

ABHIDHAMMAPITAKA

Dhammasaṅgaṇīpāḷi

MĀTIKA TIKAMĀTIKA

(B.A. 'B' course)

Collected and Compiled by Nhu Lien



Yangon, Myanmar
May 2007

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June 2005
Revised May 30, 2007

PREFACE

Originally, this book was in the form of classroom notes that I made during my B.A. (B) study at ITBMU. It covers the University syllabus of Abhidhamma, B.A. (B). Later, I thought it would be nice if I could share it with other students so that they can benefit by it. Then I added some notes here, revised something there and it came up to the present stage.

The lectures given by Late Ven. Sīlānanda were of much help in doing this work. Other sources apart from my own notes are from Ven. Tejinda's classes, notebooks of Ven. Kusaladhammo and Rev. Dieu Phap (Sudhammā).

Abhidhamma is not an easy subject, at least not to the point that you can begin its study by yourself. Without a competent teacher or a guide to help you decrypt some of the intricate and highly condensed points, your interest might dissipate. And you might hastily conclude that it is a dry subject.

With systematic learning and perseverance, one would find Abhidhamma very much palatable and absorbing. Moreover, after one gets a little bit of grasp, one would know by oneself that the knowledge of Abhidhamma is indispensable to thorough understanding of Dhamma.

My thanks are due to all who have given their hand on it.

With Mettā,

Nhu Lien (Susantā)
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June 2005
(Revised May 30, 2007)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

1. Kusala¹ Tika

(i) **Kusalā dhammā**, Dhammas that are wholesome

§ 1384. Katame dhammā kusalā? Catūsu bhūmīsu² kusalaṃ — ime dhammā kusalā.

§ 1384. Which dhammas are wholesome? The wholesome of the four spheres, these dhammas are wholesome.

Kusalā dhammā: 21 kusala cittas and 38 cetasikas

(ii) **Akusalā dhammā**, Dhamma that are unwholesome

§ 1385. Katame dhammā akusalā? Dvādasa akusalacittuppādā³— ime dhammā akusalā.

§ 1385. Which dhammas are unwholesome? The twelve unwholesome consciousnesses and the associated mental factors. These dhammas are unwholesome.

Akusalā Dhammā: 12 akusala cittas and 27 cetasikas

(iii) **Abyākatā dhammā**, Dhamma that are indeterminate⁴

§1386. Katame dhammā abyākatā? Catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatāṃ, rūpañca, nibbānañca— ime dhammā abyākatā.

§1386. Which dhammas are indeterminate? The resultants of the four spheres, the indeterminate functional of the three spheres, matter, and Nibbāna. These dhammas are indeterminate.

Abyākatā dhammā: vipāka citta 36, kiriyā 20, cetasika 38⁵, rūpa 28, nibbāna.

2. Vedanā⁶ Tika

(i) **Sukhāya vedanāya sampayuttā dhammā**, Dhammas associated with pleasant feeling

§1387. Katame dhammā sukhāya vedanāyasampayuttā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato cha kiriyato pañca, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ vedanaṃ ṭhapetvā— ime dhammā sukhāya vedanāya sampayuttā.

§1387. Which dhammas are associated with pleasant feeling? From the sense-sphere wholesome, four consciousnesses accompanied by pleasure; from the unwholesome four; six from the resultants of the sense-sphere wholesome and five from the functional; three

or four fine-material-sphere jhānas from the wholesome; three or four fine-material-sphere jhānas from the resultants; and three or four fine-material-sphere jhānas from the functional; three or four supramundane jhānas from the wholesome; three or four supramundane jhānas from the resultants; except pleasant feeling arising in them. These dhammas are associated with pleasant feeling.

Sukhāya vedanāya sampayutta Dhamma: 63⁷ cittas and 46 cetasikas [except vedanā;⁸ dosa 4 (dosa, issā, macchariya, kukkucca); and vicikicchā]

(ii) Dukkhāya⁹ Vedanāya Sampayuttā Dhammā, Dhammas associated with unpleasant feeling

§1388. Katame dhammā dukkhāya vedanāya sampayuttā? Dve domanassasahagatacittuppādā, dukkhasahagatam kāyaviññāṇam, etthuppannam dukkham vedanam thapetvā-ime dhammā dukkhāya vedanāya sampayuttā.

§1388. Which dhammas are associated with unpleasant feeling? Two consciousness accompanied by displeasure and body consciousness accompanied by pain, except unpleasant feeling arising in them. These dhammas are associated with pleasant feeling.

Dukkhāya vedanāya sampayuttā dhammā: 3 cittas and 21 cetasikas (except vedanā, pīti; lobha, diṭṭhi, māna; and vicikicchā)

(iii) Adukkhamasukhāya Vedanāya Sampayuttā Dhammā, Dhammas associated with neither unpleasant nor pleasant feeling

§1389. Katame dhammā adukkhamasukhāya vedanāya sampayuttā? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha, rūpāvacaram catuttham jhānam kusalato ca vipākato ca kiriyato ca, cattāro arūpāvacarā kusalato ca vipākato ca kiriyato ca, lokuttaram catuttham jhānam kusalato ca vipākato ca, etthuppannam adukkhamasukham vedanam thapetvā-ime dhammā adukkhamasukhāya vedanāya sampayuttā. Tisso ca vedanā, rūpañca, nibbānañca- ime dhammā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi

§1389. Which dhammas are associated with neither pleasant nor unpleasant feeling? From the sense-sphere wholesome, four consciousnesses accompanied by indifference; six from the unwholesome; ten from the resultants of sense-sphere wholesome; six from the resultants of the unwholesome; six from the functional; the fourth fine-material- sphere jhāna from the wholesome, the fourth fine-material-sphere jhāna from the resultants, the fourth fine-material-sphere jhāna from the functional; four immaterial (jhānas) from the wholesome, four immaterial (jhānas) from the resultants, four immaterial (jhānas) from the functional; and the fourth supramundane jhāna from the wholesome and the fourth supramundane jhāna from the resultants; except the neither pleasant nor unpleasant feeling arising in them — these dhammas are associated with neither pleasant nor unpleasant feeling. The three feelings, matter and Nibbāna, these dhammas should not be

said to be either associated with pleasant feeling or associated with unpleasant feeling or associated with neither pleasant nor unpleasant feeling.

Adukkhamasukhāya Vedanāya Sampayuttā Dhammā: Upekkhāsahagata citta 55; 46 cetasika (except vedanā, pīti; dosa, issā, macchariya, kukkucca).

3. Vipāka¹⁰ Tika

(i.) **Vipākā dhammā**, Dhammas that are results

§1390. Katame dhammā vipākā? Catūsu bhūmīsu vipāko — ime dhammā vipākā.

§1390. Which dhammas are results? The resultants in the four planes, these dhammas are results.

Vipākā dhammā: 36 vipāka citta, 38 cetasika

(ii.) **Vipāka-dhamma-dhammā**,¹¹ Dhammas that have the nature of giving results

§1391. Katame dhammā vipākadhammadhammā? Catūsu bhūmīsu kusalaṃ akusalaṃ— ime dhammā vipākadhammadhammā.

§1391. Which dhammas have the nature of giving results? The wholesome in the four planes and the unwholesome - these dhammas have the nature of giving results.

Vipāka-dhamma-dhammā: 12 akusala citta, 21 kusala citta, & 52 cetasika.

(iii) **Nevavipākanavipākadhammadhammā**, Dhammas that are neither results nor have the nature of giving results

§1392. Katame dhammā nevavipākanavipākadhammadhammā? Tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca — ime dhammā nevavipākanavipākadhammadhammā.

§1392. Which dhammas are neither results nor have the nature of giving results? The indeterminate functional in three planes, matter and Nibbāna, these dhammas are neither result nor have the nature of giving results.

Nevavipākanavipākadhammadhammā: 20 kiriyā citta, 35 cetasika, 28 rūpa, & nibbāna.

4. Upādiṇṇa Tika

(i) **Upādiṇṇupādāniyā**¹² **dhammā**, Dhammas that are clung kamma born as well as objects of clinging.

§ 1393. Katame dhammā upādiṇṇupādāniyā? Tīsu bhūmīsu vipāko, yañca rūpaṃ kammaṃ katattā- ime dhammā upādiṇṇupādāniyā.

§1393. Which dhammas are clung kamma born and taken by clinging? The resultant in three spheres and matter born of kamma, these dhammas are clung kamma born and taken by clinging.

Upādiṇṇupādāniyā dhammā: lokiya vipāka 32, cetasika 35, kammaja rūpa 20

(ii) **Anupādiṇṇupādāniyā dhammā**, Dhammas that are not clung kamma born but taken by clinging

§1394. Katame dhammā anupādiṇṇupādāniyā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ yañca rūpaṃ na kammaṃ katattā-ime dhammā anupādiṇṇupādāniyā.

§1394 Which dhammas are not kamma results but taken by clinging? The wholesome in three planes, the unwholesome, the indeterminate functional in three planes and matter not born of kamma. These dhammas are not kamma results but taken by clinging.

Anupādiṇṇupādāniyā dhammā: akusala citta 12, lokiya kusala citta 17, kiriya citta 20, cetasika 52, cittajarūpa 17, utujarūpa 15, āhārajarūpa 14

(iii) **Anupādiṇṇa-anupādāniyā dhammā**¹³, Dhammā which are neither clung kamma-born nor are objects of Clinging.

§1395. Katame dhammā anupādiṇṇa-anupādāniyā? Cattāro maggā apariyāpannā¹⁴, cattāri ca sāmāñña phalāni, nibbānañca—ime dhammā anupādiṇṇa-anupādāniyā.

§1395. Which dhammas are neither kamma results nor taken by clinging? The Unincluded four Paths, the four Fruits of Reclusheship and Nibbāna. These dhammas are neither kamma results nor taken by clinging.

Anupādiṇṇa-anupādāniyā dhammā: Lokuttaracitta 8, cetasika 36, Nibbāna

5. Saṃkiliṭṭha Tika

(i) **Saṃkiliṭṭhasaṃkilesikā**¹⁵ **dhammā**, Dhammas that are accompanied by defilements & taken by defilements or Dhammā which are defiled and are also objects of Defilements.

§1396. Katame dhammā saṃkiliṭṭhasaṃkilesikā? Dvādasākusalacittuppādā— ime dhammā saṃkiliṭṭhasaṃkilesikā.

