesasampayuttā Duka</b>  |   |   |
| Kilesā ceva kilesasampayuttā ca dhammā.  | States which are corruptions and are also associated with corruptions.  | 是染法而染相應 (1257, 1577)                              |
| Kilesasampayuttā ceva no ca kilesā dhammā.   | States which are associated with corruptions but are not corruptions.   | 是染相應而非染 (1258, 1278)                              |
| <b>82. Kilesa Vip̄payuttā Saṅkilesikā Duka</b>   |   |   |
| Kilesavip̄payuttā kho pana saṅkilesikā pi dhammā, asaṅkilesikā pi dhammā.              | States which are not associated with corruptions but are favourable to corruptions.<br>States which neither are associated with, nor are favourable to corruptions. | 是染不相應法而順染 (1259, 1579)<br>是染不相應法而非順染 (1260, 1580) |
| VIII. <i>Piṭṭhi Duka</i> (End compilation of 18 non-interrelated Dukas),<br>‘殘餘無關連之二法’ |   |   |
| <b>83. Dassanena Pahātabbā Duka</b>  |   |   |
| Dassanena pahātabbā dhammā.  | States eliminated by ‘insight’ or dassana (by sotāpatti-magga).   | 見斷法 (1262-1264, 1581)                             |
| Na dassanena pahātabbā dhammā.   | States not eliminated by ‘insight’ or dassana (by sotāpatti-magga).   | 非見斷法 (1265, 1582)                                 |
| <b>84. Bhāvanāya Pahātabbā Duka</b>  |   |   |
| Bhāvanāya pahātabbā dhammā.  | States eliminated by the higher three paths (by ‘cultivation’ or bhāvanā).  | 修斷法 (1266, 1583)                                  |
| Na bhāvanāya pahātabbā dhammā.   | States not eliminated by the higher three paths (sakadāgāmi, anāgāmi, and arahatta maggas).   | 非修斷法 (1267, 1584)                                 |
| <b>85. Dassanena Pahātabba Hetukā Duka</b>   |   |   |
| Dassanena pahātabbahetukā dhammā.  | States together with root causes eliminated by ‘insight’ through sotāpatti-magga.   | 見斷因法 (1268-1271, 1585)                            |
| Na dassanena pahātabbahetukā dhammā.   | States with root causes not eliminated by ‘insight’ through sotāpatti-magga.  | 非見斷因法 (1272, 1586)                                |
| <b>86. Bhāvanāya Pahātabba Hetukā Duka</b>   |   |   |
| Bhāvanāya pahātabbahetukā dhammā.  | States together with root causes eliminated by cultivation of the higher three paths.   | 修斷因法 (1273, 1587)                                 |
| Na bhāvanāya pahātabbahetukā dhammā.   | States with root causes not eliminated by cultivation of the higher three paths.  | 非修斷因法 (1274, 1588)                                |

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| <b>87. Sa-Vitakkā Duka</b>       |  |                     |
| Savitakkā dhammā.                | States with initial application.                               | 有尋法 (1275, 1589)    |
| Avitakkā dhammā.                 | States without initial application.                            | 無尋法 (1276, 1590)    |
| <b>88. Sa-Vicārā Duka</b>        |  |                     |
| Savicārā dhammā.                 | States with sustained application.                             | 有伺法 (1277, 1591)    |
| Avicārā dhammā.                  | States without applied thought.                                | 無伺法 (1278, 1592)    |
| <b>89. Sa-Pītikā Duka</b>        |  |                     |
| Sappītikā dhammā.                | States with zest.  | 有喜法 (1279, 1593)    |
| Appītikā dhammā.                 | States without zest.   | 無喜法 (1280, 1594)    |
| <b>90. Pīti Sahagatā Duka</b>    |  |                     |
| Pītisahagatā dhammā.             | States which are accompanied by zest.                          | 喜俱法 (1281, 1595)    |
| Na pītisahagatā dhammā.          | States which are not accompanied by zest.                      | 喜不俱法 (1282, 1596)   |
| <b>91. Sukha Sahagatā Duka</b>   |  |                     |
| Sukhasahagatā dhammā.            | States which are accompanied by happiness                      | 樂俱法 (1283, 1597)    |
| Na sukhasahagatā dhammā.         | States which are not accompanied by happiness.                 | 樂不俱法 (1284, 1598)   |
| <b>92. Upekkhā Sahagatā Duka</b> |  |                     |
| Upekkhāsahagatā dhammā.          | States which are accompanied by equanimity.                    | 捨俱法 (1285, 1599)    |
| Na upekkhāsahagatā dhammā.       | States which are not accompanied by equanimity.                | 捨不俱法 (1286, 1600)   |
| <b>93. Kāmāvacarā Duka</b>       |  |                     |
| Kāmāvacarā dhammā.               | States which have attributes of the sensuous sphere.           | 欲界纏法 (1287, 1601)   |
| Na kāmāvacarā dhammā.            | States without attributes of the sensuous sphere.              | 非欲界纏法 (1288, 1602)  |
| <b>94. Rūpāvacarā Duka</b>       |  |                     |
| Rūpāvacarā dhammā.               | States with attributes of the corporeality realm.              | 色界纏法 (1289, 1603)   |
| Na rūpāvacarā dhammā.            | States without attributes of the corporeality realm.           | 非色界纏法 (1290, 1604)  |
| <b>95. Arūpāvacarā Duka</b>      |  |                     |
| Arūpāvacarā dhammā.              | States which have attributes of the formless realm.            | 無色界纏法 (1291, 1605)  |
| Na arūpāvacarā dhammā.           | States which are without the attributes of the formless realm. | 非無色界纏法 (1292, 1606) |
| <b>96. Pariyāpannā Duka</b>      |  |                     |
| Pariyāpannā dhammā.              | States which are included (in round of deaths and rebirths).   | 繫法 (1293, 1607)     |
| Apariyāpannā dhammā.             |  |                     |

Appendix I: *Mātikā*

|                              |   |                      |
|------------------------------|---|----------------------|
|                              | States which are not included (in round of deaths and rebirths).  | 非繫法<br>(1294, 1608)  |
| <b>97. Niyyānikā Duka</b>    |   |                      |
| Niyyānikā dhammā.            | States which are leading out (from round of existence).           | 出離法<br>(1295, 1609)  |
| Aniyyānikā dhammā.           | States which are not leading out (from round of existence).       | 非出離法<br>(1296, 1610) |
| <b>98. Niyatā Duka</b>       |   |                      |
| Niyatā dhammā.               | States which are fixed as to their destinies or consequences.     | 定法<br>(1297, 1611)   |
| Aniyatā dhammā.              | States which do not entail their fixed destinies or consequences. | 非定法<br>(1298, 1612)  |
| <b>99. Sa-Uttarā Duka</b>    |   |                      |
| Sa-uttarā dhammā.            | States which are surpassable.                                     | 有上法 (1299,1613)      |
| Anuttarā dhammā.             | States which are unsurpassable.                                   | 無上法 (1300,1614)      |
| <b>100. Sa-Raṇā Duka</b>     |   |                      |
| Saraṇā dhammā <sup>1</sup> . | States which are at odds with supramundane Path.                  | 有諍法 (1301,1615)      |
| Araṇā dhammā.                | States which are not at odds with supramundane Path.              | 無諍法 (1302,1616)      |

### Suttantika Duka Mātikā—The 42 Dyads

|                              |  |             |
|------------------------------|--|-------------|
| <b>101. Vijjā Bhāgi Duka</b> |  |             |
| Vijjābhāgino dhammā.         | States which partake of wisdom.                                  | 明分法 (1303)  |
| Avijjābhāgino dhammā.        | States which are not associates of wisdom but exhibit ignorance. | 無明分法 (1304) |
| <b>102. Vijjūpamā Duka</b>   |  |             |
| Vijjūpamā dhammā.            | States which resemble lightning.                                 | 電光喻 (1305)  |
| Vajirūpamā dhammā.           | States which resemble thunderbolts.                              | 金剛喻法 (1306) |
| <b>103. Bālā Duka</b>        |  |             |
| Bālā dhammā.                 | States which are silly.  | 愚法 (1307)   |
| Paṇḍitā dhammā.              | States which are wise and discreet.                              | 賢法 (1308)   |
| <b>104. Kaṇhā Duka</b>       |  |             |

1 *Raṇa* has the various definitions as: (a) the ‘dust’ or ‘mist’ of lust; (b) war against the ‘Paths’; (3) pain (*dukkhavighāta*), anguish (*upāyāsa*) and distress (*pariāha*), which are the fruits of immoralities... Cf. Pe Maung Tin, Rhys Davids, eds., *The Expositor (Atthasālinī)* ... (Oxford: PTS, 1976) p.67.

Essential Teaching of the *Dhammasaṅgaṇi* from Abhidhamma

|                                      |   |                             |
|--------------------------------------|---|-----------------------------|
| Kaṇhā dhammā.                        | States which defile the mind (dark aspects).  | 黑法 (1309)                   |
| Sukkā dhammā.                        | States which purify the mind (white aspects).   | 白法 (1310)                   |
| <b>105. Tapanīyā Duka</b>            |   |                             |
| Tapanīyā dhammā.                     | States which are self-mortifying and conducive to remorse.                              | 苦行法 (1911)                  |
| Atapanīyā dhammā.                    | States which are not self-tormenting.   | 非苦行法 (1312)                 |
| <b>106. Adhivacanā Duka</b>          |   |                             |
| Adhivacanā dhammā.                   | States which are nomenclatures.   | 命名法 (1313)                  |
| Adhivacanapathā dhammā.              | States which are bases for nomenclatures.   | 命名道法 (1313)                 |
| <b>107. Nirutti Duka</b>             |   |                             |
| Nirutti dhammā.                      | States which are grammatical and interpretative ( <i>Nirutti</i> <sup>1</sup> )         | 詞法 (1314)                   |
| Niruttipathā dhammā.                 | States which are the bases for grammar and interpretation.                              | 詞道法 (1314)                  |
| <b>108. Paññatti Duka</b>            |   |                             |
| Paññatti dhammā.                     | States which are designations or expressions.   | 施設法 (1315)                  |
| Paññattipathā dhammā.                | States which are the bases for conventional designations or expressions.                | 施設道法 (1315)                 |
| <b>109. Nāma-Rūpa Duka</b>           |   |                             |
| Nāmañ-ca, Rūpañ-ca.                  | Names and Terms (referring to the Mind).<br>Forms and Physical (referring to the Body). | 名 (1316)<br>色 (1317)        |
| <b>110. Avijjā Duka</b>              |   |                             |
| Avijjā ca,<br>Bhavataṅhā ca.         | The ignorance.<br>The craving for regenerated existences.                               | 無明 (1318)<br>渴愛 (1319)      |
| <b>111. Bhava Diṭṭhi Duka</b>        |   |                             |
| Bhavadiṭṭhi ca,<br>Vibhavadiṭṭhi ca. | Belief in the continuance of existence.   | 不朽 <sup>2</sup> (有見) (1320) |

- 1 cf. The Pali Dictionary (Oxford: PTS), *Nirutti* means: explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.
- 2 Both Mizuno Kogen and 郭哲彰 (臺灣元亨寺), have interpreted *Sanidassana* and *Bhavadiṭṭhi* synonymously in Chinese as “有見”, or ‘existent’. *Bhavadiṭṭhi*, literally mean ‘belief in the eternal personality or existence’. In order to differentiate between the two, it is better to be understood as “不朽”.

Appendix I: *Mātikā*

|  |   |                              |
|--|---|------------------------------|
|  | Belief in the discontinuance of existence.  | 無不朽 (無見) (1321)              |
| <b>112. Sassata Diṭṭhi Duka</b>              |   |                              |
| Sassatadiṭṭhi ca,<br>Ucchedadiṭṭhi ca.       | The belief in eternalism.<br>The belief in annihilation.  | 常見 (1322)<br>斷見 (1323)       |
| <b>113. Antavā Diṭṭhi Duka</b>               |   |                              |
| Antavā diṭṭhi ca,<br>Anantavā diṭṭhi ca.     | The belief in the Finite Theory.<br>The belief in the Infinite Theory.  | 邊見 (1324)<br>無邊見 (1325)      |
| <b>114. Pubbantānu Diṭṭhi Duka</b>           |   |                              |
| Pubbantānudiṭṭhi ca,<br>Aparantānudiṭṭhi ca. | The belief in the theory of Origins (i.e. the ultimate past).<br>The belief in the theory of Hereafter (i.e. the futurity). | 前際見 (1326)<br>後際見 (1327)     |
| <b>115. Ahirika Duka</b>                     |   |                              |
| Ahirikañ-ca, Anottappañ-ca.                  | Being unshameful of one's own faults.<br>Being unconscientious of one's own faults.   | 無慚 (1328)<br>無愧 (1329)       |
| <b>116. Hirī Duka</b>                        |   |                              |
| Hirī ca,<br>Ottappañ-ca.                     | Shamefulness.<br>Conscientiousness.   | 慚 (1330)<br>愧 (1331)         |
| <b>117. Dovacassatā Duka</b>                 |   |                              |
| Dovacassatā ca,<br>Pāpamittatā ca.           | Gratify with contumacy (dovacassatā <sup>1</sup> ).<br>The wicked companionship.  | 難教誨 (惡言) (1332)<br>惡友 (1333) |
| <b>118. Sovacassatā Duka</b>                 |   |                              |
| Sovacassatā ca,<br>Kalyāṇamittatā ca.        | Gratify with obedience (kalyāṇamittatā).<br>The good companionship.   | 和雅 (善言) (1334)<br>善友 (1335)  |
| <b>119. Āpatti Kusalatā Duka</b>             |   |                              |

1 U Kyaw Khine, 郭哲彰, both in their translated *Dhammasaṅgaṇi*, interpret *dovacassatā* as 'surly speech' (惡言). PTS's Pali Dictionary defined *dovacassatā* as 'unruliness, contumacy, stubbornness, obstinacy'. The former seems to have been interpreted quite equivocally. The same is in their interpretation of *sovacassatā* as 'gracious speech' (善言), for which *sovacassatā* actually means 'gentleness, graciousness, well-mannerism, or obedience'. But, it should be noted that, surly speech is being consequential of contumacy, and gracious speech is the resultant product of well-mannerism and obedience.

