

89 / 121 types of consciousness

Name of minds		Unwholesome	Wholesome	Resultant	Functional	Total of minds			
Lobhamūla Greed rooted	8	○ ○ ○ ○ ● ● ● ●				Unwholesome 12	Unbeautiful 30	Sense-sphere 54	Mundane 81
Dosamūla Anger rooted	2	☆ ☆							
Mohamūla Delusion rooted	2	● ●							
Unwholesome resultant	7			● ● ● ● ▲ ● ●		Rootless 18			
Wholesome resultant	8			● ● ● ● △ ● ○ ●					
Rootless Functional	3				● ● ○	Sense-sphere beautiful 24			
Sense-sphere Wholesome	8	○ ○ ○ ○ ● ● ● ●							
Sense-sphere Resultant	8			○ ○ ○ ○ ● ● ● ●					
Sense-sphere Functional	8				○ ○ ○ ○ ● ● ● ●	Form-sphere 15			
Form-sphere Wholesome	5	○ ○ ○ ○ ●							
Form-sphere Resultant	5			○ ○ ○ ○ ●					
Form-sphere Functional	5				○ ○ ○ ○ ●	Formless-sphere 12			
Formless-sphere Wholesome	4	● ● ● ●							
Formless-sphere Resultant	4			● ● ● ●					
Formless-sphere Functional	4				● ● ● ●	Supramundane 8			
Path Con-sciousness	4	⊕ ⊕ ⊕ ⊕							
Fruition Con-sciousness	4			⊕ ⊕ ⊕ ⊕					
Stream Enterer Path	5	○ ○ ○ ○ ●				Supramundane Wholesome 20			
Once-returned Path	5	○ ○ ○ ○ ●							
Non-returned Path	5	○ ○ ○ ○ ●							
Arahatta Path	5	○ ○ ○ ○ ●							
Stream Enterer Fruition	5			○ ○ ○ ○ ●		Supramundane Resultant 20	Supramundane 40 (in details)		
Once-returned Fruition	5			○ ○ ○ ○ ●					
Non-returned Fruition	5			○ ○ ○ ○ ●					
Arahatta Fruition	5			○ ○ ○ ○ ●					
In Brief		12	21	36	20	Total=89			
In Detail			37	52		Total=121			

121 types of consciousness (in detail)

Types of consciousness 89 (in brief)

(Akusala Citta) Unwholesome Consciousness = 12

(Lobhamūla) Greed Rooted Consciousness = 8

1	with pleasure	with wrong view	unprompted
2	with pleasure	with wrong view	prompted
3	with pleasure	without wrong view	unprompted
4	with pleasure	without wrong view	prompted
5	with neutral feeling	with wrong view	unprompted
6	with neutral feeling	with wrong view	prompted
7	with neutral feeling	without wrong view	unprompted
8	with neutral feeling	without wrong view	prompted

(Dosamūla) Anger Rooted Consciousness = 2

1	with displeasure	with hatred	unprompted
2	with displeasure	with hatred	prompted

(Mohamūla) Delusion Rooted Consciousness = 2

1	with neutral feeling	with restlessness	
2	with neutral feeling	with doubt	

(Ahetuka Citta) Rootless Consciousness =18

(Akusala-vipāka) Resultant of Unwholesome =7

1	with neutral feeling	Eye-consciousness
2	with neutral feeling	Ear-consciousness
3	with neutral feeling	Nose-consciousness
4	with neutral feeling	Tongue-consciousness
5	***with painful feeling	Body-consciousness
6	with neutral feeling	receiving-consciousness
7	with neutral feeling	investigating-consciousness

(Ahetuka Kusala-vipāka) Rootless Resultant of Wholesome =8

1	with neutral feeling	Eye-consciousness
2	with neutral feeling	Ear-consciousness
3	with neutral feeling	Nose-consciousness
4	with neutral feeling	Tongue-consciousness
5	***with pleasant feeling	Body-consciousness
6	with neutral feeling	receiving-consciousness
7	with pleasant feeling	investigating-consciousness
8	with neutral feeling	investigating-consciousness

(Ahetuka Kiriya) Rootless Functional =3

1	with neutral feeling	Five-door Adverting consciousness
2	with neutral feeling	Mind-door Adverting consciousness
3	with pleasant feeling	Smile-producing consciousness

sense-sphere Beautiful Consciousness =24

sense-sphere Wholesome Consciousness =8

1	with pleasant feeling	with knowledge or wisdom	unprompted
2	with pleasant feeling	with knowledge or wisdom	prompted
3	with pleasant feeling	without knowledge or wisdom	unprompted
4	with pleasant feeling	without knowledge or wisdom	prompted
5	with neutral feeling	with knowledge or wisdom	unprompted
6	with neutral feeling	with knowledge or wisdom	prompted
7	with neutral feeling	without knowledge or wisdom	unprompted
8	with neutral feeling	without knowledge or wisdom	prompted

sense-sphere Resultant Consciousness =8

1	with pleasant feeling	with knowledge or wisdom	unprompted
2	with pleasant feeling	with knowledge or wisdom	prompted
3	with pleasant feeling	without knowledge or wisdom	unprompted
4	with pleasant feeling	without knowledge or wisdom	prompted
5	with neutral feeling	with knowledge or wisdom	unprompted
6	with neutral feeling	with knowledge or wisdom	prompted
7	with neutral feeling	without knowledge or wisdom	unprompted
8	with neutral feeling	without knowledge or wisdom	prompted

sense-sphere Functional Consciousness =8

1	with pleasant feeling	with knowledge or wisdom	unprompted
2	with pleasant feeling	with knowledge or wisdom	prompted
3	with pleasant feeling	without knowledge or wisdom	unprompted
4	with pleasant feeling	without knowledge or wisdom	prompted
5	with neutral feeling	with knowledge or wisdom	unprompted
6	with neutral feeling	with knowledge or wisdom	prompted
7	with neutral feeling	without knowledge or wisdom	unprompted
8	with neutral feeling	without knowledge or wisdom	prompted