§1396. Which dhammas are accompanied by defilements and taken by defilements? Twelve unwholesome consciousnesses and associated mental factors, these dhammas are accompanied by defilements and taken by defilements.

Saṃkiliṭṭhasaṃkilesikā dhammā: Akusala citta 12, cetasika 27

(ii) **Asaṃkiliṭṭhasaṃkilesikā dhammā**, Dhammas that are not accompanied by defilements but taken by defilements or Dhammā which are not defiled but are objects of Defilements.

§1397. Katame dhammā asaṃkiliṭṭhasaṃkilesikā¹⁶? Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ— ime dhammā asaṃkiliṭṭhasaṃkilesikā.

§1397. Which dhammas are not accompanied by defilements but taken by defilements? The wholesome in three spheres, the resultant in three spheres, the indeterminate functional in

three spheres and all matter. These dhammas are not accompanied by defilements but taken by defilements.

Asaṅkiliṭṭhasaṅkilesikā dhammā: lokiya kusala 17, lokiya vipāka 32, kiriya citta 20, cetasika 38, rūpa 28

(iii) **Asaṅkiliṭṭha-asāṅkilesikā dhammā,** Dhammas that are neither accompanied by defilements nor taken by defilements or Dhammā which are neither defiled nor are objects of Defilements.

§1398. Katame dhammā asaṅkiliṭṭha-asāṅkilesikā¹⁷? Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca— ime dhammā asaṅkiliṭṭha-asāṅkilesikā.

§1398. Which dhammas are neither accompanied by defilements nor taken by defilements? The Unincluded four Paths, the four Fruits of Reclusheship and Nibbāna, these dhammas are neither accompanied by defilements nor taken by defilements.

Asaṅkiliṭṭha-asāṅkilesikā dhammā: Lokuttaracitta 8, cetasika 36, Nibbāna

6. Vitakka Tika

(i) **Savitakkasavicārā dhammā,** Dhammas with initial application & sustained application or Dhammā associated with initial application of the mind and sustained application of the mind.

§1399. Katame dhammā savitakkasavicārā? Kāmāvacaraṃ kusalaṃ, akusalaṃ, kāmāvacara kusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve, kiriyato ekādasa, rūpāvacaraṃ paṭhamāṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, lokuttaraṃ paṭhamāṃ jhānaṃ kusalato ca vipākato ca, etthuppanne vitakkavicāre ṭhapetvā-ime dhammā savitakkasavicārā.

§1399. Which dhammas are with initial application and sustained application? The sense-sphere wholesome, the unwholesome, the eleven consciousness from the resultants of the sense-sphere wholesome, two from the resultants of the unwholesome, eleven from the functional, the first fine-material-sphere jhāna from the wholesome, the first fine-material-sphere jhāna from the resultants, the first fine-material-sphere jhāna from the functional, the first supramundane jhāna from the wholesome, the first supramundane jhāna from the resultants, except initial application and sustained application arising in them. These dhammas are with initial application and sustained application.

Savitakkasavicārā dhammā: savitakkasavicāra citta 55, 50 cetasika except vitakka and vicāra.

(ii) **Avitakkavicāramattā dhammā,** Dhammas without initial application but with sustained application or Dhammā not associated with initial application of the mind but merely with sustained application of the mind.

§1400. Katame dhammā avitakkavicāramattā¹⁸? Rūpāvacarapañcakanaye dutiyaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, lokuttarapañcakanaye dutiyaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ vicāraṃ ṭhapetvā, vitakko ca— ime dhammā

avitakkavicāramattā.

§1400. Which dhammas are without initial application but with sustained application? The second jhāna according to the fivefold fine-material-sphere method from the wholesome, resultants and functional, and the second supramundane jhāna according to the fivefold supramundane method from the wholesome and resultants, except sustained application arising in them. These dhammas are without initial application but with sustained application

Avitakkavicāramattā dhammā: 2nd Jhāna citta 11; associated cetasika 36¹⁹ (except vitakka and vicāra); vitakka 55 (in 55 savitakkasavicāra citta)²⁰

(iii) **Avitakka-avicārā dhammā,** Dhammas without initial application and without sustained application or Dhammā not associated with both initial application of the mind and sustained application of the mind.

§1401. Katame dhammā avitakka-avicārā? Dvepañcaviññāṇāni, rūpāvacaratikatikajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca lokuttaratikatikajjhānā kusalato ca vipākato ca pañcakanaye dutiye jhāne, uppanno ca vicāro rūpañca nibbānañca— ime dhammā avitakka-avicārā. Vitakkasahajāto vicāro na vattabbo savitakkasavicārotipi, avitakkavicāramattotipi, avitakka-avicārotipi.

§1401. Which dhammas are without initial application and without sustained application? The two groups of five consciousness, three or three fine-material-sphere jhānas from the wholesome, three or three fine-material-sphere jhānas from the resultants, three or three fine-material-sphere jhānas from the functional, four immaterial (jhānas) from the wholesome, four immaterial (jhānas) from the resultants and four immaterial (jhānas) from the functional, three or three supramundane jhānas from the wholesome and three or three supramundane jhānas from the resultants, sustained application in the second jhāna according to the fivefold method, matter and Nibbāna. These dhammas are without initial application and without sustained application. Sustained application arising together with initial application should not be said to be either with initial application and sustained application or without initial application but with sustained application or without initial application and without sustained application.