Essential Teaching of the *Dhammasaṅgaṇi* from Abhidhamma

|  |   |                             |
|--|---|-----------------------------|
| Āpattikusalatā ca,<br>Āpattivuṭṭhānakusalatā ca.       | Skilful at dealing with offences by the sanghā.<br>Skilful at restoring from the effect of offences in breach by the sanghā.                    | 入罪善巧 (1336)<br>出罪善巧 (1337)  |
| <b>120. Samāpatti Kusalatā Duka</b>                    |   |                             |
| Samāpattikusalatā ca,<br>Samāpattivuṭṭhānakusalatā ca. | Skilful at sustaining an internal state of imperturbability (jhāna).<br>Skilful at coming out of a sustained state of imperturbability (jhāna). | 入定善巧 (1338)<br>出定善巧 (1339)  |
| <b>121. Dhātu Kusalatā Duka</b>                        |   |                             |
| Dhātukusalatā ca,<br>Manasikāra-kusalatā ca.           | Skilful in the knowledge of the Eighteen Elements.<br>Skilful at the mental advertence and application of the Elements.                         | 界善巧 (1340)<br>作意善巧 (1341)   |
| <b>122. Āyatana Kusalatā Duka</b>                      |   |                             |
| Āyatanakusalatā ca,<br>Paṭṭicasamuppādakusalatā ca.    | Skilful in the field of the twelve sensual spheres.<br>Skilful in the theory of Dependent Originations.   | 處善巧 (1342)<br>緣起善巧 (1343)   |
| <b>123. Ṭhāna Kusalatā Duka</b>                        |   |                             |
| Ṭhānakusalatā ca,<br>Aṭṭhānakusalatā ca.               | Skilful at affirming the causes of events, in a given conjuncture.<br>Skilful at discerning the non-causes of events.                           | 導因善巧 (1344)<br>非導因善巧 (1345) |
| <b>124. Ajjava Duka</b>                                |   |                             |
| Ajjavo ca,<br>Maddavo ca.                              | Uprightness.<br>Meekness.   | 質直 (1346)<br>柔和 (1347)      |
| <b>125. Khanti Duka</b>                                |   |                             |
| Khanti ca,<br>Soraccañ-ca.                             | Forbearance.<br>Delightfulness  | 堪忍 (1348)<br>可樂 (1349)      |
| <b>126. Sākhalya Duka</b>                              |   |                             |
| Sākhalyañ-ca,<br>Paṭisanthāro ca.                      | Amiability.<br>Courtesy.  | 和順 (1350)<br>承迎 (1351)      |
| <b>127. Indriyesu Aguttadvāra Duka</b>                 |   |                             |
| Indriyesu aguttadvāratā ca,<br>Bhojane amattaññūtā ca. | Not guarding the sense-faculties.<br>Immoderation in one's diet.  | 不護根門 (1352)<br>食不知量 (1353)  |
| <b>128. Indriyesu Guttadvāra Duka</b>                  |   |                             |
| Indriyesu guttadvāratā ca,<br>Bhojane mattaññūtā ca.   | Guarding the sense-faculties.<br>Moderation in one's diet.  | 能護根門 (1354)<br>於食知量 (1355)  |
| <b>129. Muṭṭha Sacca Duka</b>                          |   |                             |

Appendix I: *Mātikā*

|  |   |                                 |
|--|---|---------------------------------|
| Muṭṭhasaccañ-ca,<br>Asampajaññañ-ca.                                       | Unmindfulness.<br>Incomprehension due to lack of wisdom.  | 失念 (1356)<br>非正知 (1357)         |
| <b>130. Sati Duka</b>  |   |                                 |
| Sati ca,<br>Sampajaññañ-ca.  | Full Mindfulness.<br>Clear comprehension and awareness through wisdom.  | 正念 (1358)<br>正知 (1359)          |
| <b>131. Paṭisaṅkhāna Bala Duka</b>   |   |                                 |
| Paṭisaṅkhānabalañ-ca,<br>Bhāvanābalañ-ca.                                  | Ability of reflection.<br>Ability of mental cultivation.  | 思擇力 (1360)<br>修習力 (1361)        |
| <b>132. Samatha Duka</b>   |   |                                 |
| Samatho ca,<br>Vipassanā ca.   | Tranquility.<br>Insight.  | 止; 寧靜(1362)<br>觀 (1363)         |
| <b>133. Samatha Nimitta Duka</b>   |   |                                 |
| Samathanimittañ-ca,<br>Paggāhanimittañ-ca.                                 | The sign of tranquility.<br>The sign of energy or exertion.   | 止相 (1364)<br>策勵 (1365)          |
| <b>134. Paggāha Duka</b>   |   |                                 |
| Paggāho ca,<br>Avikkhepo ca.   | Exertion.<br>Undistractedness.  | 策勵 (1366)<br>不散亂 (1367)         |
| <b>135. Sīla Vipatti Duka</b>  |   |                                 |
| Sīlavipatti ca,<br>Diṭṭhivipatti ca.                                       | Morals depravity (moral failure).<br>Views depravity (theoretic fallacy).   | 缺戒 (1368)<br>缺見 (1369)          |
| <b>136. Sīla Sampadā Duka</b>  |   |                                 |
| Sīlasampadā ca,<br>Diṭṭhisampadā ca.                                       | Perfection of morality.<br>Perfection of views.   | 具戒 (1370)<br>具見 (1371)          |
| <b>137. Sīla Visuddhi Duka</b>   |   |                                 |
| Sīlavisuddhi ca,<br>Diṭṭhivisuddhi ca.                                     | Purity of morals.<br>Purity of views.   | 淨戒 (1372)<br>淨見 (1373)          |
| <b>138. Diṭṭhi Visuddhi khopana Duka</b>                                   |   |                                 |
| Diṭṭhivisuddhi kho pana<br>Yathādiṭṭhissa ca padhānaṃ.                     | Purity in the right views.<br>Endeavour with regard to right views.   | 淨見 (1374)<br>如見勤勵 (1375)        |
| <b>139. Saṃvego Duka</b>   |   |                                 |
| Saṃvego ca saṃvejanīyesu<br>ṭhānesu,<br>Saṃviggassa ca yoniso<br>padhānaṃ. | Agitation over what is the cause for worry.<br>Endeavour appropriate to the agitation over what was the causes for worry. | 於煩厭處厭 (1376)<br>煩厭者之如理勤勵 (1377) |
| <b>140. Asantuṭṭhitā Duka</b>  |   |                                 |
| Asantuṭṭhitā ca kusalesu<br>dhammesu,                                      | Insatiable over the good states.<br>Relentless in effort.   | 於善法不喜足 (1378)                   |

Essential Teaching of the *Dhammasaṅgaṇi* from Abhidhamma

|   |  |                             |
|---|--|-----------------------------|
| Appaṭivānitā ca<br>padhānasmim̐.        |  | 於勤勵不被遮止<br>(1379)           |
| <b>141. Vijjā Vimutti Duka</b>          |  |                             |
| Vijjā ca,<br>Vimutti ca                 | Higher knowledge.<br>Liberation.   | 明智 (1380)<br>解脫 (1381)      |
| <b>142. Khayeñāṇa Duka</b>              |  |                             |
| Khaye ñāṇam̐.<br><br>Anuppāde ñāṇan-ti. | Wisdom that makes the<br>cessation of all defilements<br>(knowledge of the Path).<br>Wisdom that makes the<br>complete extermination of all<br>defilements (Fruition of Arahāt). | 盡智 (1382)<br><br>無生智 (1383) |



# Appendix II: Eighty-Nine States of Consciousness

|  |  | Indeterminate States ( <i>abyākata</i> )<br>(無記心)<br>(56)  |  |
|--|--|--|--|
| Wholesome States<br>( <i>Kusalacittāni</i> )<br>(善心)<br>(21)   | Unwholesome States<br>( <i>Akusalacittāni</i> )<br>(不善心)<br>(12)   | Resultants<br>( <i>Vipākacittāni</i> )<br>(無記異熟心)<br>(36)  | Functionals<br>( <i>Kiriyācittāni</i> )<br>(無記唯作心)<br>(20)   |
| <b>S E N S E — S P H E R E [54]</b>  |  |  |  |
| <p><u>8 wholesome, beautiful cittas, with cause</u><br/>(<i>mind-consciousness element</i>)<br/>(有因欲界善心)<br/>(<i>kusala-sobhana-sahetuka</i>):</p> <p>(1) Accompanied by joy, associated with knowledge, unprompted<br/>(喜俱智相應無行)<br/>(2) Accompanied by joy, associated with knowledge, prompted<br/>(喜俱智相應有行)<br/>(3) Accompanied by joy, dissociated from knowledge, unprompted<br/>(喜俱智不相應無行)<br/>(4) Accompanied by joy, dissociated from knowledge, prompted.<br/>(喜俱智不相應有行)<br/>(5) Accompanied by equanimity, associated with knowledge, unprompted.<br/>(捨俱智相應無行)<br/>(6) Accompanied by equanimity, associated with knowledge, prompted.<br/>(捨俱智相應有行)</p> | <p><u>12 sense-sphere unwholesome cittas, with cause</u><br/>(<i>mind-consciousness element</i>)<br/>(欲界不善心)<br/>(<i>akusala</i>):</p> <p><u>8 greed-rooted cittas, “貪根”</u><br/>(<i>lobhamūlacittāni</i>):</p> <p>(22) Accompanied by joy, associated with fallacy, unprompted.<br/>(喜俱邪見相應無行)<br/>(23) Accompanied by joy, associated with fallacy, prompted.<br/>(喜俱邪見相應有行)<br/>(24) Accompanied by joy, dissociated from fallacy, unprompted.<br/>(喜俱邪見不相應無行)<br/>(25) Accompanied by joy, dissociated from fallacy, prompted.<br/>(喜俱邪見不相應有行)<br/>(26) Accompanied by equanimity, associated with fallacy, unprompted.<br/>(捨俱邪見相應無行)<br/>(27) Accompanied by equanimity, associated with fallacy, prompted.<br/>(捨俱邪見相應有行)</p> | <p><u>8 wholesome, causeless resultant cittas</u><br/>(無因善異熟心)<br/>(<i>kusala-ahetuka</i>):</p> <p>(34) Eye-consciousness accompanied by equanimity.<br/>眼識 (捨俱)<br/>(35) Ear-consciousness accompanied by equanimity.<br/>耳識 (捨俱)<br/>(36) Nose-consciousness accompanied by equanimity.<br/>鼻識 (捨俱)<br/>(37) Tongue-consciousness accompanied by equanimity.<br/>舌識 (捨俱)<br/>(38) Body-consciousness accompanied by pleasurable feeling (or happiness).<br/>身識 (樂俱)<br/>(39) Receiving citta accompanied by equanimity.<br/>(<i>mind-element</i>)<br/>眼界 (捨俱)(無因)<br/>(40) Investigating citta accompanied by joy.<br/>(<i>mind-consciousness element</i>)<br/>意識界 (喜俱推度)<br/>(41) Investigating citta accompanied by equanimity.<br/>(<i>mind-consciousness element</i>)<br/>意識界 (捨俱推度)</p> | <p><u>3 causeless cittas</u><br/>(無因唯作心)<br/>(<i>ahetuka-asobhana</i>)</p> <p>(70) Five-sense-doors adverting citta accompanied by equanimity.<br/>(<i>mind-element</i>)<br/>捨俱眼界 (五門轉向心)<br/>(71) Mind-door adverting citta accompanied by equanimity.<br/>(<i>mind-consciousness element</i>)<br/>捨俱意識界 (意門轉向心)<br/>(72) ‘Smile-producing’ citta accompanied by joy<br/>(<i>mind-consciousness element</i>)<br/>喜俱意識界 (阿羅漢笑心)</p> <p><u>8 beautiful cittas with cause</u><br/>(<i>mind-consciousness element</i>)<br/>(有因唯作心)<br/>(<i>sahetuka-sobhana</i>)</p> <p>(73) Accompanied by joy, associated with knowledge, unprompted.<br/>(喜俱智相應無行)</p> |

|   |   |   |  |
|---|---|---|--|
| <p>(7) Accompanied by equanimity, dissociated from knowledge, unprompted.<br/>(捨俱智不相應無行)</p> <p>(8) Accompanied by equanimity, dissociated from knowledge, prompted.<br/>(捨俱智不相應有行)</p> | <p>(28) Accompanied by equanimity, dissociated from fallacy, unprompted.<br/>(捨俱邪見不相應無行)</p> <p>(29) Accompanied by equanimity, dissociated from fallacy, prompted.<br/>(捨俱邪見不相應有行)</p> <p><u>2 hatred-rooted cittas,</u><br/>“瞋根”<br/>(<i>dosamūlacittāni</i>):</p> <p>(30) Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), unprompted.<br/>(憂俱瞋恚相應無行)</p> <p>(31) Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), prompted.<br/>(憂俱瞋恚相應有行)</p> <p><u>2 delusion-rooted cittas,</u><br/>“痴根”<br/>(<i>mohamūlacittāni</i>):</p> <p>(32) Accompanied by equanimity, associated with doubt.<br/>(捨俱疑相應)</p> <p>(33) Accompanied by equanimity, associated with restlessness.<br/>(捨俱掉舉相應)</p> | <p><u>8 wholesome, beautiful resultant cittas with cause</u><br/>(<i>mind-consciousness element</i>)<br/>(有因善異熟心)<br/>(<i>kusala-sobhana-sahetuka</i>):</p> <p>(42) Accompanied by joy, associated with knowledge, unprompted.<br/>(喜俱智相應無行)</p> <p>(43) Accompanied by joy, associated with knowledge, prompted.<br/>(喜俱智相應有行)</p> <p>(44) Accompanied by joy, dissociated from knowledge, unprompted. (喜俱智不相應無行)</p> <p>(45) Accompanied by joy, dissociated from knowledge, prompted. (喜俱智不相應有行)</p> <p>(46) Accompanied by equanimity, associated with knowledge, unprompted.<br/>(捨俱智相應無行)</p> <p>(47) Accompanied by equanimity, associated with knowledge, prompted.<br/>(捨俱智相應有行)</p> <p>(48) Accompanied by equanimity, dissociated from knowledge, unprompted.<br/>(捨俱智不相應無行)</p> <p>(49) Accompanied by equanimity, dissociated from knowledge, prompted.<br/>(捨俱智不相應有行)</p> <p><u>7 unwholesome, causeless resultant cittas</u><br/>(無因不善異熟心)<br/>(<i>akusala-ahetuka</i>):</p> <p>(50) Eye-consciousness accompanied by equanimity.<br/>眼識 (捨俱)</p> <p>(51) Ear-consciousness accompanied by equanimity.<br/>耳識 (捨俱)</p> | <p>(74) Accompanied by joy, associated with knowledge, prompted. (喜俱智相應有行)</p> <p>(75) Accompanied by joy, dissociated from knowledge, unprompted. (喜俱智不相應無行)</p> <p>(76) Accompanied by joy, dissociated from knowledge, prompted. (喜俱智不相應有行)</p> <p>(77) Accompanied by equanimity, associated with knowledge, unprompted. (捨俱智相應無行)</p> <p>(78) Accompanied by equanimity, associated with knowledge, prompted. (捨俱智相應有行)</p> <p>(79) Accompanied by equanimity, dissociated from knowledge, unprompted. (捨俱智不相應無行)</p> <p>(80) Accompanied by equanimity, dissociated from knowledge, prompted. (捨俱智不相應有行)</p> |
|---|---|---|--|

Appendix II: The 89 States of Consciousness

|   |  |   |  |
|---|--|---|--|
|   |  | <p>(52) Nose-consciousness accompanied by equanimity.<br/>鼻識 (捨俱)</p> <p>(53) Tongue-consciousness accompanied by equanimity.<br/>舌識 (捨俱)</p> <p>(54) Body-consciousness accompanied by painful feeling (or displeasure).<br/>苦俱身識 [領受]</p> <p>(55) Receiving citta accompanied by equanimity.<br/><i>(mind-element)</i><br/>捨俱眼界[推度]</p> <p>(56) Investigating citta accompanied by equanimity.<br/><i>(mind-consciousness element)</i><br/>捨俱意識界 [查究]</p>   |  |
| <p>F I N E — M A T E R I A L S P H E R E [15]</p>   |  |   |  |
| <p>(9) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(10) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(11) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(12) Fourth Jhāna together with happiness and one-pointedness. (樂、定相應第四禪)</p> <p>(13) Fifth Jhāna together with equanimity, and one-pointedness. (捨、定相應第五禪)</p> |  | <p>(57) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(58) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(59) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(60) Fourth Jhāna together with happiness, and one-pointedness. (樂、定相應第四禪)</p> <p>(61) Fifth Jhāna together with equanimity, and one-pointedness. (捨、定相應第五禪)</p> | <p>(81) First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness. (尋、伺、喜、樂、定相應初禪)</p> <p>(82) Second Jhāna together with sustained application, zest, happiness, one-pointedness. (伺、喜、樂、定相應第二禪)</p> <p>(83) Third Jhāna together with zest, happiness, one-pointedness. (喜、樂、定相應第三禪)</p> <p>(84) Fourth Jhāna together with happiness, and one-pointedness. (樂、定相應第四禪)</p> <p>(85) Fifth Jhāna together with equanimity, and one-pointedness.</p> |