Form-sphere Consciousness =15

Form-sphere Wholesome Consciousness =5

1	Initial applica- tion	Sustained appli- cation	Joy	Happiness	One- pointedness	1st Jhana
2		Sustained appli- cation	Joy	Happiness	One- pointedness	2nd Jhana
3			Joy	Happiness	One- pointedness	3rd Jhana
4				Happiness	One- pointedness	4th Jhana
5				Neutral	One- pointedness	5th Jhana

Form-sphere Resultant Consciousness =5

1	Initial applica- tion	Sustained appli- cation	Joy	Happiness	One- pointedness	1st Jhana
2		Sustained appli- cation	Joy	Happiness	One- pointedness	2nd Jhana
3			Joy	Happiness	One- pointedness	3rd Jhana
4				Happiness	One- pointedness	4th Jhana
5				Neutral	One- pointedness	5th Jhana

Form-sphere Functional Consciousness =5

1	Initial applica- tion	Sustained appli- cation	Joy	Happiness	One- pointedness	1st Jhana
2		Sustained appli- cation	Joy	Happiness	One- pointedness	2nd Jhana
3			Joy	Happiness	One- pointedness	3rd Jhana
4				Happiness	One- pointedness	4th Jhana
5				Neutral	One- pointedness	5th Jhana

Formless-sphere Consciousness =12

Formless-sphere Wholesome Consciousness =4

1	<i>Ākāśānañcāyatana</i>	The consciousness that has the "infinite space" as its object
2	<i>Viññāṇañcāyatana</i>	The consciousness that has the "infinite <i>viññāṇa</i> " as its object.
3	<i>Ākiñcaññāyatana</i>	The consciousness that has "non- existence of the first <i>viññāṇa</i> " as its object.
4	<i>Nevasaññā-nāsaññāyatana</i>	The consciousness that has neither perception nor non-perception based on its object.

Formless-sphere Resultant Consciousness =4

1	<i>Ākāśānañcāyatana</i>	The consciousness that has the "infinite space" as its object
2	<i>Viññāṇañcāyatana</i>	The consciousness that has the "infinite <i>viññāṇa</i> " as its object.
3	<i>Ākiñcaññāyatana</i>	The consciousness that has "non- existence of the first <i>viññāṇa</i> " as its object.
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Formless-sphere Functional Consciousness =4

1	<i>Ākāśānañcāyatana</i>	The consciousness that has the "infinite space" as its object
2	<i>Viññāṇañcāyatana</i>	The consciousness that has the "infinite <i>viññāṇa</i> " as its object.
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4	<i>Nevasaññā-nāsaññāyatana</i>	The consciousness that has neither perception nor non-perception based on its object.