Avitakka-avicārā dhammā: Avitakkaavicāracitta 55²¹, associated cetasika 36 (except vitakka and vicāra), vicāra 11 (in 2nd Jhāna citta), rūpa 28, Nibbāna

7. Pīti Tika

(i) **Pītisahagatā dhammā,** Dhammas accompanied by zest or Dhammā which arise together with Delightful Satisfaction.

§1402. Katame dhammā pītisahagatā? Kāmāvacarakusalato cattāro somanassasahagatacittuppādā akusalato cattāro, kāmāvacarakusalassa vipākato pañca, kiriyato pañca, rūpāvacara dukatikajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaradukatikajjhānā kusalato ca vipākato ca, etthuppannaṃ pītiṃ ṭhapetvā— ime dhammā pītisahagatā.

§1402. Which dhammas are accompanied by zest? From the sense-sphere wholesome, four consciousness accompanied by pleasure, four from the unwholesome, five from the resultants of sense-sphere wholesome, five from the functional, two or three fine-material-sphere jhānas from the wholesome, two or three fine-material-sphere jhānas from the resultants, two or three fine-material-sphere jhānas from the functional, two or three supramundane jhānas from the wholesome, two or three supramundane jhānas from the resultants, except zest arising in them. These dhammas are accompanied by zest.

Pīṭisahagatā dhammā, 51 pīṭisahagata citta & 46 cetasika (except pīṭi²²; dosa, issā, macchhariya, kukkuccha, vicikiccha).

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(ii) **Sukhasahagatā dhammā**, dhammā which arise together with happiness.

§1403. Katame dhammā sukhasahagatā? Kāmāvacarakusalato cattāro somanassa sahaḡatacittuppādā, akusalato cattāro, kāmāvacara kusalassa vipākato cha, kiriyato pañca, rūpāvacara tikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttara tikacatukkajjhānā kusalato ca vipākato ca, etthuppannaṃ sukhaṃ ṭhapetvā— ime dhammā sukhasahagatā.

§1403. Which dhammas are accompanied by happiness? Four consciousness accompanied by pleasure from the sense-sphere wholesome, four from the unwholesome, six from the resultants of sense-sphere wholesome, five from the functional, three or four fine-material-sphere jhānas from the wholesome, three or four fine-material-sphere jhānas from the resultants, three or four fine-material-sphere jhānas from the functional, three or four supramundane jhānas from the wholesome, three or four supramundane jhānas from the resultants, except happiness arising in them. These dhammas are accompanied by happiness.

Sukhasahagatā dhammā: 63 sukhasahagata cittas, 46 cetasikas

(iii) **Upekkhāsahagatā dhammā**, Dhammā which arise together with Equanimity.

§1404. Katame dhammā upekkhāsahagatā? Kāmāvacarakusalato cattāro upekkhā sahaḡatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaraṃ catutthaṃ jhānaṃ kusalato ca vipākato ca, etthuppannaṃ upekkhaṃ ṭhapetvā—ime dhammā upekkhāsahagatā. Pīṭi na pīṭisahagatā, sukhasahagatā, na upekkhāsahagatā. Sukhaṃ na sukha sahaḡataṃ, siyā pīṭisahagataṃ, na upekkhāsahagataṃ, siyā na vattabbaṃ pīṭi sahaḡatanti. Dve domanassasahaḡatacittuppādā, dukkhasahaḡatakāyaviññānaṃ, yā ca vedanā upekkhā rūpañca nibbānañca—ime dhammā na vattabbā pīṭisahagatātipi, sukhasahaḡatātipi, upekkhāsahaḡatātipi.

§1404. Which dhammas are accompanied by indifference? Four consciousness accompanied by indifference from the sense-sphere wholesome, six from the unwholesome, ten from the resultants of sense-sphere wholesome, six from the resultants of the unwholesome, six from the functional, the fourth fine-material-sphere jhāna from the wholesome, the fourth fine-material-sphere jhāna from the resultants, the fourth fine-material-sphere jhāna from the functional, the four immaterial from the wholesome, the four immaterial from the resultants, the four immaterial from the functional, the fourth supramundane

jhāna from the wholesome, the fourth supramundane jhāna from the resultants, except indifference arising in them. These dhammas are accompanied by indifference. Zest is not accompanied by zest, it is accompanied by happiness, it is not accompanied by indifference; happiness is not accompanied by happiness, sometimes it is accompanied by zest, it is not accompanied by indifference, so it should not be said to be accompanied by zest. The two consciousness accompanied by displeasure, body consciousness accompanied by pain, indifferent feeling, matter and Nibbāna. These dhammas should not be said to be either accompanied by zest or accompanied by happiness or accompanied by indifference.

Upekkhāsahagatā dhammā: 55 upekkhasahagata cittas, 46 cetasikas

8. Dassana²³ Tika

(i) **Dassanena pahātabbā dhammā**, Dhammas that are eradicated by vision or Dhammā which are eliminated by Sotāpatti Magga.

§1405. Katame dhammā dassanena pahātabbā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo— ime dhammā dassanena pahātabbā.

§1405. Which dhammas are eradicated by vision? The four consciousnesses associated with wrong view and the consciousness accompanied by doubt. These dhammas are eradicated by vision.