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|  |  |  |  |
|--|--|--|--|
|  |  |  | (捨、定相應第五禪)   |
| I M M A T E R I A L S P H E R E [12]   |  |  |  |
| (14) Pertain to the base of infinite space.<br>(空無邊處)                          |  | (62) Pertain to the base of infinite space.<br>(空無邊處)                          | (86) Pertain to the base of infinite space.<br>(空無邊處)                          |
| (15) Pertain to the base of infinite consciousness.<br>(識無邊處)                  |  | (63) Pertain to the base of infinite consciousness.<br>(識無邊處)                  | (87) Pertain to the base of infinite consciousness.<br>(識無邊處)                  |
| (16) Pertain to the base of nothingness.<br>(無所有處)                             |  | (64) Pertain to the base of nothingness.<br>(無所有處)                             | (88) Pertain to the base of nothingness<br>(無所有處)                              |
| (17) Pertain to the base of neither perception nor non-perception.<br>(非想非非想處) |  | (65) Pertain to the base of neither perception nor non-perception.<br>(非想非非想處) | (89) Pertain to the base of neither perception nor non-perception.<br>(非想非非想處) |
| S U P R A M U N D A N E S P H E R E [8]  |  |  |  |
| (18) Path-citta of Stream-Entry.<br>(須陀洹道)                                     |  | (66) Fruition-citta of Stream-Entry.<br>(預流果)                                  |  |
| (19) Path-citta of Once-Returning.<br>(斯陀含道)                                   |  | (67) Fruition-citta of Once-Returning.<br>(一來果)                                |  |
| (20) Path-citta of Non-Returning.<br>(阿那含道)                                    |  | (68) Fruition-citta of Non-Returning.<br>(不還果)                                 |  |
| (21) Path-citta of Arahātship.<br>(阿羅漢道)                                       |  | (69) Fruition-citta of Arahātship.<br>(阿羅漢果)                                   |  |

## Appendix III: *Cittuppada Kaṇḍa (Pāli)*

|  |   | abyākata (56)  |   |
|--|---|--|---|
| <i>Kusalacittāni</i> (21)  | <i>Akusalacittāni</i> (12)  | <i>Vipākacittāni</i> (36)  | <i>Kiryācittāni</i> (20)  |
| <b>Kāmāvacara [54]</b>   |   |  |   |
| (sahetuka-sobhaṇacittāni)  | (lobhamūlacittāni)  | (kusala-ahetuka)   | (ahetuka)   |
| 1.Somanassasahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.    | 22.Somanassasahagataṃ<br>diṭṭhigatasampayuttaṃ<br>asankhārikam ekaṃ.    | 34. Upekkhāsahagataṃ<br>cakkhuvīññāṇaṃ; tathā<br>35. Sotaviññāṇaṃ. | 70. Upekkhāsahagataṃ<br>pañcadvārāvajjanacittam;<br>tathā         |
| 2.Somanassasahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.   | 23.Somanassasahagataṃ<br>diṭṭhigatasampayuttaṃ<br>sasankhārikam ekaṃ.   | 36. Ghānaviññāṇaṃ.<br>37. Jivhāviññāṇaṃ.                           | 71. Upekkhāsahagataṃ<br>manodvārāvajjana cittam                   |
| 3.Somanassasahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.    | 24.Somanassasahagataṃ<br>diṭṭhigatavippayuttaṃ<br>asankhārikam ekaṃ.    | 38. Sukhasahagataṃ<br>kāyaviññāṇaṃ                                 | 72.Somanassasahagataṃ<br>hasituppādacittañ cā ti.                 |
| 4.Somanassasahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekaṃ.   | 25.Somanassasahagataṃ<br>diṭṭhigatavippayuttaṃ<br>sasankhārikam ekaṃ.   | 39. Upekkhāsahagataṃ<br>sampaṭicchana-cittam.                      | (sobhana-sahetuka)  |
| 5. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.     | 26. Upekkhāsahagataṃ<br>diṭṭhigatasampayuttaṃ<br>asankhārikam ekaṃ.     | 40. Somanassasahagataṃ<br>santīraṇacittam.                         | 73.Somanassasahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.    |
| 6. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.    | 27. Upekkhāsahagataṃ<br>diṭṭhigatasampayuttaṃ<br>sasankhārikam ekaṃ.    | 41. Upekkhāsahagataṃ<br>santīraṇacittañ cā ti.                     | 74.Somanassasahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.   |
| 7. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.     | 28. Upekkhāsahagataṃ<br>diṭṭhigatavippayuttaṃ<br>asankhārikam ekaṃ.     | (kusala-sobhana-sahetuka)  | 75.Somanassasahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.    |
| 8. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekan ti. | 29. Upekkhāsahagataṃ<br>diṭṭhigatavippayuttaṃ<br>sasankhārikam ekan ti. | 42. Somanassasahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.    | 76.Somanassasahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekaṃ.   |
|  | (dosamūlacittāni)   | 43. Somanassasahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.   | 77. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.     |
|  | 30.Domanassasahagataṃ<br>paṭighasampayuttaṃ<br>asankhārikam ekaṃ.       | 44. Somanassasahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.    | 78. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.    |
|  | 31.Domanassasahagataṃ<br>paṭighasampayuttaṃ<br>sasankhārikam ekan ti.   | 45. Somanassasahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekaṃ.   | 79. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.     |
|  | (mohamūlacittāni)   | 46. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>asankhārikam ekaṃ.      | 80. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekan ti. |
|  | 32. Upekkhāsahagataṃ<br>vicikicchāsampayuttaṃ<br>ekaṃ.                  | 47. Upekkhāsahagataṃ<br>ñānasampayuttaṃ<br>sasankhārikam ekaṃ.     |   |
|  | 33. Upekkhāsahagataṃ<br>uddhaccasampayuttaṃ<br>ekan ti.                 | 48. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>asankhārikam ekaṃ.      |   |
|  |   | 49. Upekkhāsahagataṃ<br>ñānavippayuttaṃ<br>sasankhārikam ekan ti.  |   |
|  |   | (akusala-ahetuka)  |   |
|  |   | 50. Upekkhāsahagataṃ<br>cakkhuvīññāṇaṃ; tathā<br>51. Sotaviññāṇaṃ. |   |

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|  |  |   |   |
|--|--|---|---|
|  |  | 52. Ghānaviññāṇaṃ<br>53. Jivhāviññāṇaṃ.<br>54. Dukkhasahagataṃ<br>kāyaviññāṇaṃ.<br>55. Upekkhāsahagataṃ<br>sampaṭicchana-cittaṃ.<br>56. Upekkhāsahagataṃ<br>sanfrāṇacittaṃ cā ti.   |   |
| <b>Rūpvacara [15]</b>  |  |   |   |
| 9. Vitakka-vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>paṭhamajjhāna-<br>kusalacittaṃ<br>10. Vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>dutiya-jjhāna-kusalacittaṃ.<br>11. Pīti-sukh'-ekaggatā-<br>sahitaṃ tatiya-jjhāna-<br>kusalacittaṃ.<br>12. Sukh'-ekaggatā-<br>sahitaṃ catutthajjhāna-<br>kusalacittaṃ.<br>13. Upekkh'-ekaggatā-<br>sahitaṃ pañcamajjhāna-<br>kusalacittaṃ cā ti. |  | 57. Vitakka-vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>paṭhamajjhāna-vipākacittaṃ<br>58. Vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>dutiya-jjhāna- vipākacittaṃ.<br>59. Pīti-sukh'-ekaggatā-<br>sahitaṃ tatiya-jjhāna-<br>vipākacittaṃ.<br>60. Sukh'-ekaggatā-sahitaṃ<br>catutthajjhāna-<br>vipākacittaṃ.<br>61. Upekkh'-ekaggatā-<br>sahitaṃ pañcamajjhāna-<br>vipākacittaṃ cā ti. | 81. Vitakka-vicāra-pīti-<br>sukh'-ekaggatā-sahitaṃ<br>paṭhamajjhāna-kriyācittaṃ<br>82. Vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>dutiya-jjhāna-kriyācittaṃ<br>83. Pīti-sukh'-ekaggatā-<br>sahitaṃ tatiya-jjhāna-<br>kriyācittaṃ.<br>84. Sukh'-ekaggatā-<br>sahitaṃ catutthajjhāna-<br>kriyācittaṃ.<br>85. Upekkh'-ekaggatā-<br>sahitaṃ pañcamajjhāna-<br>kriyācittaṃ cā ti. |
| <b>Arūpvacara [12]</b>   |  |   |   |
| 14. Ākāsānañcāyatana-<br>kusalacittaṃ.<br>15. Viññānañcāyatana-<br>kusalacittaṃ.<br>16. Ākiñcaññāyatana-<br>kusalacittaṃ.<br>17. N'evasaññān'<br>āsaññāyatana-kusalacittaṃ<br>cā ti.   |  | 62. Ākāsānañcāyatana-<br>vipākacittaṃ.<br>63. Viññānañcāyatana-<br>vipākacittaṃ.<br>64. Ākiñcaññāyatana-<br>vipākacittaṃ.<br>65. N'evasaññān'<br>āsaññāyatana- vipākacittaṃ<br>cā ti.   | 86. Ākāsānañcāyatana-<br>kriyācittaṃ.<br>87. Viññānañcāyatana-<br>kriyācittaṃ.<br>88. Ākiñcaññāyatana-<br>kriyācittaṃ.<br>89. N'evasaññān'<br>āsaññāyatana- kriyācittaṃ<br>cā ti.   |
| <b>Lokuttara [8]</b>   |  |   |   |
| 18. Sotāpatti-maggacittaṃ.<br>19. Sakadāgāmi-<br>maggacittaṃ.<br>20. Anāgāmi-maggacittaṃ.<br>21. Arahatta-maggacittaṃ.   |  | 66. Sotāpatti-phalacittaṃ.<br>67. Sakadāgāmi-<br>phalacittaṃ.<br>68. Anāgāmi-phalacittaṃ<br>69. Arahatta-phalacittaṃ.   |   |

## Appendix IV: Relating Cetasikas with Cittas (in Pāli)

| 52 Mental Factors<br><br>89 (or 121)<br>Cittas |              | 13 Aññasamāna  |           |                |            |          |           |           | 14 Akusala                            |          |                    |                              |                       |                |  | 25 Sobhaṇa                 |                 |   |    |    |
|--|--------------|--|-----------|----------------|------------|----------|-----------|-----------|---------------------------------------|----------|--------------------|------------------------------|-----------------------|----------------|--|----------------------------|-----------------|---|----|----|
|  |              | 6 Pakiṇṇakā  |           |                |            |          |           |           | 10 Akusala Pakiṇṇa                    |          |                    |                              |                       |                |  |                            |                 |   |    |    |
|  |              | (1–7. Sabbacitta-Sādhāraṇā)                            |           |                |            |          |           |           | (14–17. Akusala Sabbacitta-Sādhāraṇā) |          |                    |                              |                       |                |  | (28–46. Sobhana-Sādhāraṇā) |                 |   |    |    |
|  |              | 8. Vitakka   | 9. Vicāra | 10. Adhimokkha | 11. Viriya | 12. Pīṭi | 13 Chanda | 18. Lobha | 19. Dīṭṭhi                            | 20. Māna | 21. Dosa; 22. Issā | 23. Macchariya; 24. Kukkucca | 25. Thina; 26. Middha | 27. Vicikicchā | 47. Sammāvācā; 48. Sammākamanta; 49. Sammā-ājīva | 50. Karuṇā; 51. Mudita     | 52. Paññindriya |   |    |    |
| Sub-Total (Cetasikas):                         |              | 7  | 1         | 1              | 1          | 1        | 1         | 4         | 1                                     | 1        | 1                  | 2                            | 2                     | 2              | 1  | 19                         | 3               | 2 | 1  | 52 |
| 12 Kāmāvacara-Akusalacittāni                   | 5 Asekhārika | 1. lobha-mūla somanassasahagataṃ ditṭhigatasampayuttaṃ | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       |                |  |                            |                 |   |    | 19 |
|  |              | 3. lobha-mūla somanassasahagataṃ ditṭhigatavippayuttaṃ | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       |                |  |                            |                 |   |    | 19 |
|  |              | 5. lobha-mūla upekkhāsahagataṃ ditṭhigatasampayuttaṃ   | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       |                |  |                            |                 |   |    | 18 |
|  |              | 7. lobha-mūla upekkhāsahagataṃ ditṭhigatavippayuttaṃ   | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       |                |  |                            |                 |   |    | 18 |
|  |              | 9. dosa-mūla domanassasahagataṃ paṭighasampayuttaṃ     | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        |                    |                              | 2                     | 2              |  |                            |                 |   |    | 20 |
| 5 Sasakhārika                                  |              | 2. lobha-mūla somanassasahagataṃ ditṭhigatasampayuttaṃ | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       | 2              |  |                            |                 |   | 21 |    |
|  |              | 4. lobha-mūla somanassasahagataṃ ditṭhigatavippayuttaṃ | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       | 2              |  |                            |                 |   | 21 |    |
|  |              | 6. lobha-mūla upekkhāsahagataṃ ditṭhigatasampayuttaṃ   | 1         | 7              | 1          | 1        | 1         | 1         | 1                                     | 4        | 1                  | 1                            |                       | 2              |  |                            |                 |   | 20 |    |

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|                             |                        |  |   |   |   |   |   |   |   |   |   |   |   |   |   |  |  |    |    |    |    |
|-----------------------------|------------------------|--|---|---|---|---|---|---|---|---|---|---|---|---|---|--|--|----|----|----|----|
| 18 Kāmvacara-Ahetukacittāni | 2 Moha-Mūla            | 8. lobha-mūla<br>upekkhāsahagataṃ<br>diṭṭhigatavippayuttaṃ | 1   | 7   | 1 | 1 | 1 | 1 | 1 | 1 | 4 | 1 | 1 | 2 |   |  |  | 20 |    |    |    |
|                             |                        | 10. dosa-mūla<br>domanassasahagataṃ<br>paṭighasampayuttaṃ  | 1   | 7   | 1 | 1 | 1 | 1 | 1 | 1 | 4 |   | 2 | 2 | 2 |  |  |    | 22 |    |    |
|                             |                        | 11. moha-mūla<br>upekkhāsahagataṃ<br>vicikicchāsampayuttaṃ | 1   | 7   | 1 | 1 | 1 |   |   |   | 4 |   |   |   | 1 |  |  |    | 15 |    |    |
|                             |                        | 12. moha-mūla<br>upekkhāsahagataṃ<br>uddhaccasampayuttaṃ   | 1   | 7   | 1 | 1 | 1 |   |   |   | 4 |   |   |   |   |  |  |    | 15 |    |    |
|                             | 8 Kusala-Vipākacittāni | 8 Kusala-Vipākacittāni                                     | 1-4. upekkhāsahagataṃ<br>viññānaṃ (cakkhu, sota,<br>ghāna, jivhā) | 4   | 7 |   |   |   |   |   |   |   |   |   |   |  |  |    | 7  |    |    |
|                             |                        |  | 5. sukhasahagataṃ<br>kāyaviññānaṃ                                 | 1   | 7 |   |   |   |   |   |   |   |   |   |   |  |  |    |    | 7  |    |
|                             |                        |  | 6. upekkhāsahagataṃ<br>sampaṭicchana-cittaṃ                       | 1   | 7 | 1 | 1 | 1 |   |   |   |   |   |   |   |  |  |    |    | 10 |    |
|                             |                        |  | 7. somanassasahagataṃ<br>santīraṇa-cittaṃ                         | 1   | 7 | 1 | 1 | 1 | 1 |   |   |   |   |   |   |  |  |    |    | 11 |    |
|                             |                        | 7 Akusala-Vipākacittāni                                    | 7 Akusala-Vipākacittāni   | 8. upekkhāsahagataṃ<br>santīraṇa-cittaṃ                           | 1 | 7 | 1 | 1 | 1 |   |   |   |   |   |   |  |  |    |    | 10 |    |
|                             |                        |  |   | 1-4. upekkhāsahagataṃ<br>viññānaṃ (cakkhu, sota,<br>ghāna, jivhā) | 4 | 7 |   |   |   |   |   |   |   |   |   |  |  |    |    |    | 10 |
|                             |                        |  |   | 5. dukkhasahagataṃ<br>kāyaviññānaṃ                                | 1 | 7 |   |   |   |   |   |   |   |   |   |  |  |    |    |    | 10 |
|                             |                        |  |   | 6. upekkhāsahagataṃ<br>sampaṭicchana-cittaṃ                       | 1 | 7 | 1 | 1 | 1 |   |   |   |   |   |   |  |  |    |    |    | 10 |
| 3 Kiriyācittāni             | 3 Kiriyācittāni        | 7. upekkhāsahagataṃ<br>santīraṇa-cittaṃ                    | 1   | 7   | 1 | 1 | 1 |   |   |   |   |   |   |   |   |  |  | 10 |    |    |    |
|                             |                        | 1. upekkhāsahagataṃ<br>pañcadvārāvajjana-cittaṃ            | 1   | 7   | 1 | 1 | 1 |   |   |   |   |   |   |   |   |  |  |    | 10 |    |    |
|                             |                        | 2. upekkhāsahagataṃ<br>manodvārāvajjana-cittaṃ             | 1   | 7   | 1 | 1 | 1 | 1 |   |   |   |   |   |   |   |  |  |    | 11 |    |    |
|                             |                        | 3. somanassasahagataṃ<br>hasituppāda-cittaṃ                | 1   | 7   | 1 | 1 | 1 | 1 | 1 |   |   |   |   |   |   |  |  | 12 |    |    |    |