Supramundane Consciousness =8

Supramundane Wholesome (Path) Consciousness =4

1

*Sotāpatti Magga* = Stream Enterer Path consciousness

2

*Sakadāgāmi Magga* = Once-returner Path consciousness

3

*Anāgāmi Magga* = Non-returner Path consciousness

4

*Arahatta Magga* = Arahatta Path consciousness

Supramundane Resultant (Fruition) Consciousness =4

1

*Sotāpatti Phala* = Stream Enterer Fruition consciousness

2

*Sakadāgāmi Phala* = Once-returner Fruition consciousness

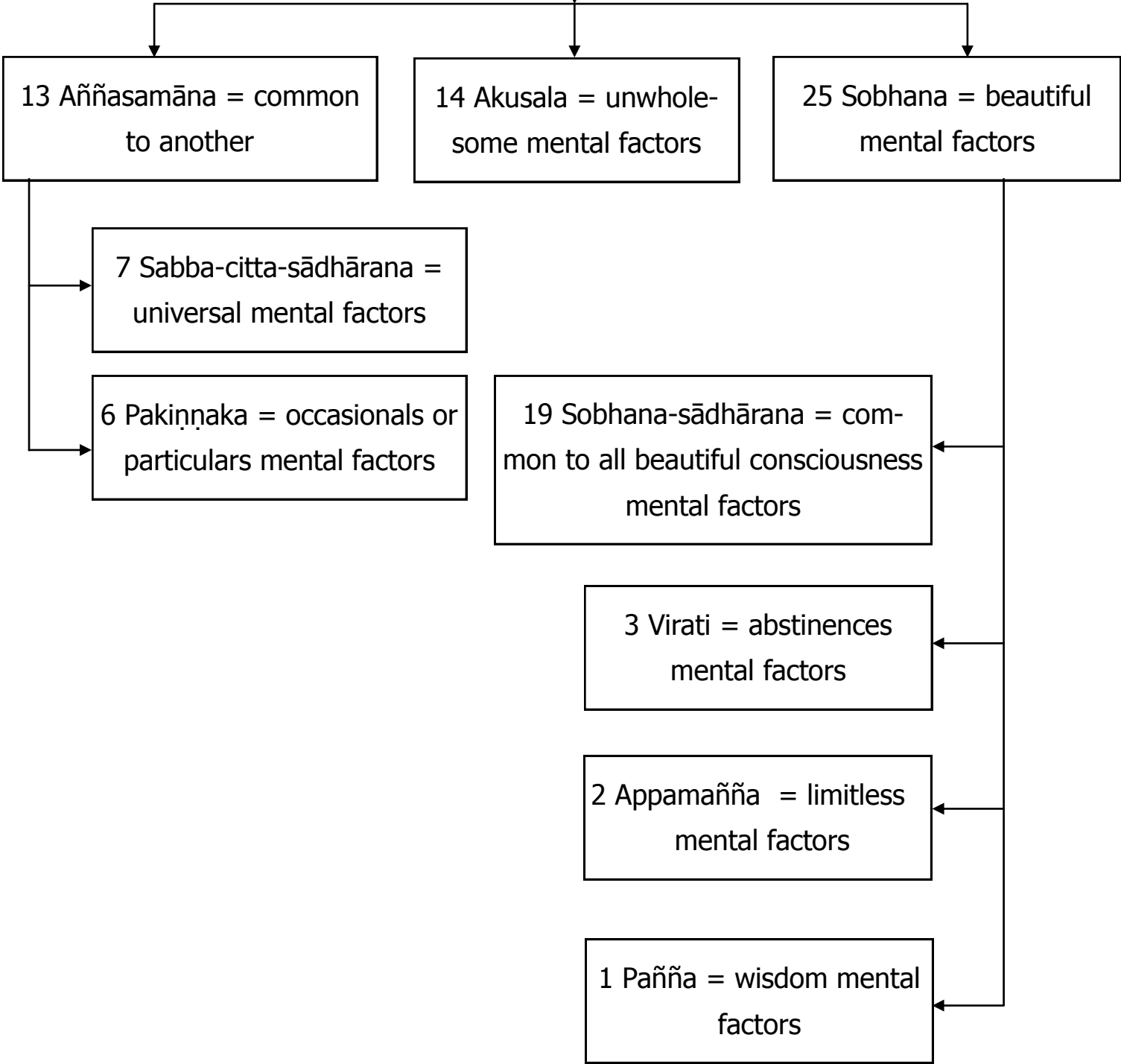
3

*Anāgāmi Phala* = Non-returner Fruition consciousness

4

*Arahatta Phala* = Arahatta Fruition consciousness

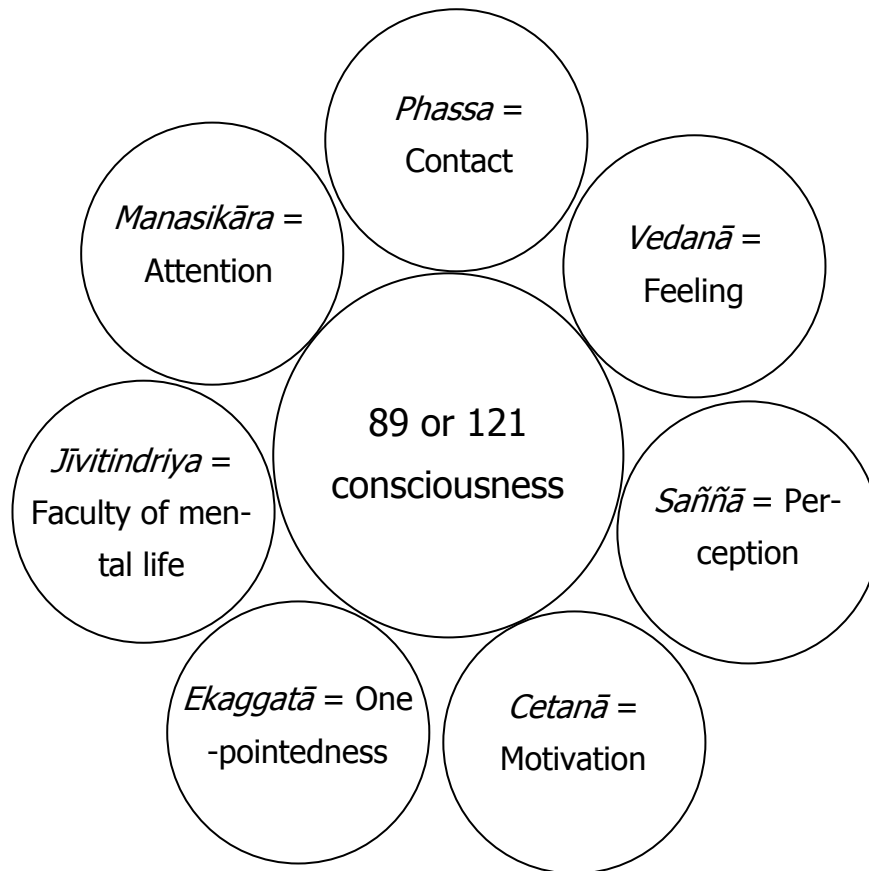
52 mental states or mental factors

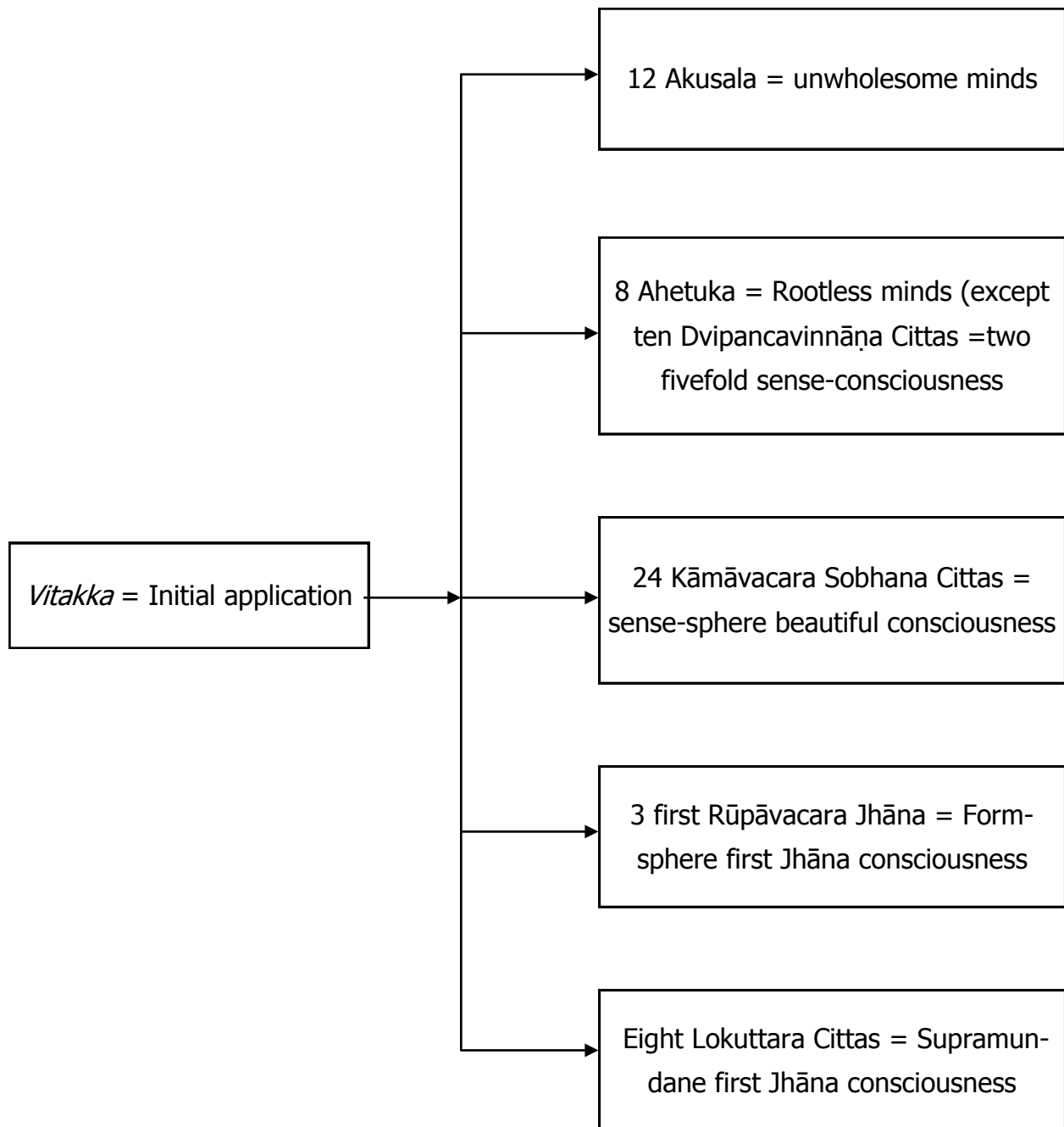




## Sampayoga Method = Cetasika-Citta method

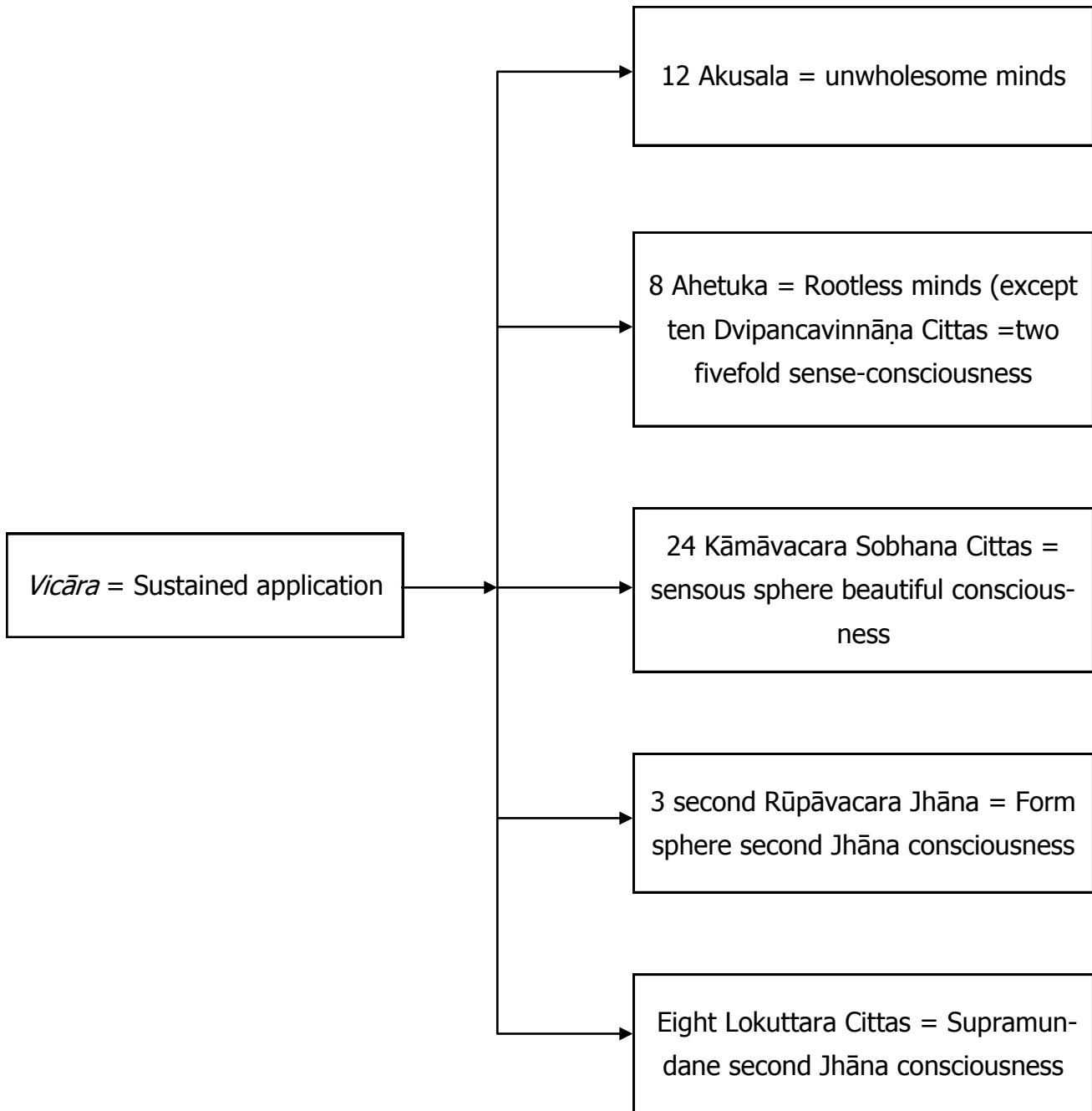
(1) Sabba-citta-sādhāraṇa = seven universal mental factors