Dassanena pahātabbā dhammā: Completely eradicated: Diṭṭhigata sampayutta cittas 4, vicikicchā saahagata citta 1, cetasikā 22 (except māna, dosa, [issā, macchariya, kukkucca,²⁴; [2 dosa cittas associated with issā, macchariya, and kukkucca; cetasika 23 (except lobha group cetasika 3 and vicikicchā)]. Eradication by way of attenuation: Diṭṭhigata vippayutta citta 4, 2 dosa cita, 25 cetasika (except diṭṭhi, vicikicchā), that can lead to the four woeful states²⁵.

(ii) **Bhāvanāya²⁶ pahātabbā dhammā**, Dhammas that are eradicated by cultivation or Dhammas which are eliminated by the three higher Maggas.

§1406. Katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo-ime dhammā bhāvanāya pahātabbā. Cattāro diṭṭhigatavippayuttā lobhasahagatacittuppādā, dve domanassasahagatacittuppādā-ime dhammā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā.

§1406. Which dhammas are eradicated by cultivation? The consciousnesses accompanied by restlessness²⁷- these dhammas are eradicated by cultivation. The four consciousnesses accompanied by greed and dissociated from wrong view and the two consciousnesses accompanied by displeasure — some of these dhammas are eradicated by vision, some of them not.

Bhāvanāya pahātabbā dhammā

a. dhammā which are attenuated by Sakadāgāmi Maggas	b. 6 dhammā which are completely eradicated by Anāgāmi Magga	c. 5 dhammā which are completely eradicated by Arahatta Magga.
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- Diṭṭhigatavipppayutta cittas 4	- Diṭṭhigatavipppayutta associated with kāmarāga 4	- Diṭṭhigatavip. associated with rūparāga & arūparāga 4
- Dosamūlacittas $\frac{2}{6}$	- Dosamūlacittas $\frac{2}{6}$	-Uddhaccasahagata citta $\frac{1}{5}$
Cetasikas-25 (except diṭṭhi & vicikicchā) (cetasika will be 22 if we exclude issā, macchariya, and kukucca)	Cetasikas-25 (except diṭṭhi & vicikicchā) (cetasika will be 23 if we exclude issā, macchariya, and kukucca)	Cetasikas 21 (except diṭṭhi, dosa-4 & vicikicchā)

(iii) **Neva dassanena na bhāvanāya pahātabbā dhammā**, Dhammas that are neither eradicated by seeing nor by developing or Dhammā which are neither eliminated by Sotāpatti Magga nor by the three higher Maggas.

§1407. Katame dhammā neva dassanena na bhāvanāya pahātabbā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca—ime dhammā neva dassanena na bhāvanāya pahātabbā.

§1407. Which dhammas are neither eradicated by vision nor by cultivation? The wholesome in the four planes, the resultant in the four planes, the indeterminate functional in three planes, matter and Nibbāna. These dhammas are neither eradicated by vision nor by cultivation.

Neva dassanena na bhāvanāya pahātabbā dhammā Wholesome citta 21, resultant cittas 26, kiriya citta 20, cetasika 38, rūpa 28, nibbāna

9. Dassanahetuka Tika

(i) **Dassanena pahātabbahetukā dhammā**, Dhammas that have root which are eradicated by vision or Dhammā with root causes eliminated by Sotāpatti Magga.

§1408. Katame dhammā dassanena pahātabbahetukā? Cattāro diṭṭhigatasampayuttacittuppādā, vicikicchāsahagato cittuppādo, etthuppannaṃ moham ṭhapetvā—ime dhammā dassanena pahātabbahetukā.

§1408. Which are the dhammas with root that are eradicated by vision? The four consciousnesses associated with wrong view, the consciousness accompanied by doubt except delusion arising in it — these are dhammas with root which are to be eradicated by vision.

The dhammas with root which are eradicated by vision:

1) **The dhammā which are totally eradicated:** Diṭṭhigatasampayutta cittas 4, Vicikicchāsahagata citta 1, Dosamūla cittas associated with issā and macchariya, and kukucca, cetasikas 26 (except māna; and moha in vicikicchāsahagata citta)

1) **The dhammā which are partially eradicated or weakened:** Diṭṭhigatavippayutta cittas 4, Dosamūlacittas 2, Associated cetasikas 22 (except diṭṭhi & vicikicchā, issā, macchhariya, and kukucca)

(ii) **Bhāvanāya pahātabbahetukā dhammā**, Dhammas with root which are eradicated by cultivation or Dhammā with root causes eliminated by the three higher Maggas.

§1409. Katame dhammā bhāvanāya pahātabbahetukā? Uddhaccasahagato cittuppādo, etthuppannam mohaṃ ṭhapetvā— ime dhammā bhāvanāya pahātabbahetukā. Cattāro diṭṭhigatavippayuttā lobhasahagatacittuppādā, dve domanassasahagatacittuppādā— ime dhammā siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā.

§1409. Which are the dhammas with root which are eradicated by cultivation? The consciousness accompanied by restlessness except delusion arising in it — these are the dhammas with root which are eradicated by cultivation. The four consciousnesses accompanied by greed and dissociated from wrong view and the two consciousnesses accompanied by displeasure — some of these dhammas with root are eradicated by seeing and some of them by cultivation.