Appendix IV: Relating Cetasikas with Cittas (In Pāli)

|                              |                                     |               |                                      |                                      |   |   |   |   |   |   |   |   |  |  |  |  |  |  |  |    |    |    |   |    |    |    |
|------------------------------|-------------------------------------|---------------|--------------------------------------|--------------------------------------|---|---|---|---|---|---|---|---|--|--|--|--|--|--|--|----|----|----|---|----|----|----|
| 24 Kāmvācāra-Sāhelukacittāni | 8 Mahā-Kūsala-Sobhanacittāni        | 4 Asankhārika | 1.somanassasahagataṃ nāṇasampayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |  |  |  |  |  |  |  | 19 | 3  | 2  | 1 | 38 |    |    |
|                              |                                     |               | 3.somanassasahagataṃ nāṇavippayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 | 1 |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 |    | 37 |    |
|                              |                                     |               | 5.upekkhāsahagataṃ āṇasampayuttam    | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 | 1  | 37 |    |
|                              |                                     |               | 7.upekkhāsahagataṃ nāṇavippayuttam   | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 |    | 36 |    |
|                              | 4 Sasankhārika                      | 4 Asankhārika | 2.somanassasahagataṃ nāṇasampayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 | 1  | 38 |    |
|                              |                                     |               | 4.somanassasahagataṃ nāṇavippayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 |    | 37 |    |
|                              |                                     |               | 6.upekkhāsahagataṃ āṇasampayuttam    | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 | 1  | 37 |    |
|                              |                                     |               | 8.upekkhāsahagataṃ nāṇavippayuttam   | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 | 3  | 2 |    | 36 |    |
|                              | 8 Mahā-Kūsala-Sobhana-Vipākacittāni | 4 Asankhārika | 4 Asankhārika                        | 1.somanassasahagataṃ nāṇasampayuttam | 1 | 7 | 1 | 1 | 1 | 1 | 1 |   |  |  |  |  |  |  |  |    | 19 |    |   | 1  | 33 |    |
|                              |                                     |               |                                      | 3.somanassasahagataṃ nāṇavippayuttam | 1 | 7 | 1 | 1 | 1 | 1 | 1 |   |  |  |  |  |  |  |  |    |    | 19 |   |    |    | 32 |
|                              |                                     |               |                                      | 5.upekkhāsahagataṃ āṇasampayuttam    | 1 | 7 | 1 | 1 | 1 | 1 |   | 1 |  |  |  |  |  |  |  |    |    | 19 |   |    | 1  | 32 |
|                              |                                     |               |                                      | 7.upekkhāsahagataṃ nāṇavippayuttam   | 1 | 7 | 1 | 1 | 1 | 1 |   | 1 |  |  |  |  |  |  |  |    |    | 19 |   |    |    | 31 |
| 4 Sasankhārika               |                                     | 4 Asankhārika | 2.somanassasahagataṃ nāṇasampayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 |    |   | 1  | 33 |    |
|                              |                                     |               | 4.somanassasahagataṃ nāṇavippayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 |    |   |    | 32 |    |
|                              |                                     |               | 6.upekkhāsahagataṃ āṇasampayuttam    | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 |    |   | 1  | 32 |    |
|                              |                                     |               | 8.upekkhāsahagataṃ nāṇavippayuttam   | 1                                    | 7 | 1 | 1 | 1 | 1 |   | 1 |   |  |  |  |  |  |  |  |    | 19 |    |   |    | 31 |    |
| 8 Mahā-Sobhana-Kīriyacittāni | 4 Asankhārika                       | 4 Asankhārika | 1.somanassasahagataṃ nāṇasampayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  | 19 | 2  | 1  |   | 35 |    |    |
|                              |                                     |               | 3.somanassasahagataṃ nāṇavippayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  |   |    | 34 |    |
|                              |                                     |               | 5.upekkhāsahagataṃ āṇasampayuttam    | 1                                    | 7 | 1 | 1 | 1 |   | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  | 1 |    | 34 |    |
|                              |                                     |               | 7.upekkhāsahagataṃ nāṇavippayuttam   | 1                                    | 7 | 1 | 1 | 1 |   | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  |   |    | 33 |    |
|                              | 4 Sasankhārika                      | 4 Asankhārika | 2.somanassasahagataṃ nāṇasampayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  | 1 |    | 35 |    |
|                              |                                     |               | 4.somanassasahagataṃ nāṇavippayuttam | 1                                    | 7 | 1 | 1 | 1 | 1 | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  |   |    | 34 |    |
|                              |                                     |               | 6.upekkhāsahagataṃ āṇasampayuttam    | 1                                    | 7 | 1 | 1 | 1 |   | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  | 1 |    | 34 |    |
|                              |                                     |               | 8.upekkhāsahagataṃ nāṇavippayuttam   | 1                                    | 7 | 1 | 1 | 1 |   | 1 |   |   |  |  |  |  |  |  |  |    | 19 | 2  |   |    | 33 |    |

Essential Teaching of the *Dhammasaṅgaṇi* from Abhidhamma

|                       |   |   |   |   |   |   |   |   |   |   |  |  |  |  |  |    |   |   |    |
|-----------------------|---|---|---|---|---|---|---|---|---|---|--|--|--|--|--|----|---|---|----|
| 15 Rūpāvacaracittāni  | vitakka-vicāra-pīti-sukh'-<br>ekaggatā-sahitaṃ<br>paṭhamajjhāna<br>([01] kusalacittaṃ,<br>[06] vipākacittaṃ,<br>[11] kriyācittaṃ) | 3 | 7 | 1 | 1 | 1 | 1 | 1 | 1 |   |  |  |  |  |  | 19 | 2 | 1 | 35 |
|                       | vicāra-pīti-sukh'-ekaggatā<br>-sahitaṃ dutiyajjhāna<br>([02] kusalacittaṃ,<br>[07] vipākacittaṃ,<br>[12] kriyācittaṃ)             | 3 | 7 |   | 1 | 1 | 1 | 1 | 1 |   |  |  |  |  |  | 19 | 2 | 1 | 34 |
|                       | pīti-sukh'-ekaggatā-<br>sahitaṃ tatiyajjhāna<br>([03] kusalacittaṃ,<br>[08] vipākacittaṃ,<br>[13] kriyācittaṃ)                    | 3 | 7 |   |   | 1 | 1 | 1 | 1 |   |  |  |  |  |  | 19 | 2 | 1 | 33 |
|                       | sukh'-ekaggatā-sahitaṃ<br>catutthajjhāna<br>([04] kusalacittaṃ,<br>[09] vipākacittaṃ,<br>[14] kriyācittaṃ)                        | 3 | 7 |   |   |   | 1 | 1 | 1 |   |  |  |  |  |  | 19 | 2 | 1 | 32 |
|                       | upekkh'-ekaggatā-<br>sahitaṃ pañcamajjhāna<br>([05] kusalacittaṃ,<br>[10] vipākacittaṃ,<br>[15] kriyācittaṃ)                      | 3 | 7 |   |   |   |   | 1 | 1 |   |  |  |  |  |  | 19 |   | 1 | 30 |
| 12 arūpāvacaracittāni | ākāsānañcāyatana<br>([01] kusalacittaṃ,<br>[05] vipākacittaṃ,<br>[09] kriyācittaṃ)  | 3 | 7 |   |   |   |   | 1 |   |   |  |  |  |  |  | 19 |   | 1 | 30 |
|                       | viññāṇañcāyatana<br>([02] kusalacittaṃ, [06]<br>vipākacittaṃ,<br>[10] kriyācittaṃ)  | 3 | 7 |   |   |   |   | 1 | 1 |   |  |  |  |  |  | 19 |   | 1 | 30 |
|                       | ākāsaññāyatana<br>([03] kusalacittaṃ, [07]<br>vipākacittaṃ,<br>[11] kriyācittaṃ)  | 3 | 7 |   |   |   |   |   | 1 | 1 |  |  |  |  |  | 19 |   | 1 | 30 |
|                       | n'evasaññān'<br>āsaññāyatana<br>([04] kusalacittaṃ, [08]<br>vipākacittaṃ,<br>[12] kriyācittaṃ)                                    | 3 | 7 |   |   |   |   |   |   | 1 |  |  |  |  |  | 19 |   | 1 | 30 |

Appendix IV: Relating Cetasikas with Cittas (In *Pāli*)

|   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
|---|---------------------|-----|----|----|-----|-----|----|-----|----|---|---|---|---|---|---|---|----|----|----|----|
| 40 Lokutaracittāni  | 1-8. paṭhamajjhāna  | 8   | 7  | 1  | 1   | 1   | 1  | 1   | 1  | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 19 | 3  | 1  | 36 |
|   | 1-8. dutiyajjhāna   | 8   | 7  |    | 1   | 1   | 1  | 1   | 1  | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 19 | 3  | 1  | 35 |
|   | 1-8. tatiyajjhāna   | 8   | 7  |    |     | 1   | 1  | 1   | 1  | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 19 | 3  | 1  | 34 |
|   | 1-8. catutthajjhāna | 8   | 7  |    |     | 1   | 1  |     | 1  | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 19 | 3  | 1  | 33 |
|   | 1-8. pañcamajjhāna  | 8   | 7  |    |     | 1   | 1  |     | 1  | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 19 | 3  | 1  | 33 |
|   |                     | 89  | 55 | 58 | 78  | 73  | 35 | 69  | 12 | 8 | 4 | 4 | 2 | 2 | 5 | 1 | 59 | 16 | 28 | 47 |
|   |                     | 121 | 55 | 66 | 110 | 105 | 51 | 101 |    |   |   |   |   |   |   |   | 91 | 48 |    | 79 |
| <i>Denotation of cetasikas:</i>   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| The 7 Sabbacitta-Sādhāraṇā: —   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| 1. Phassa, 2. Vedanā, 3. Saññā, 4. Cetanā, 5. Ekaggatā, 6. Jīvitindriya, 7. Manasikāra.   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| The 4 Akusala-Sabbacittasādhāraṇā: —  |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| 14. Moha, 15. Ahirika, 16. Anottappa, 17. Uddhacca.   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| The 19 Sobhaṇa-Sādhāraṇā: —   |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |
| 28. Saddhā, 29. Sati, 30. Hirī, 31. Ottappa, 32. Alobha, 33. Adosa, 34. Tatramajjhattatā, 35. Kāyapassaddhi, 36. Cittapassaddhi, 37. Kāyalahutā, 38. Cittalahunā, 39. Kāyamudutā, 40. Cittamudutā, 41. Kāyakammaññatā, 42. Cittakammaññatā, 43. Kāyapāguññatā, 44. Cittapāguññatā, 45. Kāyujukatā, 46. Cittujukatā. |                     |     |    |    |     |     |    |     |    |   |   |   |   |   |   |   |    |    |    |    |

Note: The sequencing of the 15 fine-material sphere consciousness (*Rūpāvacaracittāni*) and sequencing of the 12 Immaterial sphere consciousness (*Arūpāvacaracittāni*) in this table, correspond with those in Table 2.4.1 and Table 2.5.1, respectively.

## Appendix V. Thirty-One Planes of Existence

|                      |                       | Names in Pāli             | Names in Chinese        | Proficiency in jhāna attainment | Lifespan limit |                             |
|----------------------|-----------------------|---------------------------|-------------------------|---------------------------------|----------------|-----------------------------|
| Immaterial           | 4                     | Nevasaññā n' āsaññāyatana | 非想非非想處天                 | Fourth jhāna                    | 84,000 MK      |                             |
|                      | 3                     | Ākiñcaññā yatana          | 無所有處天                   | Fourth jhāna                    | 60,000 MK      |                             |
|                      | 2                     | Viññāṇañcā yatana         | 識無邊處天                   | Fourth jhāna                    | 40,000 MK      |                             |
|                      | 1                     | Ākāsānañcā yatana         | 空無邊處天                   | Fourth jhāna                    | 20,000 MK      |                             |
| Fine-material sphere | Pure abodes           | Akaniṭṭhā bhavana         | 色究竟天                    | Fourth jhāna                    | 16,000 MK      |                             |
|                      |                       | Sudassī bhavana           | 善現天                     | Fourth jhāna                    | 8,000 MK       |                             |
|                      |                       | Sudassā bhavana           | 善見天                     | Fourth jhāna                    | 4,000 MK       |                             |
|                      |                       | Atappā bhavana            | 無熱天                     | Fourth jhāna                    | 2,000 MK       |                             |
|                      |                       | Avihā bhavana             | 無煩天                     | Fourth jhāna                    | 1000 MK        |                             |
|                      | Brahma-abidings       | Asaññasatta āvāsa         | 無想天                     | Fourth jhāna                    | 500 MK         |                             |
|                      |                       | Vehapphala āvāsa          | 廣果天                     | Fourth jhāna                    | 500 MK         |                             |
|                      |                       | Subhakiṇṇa-devaloka       | 遍淨天                     | Third jhāna                     | 64 MK          |                             |
|                      |                       | Appamāṇasubha devaloka    | 無量淨天                    | Third jhāna                     | 32 MK          |                             |
|                      |                       | Parittasubha devaloka     | 少淨天                     | Third jhāna                     | 16 MK          |                             |
|                      |                       | Ābhassara devaloka        | 光音天                     | Second jhāna                    | 8 MK           |                             |
|                      |                       | Appamāṇasubha devaloka    | 無量光天                    | Second jhāna                    | 4 MK           |                             |
|                      |                       | Parittasubha devaloka     | 少光天                     | Second jhāna                    | 2 MK           |                             |
|                      |                       | Mahābrahmā devaloka       | 大梵天                     | First jhāna                     | 1 AK           |                             |
|                      |                       | Brahmapurohita devaloka   | 梵輔天                     | First jhāna                     | ½ AK           |                             |
|                      |                       | Brahmapārisajja devaloka  | 梵眾天                     | First jhāna                     | ⅓ AK           |                             |
|                      |                       | Sensuous sphere           | Celestial planes        | Paranimmitavasavattī            | 他化自在天          | 16000 CY (9216 Millions HY) |
|                      |                       |                           |                         | Nimmānaratī                     | 化樂天            | 8000 CY (2304 Millions HY)  |
|                      |                       |                           |                         | Tusita                          | 兜率陀天           | 4000 CY (576 Millions HY)   |
| Yāmā                 | 夜摩天                   |                           |                         | 2000 CY (144 Millions HY)       |                |                             |
| Tāvatiṃsa            | 忉利天                   |                           |                         | 1000 CY (36 Millions HY)        |                |                             |
| Cātummahārājika      | 四天王天                  |                           |                         | 500 CY (9 Millions HY)          |                |                             |
| Manussaloka (humans) | 人趣                    |                           |                         | Average maximum 100 HY          |                |                             |
| Woeful realms        | <i>Asurayoni</i>      |                           | 阿修羅趣                    | Not fixed.                      |                |                             |
|                      | <i>Petayoni</i>       |                           | 惡鬼趣                     | 500 GY or 15000 HY maximum      |                |                             |
|                      | <i>Tiracchānayoni</i> |                           | 畜生趣                     | Depends on types and kinds.     |                |                             |
|                      | <i>Niraya</i>         | 地獄趣                       | 2700 HY to innumerable. |                                 |                |                             |

MK – one great aeon (mahā kappa) equals 1,344,000,000,000 HY

AK – one middling aeon (asañkheyya kappa) equal 336,000,000,000 HY

CD – one celestial day in the Cātummahārājika devaloka equals 50 HY;

one celestial day in the Tāvatiṃsa devaloka equals 100 HY

CY – taking 30 days for one celestial month, 12 months for one celestial year.(CY)

HY – human year. GY – ghost year (one day in ghost realm equals 30 human days)

## Appendix VI. Miscellaneous other classifications by types

**Chart 1. The 72 ultimate dhammas**

| <b>Ultimate dhammas :</b>                |    |
|--|----|
| Matter ( <i>rūpa</i> )                   | 18 |
| Mental factors ( <i>cetasikā</i> )       | 52 |
| State of consciousness ( <i>citta</i> )  | 1  |
| Unconditioned element ( <i>nibbāna</i> ) | 1  |
| <b>72</b>                                |    |

Note:

There are only 18 concretely created matters (*nipphanna-rūpā*), the other 10 are not real matters. Each of 52 mental factors has its own characteristic while the 89 or 121 cittas must eventually come down to 1, true and only ultimate characteristic, similar to *nibbāna* which is without conditions.