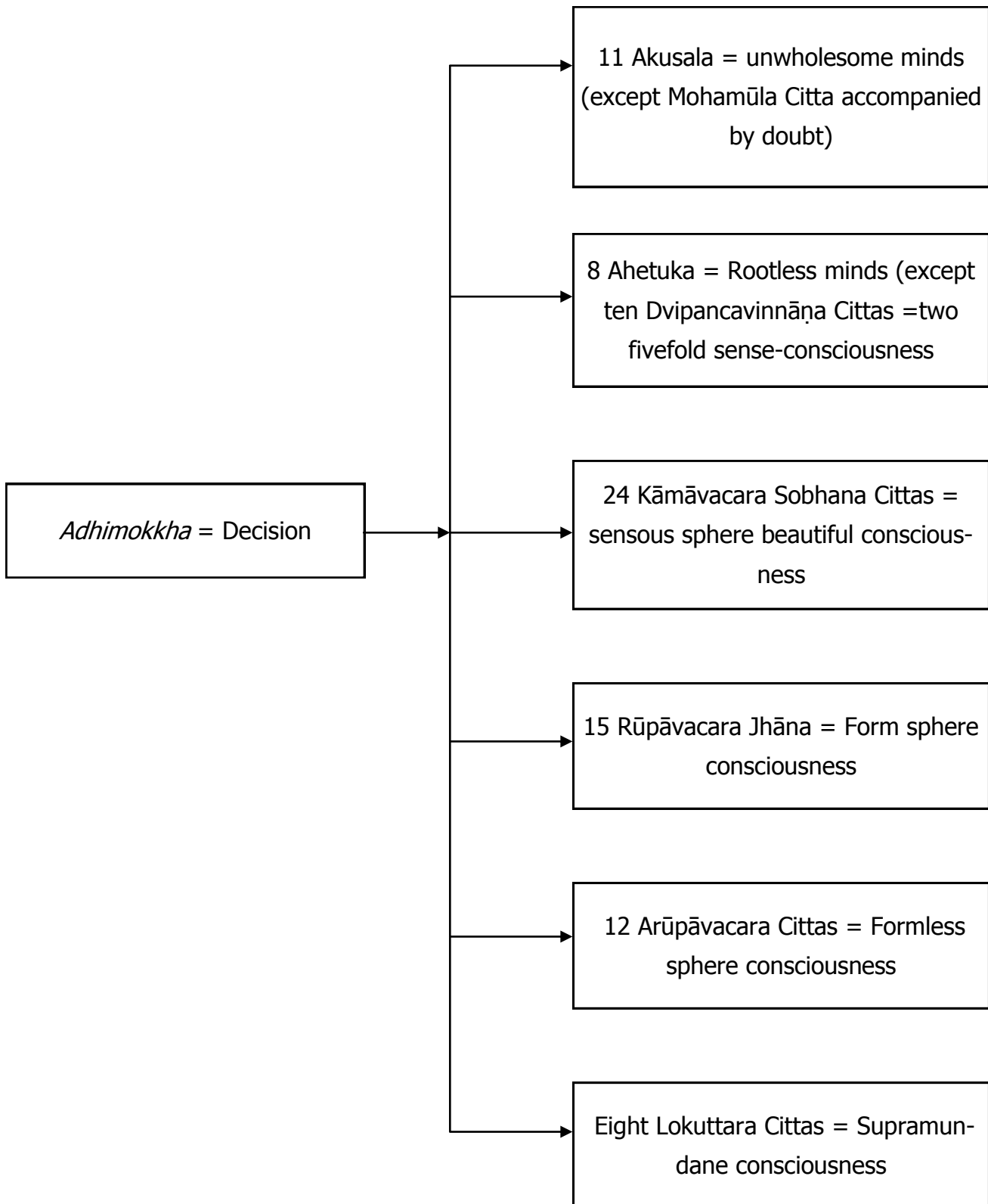
\*\*\* *Vitakka* is one of the Jhāna factors, so we must take into account the forty Lokuttara Cittas (=Supramundane consciousness).

\*\*\* *Vitakka* does not arise with seeing consciousness, hearing consciousness and so on because their impact is so great that they don't need *vitakka* to take them to the object.