(ii) **Bhāvanāya pahātabbahetukā dhammā**

+ **weakened by Sakadāgāmiṃmagga:**

- Diṭṭhigatavippayutta cittas- 4, 21 cetasikas (except diṭṭhi, dosa group cetasika-4 and vicikicchā) → 2 roots: moha & lobha.
- Dosamūlacittas- 2, 19 cetasikas (except lobha group 3; issā, macchhariya, kukkucca; pīti and vicikicchā) → 2 roots: moha & dosa.

+ **completely eradicated by Anāgāmiṃmagga:**

- Diṭṭhigatavippayuttacittas-4 which are associated with kāmarāga and 21 cetasikas (except diṭṭhi, dosa group cetasika-4 and vicikicchā)
- Dosamūlacittas-2, 19 cetasikas (except lobha, diṭṭhi, māna; issā, macchhariya, kukkucca; pīti and vicikicchā)

+ **completely eradicated by Arahattamagga:**

- Diṭṭhigatavippayuttacittas-4 which are associated with rūparāga and arūparāga, and 21 cetasikas
- Uddhaccasahagatacitta-1, 14 cetasikas (añña.-11 [except pīti and chanda] + Moha group-3 [except moha]).

(iii.) **Neva dassanena na bhāvanāya pahātabbahetukā dhammā**, the dhammas that are neither ‘dhammā with root causes which are eradicated by vision’, nor ‘dhammā with root causes which are eradicated by cultivation’?²⁸

§1410. Katame dhammā neva dassanena na bhāvanāya pahātabbahetukā? Vicikicchā sahagato moho, uddhaccasahagato moho²⁹, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca—ime dhammā neva dassanena na bhāvanāya pahātabbahetukā.

§1410. Which are the dhammas that are neither ‘dhammā with root causes which are eradicated by vision’, nor ‘dhammā with root causes which are eradicated by cultivation’? The delusion associated with doubt, the delusion associated with

restlessness, the wholesome in the four planes, the resultant in the four planes, the indeterminate functional in three planes, matter and Nibbāna. These are the dhammas with root which is neither eradicated by Sotāpatti magga nor by the three higher Maggas.

The dhammas that are neither ‘dhammā with root causes which are eradicated by dassna’, nor dhammā with root causes which are eradicated by cultivation: Kusalacittas-21, Vipākacittas-36, Kiriya-cittas-20, cetasikas-38, Moha in 2 Mohamūlacittas; Rūpas-28, Nibbāna

10. Ācayagāmi³⁰ Tika

(i) **Ācayagāmino dhammā**, Dhammas that lead to accumulation or Dhamma which leads to piling up of rebirth and death.

§1411. Katame dhammā ācayagāmino? Tisu bhūmīsu kusalaṃ akusalaṃ, ime dhammā ācayagāmino.

§1411. Which are the dhammas that lead to accumulation? The wholesome in three planes and the unwholesome — these dhammas lead to accumulation.

* **The dhammas that lead to accumulation:** Akusalacittas-12, Lokiyakusalacittas-17, cetasikas-52

(ii) **Apacayagāmino dhammā**, Dhammas that lead to realization of Nibbāna.

§1412. Katame dhammā apacayagāmino? Cattāro maggā apariyāpannā-ime dhammā apacayagāmino.

§1412. Which are the dhammas that do not lead to accumulation? The four Paths that belong to the Unincluded. These dhammas do not lead to accumulation.

The dhammas that do not lead to accumulation: Maggacittas-4, cetasikas-36

(iii) **Nevācayagāmināpacayagāmino dhammā**, Dhammas that neither lead to accumulation nor to freedom from accumulation

§1413. Katame dhammā nevācayagāmināpacayagāmino? Catūsu bhūmīsu vipāko, tisu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca— ime dhammā nevācayagāmināpacayagāmino.

§1413. Which are the dhammas that neither lead to accumulation nor to freedom from accumulation? The resultant in the four planes, the indeterminate functional in three planes, matter and Nibbāna, these are the dhammas that neither lead to accumulation nor to freedom from accumulation.

11. Sekkha³¹ Tika

(i) **Sekkhā dhammā**, Dhammas that belong to trainees or Dhammā which are the mental properties of ariyas who are still training themselves for arahantship.

§1414. Katame dhammā sekkhā? Cattāro maggā apariyāpannā³², heṭṭhimāni ca tīni sāmaññaphalāni - ime dhammā sekkhā.

§1414. Which are the dhammas that belong to trainees? The four Paths that belong to the Unincluded and the three lower Fruits of Recluseship. These dhammas belong to trainees.

Sekkhā dhammā: 4 Ariya Paths which are unincluded; 3 lower stages of Fruitions of Recluseship, 36 cetasikas.

(ii) **Asekkhā dhammā**, Dhammas that belong to non-trainees or Dhammā which are the mental properties of ariyas who have completed their training.

§1415. Katame dhammā asekkhā? Upariṭṭhimaṃ³³ arahattaphalaṃ - ime dhammā asekkhā.

§1415. Which are the dhammas that belong to non-trainees? The superior Fruit of the state of Arahant. These dhammas belong to non-trainees.

Asekkhā dhammā: Arahatta Phala-1, cetasikas-36

(iii) **Nevasekkhānāsekkhā dhammā**, Dhammas that neither belong to trainees nor belong to non-trainees or Dhammā which are neither the mental properties of ariyas still training themselves for Arahantship nor of ariyas who have completed their training.