**Chart 2. Sensuous-sphere cittas classification by ‘feeling’**

| <b>Sensuous consciousness classified according to ‘feeling’:</b>   | Kriya      |            |        |       |           |
|--|------------|------------|--------|-------|-----------|
|  | Kāmākusala |            | Vipāka | Kriya |           |
|  | Kāmākusala | Kāmākusala | Vipāka | Kriya |           |
| cittas associated with joy ( <i>somanassa</i> )                    | 4          | 4          | 5      | 5     | <b>18</b> |
| cittas associated with happiness/pleasure ( <i>sukha</i> )         |            |            | 1      |       | <b>1</b>  |
| cittas associated with melancholy/displeasure ( <i>domanassa</i> ) |            | 2          |        |       | <b>2</b>  |
| cittas associated with pain/suffering ( <i>dukkha</i> )            |            |            | 1      |       | <b>1</b>  |
| cittas associated with equanimity ( <i>upekkhā</i> )               | 4          | 6          | 16     | 6     | <b>32</b> |
| Total:   |            |            |        |       | <b>54</b> |

**Chart 3. Cittas classification based on the 5 Jhānas**

|  |  |   | Kāmākusala | Vipāka | Kriya |           |
|--|--|---|------------|--------|-------|-----------|
| <b>Classification of the 5 jhānas:</b> |  |   |            |        |       |           |
| <b>Rūpāvacara</b>                      | First-jhāna  | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Second-jhāna   | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Third-jhāna  | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Fourth-jhāna   | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Fifth-jhāna  | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Sub-total:   |   |            |        |       |           |
| <b>Arūpāvacara</b>                     | Fifth-jhāna at the base of infinity                                | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Fifth-jhāna at the consciousness of infinity                       | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Fifth-jhāna at the base of nothingness                             | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Fifth-jhāna at the base of neither perception nor non-perception   | 1 | 1          | 1      | 1     | <b>3</b>  |
|  | Sub-total:   |   |            |        |       |           |
| <b>Lokuttara</b>                       | 5 jhānā of the supramundane 1st stage Path- and Fruition-cittāni   | 5 | 5          | 5      | 5     | <b>10</b> |
|  | 5 jhānā of the supramundane 2nd stage Path- and Fruition-cittāni   | 5 | 5          | 5      | 5     | <b>10</b> |
|  | 5 jhānā of the supramundane 3rd stage Path- and Fruition-cittāni   | 5 | 5          | 5      | 5     | <b>10</b> |
|  | 5 jhānā of the supramundane final stage Path- and Fruition-cittāni | 5 | 5          | 5      | 5     | <b>10</b> |
|  | Sub-total:   |   |            |        |       |           |
| Gross total:                           |  |   |            |        |       | <b>67</b> |

**Chart 4. Cittas classification based on the 5 Jhānas**

|                      | First-jhāna | Second-jhāna | Third-jhāna | Fourth-jhāna | Fifth-jhāna |           |
|----------------------|-------------|--------------|-------------|--------------|-------------|-----------|
| Fine-material sphere | 3           | 3            | 3           | 3            | 3           | <b>15</b> |
| Immaterial sphere    |             |              |             |              | 12          | <b>12</b> |
| Supramundane sphere  | 8           | 8            | 8           | 8            | 8           | <b>40</b> |
|                      | <b>11</b>   | <b>11</b>    | <b>11</b>   | <b>11</b>    | <b>23</b>   | <b>67</b> |

**Chart 5. Classifying 14 unwholesome cetasikas with the 9 clusters**

|  | 9 clusters |           |        |      |      |          |         |        |         |
|--|------------|-----------|--------|------|------|----------|---------|--------|---------|
|  | Āsava      | Samyojana | Gantha | Ogha | Yoga | Nīvaraṇa | Upādāna | Kilesa | Anusaya |
| Classification :                         | 4          | 10        | 4      | 4    | 4    | 6        | 4       | 10     | 7       |
| Component factors :                      | 3          | 9         | 3      | 3    | 3    | 8        | 2       | 10     | 6       |
| <b><u>14 Unwholesome Cetasikas</u></b>   |            |           |        |      |      |          |         |        |         |
| Delusion ( <i>moha</i> )                 | •          | •         | •      | •    | •    | •        |         | •      | •       |
| Shamelessness ( <i>ahirīka</i> )         |            |           | •      |      |      |          |         | •      |         |
| Unconscientiousness ( <i>anottappa</i> ) |            |           |        |      |      |          |         | •      |         |
| Restlessness ( <i>uddhacca</i> )         |            | •         |        |      |      | •        |         | •      |         |
| Greed ( <i>lobha</i> )                   | •          | •         |        | •    | •    | •        | •       | •      | •       |
| Wrong view ( <i>diṭṭhi</i> )             | •          | •         |        | •    | •    |          | •       | •      | •       |
| Conceit ( <i>māna</i> )                  |            | •         |        |      |      |          |         | •      | •       |
| Hatred ( <i>dosa</i> )                   |            | •         | •      |      |      | •        |         | •      | •       |
| Envy ( <i>Issā</i> )                     |            | •         |        |      |      |          |         |        |         |
| Avarice ( <i>macchhariya</i> )           |            | •         |        |      |      |          |         |        |         |
| Worry ( <i>kukkucca</i> )                |            |           |        |      |      | •        |         |        |         |
| Sloth ( <i>thīna</i> )                   |            |           |        |      |      | •        |         | •      |         |
| Torpor ( <i>middha</i> )                 |            |           |        |      |      | •        |         |        |         |
| Doubt ( <i>vicikicchā</i> )              |            | •         |        |      |      | •        |         | •      | •       |

Denotation: *āsava* (outflow, defilement), *saṃyojana* (fetter), *gantha* (bond, knot), *ogha* (ranging current), *yoga* (yoke), *nīvaraṇa* (hindrance), *upādāna* (clinging), *kilesa* (corruption), *anusaya* (latent tendency).

**Chart 6. Classifying cittas based on the 52 cetasikas**

| Mental Factors                                    | Associated with |            | Dissociated from |            |
|---|-----------------|------------|------------------|------------|
|   | 89 cittas       | 121 cittas | 89 cittas        | 121 cittas |
| <b>Common non-beautiful factors - 13</b>          |                 |            |                  |            |
| 7 Universals ( <i>aññasamāna</i> ) :              |                 |            |                  |            |
| Contact ( <i>phassa</i> )                         | 89              | 121        | -                | -          |
| Feeling ( <i>vedanā</i> )                         | 89              | 121        | -                | -          |
| Perception ( <i>sañña</i> )                       | 89              | 121        | -                | -          |
| Volition/ Intentional thought ( <i>cetanā</i> )   | 89              | 121        | -                | -          |
| One-pointedness ( <i>ekaggatā</i> )               | 89              | 121        | -                | -          |
| Vitality-faculty ( <i>jīvitindriya</i> )          | 89              | 121        | -                | -          |
| Attention ( <i>manasikāra</i> )                   | 89              | 121        | -                | -          |
| 6 Occasionals ( <i>pakiṇṇakā</i> ) :              |                 |            |                  |            |
| Initial application ( <i>vitakka</i> )            | 55              | 55         | 34               | 66         |
| Sustained application ( <i>vicāra</i> )           | 58              | 66         | 31               | 55         |
| Decision ( <i>adhimokkha</i> )                    | 78              | 110        | 11               | 11         |
| Energy/ Effort ( <i>virīya</i> )                  | 73              | 105        | 16               | 16         |
| Zest ( <i>pīti</i> )                              | 35              | 51         | 54               | 70         |
| Desire ( <i>chanda</i> )                          | 69              | 101        | 20               | 20         |
| <b>Unwholesome factors – 14</b>                   |                 |            |                  |            |
| 4 Unwholesome universals ( <i>aññasamāna</i> ) :  |                 |            |                  |            |
| Delusion ( <i>moha</i> )                          | 12              | -          | 77               | -          |
| Shamelessness ( <i>ahirīka</i> )                  | 12              | -          | 77               | -          |
| Unconscientiousness ( <i>anottappa</i> )          | 12              | -          | 77               | -          |
| Restlessness ( <i>uddhacca</i> )                  | 12              | -          | 77               | -          |
| 10 Unwholesome occasionals ( <i>pakiṇṇakā</i> ) : |                 |            |                  |            |
| Greed ( <i>lobha</i> )                            | 8               | -          | 81               | -          |
| Wrong view ( <i>diṭṭhi</i> )                      | 4               | -          | 85               | -          |
| Conceit ( <i>māna</i> )                           | 4               | -          | 85               | -          |
| Hatred ( <i>dosa</i> )                            | 2               | -          | 87               | -          |
| Envy ( <i>Issā</i> )                              | 2               | -          | 87               | -          |
| Avarice ( <i>macchhariya</i> )                    | 2               | -          | 87               | -          |
| Worry ( <i>kukkucca</i> )                         | 2               | -          | 87               | -          |
| Sloth ( <i>thīna</i> )                            | 5               | -          | 84               | -          |
| Torpor ( <i>middha</i> )                          | 5               | -          | 84               | -          |
| Doubt ( <i>vicikicchā</i> )                       | 1               | -          | 88               | -          |



Appendix VI. Miscellaneous other classifications

|   | Associated |     | Dissociated |     |
|---|------------|-----|-------------|-----|
|   | 89         | 121 | 89          | 121 |
| <b>Beautiful factors - 25</b>                         |            |     |             |     |
| 19 Beautiful universals ( <i>sobhanāññasamāna</i> ) : | 59         |     | 30          |     |
| 3 Abstinenes ( <i>virati</i> ) :                      | 16         |     | 73          |     |
| 2 Illimitables ( <i>appamaññā</i> ) :                 | 28         |     | 61          |     |
| 1 Non-Delusion/ Wisdom ( <i>amoha</i> ) :             | 47         |     | 42          |     |

**Chart 7. Classifying the twelve evil-rooted unwholesome cittas based on 52 cetāsikas**

| <i>Lobhamūla cittāni</i> :   | Associated cetāsikas |   |
|--|----------------------|---|
|  | composition :        |   |
| 1st greed-rooted citta (accompanied by joy, associated with fallacy, unpremeditated)         | 19                   | 13 common non-beautiful factors, 4 unwholesome universal factors, lobha, and diṭṭhi (13+4+2=19).  |
| 2nd greed-rooted citta (accompanied by joy, associated with fallacy, premeditated)           | 21                   | 13 common non-beautiful factors, 4 unwholesome universal factors, lobha, diṭṭhi, thīna, and middha. (13+4+4=21).  |
| 3rd greed-rooted citta (accompanied by joy, dissociated from fallacy, unpremeditated)        | 19                   | 13 common non-beautiful factors, 4 unwholesome universal factors, lobha and māna (13+4+2=19).   |
| 4th greed-rooted citta. (accompanied by joy, dissociated from fallacy, premeditated)         | 21                   | 13 common non-beautiful factors, 4 unwholesome universal factors, lobha, māna, thīna, and middha. (13+4+4=21).  |
| 5th greed-rooted citta (accompanied by equanimity, associated with fallacy, unpremeditated)  | 18                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; lobha, and diṭṭhi (7+5+4+2=18).                 |
| 6th greed-rooted citta (accompanied by equanimity, associated with fallacy, premeditated)    | 20                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; lobha, diṭṭhi, thīna, and middha. (7+5+4+4=20). |
| 7th greed-rooted citta (accompanied by equanimity, dissociated from fallacy, unpremeditated) | 18                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; lobha, and māna (7+5+4+2=18).                   |

|  |                      | <b>Associated cetasikas</b>  |
|--|----------------------|--|
| <b><i>Lobhamūla cittāni :</i></b>  | <b>composition :</b> |  |
| 8th greed-rooted citta (accompanied by equanimity, dissociated from fallacy, premeditated)     | 20                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; lobha, māna, thīna, and middha. (7+5+4+4=20).                      |
| <b><i>Dosamūla cittāni :</i></b>   | <b>composition :</b> |  |
| 1st hatred-rooted citta (accompanied by displeasure, associated with aversion, unpremeditated) | 20                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; dosa, issā, macchariya, and kukkucca. (7+5+4+4=20).                |
| 2nd hatred-rooted citta (accompanied by displeasure, associated with aversion, premeditated)   | 22                   | 7 common and non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, chanda; 4 unwholesome universal factors; dosa, issā, macchariya, kukkucca, thīna, and middha. (7+5+4+6=22). |
| <b><i>Mohamūla cittāni :</i></b>   | <b>composition :</b> |  |
| 1st delusion-rooted citta (accompanied by equanimity, associated with doubt)                   | 15                   | 7 common and non-beautiful universal factors; 4 unwholesome universal factors; vitakka, vicāra, viriya; vicikicchā. (7+4+3+1=15).  |
| 2nd delusion-rooted citta (accompanied by equanimity, associated with restlessness)            | 15                   | 7 common and non-beautiful universal factors; 4 unwholesome universal factors; vitakka, vicāra, adhimokkha, viriya. (7+4+3+1=15).  |

**Chart 8. Classifying the sensuous sphere 24 beautiful cittas based on 52 cetasikas**

|   |   |   |  | Mahākriyacittāni                |   |
|---|---|---|--|---------------------------------|---|
|   |   |   |  | Mahāvīpākacittāni               |   |
|   |   |   |  | Mahākusalacittāni               |   |
| <b>24 Hetuka sobhaṇacittāni<br/>(beautiful cittas, with root)</b>                         |   |   |  | <b>Associated<br/>cetasikas</b> |   |
| 1 <sup>st</sup> citta (accompanied by joy, associated with knowledge, unprompted)         | • |   |  | <b>38</b>                       | 13 common, non-beautiful factors (7+6); 25 beautiful factors. i.e. (13+25=38).  |
| 2 <sup>nd</sup> citta (accompanied by joy, associated with knowledge, prompted)           | • |   |  | <b>38</b>                       |   |
| 3 <sup>rd</sup> citta (accompanied by joy, dissociated from knowledge, unprompted)        | • |   |  | <b>37</b>                       | 13 common, non-beautiful factors (7+6); 25 beautiful factors excluding amoha i.e. (13+(25-1)=37).   |
| 4 <sup>th</sup> citta (accompanied by joy, dissociated from knowledge, prompted)          | • |   |  | <b>37</b>                       |   |
| 5 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, unprompted)  | • |   |  | <b>37</b>                       | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda; 25 beautiful factors. i.e. (7+5+25=37).                     |
| 6 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, prompted)    | • |   |  | <b>37</b>                       |   |
| 7 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, unprompted) | • |   |  | <b>36</b>                       | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda; 25 beautiful factors excluding amoha. i.e. (7+5+(25-1)=36). |
| 8 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, prompted)   | • |   |  | <b>36</b>                       |   |
| 1 <sup>st</sup> citta (accompanied by joy, associated with knowledge, unprompted)         |   | • |  | <b>33</b>                       | 13 common, non-beautiful factors (7+6); 25 beautiful factors excluding the 3 Abstinenances and 2 Illimitables. i.e. (13+(25-3-2)=33).                   |
| 2 <sup>nd</sup> citta (accompanied by joy, associated with knowledge, prompted)           |   | • |  | <b>33</b>                       |   |
| 3 <sup>rd</sup> citta (accompanied by joy, dissociated from knowledge, unprompted)        |   | • |  | <b>32</b>                       | 13 common, non-beautiful factors (7+6); 25 beautiful factors excluding the 3 Abstinenances, 2 Illimitables and Amoha. i.e. (13+(25-3-2-1)=32)           |
| 4 <sup>th</sup> citta (accompanied by joy, dissociated from knowledge, prompted)          |   | • |  | <b>32</b>                       |   |