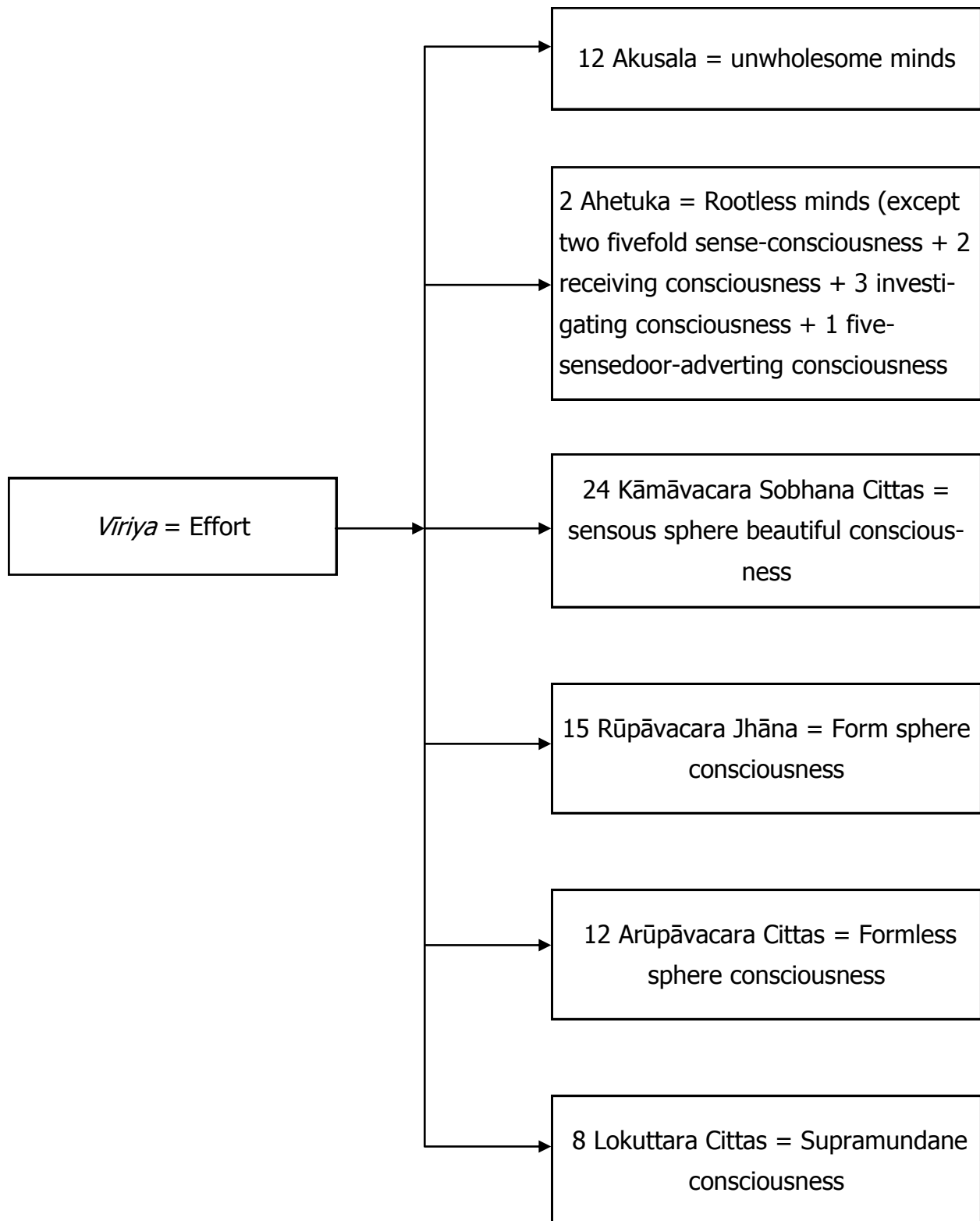
\*\*\* *Vicāra* is one of the Jhāna factors, so we must take into account the forty Lokuttara Cittas (=Supramundane consciousness).

\*\*\* Vitakka is eliminated in second Jhāna by force of mental development.

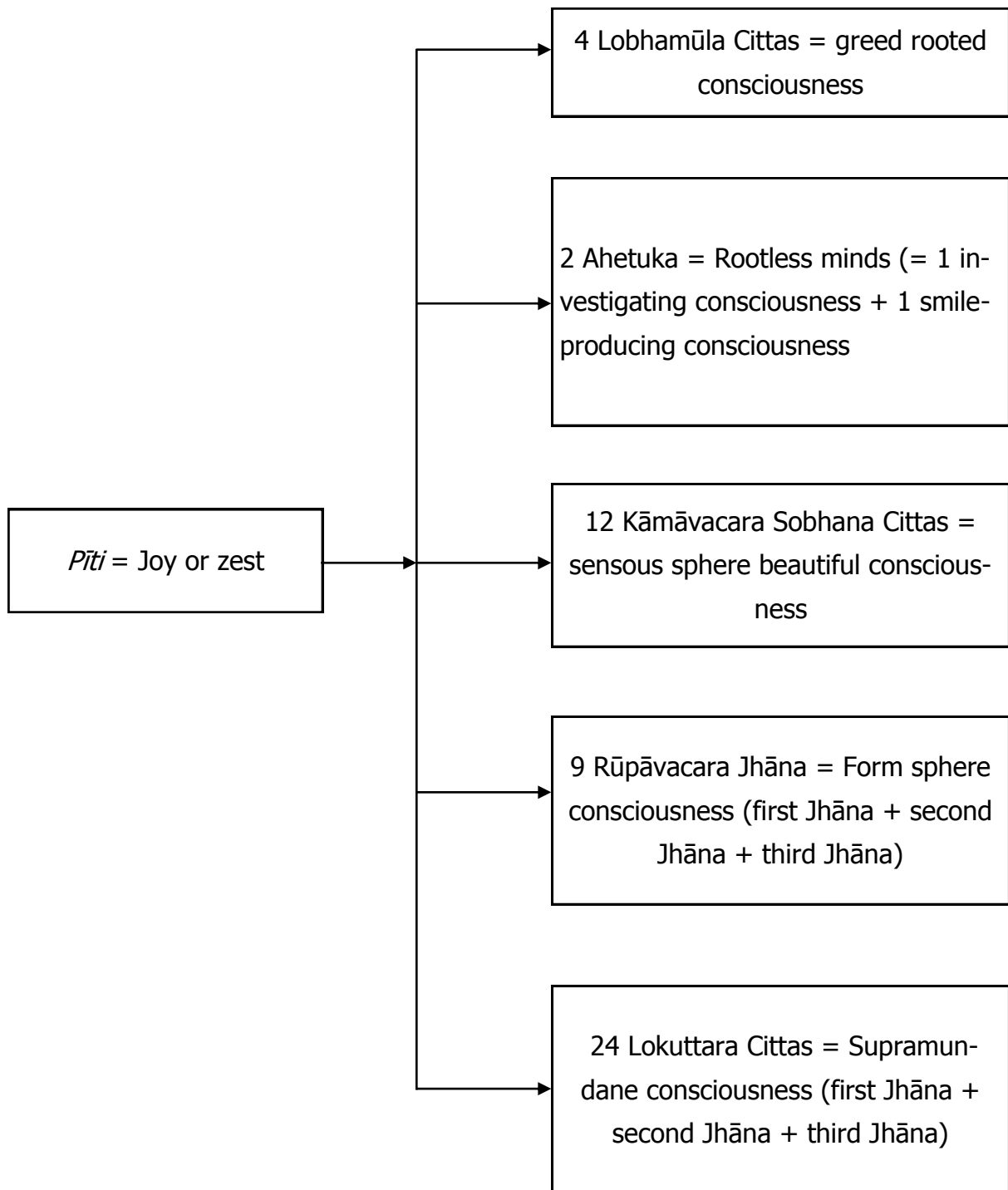


\*\*\* If you have doubt, you cannot make a resolution. That is why Adhimokkha does not arise with first Mohamūla Citta which is accompanied by doubt.