§1416. Katame dhammā nevasekkhānāsekkhā? Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṃ, nibbānaṃ— ime dhammā nevasekkhānāsekkhā.

§1416. Which are the dhammas that neither belong to trainees nor belong to non-trainees? The wholesome in three planes, the unwholesome, the resultant in three planes, the indeterminate functional in three planes, matter and Nibbāna. These dhammas neither belong to trainees nor belong to non-trainees.

Nevasekkhānāsekkhā dhammā: Lokaia citas 81, cetasika 52, rūpa 28, nibbāna

12. Paritta³⁴Tika

(i) **Parittā dhammā**, Dhammas that are limited or Dhammā of limited efficacy.

§1417. Katame dhammā parittā? Kāmāvacarakusalaṃ akusalaṃ, sabbo kāmāvacarassa vipāko, kāmāvacarakiriyābyākataṃ, sabbaṃ rūpaṃ— ime dhammā parittā.

§1417. Which dhammas are limited? The sense-sphere wholesome, all the unwholesome, the resultant of the sense-sphere, the indeterminate functional of the sense-sphere and all matter. These dhammas are limited.

Parittā dhammā: Kāmāvacaracittas 54, cetasika 52, rūpa 28

(ii) **Mahaggatā dhammā**³⁵, Dhammas that are sublime or Dhammā of lofty attainments

§1418. Katame dhammā mahaggatā? Rūpāvacarā, arūpāvacarā, kusalābyākata— ime dhammā mahaggatā

§1418. Which dhammas are sublime? The wholesome and indeterminate of the fine-material and immaterial sphere. These dhammas are sublime.

Mahaggatā dhammā: Mahaggatacitta 27, cetasika 35

(iii) **Appamāṇā dhammā**³⁶, Dhammas that are illimitable or Dhammā which are incomparable.

§1419. Katame dhammā appamāṇā? Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca— ime dhammā appamāṇā.

§1419. Which dhammas are illimitable? The Unincluded four Paths, the four Fruits of Recluseship and Nibbāna. These dhammas are illimitable.

Appamāṇā dhammā: Lokuttaracitta 8, cetasika 36, Nibbāna

13. Parittārammaṇa³⁷ Tika

(i) **Parittārammaṇā dhammā**, Dhammas that have a limited object or Dhammā which have object of limited efficacy³⁸.

§1420. Katame dhammā parittārammaṇā? Sabbo kāmāvacarassa vipāko, kiriyāmanodhātu, kiriyāhetukamanoviññādhātu somanassasahagatā- ime dhammā parittārammaṇā.

§1420. Which are the dhammas that have a limited object? All the resultants of the sense-sphere, the functional mind element and the rootless functional mind-consciousness element accompanied by pleasure. These dhammas have a limited object.

Parittārammaṇā dhammā:

They are divided into two groups: (1) those that always have kāmāvacara object and (2) those that sometimes have kāmāvacara object and sometimes other objects.

(1) **Always**

Kāmāvacaracittas-25: Dvipañcaviññāṇas -10, Manodhātu-3, Mahāvipākacittas-8, Santīraṇacittas-3, Hasituppādacitta-1; **cetasikas-33** (except appamaññā-2 and virati-3³⁹)

(2) **Sometimes**

◦ **Cittas-31:** Akusalacittas-12, Manodvārāvajjanacitta-1, Mahākusalacittas-8, Mahākiriyacitta-8, Abhiññāṇas 2⁴⁰; **cetasikas-50** (except Appamaññā-2⁴¹)

(ii) **Mahaggatārammaṇā dhammā** Dhammas that have sublime object or Dhammā which have lofty attainments as object.

§1421. Katame dhammā mahaggatārammaṇā? Viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanaṃ - ime dhammā mahaggatārammaṇā.

§1421. Which are the dhammas that have sublime object? The base of infinite consciousness and the base of neither-perception-nor-non-perception — these dhammas have sublime object.

The dhammas that have a sublime object: They are divided into two groups: (1) those that always have a sublime object, and (2) those that have a sublime object and sometimes they have other objects.

(1) **Always** :Viññāṇañcāyatanacittas-3, Nevasaññānāsaññācittas-3; cetasikas-30⁴²

(2) **Sometimes:** Akusalacittas-12⁴³, Manodvārāvajjanacitta-1, Mahākusalacittas-8, Mahākiriya-citta-8, Abhiññāṇas 2; Associated cetasikas-47 (except virati-3 and appamaññā-2⁴⁴)

Mahaggata dhammā	Mahaggatārammaṇā dhammā	
Cittas-27	Always	Sometimes
Cetasikas-35	Cittas-6 & cetasikas-30	Cittas-31 & cetasikas-47

(iii) **Appamāṇārammaṇā dhammā**, Dhammas that have an illimitable object or Dhammā which have incomparable dhammā as object.