| Mahākriyacittāni  |   |  |  | Associated cetasikas |
|---|---|--|--|----------------------|
| Mahāvīpākacittāni   |   |  |  |                      |
| Mahākusalacittāni   |   | 24 <i>Hetuka sobhaṇacittāni</i><br>(beautiful cittas, with root) |  |                      |
| 5 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, unprompted)  | • | 32   | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda;              |                      |
| 6 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, prompted)    | • | 32   | 25 beautiful factors excluding the 3 Abstinenes and 2 Illimitables. i.e. $(7+5+(25-3-2)=32)$ .           |                      |
| 7 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, unprompted) | • | 31   | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda;              |                      |
| 8 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, prompted)   | • | 31   | 25 beautiful factors excluding the 3 Abstinenes, 2 Illimitables, and Amoha. i.e. $(7+5+(25-3-2-1)=31)$ . |                      |
| 1 <sup>st</sup> citta (accompanied by joy, associated with knowledge, unprompted)         | • | 35   | 13 common, non-beautiful factors $(7+6)$ ; 25 beautiful factors excluding the 3 Abstinenes.              |                      |
| 2 <sup>nd</sup> citta (accompanied by joy, associated with knowledge, prompted)           | • | 35   | i.e. $(13+(25-3)=35)$ .  |                      |
| 3 <sup>rd</sup> citta (accompanied by joy, dissociated from knowledge, unprompted)        | • | 34   | 13 common, non-beautiful factors $(7+6)$ ; 25 beautiful factors excluding the 3 Abstinenes and Amoha.    |                      |
| 4 <sup>th</sup> citta (accompanied by joy, dissociated from knowledge, prompted)          | • | 34   | i.e. $(13+(25-3-1)=34)$ .  |                      |
| 5 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, unprompted)  | • | 34   | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda;              |                      |
| 6 <sup>th</sup> citta (accompanied by equanimity, associated with knowledge, prompted)    | • | 34   | 25 beautiful factors excluding the 3 Abstinenes. i.e. $(13+(25-3)=34)$ .                                 |                      |
| 7 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, unprompted) | • | 33   | 7 common, non-beautiful universal factors; vitakka, vicāra, adhimokkha, viriya, and chanda;              |                      |
| 8 <sup>th</sup> citta (accompanied by equanimity, dissociated from knowledge, prompted)   | • | 33   | 25 beautiful factors excluding 3 Abstinenes and Amoha. i.e. $(7+5+(25-3-1)=33)$                          |                      |

**Chart 9. Classifying the 18 cittas without cause based on the 52 cetasikas**

| 18 <i>Ahetukacittāni</i><br>(rootless cittas)  | Kriyacittāni  |   | Associated cetasikas |   |
|--|---------------|---|----------------------|---|
|  | Vipākacittāni |   |                      |   |
| 10 <i>Viññāṇa</i> cittas<br>(2 sets of the fivefold consciousness of eye, ear, nose, tongue, and body) | •             |   | 7                    | the 7 common, non-beautiful universal mental factors.   |
| 2 Receiving cittas accompanied by equanimity<br>( <i>upekkhā-sampaṭicchana</i> )                       | •             |   | 10                   | the 7 common, non-beautiful universal mental factors; vitakka, vicāra, and adhimokkha. i.e. (7+3=10).               |
| 2 Investigating cittas accompanied by equanimity<br>( <i>upekkhā-santīraṇa</i> )                       | •             |   | 10                   |   |
| 1 Five-doors advertence citta accompanied by equanimity<br>( <i>upekkhā-pañcadvārāvajjana</i> )        |               | • | 10                   |   |
| 1 Investigating citta accompanied by joy<br>( <i>somanassa-santīraṇa</i> )                             | •             |   | 11                   | the 7 common, non-beautiful universal mental factors; vitakka, vicāra, adhimokkha, and pīti. i.e. (7+4=11).         |
| 1 Mind-door advertence citta accompanied by equanimity<br>( <i>upekkhā-manodvārāvajjana</i> )          |               | • | 11                   | the 7 common, non-beautiful universal mental factors; vitakka, vicāra, adhimokkha, and viriya. i.e. (7+4=11).       |
| 1 ‘Smile-producing’ citta accompanied by joy<br>( <i>somanassa-hasituppāda</i> )                       | •             |   | 12                   | the 7 common, non-beautiful universal mental factors; vitakka, vicāra, adhimokkha, viriya, and pīti. i.e. (7+5=12). |

### Chart 10. Classifying the 5 Jhānas based on 52 cetasikas

| Immaterial sphere:    |   | Associated cetasikas : |   |
|-----------------------|---|------------------------|---|
| Fine-material sphere: |   |                        |   |
| First-jhāna           | 3 | <b>35</b>              | 13 common, non-beautiful factors (7+6); and 25 beautiful factors excluding 3 Abstinenes. i.e. $(13+(25-3)=35)$ .  |
| Second-jhāna          | 3 | <b>34</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka; 25 beautiful factors excluding the 3 Abstinenes. i.e. $(7+(6-1)+(25-3)=34)$ .                                       |
| Third-jhāna           | 3 | <b>33</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka and vicāra; 25 beautiful factors excluding the 3 Abstinenes. i.e. $(7+(6-2)+(25-3)=33)$ .                            |
| Fourth-jhāna          | 3 | <b>32</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka, vicāra and pīti; 25 beautiful factors excluding the 3 Abstinenes. i.e. $(7+(6-3)+(25-3)=32)$ .                      |
| Fifth-jhāna           | 3 | <b>30</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka, vicāra and pīti; 25 beautiful factors excluding the 3 Abstinenes and 2 Illimitables. i.e. $(7+(6-3)+(25-3-2)=30)$ . |

| Supremandane sphere: |   | Associated cetasikas : |  |
|----------------------|---|------------------------|--|
| First-jhāna          | 8 | <b>36</b>              | 13 common, non-beautiful factors (7+6); and 25 beautiful factors excluding 2 Illimitables. i.e. $(13+(25-2)=36)$ .   |
| Second-jhāna         | 8 | <b>35</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka; 25 beautiful factors excluding the 2 Illimitables. i.e. $(7+(6-1)+(25-2)=35)$ .                  |
| Third-jhāna          | 8 | <b>34</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka and vicāra; 25 beautiful factors excluding the 2 Illimitables. i.e. $(7+(6-2)+(25-2)=34)$ .       |
| Fourth-jhāna         | 8 | <b>33</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka, vicāra and pīti; 25 beautiful factors excluding the 2 Illimitables. i.e. $(7+(6-3)+(25-2)=33)$ . |
| Fifth-jhāna          | 8 | <b>33</b>              | 7 common, non-beautiful universal factors; 6 common occasional factors excluding vitakka, vicāra and pīti; 25 beautiful factors excluding the 2 Illimitables. i.e. $(7+(6-3)+(25-2)=33)$ . |

**Chart 11. Classification of the 28 matters by characteristics**

|                       | External  | Internal | Baseless | Base | Doorless | Door | Non-Faculty | Faculty | Gross/ Proximate | Subtle/ Distant | Clung to | Ungrasped | Taking objects | Not taking objects | Separable | Inseparable |
|-----------------------|---|----------|----------|------|----------|------|-------------|---------|------------------|-----------------|----------|-----------|----------------|--------------------|-----------|-------------|
| 1. Earth element      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 2. Water element      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 3. Heat element       | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 4. Air element        | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 5. Sensitive eye      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 6. Sensitive ear      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 7. Sensitive nose     | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 8. Sensitive tongue   | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 9. Sensitive body     | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 10. Visual            | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 11. Sound             | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 12. Odour             | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 13. Taste             | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| * Tangibility         | (includes the 3 great elements of earth, heat, and air) |          |          |      |          |      |             |         |                  |                 |          |           |                |                    |           |             |
| 14. Femininity        | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 15. Masculinity       | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 16. Heart-base        | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 17. Vitality faculty  | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 18. Body nutriment    | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 19. Space element     | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 20. Bodily intimation | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 21. Vocal intimation  | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 22. Lightness         | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 23. Malleability      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 24. Wieldines         | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 25. Accumulation      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 26. Continuity        | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 27. Decay             | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
| 28. Impermanence      | •   | •        | •        | •    | •        | •    | •           | •       | •                | •               | •        | •         | •              | •                  | •         | •           |
|                       | 5   | 23       | 6        | 22   | 7        | 21   | 8           | 20      | 12               | 16              | 18       | 19        | 5              | 23                 | 8         | 20          |

**Chart 12. Classification of the 28 types of matters through their characteristics and functions – 12 classes**

|    | Characteristics :                        | Constituent groups of matter :  |
|----|--|---|
| 1  | Concretely-produced ( <i>nippanna</i> )  | 18 4 mahābhūtā, 5 pasāda, 4 gocara (visual, sound, odour, taste), 2 bhāva, hadaya, 1 jīvita, 1 āhāra).                              |
|    | Non-concrete Matter ( <i>anippanna</i> ) | 10 the remainder of the 28 types of matter. i.e. (28-18=10).  |
| 2  | Internal/self ( <i>ajjhattika</i> )      | 5 the 5 pasāda-rūpas, serve as “doors” to the mind.   |
|    | External ( <i>bāhira</i> )               | 23 the remainders, i.e. (28-5=23).  |
| 3  | Base ( <i>vatthu</i> )                   | 6 regards as “seat” of mind, composed of the 5 pasāda-rūpas, 1 hadaya-vatthu.   |
|    | Baseless ( <i>avattu</i> )               | 22 that is, without substance, are the remainders. i.e. (28-6=22)   |
| 4  | Door ( <i>dvāra</i> )                    | 7 serve as “doors” to the mind, namely the 5 pasāda-rūpā, 2 viññatti-rūpā (bodily intimation, vocal intimation).                    |
|    | Doorless ( <i>advāra</i> )               | 21 the remainders, i.e. (28-7=21).  |
| 5  | Faculty ( <i>indriya</i> )               | 8 serves as the controlling matter that governs the function, made up of the 5 pasādas, the 2 bhāvas and 1 jīvita.                  |
|    | Non-faculty ( <i>anindriya</i> )         | 20 the remainders, i.e. (28-8=20).  |
| 6  | Gross ( <i>oḷārika</i> )                 | 12 the 5 pasādas, and the 7 gocaras.  |
|    | Subtle ( <i>sukhuma</i> )                | 16 the remainders, i.e. (28-12=16).   |
| 7  | Proximate ( <i>santike</i> )             | 12 same as that of <i>oḷārika</i> .   |
|    | Distant ( <i>dure</i> )                  | 16 same as that of <i>sukhuma</i> .   |
| 8  | Impinging ( <i>sappaṭigha</i> )          | 12 lit. ‘with striking’, its matter groups are the same as that for <i>oḷārika</i> .  |
|    | Non-impinging ( <i>appaṭigha</i> )       | 16 same as that of <i>sukhuma</i> .   |
| 9  | Clung-to ( <i>upādinna</i> )             | 18 5 pasāda-rūpas, 2 bhāva-rūpas, hadaya-vatthu, jīvita-rūpa, pariccheda-rūpa (referring to space element), and the 8 avinibbhogas. |
|    | Ungrasped ( <i>anupādinna</i> )          | 10 the remainders, i.e. (28-18=10).   |
| 10 | Visible ( <i>sanidassana</i> )           | 1 gocara-rūpa, visible matter seen with the eye.  |
|    | Invisible ( <i>anidassana</i> )          | 27 the remaining matters. (28-1=27).  |



Appendix VI. Miscellaneous other classifications

| Characteristics : |   | Constituent groups of matter : |  |
|-------------------|---|--------------------------------|--|
| 11                | States of object taken ( <i>gocaraggāhika</i> )     | 5                              | literally, ' <i>gocara</i> ' means object, ' <i>gāhika</i> ' means 'state' that is taken in. <i>Gocaraggāhika</i> herein refers to the five sensitivities of the eye, ear, nose, tongue and body (5 <i>pasāda-rūpas</i> ). |
|                   | States of no object taken ( <i>agocaraggāhika</i> ) | 23                             | the remainders, i.e. (28-5=23)   |
| 12                | Inseparable ( <i>avinibbhoga</i> )                  | 8                              | the 8 Inseparables made of the 8 inanimate things consist of the 4 Great Elements, colour, odour, taste and nutriment. Material life ( <i>jīvita</i> ) as also inanimate, is sometimes included.                           |
|                   | Separable ( <i>vinibbhoga</i> )                     | 20                             | the remainders, i.e. (28-8=20)   |

**Chart 13. The five physical effects produced by the mind**

| Effects : |                 | Associated cittas : |  |
|-----------|-----------------|---------------------|--|
| 1         | Matter          | 19                  | cittas of the 2 Receiving, 3 Investigating, 1 'Adverting' at one of the five sense-doors, 8 resultants ( <i>hetuka</i> , <i>sobhaṇa-kusala</i> ), and the 5 fine-material resultants.  |
| 2         | Bodily postures | 26                  | the 10 fine-material cittas of the resultants and functionals, the 8 immaterial cittas, and the 8 supramundane cittas — produce matter and sustain bodily postures.  |
| 3         | Intimation      | 32                  | the active 12 unwholesome cittas, 1 'Adverting' at one of the five sense-doors, 1 'smile-producing' functional citta ( <i>hasituppāda</i> ), 8 sensuous sphere active kusalas, 8 kriyas ( <i>hetuka-sobhaṇa</i> ), 2 of the 5 <i>abhiññā</i> powers (viz. reminiscence of past lives, and ability to distinctly reading the mind of others, which can be attained by the 5 <sup>th</sup> <i>rūpajhāna</i> ) — produce matter, sustain bodily postures, and bring about intimation ( <i>viññatti</i> ). |
| 4         | Laughter        | 13                  | pleasant feeling that is associated with joy, coming from the 4 greed-rooted cittas, 1 'smile-producing' citta ( <i>somanassa-hasituppāda</i> ), 4 active wholesome cittas, 4 functional cittas — produce matter, sustain bodily postures, intimation, and bring about laughter.   |
| 5         | Weeping         | 2                   | the 2 hatred-rooted cittas — produce matter, sustain bodily postures, intimation, laughter, and bring about crying.  |

**Chart 14. Four material groups by the 4 conditions of matters**

|                | <b>Rūpa-kalāpā :</b> | <b>Constituents :</b>     |   |
|----------------|----------------------|---------------------------|---|
| <b>Kammaja</b> | 1                    | eye-decad                 | 8 avinibbhoga matters + vitality + eye  |
|                | 2                    | ear-decad                 | 8 avinibbhoga matters + vitality + ear  |
|                | 3                    | nose-decad                | 8 avinibbhoga matters + vitality + nose   |
|                | 4                    | tongue-decad              | 8 avinibbhoga matters + vitality + tongue   |
|                | 5                    | body-decad                | 8 avinibbhoga matters + vitality + body   |
|                | 6                    | female-decad              | 8 avinibbhoga matters + vitality + femininity   |
|                | 7                    | male-decad                | 8 avinibbhoga matters + vitality + masculinity  |
|                | 8                    | heart-decad               | 8 avinibbhoga matters + vitality + heart base   |
|                | 9                    | vital-decad               | 8 avinibbhoga matters + vitality  |
| <b>Cittaja</b> | 1                    | pure octad                | 8 avinibbhoga matters   |
|                | 2                    | bodily intimation-nonad   | 8 avinibbhoga matters + bodily intimation   |
|                | 3                    | vocal intimation-decad    | 8 avinibbhoga matters + vocal intimation + sound  |
|                | 4                    | mutability-undecad        | 8 avinibbhoga matters + lightness + malleability + wieldiness (3 <i>lahutadi-rūpā</i> ) |
|                | 5                    | bodily intimation-dodecad | 8 avinibbhoga matters + bodily intimation + the 3 <i>lahutadi-rūpā</i>                  |
|                | 6                    | sound-mutability-tridecad | 8 avinibbhoga matters + sound + the 3 <i>lahutadi-rūpā</i>                              |
| <b>Utāja</b>   | 1                    | pure octad                | 8 avinibbhoga matters   |
|                | 2                    | sound-nonad               | 8 avinibbhoga matters + sound   |
|                | 3                    | mutability-undecad        | 8 avinibbhoga matters + the 3 <i>lahutadi-rūpā</i>                                      |
|                | 4                    | sound-mutability-dodecad  | 8 avinibbhoga matters + sound + the 3 <i>lahutadi-rūpā</i>                              |
| <b>Āhāraja</b> | 1                    | pure octad                | 8 avinibbhoga matters   |
|                | 2                    | mutability-undecad        | 8 avinibbhoga matters + the 3 <i>lahutadi-rūpā</i>                                      |