\*\*\* Adhimokkha does not arise with the Dvipancavinnāṇa also. It is said that these ten Cittas are actually weak in their experience of the object. So since they are weak, Adhimokkha does not arise with them also.

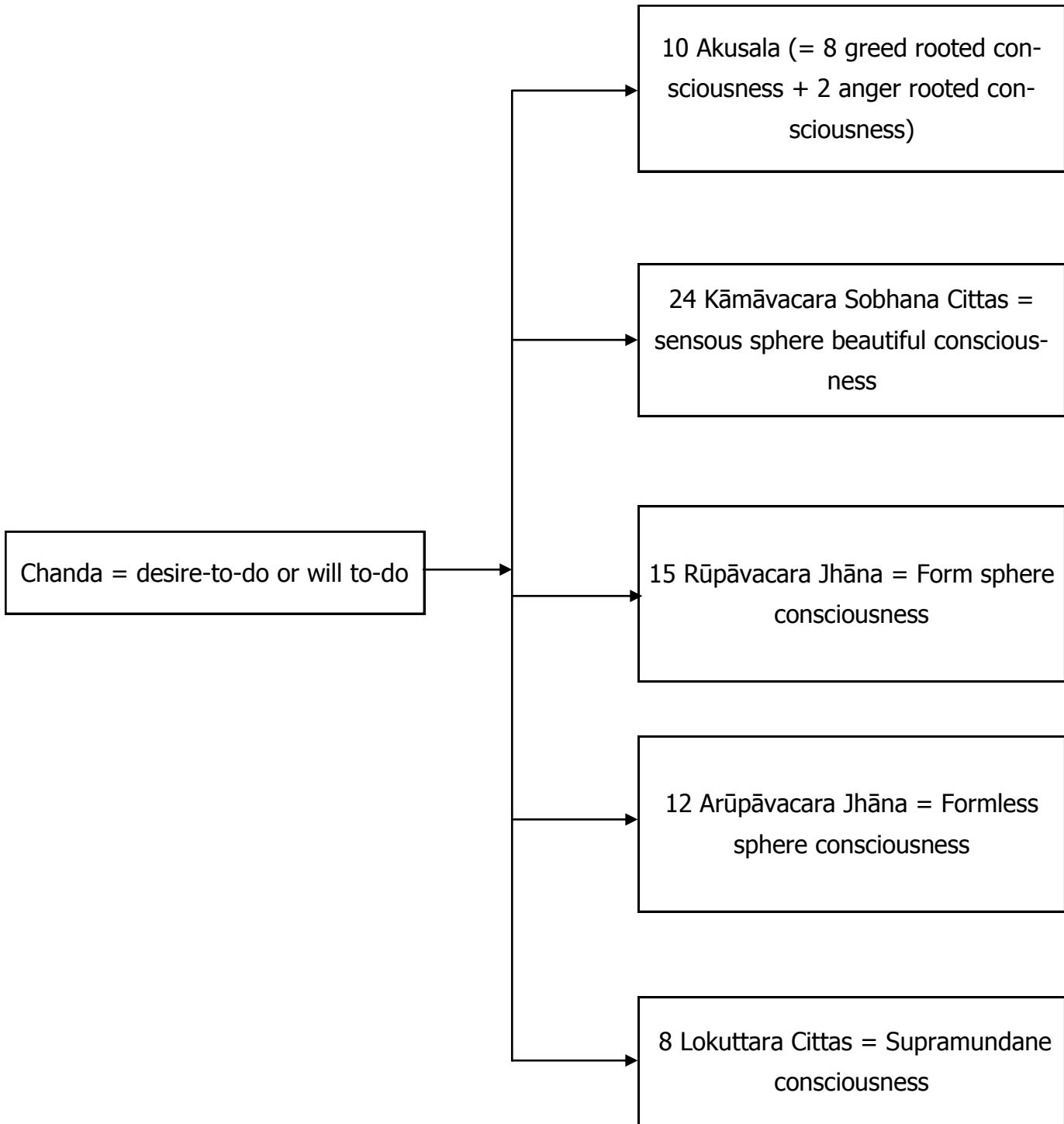


\*\*\* One teacher said that they are weak and so not compatible with *Viriya* or energy which is strong. *Viriya* does not arise with 16 Cittas. So *Viriya* arises with only 73 types of consciousness.