Note:

- i. *Kammaja-kalāpā* (matter group born of kamma) has 9 units, and 18 types of kamma-born matters. The 8 inseparable matters + vitality form one unit (a minimum 9 types of matter to form a single unit of this group). By adding other kamma-born matters to the unit, *Kammaja-kalāpā* has 18 types (9+9=18).
- ii. *Cittaja-kalāpā* (matter group born of mind) has 6 units, 15 types (8+7=15).
- iii. *Utāja-kalāpā* (matter group born of heat) has 4 units, 13 types (8+5=13).
- iv. *Āhāraja-kalāpā* (matter group born of nutriment) has 2 units, 12 types (8+5)

**Chart 15. Classification the 28 types of matters by their 4 conditions**

|                       | The 4 conditions (causes) of Matters                  |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
|-----------------------|---|-----------|------------|--------------|------------|--------------|------------|-------------|----------------|------------|-----------------|------------------|--------------|-------------------|----------------------|------------|----------------|--------------|--------------------|------------|--------------|
|                       | <i>Kammaja-kalāpā</i>                                 |           |            |              |            |              |            |             | <i>Cittaja</i> |            |                 |                  | <i>Utuja</i> |                   |                      |            | <i>Āhāraja</i> |              |                    |            |              |
| 28 Matters :          | eye-decad   | ear-decad | nose-decad | tongue-decad | body-decad | female-decad | male-decad | heart-decad | vital-decad    | pure octad | bod. Int. nonad | vocal Int. nonad | mut. undecad | bod. Int. dodecad | sound M.ut. tridecad | pure octad | sound-nonad    | mut. undecad | sound mut. dodecad | pure octad | mut. undecad |
| 1. Earth element      | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 2. Water element      | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 3. Heat element       | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 4. Air element        | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 5. Sensitive eye      | •   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 6. Sensitive ear      |   | •         |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 7. Sensitive nose     |   |           | •          |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 8. Sensitive tongue   |   |           |            | •            |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 9. Sensitive body     |   |           |            |              | •          |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 10. Visual            | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 11. Sound             |   |           |            |              |            |              |            |             |                |            |                 | •                |              |                   |                      |            |                |              |                    |            |              |
| 12. Odour             | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 13 Taste              | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| * Tangibility         | (* includes the 3 great elements of earth, heat, air) |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 14. Femininity        |   |           |            |              |            | •            |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 15. Masculinity       |   |           |            |              |            |              | •          |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 16. Heart-base        |   |           |            |              |            |              |            | •           |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 17. Vitality faculty  | •   | •         | •          | •            | •          | •            | •          | •           | •              |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 18. Body nutriment    | •   | •         | •          | •            | •          | •            | •          | •           | •              | •          | •               | •                | •            | •                 | •                    | •          | •              | •            | •                  | •          | •            |
| 19. Space element     |   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 20. Bodily intimation |   |           |            |              |            |              |            |             |                | •          |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 21. Vocal intimation  |   |           |            |              |            |              |            |             |                |            | •               |                  |              |                   |                      |            |                |              |                    |            |              |
| 22. Lightness         |   |           |            |              |            |              |            |             |                |            |                 | •                | •            | •                 | •                    |            |                | •            | •                  |            | •            |
| 23. Malleability      |   |           |            |              |            |              |            |             |                |            |                 | •                | •            | •                 | •                    |            |                | •            | •                  |            | •            |
| 24. Wieldines         |   |           |            |              |            |              |            |             |                |            |                 | •                | •            | •                 | •                    |            |                | •            | •                  |            | •            |
| 25. Accumulation      |   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 26. Continuity        |   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 27. Decay             |   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
| 28. Impermanence      |   |           |            |              |            |              |            |             |                |            |                 |                  |              |                   |                      |            |                |              |                    |            |              |
|                       | 10  | 10        | 10         | 10           | 10         | 10           | 10         | 10          | 9              | 8          | 9               | 10               | 11           | 12                | 13                   | 8          | 9              | 11           | 12                 | 8          | 11           |

**Chart 16. The 20 types of matters at the moment of Rebirth  
(produced by kamma)**

| <b>Kamma-born matters arising at moment of rebirth</b> |                  | <b>Matters which do not arise at the moment of rebirth</b> |   |   |
|--|------------------|--|---|---|
| 1  | earth            | 4 mahābhūta  | 1 | sound                                   |
| 2  | liquid           |  | 2 | bodily intimation (communicating)       |
| 3  | heat             |  | 3 | vocal intimation (communicating)        |
| 4  | air/wind         |  | 4 | lightness (mutable)                     |
| 5  | sensitive eye    | 5 pasāda-rūpā  | 5 | malleability (mutable)                  |
| 6  | sensitive ear    |  | 6 | wieldines (mutable)                     |
| 7  | sensitive nose   |  | 7 | decay (characteristic of matter)        |
| 8  | sensitive tongue |  | 8 | impermanence (characteristic of matter) |
| 9  | sensitive body   |  |   |   |
| 10   | visible object   |  |   |   |
| 11   | odour            |  |   |   |
| 12   | taste            |  |   |   |
| 13   | femininity       |  |   |   |
| 14   | masculinity      |  |   |   |
| 15   | heart-base       |  |   |   |
| 16   | vitality         |  |   |   |
| 17   | nutriment        |  |   |   |
| 18   | space            |  |   |   |
| 19   | accumulation     |  |   |   |
| 20   | continuity       |  |   |   |

**Chart 17. Classification of cittas by types of feeling**

| Cittas classified by feeling:                           |            |            |        |       |                       |                       |                       |                       | Composition: |   |
|---|------------|------------|--------|-------|-----------------------|-----------------------|-----------------------|-----------------------|--------------|---|
|   | Kāmakusala | Kāmākusala | Vipāka | Kriya | 1 <sup>st</sup> jhāna | 2 <sup>nd</sup> jhāna | 3 <sup>rd</sup> jhāna | 4 <sup>th</sup> jhāna |              | 5 <sup>th</sup> jhāna   |
| Cittas associated with joy ( <i>somanassa</i> )         | 4          | 4          | 5      | 5     | 11                    | 11                    | 11                    | 11                    |              | <b>62</b><br>4 kāma kusalas, 4 <i>lobhamūla</i> , 4 resultants ( <i>hetuka sobhaṇa-somanassa</i> ), 4 functionals ( <i>hetuka sobhaṇa-somanassa</i> ), 1 investigating resultant, 1 ‘smile-producing’ functional ( <i>hasituppāda</i> ), 44 of 1 <sup>st</sup> to 4 <sup>th</sup> jhānas (11x4=44 excluded 5 <sup>th</sup> jhānas). (4+4+4+4+1+1+44=62) |
| Cittas associated with happiness ( <i>sukha</i> )       |            |            | 1      |       |                       |                       |                       |                       |              | <b>1</b><br>1 body-consciousness resultant, accompanied by happiness. The 63 cittas have 46 cetāsikas.  |
| Cittas associated with displeasure ( <i>domanassa</i> ) |            | 2          |        |       |                       |                       |                       |                       |              | <b>2</b><br>2 <i>kāma hetuka-akusala</i> hatred rooted ( <i>dosamūla</i> ), follows by 21 cetāsikas.  |
| Cittas associated with suffering ( <i>dukkha</i> )      |            |            | 1      |       |                       |                       |                       |                       |              | <b>1</b><br>1 body-consciousness resultant with pain or suffering, follows by 21 cetāsikas.   |
| Cittas associated with equanimity ( <i>upekkhā</i> )    | 4          | 6          | 16     | 6     |                       |                       |                       | 23                    |              | <b>55</b><br>4 kāma kusalas, 6 kāma akusalas (4 <i>lobhamūla</i> , 2 <i>mohamūla</i> ), 16 resultants (10 kusalas, 6 akussla), 6 functionals (2 rootless, 4 beautiful), 23 Fifth-jhānas (3 of rūpavacara, 12 of rūpavacara, 8 of lokuttara). Total 55 cittas are accompanied by 46 cetāsikas.   |
| Total:  |            |            |        |       |                       |                       |                       |                       | <b>121</b>   |   |

Note:

- i. cittas accompanied by joy are treated as 63 types as joy (*somanassa*) and pleasure/ happiness (*sukha*) are taken together as a group. (62+1=63).
- ii. cittas accompanied by pain are treated as 3 types as displeasure (*domanassa*) and suffering (*dukkha*) are grouped as one. (2+1=3).

**Chart 18. Classification of the types of feeling by spheres**

|                      |                      | joyful feeling        | pleasurable feeling | displeasing feeling | painful feeling | equanimous feeling |   |
|----------------------|----------------------|-----------------------|---------------------|---------------------|-----------------|--------------------|---|
| Sensuous sphere      | With root, Beautiful | Active wholesome      | 4                   |                     |                 | 4                  |   |
|                      |                      | Resultant             | 4                   |                     |                 | 4                  |   |
|                      |                      | Functional            | 4                   |                     |                 | 4                  |   |
|                      | Rootless             | Wholesome resultant   |                     |                     |                 | 1                  | 6 |
|                      |                      | Unwholesome resultant | 1                   | 1                   |                 |                    | 6 |
|                      |                      | Functional            | 1                   |                     |                 |                    | 2 |
|                      |                      | Active unwholesome    | 4                   |                     | 2               |                    | 6 |
| Fine-material sphere | Wholesome            | 4                     |                     |                     |                 | 1                  |   |
|                      | Resultant            | 4                     |                     |                     |                 | 1                  |   |
|                      | Functional           | 4                     |                     |                     |                 | 1                  |   |
| Immaterial sphere    | Wholesome            |                       |                     |                     |                 | 4                  |   |
|                      | Resultant            |                       |                     |                     |                 | 4                  |   |
|                      | Functional           |                       |                     |                     |                 | 4                  |   |
| Supramundane sphere  | Path                 | <i>Sotāpatti</i>      | 4                   |                     |                 | 1                  |   |
|                      |                      | <i>Sakadāgāmi</i>     | 4                   |                     |                 | 1                  |   |
|                      |                      | <i>Anāgāmi</i>        | 4                   |                     |                 | 1                  |   |
|                      |                      | <i>Arahatta</i>       | 4                   |                     |                 | 1                  |   |
|                      | Fruition             | <i>Sotāpatti</i>      | 4                   |                     |                 |                    | 1 |
|                      |                      | <i>Sakadāgāmi</i>     | 4                   |                     |                 |                    | 1 |
|                      |                      | <i>Anāgāmi</i>        | 4                   |                     |                 |                    | 1 |
|                      |                      | <i>Arahatta</i>       | 4                   |                     |                 |                    | 1 |
|                      |                      | <b>62</b>             | <b>1</b>            | <b>2</b>            | <b>1</b>        | <b>55</b>          |   |

**Chart 19. Classification of 89 cittas by association with ‘roots’**

|                                   | Kāmakusala | Kāmākusala | Vipāka | Kriya |  |
|-----------------------------------|------------|------------|--------|-------|--|
| <b>18 cittas without roots</b>    |            |            |        |       | <b>Composition :</b>   |
| Five-sense-doors advertence citta |            |            | 1      | 1     | 1 functional citta of 5 sense-doors advertence accompanied by equanimity ( <i>upekkhāsahagatam pañcadvārāvajjanacittam</i> )   |
| Sense-consciousness               |            |            | 10     | 10    | 10 resultant viññāṇas (fivefold pair of eye, ear, nose, tongue, body cons.)  |
| Receiving cittas                  |            |            | 2      | 2     | 2 resultants of ‘receiving’ cittas accompanied by equanimity   |
| Investigating cittas              |            |            | 3      | 3     | 3 resultants of ‘investigating’ cittas (1 citta accompanied by joy, 2 cittas accompanied by equanimity).   |
| Determining citta                 |            |            |        | 1     | only the one functional mind-door ‘adverting’ citta which performs the function of determining in five sense-door cittas and which brings about intellection or thought process.   |
| ‘Smile-Producing’                 |            |            | 1      | 1     | 1 ‘smile-producing’ functional citta ( <i>somanassa-hasituppāda</i> )  |
| <b>18</b>                         |            |            |        |       |  |
| <b>71 cittas with roots</b>       |            |            |        |       | <b>Composition :</b>   |
| 2 cittas associated with 1 root   |            | 2          |        | 2     | 2 delusion-rooted cittas ( <i>mohamūla</i> )   |
| 22 cittas associated with 2 roots |            | 10         |        | 10    | 8 <i>lobhamūla</i> , 2 <i>mohamūla</i> (8+2=10), 4 kusala dissociated from knowledge, 4 resultant <i>hetuka sobhaṇa-kusala</i> cittas dissociated from knowledge (2 with joy, 2 with equanimity), 4 functional <i>hetuka-sobhaṇa</i> cittas dissociated from knowledge (2 with joy, 2 with equanimity) |
|                                   | 4          |            | 4      | 4     | 12   |
| 47 cittas associated with 3 roots | 4          |            | 4      | 4     | 12 of <i>hetuka-sobhaṇa</i> associated with knowledge (cittas from 4 wholesome, 4 wholesome resultants, 4 beautiful functionals).  |
| Fine-material sphere              | 5          |            | 5      | 5     | 15 1 <sup>st</sup> to 5 <sup>th</sup> jhānas.  |
| Immaterial sphere                 | 4          |            | 4      | 4     | 12 5 <sup>th</sup> jhānas.   |
| Supramundane sphere               | 4          |            | 4      |       | 8 cittas with jhāna (4 paths, 4 fruitions)   |
| <b>71</b>                         |            |            |        |       |  |

### Chart 20. The 14 Functions of citta

|     | Function :   | Definition :   |
|-----|--|--|
| 1.  | Rebirth-linking or “re-linking” ( <i>paṭisandhi</i> )    | The citta that one experiences at the dying moment of conception, is one which links the past life with present. <i>Paṭisandhi</i> , in the same way as <i>cuti</i> , arises only once at final moment of death.   |
| 2.  | Life-continuum ( <i>bhavaṅga</i> )                       | <i>Bhavaṅga</i> arises and perishes in an infinitesimal part of time and innumerable times in between our occasions of active cognition. It is comparable to a stream-flow without ever remaining static for two consecutive moments. <i>Bhavaṅga</i> preserves the continuity of one’s life.  |
| 3.  | Adverting ( <i>āvajjana</i> )                            | <i>Āvajjana</i> (lit. ‘turning towards’) corresponds to 3 <i>bhavaṅga</i> states: (i) ‘past <i>bhavaṅga</i> ’ which is the moment which just passes by its passive state; (ii) ‘vibrating <i>bhavaṅga</i> ’ is when an object impinges on the mind, <i>bhavaṅga</i> ‘vibrates’ for one single mind-moment ( <i>cittakhaṇa</i> ); (iii) ‘arrest <i>bhavaṅga</i> ’ refers to the flow of <i>bhavaṅga</i> thereafter is checked or ‘arrested’ before the next mind-moment arises to advert the consciousness towards that object. |
| 4.  | Seeing ( <i>dassana</i> )                                | These five sensitivities can be grouped collectively under fivefold sense-impressions ( <i>pañcaviññāṇa</i> ). For external objects, the mind-moment is termed as this fivefold sense-door cognition ( <i>pañcaviññāṇa</i> ), while mental object is functioned under mind-door cognition ( <i>manodvārāvajjana</i> ).   |
| 5.  | Hearing ( <i>savana</i> )                                |  |
| 6.  | Smelling ( <i>ghāyana</i> )                              |  |
| 7.  | Tasting ( <i>sāyana</i> )                                |  |
| 8.  | Touching ( <i>phusana</i> )                              |  |
| 9.  | Receiving ( <i>sampañicchana</i> )                       | When an object impinges on a sense faculty at one of the five sense-doors, a single mind-moment arises from that sense-impression. In that sense, the sense-door is said to “receive” the object into contact.   |
| 10. | Investigating ( <i>santīraṇa</i> )                       | <i>Santīraṇa</i> arises immediately after the Receiving citta, which examines the object that had just been cognised.  |
| 11. | Determining ( <i>voṭṭhabbana</i> )                       | <i>Voṭṭhabbana</i> , influenced by one’s own past experiences and inclinations, discriminates and determines the thought-process as being moral or immoral.  |
| 12. | Impulsion (dynamic) ( <i>javana</i> )                    | <i>Javana</i> usually lasts for seven mostly identical mind-moments, or five at the moment of death. <i>Javana</i> is volitional which explains at this point whether a dream, for example, can be understood as unwholesome or not.   |
| 13. | Registering ( <i>tadārammaṇa</i> or <i>tadālabhana</i> ) | <i>Tadārammaṇa</i> (lit. ‘having that object’) after identifying <i>javana</i> , it registers for two mind-moments. After the second registering mind-moment has perished, <i>bhavaṅga</i>   |



Appendix VI. Miscellaneous other classifications

|     |                       |   |
|-----|-----------------------|---|
|     |                       | resumes again until it is interrupted by another thought process.   |
| 14. | Death ( <i>cuti</i> ) | <i>Cuti</i> is of the same type of <i>paṭisandhi</i> and <i>bhavaṅga</i> , they possess the same object and same mental co-adjuncts. It differs from them only because it marks the exit from an existing life. |

**Chart 21. Classification of cittas through their functions**

| Functions of cittas : |                                       | The associated cittas : |   |
|-----------------------|---------------------------------------|-------------------------|---|
| 1.                    | Rebirth-linking ( <i>paṭisandhi</i> ) | 19                      | 2 investigating cittas ( <i>upekkhā-santīraṇa</i> ), 8 mahāvīpākas (8 cittas with root, resultant, beautiful), 5 fine-material resultants, 4 immaterial resultants. (2+8+5+4=19).                                       |
| 2.                    | Life-continuum ( <i>bhavaṅga</i> )    | 19                      | same as <i>paṭisandhi</i>   |
| 3.                    | Adverting ( <i>āvajjana</i> )         | 2                       | 1 five-sense-doors advertence citta ( <i>upekkhā-pañcadvārāvajjana</i> ), 1 mind-door advertence citta ( <i>upekkhā-manodvārāvajjana</i> )  |
| 4.                    | Seeing ( <i>dassana</i> )             | 2                       | 2 eye-consciousness ( <i>cakkhaviññāṇa</i> )  |
| 5.                    | Hearing ( <i>savana</i> )             | 2                       | 2 ear-consciousness ( <i>sotaviññāṇa</i> )  |
| 6.                    | Smelling ( <i>ghāyana</i> )           | 2                       | 2 nose-consciousness ( <i>ghānaviññāṇa</i> )  |
| 7.                    | Tasting ( <i>sāyana</i> )             | 2                       | 2 tongue-consciousness ( <i>jivhāviññāṇa</i> )  |
| 8.                    | Touching ( <i>phusana</i> )           | 2                       | 2 body-consciousness ( <i>kāyaviññāṇa</i> ), accompanied by pleasure and by pain.   |
| 9.                    | Receiving ( <i>sampañicchana</i> )    | 2                       | 2 receiving cittas ( <i>upekkhā-sampañicchana</i> )   |
| 10.                   | Investigating ( <i>santīraṇa</i> )    | 3                       | 3 investigating cittas (1 <i>somanassa-santīraṇa</i> , 2 <i>upekkhā-santīraṇa</i> )   |
| 11.                   | Determining ( <i>voṭṭhabbana</i> )    | 1                       | mind-door advertence citta ( <i>manodvārāvajjana</i> )  |
| 12.                   | Impulsion ( <i>javana</i> )           | 55                      | 12 unwholesome cittas, 21 wholesome cittas; 18 functional cittas (excluded the two advertence cittas ( <i>pañcadvārāvajjana</i> and <i>manodvārāvajjana</i> ), and 4 supramundane <i>phalacittāni</i> . (12+21+18+4=55) |
| 13.                   | Registering ( <i>tadārammaṇa</i> )    | 11                      | 3 investigating cittas, the 8 mahāvīpākas (8 great resultant cittas, with root, beautiful) are following the <i>javana</i> -object.   |
| 14.                   | Death ( <i>cuti</i> )                 | 19                      | same as <i>paṭisandhi</i>   |

**Chart 22. Cittas classification with multiplicity of functions**

| <b>Function counts:</b> | <b>The associated cittas :</b> |   |
|-------------------------|--------------------------------|---|
| with single function    | 68                             | 10 viññāṇa cittas (5x2), 1 five-doors advertence citta ( <i>pañcadvārāvajjana</i> ), 2 receiving cittas ( <i>upekkhā-sampaticchana</i> ), 55 <i>javana</i> -associated cittas (10+1+2+55=68). |
| with two functions      | 2                              | 1 investigating citta accompanied by joy ( <i>somanassa-santīraṇa</i> ), 1 mind-door advertence citta ( <i>manodvārāvajjana</i> ).  |
| with three functions    | 9                              | 5 fine-material resultants, and 4 immaterial resultants.  |
| with four functions     | 8                              | 8 mahāvīpākas (the 8 great resultant cittas, with root, beautiful) <sup>243</sup>   |
| with five functions     | 2                              | 2 investigating cittas with equanimity ( <i>upekkhā-santīraṇa</i> ). <sup>244</sup>   |

<sup>243</sup> The 8 mahāvīpāka cittas are associated with the 4 functions of *paṭisandhi*, *bhavaṅga*, *javana*, *tadārammaṇa*, and *cuti*.

<sup>244</sup> The 2 Investigating cittas accompanied by equanimity present at the 5 functions of *paṭisandhi*, *bhavaṅga*, *santīraṇa*, *tadārammaṇa*, and *cuti*.

**Chart 23. Cittas classification based on sense-doors**

|   |  | Arise without sense-doors |           |           |           |           |           |
|---|--|---------------------------|-----------|-----------|-----------|-----------|-----------|
|   |  | Mind-door                 |           |           |           |           |           |
|   |  | Body-door                 |           |           |           |           |           |
|   |  | Tongue-door               |           |           |           |           |           |
|   |  | Nose-door                 |           |           |           |           |           |
|   |  | Ear-door                  |           |           |           |           |           |
|   |  | Eye-door                  |           |           |           |           |           |
| 1.  | 1 Five-doors advertence citta<br>( <i>pañcadvārāvajjana</i> )  | 1                         |           |           |           |           |           |
| 2.  | Sense-based  | Eye-consciousness         | 1         |           |           |           |           |
|   |  | Ear-consciousness         |           | 1         |           |           |           |
|   |  | Nose-consciousness        |           |           | 1         |           |           |
|   |  | Tongue-consciousness      |           |           |           | 1         |           |
|   |  | Body-consciousness        |           |           |           |           | 1         |
| 3.  | 2 Receiving citta<br>( <i>upekkhā-sampaṭicchana</i> )  | 2                         | 2         | 2         | 2         | 2         |           |
| 4.  | 3 Investigating citta<br>( <i>somanassa 1, upekkhā 2</i> )   | 3                         | 3         | 3         | 3         | 3         |           |
| 5.  | 1 Determining mind-door advertence citta<br>( <i>manodvārāvajjana</i> )  | 1                         | 1         | 1         | 1         | 1         | 1         |
| 6.  | 29 sensuous javanas (refer to the active side of life consisting of the 17 kusala cittas and 12 akusala cittas, belong to <i>kammabhava</i> ). | 29                        | 29        | 29        | 29        | 29        | 55        |
| 7.  | Registering citta ( <i>tadārammaṇa</i> )<br>(11-3=8)   | 8                         | 8         | 8         | 8         | 8         | 11        |
| Cittas that arise through any of the 5 sense-doors: |  | <b>46</b>                 | <b>46</b> | <b>46</b> | <b>46</b> | <b>46</b> |           |
| Cittas that arise through the mind-door :           |  |                           |           |           |           |           | <b>67</b> |
| Cittas don't arise through any of the doors :       |  |                           |           |           |           |           | <b>19</b> |

The 19 types of consciousness which arise without sense-doors are associated with the three functions of rebirth-linking, life-continuum, and death.

**Chart 24. Cittas classification based on multiplicity of doors**

| Door counts:                     |    | The associated cittas :  |
|----------------------------------|----|--|
| By one door                      | 36 | the 10 viññāṇa cittas, and 26 appanā javanas (namely the 4 arūpa kusalacittāni, 4 arūpa kriyācittāni, 5 rūpa kusalacittāni, 5 rūpa kriyācittāni, 8 lokuttaracittāni).  |
| By five doors                    | 3  | the 2 receiving cittas ( <i>upekkhā-sampañicchana</i> ), 1 five-doors advertence citta.  |
| By six doors                     | 31 | 1 investigating citta accompanied by joy, 1 mind-door advertence citta, 29 sensuous javanas (bound up with the active side of the 17 moral and 12 immoral cittas).   |
| Either by six doors or door-free | 10 | the 2 investigating cittas ( <i>upekkhā-santīraṇa</i> ), the 8 mahāvīpākas (with roots, beautiful resultants). Note that investigating cittas present at 5 functions <sup>244</sup> while the 8 mahāvīpākas present at 4 functions <sup>243</sup> which both include rebirth-linking, life-continuum, and death, thereby can also be “doors-free” performing cittas. |
| Ever door-free                   | 9  | 5 resultants of the fine-material sphere, 4 resultants of the immaterial sphere.   |

**Chart 25. Classification of cittas based on their objects**

| Types :   |    | Associated cittas :   |
|---|----|---|
| Sense-sphere objects ( <i>kāmāvacarārammaṇa</i> ) | 25 | the 10 viññāṇa cittas, the 3 mind-elements (1 <i>pañcadvārāvajjana</i> , 2 Receiving cittas ( <i>upekkhā-sampañicchana</i> ), 1 ‘smile-producing’ citta, 11 remaining resultants (3 Investigating, 8 mahāvīpākas).                                  |
| Sublime objects ( <i>mahaggatārammaṇa</i> )       | 6  | the 6 jhāna cittas of immaterial sphere (the 2 <sup>nd</sup> and 4 <sup>th</sup> , as the 2 <sup>nd</sup> citta takes the 1 <sup>st</sup> as its ‘concept object’, and the 4 <sup>th</sup> citta takes the 3 <sup>rd</sup> as its ‘concept object’) |
| Concept objects ( <i>paññatti</i> )               | 21 | the 15 fine-material cittas, and the 6 immaterial cittas (1 <sup>st</sup> and 3 <sup>rd</sup> cittas only, thereby 2x3=6).  |
| <i>Nibbāna</i> objects ( <i>nibbānārammaṇa</i> )  | 8  | the 8 supramundane cittas.  |

**Chart 26. Classification of the 28 Concept Objects in Jhānas**

|    |  | 3 <sup>rd</sup> Arūpajhāna |    |    |    |    |   |
|----|--|----------------------------|----|----|----|----|---|
|    |  | 1 <sup>st</sup> Arūpajhāna |    |    |    |    |   |
|    |  | Fifth jhāna                |    |    |    |    |   |
|    |  | Fourth jhāna               |    |    |    |    |   |
|    |  | Third jhāna                |    |    |    |    |   |
|    |  | Second jhāna               |    |    |    |    |   |
|    |  | First jhāna                |    |    |    |    |   |
| 10 | undesirableness ( <i>asubha</i> )                | 10                         |    |    |    |    |   |
| 1  | bodily mindfulness ( <i>kāyagatasati</i> )       | 1                          |    |    |    |    |   |
| 1  | benevolence ( <i>mettā</i> )                     | 1                          | 1  | 1  | 1  |    |   |
| 1  | compassion ( <i>karunā</i> )                     | 1                          | 1  | 1  | 1  |    |   |
| 1  | altruistic joy or appreciation ( <i>muditā</i> ) | 1                          | 1  | 1  | 1  |    |   |
| 1  | equanimity ( <i>upekkhā</i> )                    |                            |    |    |    | 1  |   |
| 10 | contemplative object ( <i>kasiṇa</i> )           | 10                         | 10 | 10 | 10 | 10 |   |
| 1  | breathing mindfulness ( <i>ānāpānasati</i> )     | 1                          | 1  | 1  | 1  | 1  |   |
| 1  | the infinity of space                            |                            |    |    |    |    | 1 |
| 1  | nothingness                                      |                            |    |    |    |    | 1 |
| 28 | Combined objects :                               | 25                         | 14 | 14 | 14 | 12 | 1 |

**Chart 27. Classification of cittas according to their Bases**

| Types:                    | Associated cittas : |                                      |                          |
|---------------------------|---------------------|--------------------------------------|--------------------------|
| Eye-base                  | 2                   | the 2 eye-consciousness              | <i>cakkhaviññāṇa</i>     |
| Ear-base                  | 2                   | the 2 ear-consciousness              | <i>sotaviññāṇa</i>       |
| Nose-base                 | 2                   | the 2 nose-consciousness             | <i>ghānaviññāṇa</i>      |
| Tongue-base               | 2                   | the 2 tongue-consciousness           | <i>jivhāviññāṇa</i>      |
| Body-base                 | 2                   | the 2 body-consciousness             | <i>kāyaviññāṇa</i>       |
| Heart-base<br>(prominent) | 33                  | 2 hatred-rooted cittas               | <i>dosamūla</i>          |
|                           |                     | 2 receiving cittas                   | <i>sampaticchana</i>     |
|                           |                     | 3 investigating cittas               | <i>santīraṇa</i>         |
|                           |                     | 1 five-sense-doors advertence citta  | <i>pañcadvārāvajjana</i> |
|                           |                     | 1 ‘smile-producing’ citta            | <i>hasituppada</i>       |
|                           |                     | 8 resultants (hetuka-sobhaṇa-kusala) | <i>mahāvīpāka</i>        |
|                           |                     | 15 fine-material sphere cittas       | <i>rūpāvacara</i>        |
|                           |                     | 1 ‘Stream-Winning’ path-citta        | <i>soīpattimagga</i>     |

| <b>Types:</b>              | <b>Associated cittas :</b> |  |                         |
|----------------------------|----------------------------|--|-------------------------|
| Heart-base<br>(occasional) | <b>42</b>                  | 8 greed-rooted cittas                      | <i>lobhamūla</i>        |
|                            |                            | 2 delusion-rooted cittas                   | <i>mohamūla</i>         |
|                            |                            | 1 mind-door advertence citta               | <i>manodvārāvajjana</i> |
|                            |                            | 8 sense-sphere great wholesome cittas      | <i>mahākusala</i>       |
|                            |                            | 8 functional cittas (with root, beautiful) | <i>mahākriya</i>        |
|                            |                            | 4 Immaterial sphere wholesome cittas       | <i>arūpa kusala</i>     |
|                            |                            | 4 Immaterial sphere functional cittas      | <i>arūpa kriya</i>      |
|                            |                            | 7 Supramundane cittas excluding 1st path   | <i>lokuttara</i>        |
| Without base               | <b>4</b>                   | the 4 immaterial sphere resultants         | <i>arūpa vipāka</i>     |

**Chart 28. Classification of cittas according to consciousness, bases, and elements**

| <b>89 Cittas :</b>                   | <b>Base :</b> | <b>Consciousness Elements :</b> |
|--------------------------------------|---------------|---------------------------------|
| 2 Eye-consciousness                  | Mind-Base     | Eye-consciousness element       |
| 2 Ear-consciousness                  |               | Ear-consciousness element       |
| 2 Nose-consciousness                 |               | Nose-consciousness element      |
| 2 Tongue-consciousness               |               | Tongue-consciousness element    |
| 2 Body-consciousness                 |               | Body-consciousness element      |
| 1 Five-doors advertence, 2 Receiving |               | Mind-element                    |
| 76 remaining cittas                  |               | Mind-consciousness element      |

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