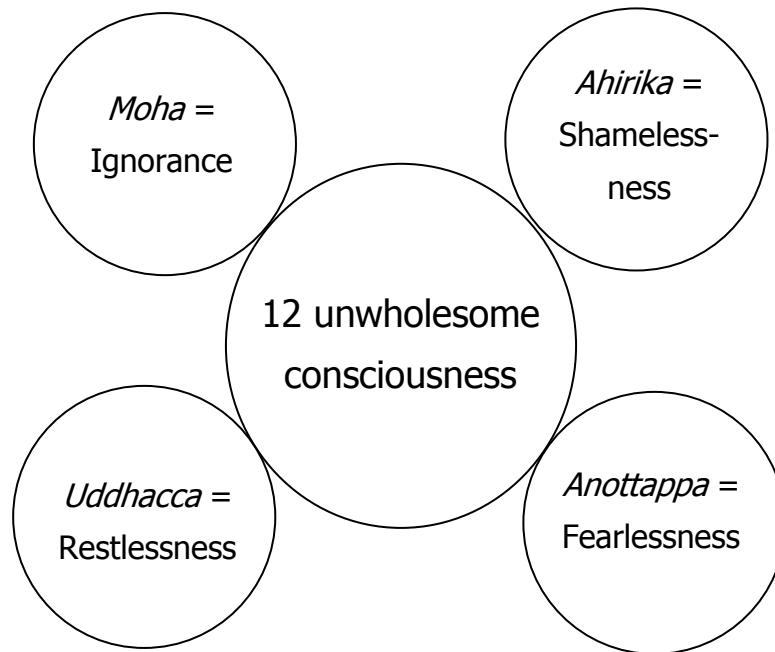
\*\*\* With first Jhāna there is Pīti. With second and third Jhāna there is Pīti. With fourth and fifth Jhāna there is no Pīti. Please note that the fourth Jhāna is accompanied by Somanassa. Pīti does not arise with that Somanassa (=with pleasant feeling) because of the force of mental development.

\*\*\* It does not arise with twelve Arūpāvacara Cittas (=Formless sphere consciousness)



\*\*\* Mohamūla Cittas (= Delusion rooted consciousness) and all Ahetuka Cittas (Rootless consciousness) are dull, so Chanda is not compatible with all these Cittas.

## Akusala-sādhāraṇa = unwholesome universals

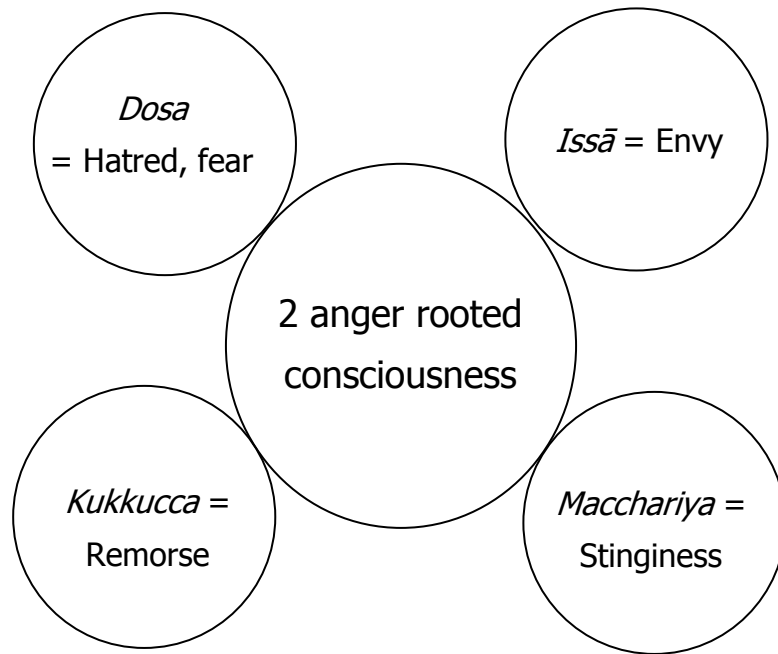


Then there is Lobha, attachment. It arises only with the eight Lobhamūla Cittas. It is very easy. Then Diṭṭhi, wrong view, accompanies only four, those that are accompanied by wrong view. Māna accompanies only four of the Lobhamūla Cittas. It accompanies those that are not accompanied by wrong view. "Both of these factors (Māna & Diṭṭhi) are found only in the cittas rooted in greed, for they involve some degree of holding to the five aggregates." They are based on Lobha. Only when there is Lobha, there is wrong understanding of the object and also pride with regard to that object. Although they are based on Lobha, they have different qualities and thus they cannot coexist in the same citta.

Diṭṭhi takes impermanent things to be permanent, unsatisfactory things to be satisfactory, insubstantial things to be substantial and so on. Its understanding of the object, its reaction to the object is incorrect. It takes them wrongly. When Mana (conceit) arises, one may think, "I'm better than they are", or sometimes, "I am the same as they are", or sometimes "I am not as good as they are." Whatever the manifestation may be, still there is pride or conceit. Its relationship to the object is in a different mode than wrong view. Therefore, wrong view and conceit cannot arise with the same object. They are compared to two lions of equal strength who cannot live in one cave.

\*\*\* When Akusala Citta arises, there is some kind of not understanding. For example, with Lobha there may not be the understanding that Lobha leads to four woeful states and so on. There is also a shade of non-disgust for Akusala and non-fear of Akusala. And also there is some kind of restlessness.





Dosa, Issā, Macchhariya and Kukkucca, these four arise with two Dosamūla Cittas only. They are found in these two Cittas. Among them Dosa is always found in these two Cittas. But Issā, Macchhariya and Kukkucca do not always arise with these two Cittas; they arise sometimes only. So we say four unwholesome mental factors can accompany the two Cittas that are accompanied by Domanassa (=displeasure feeling).

Issā is jealousy or envy. Issā takes what object? What is the object of Issā? The object of Issā is other people's success. Macchhariya has what object? One's own success is the object. Kukkucca takes what as object? Some good thing that is not done and some bad thing that is done are the objects of Kukkucca. So their objects are different. If the objects are different, they cannot arise at the same time.

## Sloth (= *Thīna* ) and torpor (= *Middha* )

Sloth and torpor are dull mental states, so they cannot arise with those that are unprompted. They arise only with those Cittas that are prompted. When there is Thina and Middha, we have to prompt, we have to encourage ourselves. When the Citta is strong by itself, we don't need prompting. Thina and Middha only arise with those that are prompted, that is, Akusala Cittas #2, 4, 6, 8 & 10.

## Doubt = Vicikicchā

The last one is doubt, Vicikicchā. It arises with only one Citta, the first Mohamūla Citta. Among the 52 Cetasikas, Vicikicchā arises with the least number of Cittas, only one Citta.