§ 1422. Katame dhammā appamāṇārammaṇā? Cattāro maggā apariyāpannā, cattāri ca sāmañña phalāni-ime dhammā appamāṇārammaṇā. Kāmāvacarakusalato cattāro ñāṇavippayutta cittuppādā, kiriyato cattāro ñāṇavippayuttacittuppādā, sabbaṃ akusalaṃ— ime dhammā siyā parittārammaṇā, siyā mahaggatārammaṇā, na appamāṇārammaṇā, siyā na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi. Kāmāvacarakusalato cattāro ñāṇasampayutta cittuppādā, kiriyato cattāro ñāṇasampayuttacittuppādā, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca kiriyato ca, kiriyāhetukamanoviññādhātu upekkhā sahatatā— ime dhammā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā parittārammaṇātipi mahaggatārammaṇātipi, appamāṇārammaṇātipi. Rūpāvacara tikacattakajjhāna kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsañcāyatanam ākiñcaññāyatanam - ime dhammā na vattabbā partite rammaṇātipi, mahaggatārammaṇātipi, appamāṇārammaṇātipi. Rūpañca nibbānañca anārammaṇā.

§1422. Which are the dhammas that have a illimitable object? The four Unincluded Paths and four Fruits of Recluship. These dhammas have a illimitable object. The four consciousnesses dissociated from knowledge from the sense-sphere wholesome, the four consciousnesses dissociated from knowledge from the functional and all the unwholesome — these dhammas sometimes have a limited object and sometimes have a sublime object, but not a illimitable object; they should not be said to have a limited object or a sublime object. The four consciousness associated with knowledge from the sense-sphere wholesome, the four consciousness associated with knowledge from the functional, the fourth fine-material-sphere jhāna from the wholesome, the fourth fine-material-sphere jhāna from the functional, the rootless functional mind-consciousness element accompanied by indifference — these dhammas sometimes have a limited object, sometimes have a sublime object and sometimes have a illimitable object; they should not be said to have a limited object or a sublime object or a illimitable object. The three or four fine-material-sphere jhānas from the wholesome, the three or four fine-material-sphere jhānas from the resultants, the three or four fine-material-sphere jhānas from the functional, the resultants of the fourth jhāna, the base of infinite space, the base of nothingness. These dhammas are not said to have a limited object or a illimitable object or a illimitable object. Matter and Nibbāna do not take objects.

The dhammas that have illimitable object: They are divided into two groups: (1) those that always have an illimitable object, and (2) those that have an illimitable object and sometimes they have other objects.

(1) **Always**⁴⁵: Lokuttaracittas-8, Associated cetasikas-36 (except appamaññā-2)

(2) **Sometimes:** **Cittas-11**⁴⁶: Mahākusala ñāṇasampayuttacittas-4, Mahākiriya ñāṇasampayuttacittas-4, Manodvārāvajjanacitta and Abhiññāṇas-2., Associated cetasikas-33 (except virati-3 and appamaññā-2)

14. Hīna⁴⁷ Tika

(i) **Hīnā dhammā** (Inferior dhammā)

§1423. Katame dhammā hīnā? Dvādasa akusalacittuppādā - ime dhammā hīnā.

§1423. Which dhammas are inferior? The twelve unwholesome consciousnesses, these dhammas are inferior.

* **The dhammas that are inferior:** Akusalacittas-12, Associated cetasikas-27

(ii) **Majjhimā dhammā**⁴⁸, Medium dhammā

§1424. Katame dhammā majjhimā? Tīsu bhūmīsu kusalam, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatam, sabbañca rūpañ— ime dhammā majjhimā.

§1424. Which dhammas are medium? The wholesome in three planes, the resultant in three planes, the indeterminate functional in three planes and all matter. These dhammas are medium.

The dhammas that are medium: Lokiya kusalacittas-17, Lokiya vipākacittas-32, Kiriya-cittas-20, cetasikas-38, Rūpas-28

(iii) **Pañitā dhammā**,⁴⁹ Superior dhammā

§1425. Katame dhammā pañitā? Cattāro maggā ariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca— ime dhammā pañitā.

§1425. Which dhammas are superior? The Unincluded four Paths, the four Fruits of Recluseship and Nibbāna. These dhammas are superior.

* **The dhammas that are superior:** Lokuttaracittas-8, Associated cetasikas-36, Nibbāna

15. Micchatta⁵⁰ Tika

(i) **Micchattaniyatā**⁵¹ **dhammā**, The wrong dhammas which are fixed or which unfailingly produce results (immediately after death).

§1426. Katame dhammā micchattaniyatā? Cattāro diṭṭhigatasampayuttacittuppādā, dve domanassasahagatacittuppādā— ime dhammā siyā micchattaniyatā, siyā aniyatā⁵².

§1426. Which dhammas are wrong and fixed? The four consciousness associated with wrong view and the two consciousnesses accompanied by displeasure. These dhammas sometimes are wrong and fixed and sometimes are not fixed.

The wrong dhammas that are fixed:

(1) **Niyata micchādīṭṭhi:** Diṭṭhigatasampayuttacittas-4, 7th javana⁵³, cetasikas-21 (except dosa group cetasikas-4, māna and vicikicchā)

(2) **Pañcānantariya kamma:** Dosamūlacittas-2, 7th javana, cetasikas-22 (except lobha group cetasikas-3, vicikicchā and pīti)

(ii) **Sammattaniyatā dhammā,** The right dhammas that are fixed or Right dhammā which unfailingly produce results (immediately after the arising of those dhammā)

§1427. Katame dhammā sammattaniyatā? Cattāro maggā ariyāpannā-ime dhammā sammattaniyatā.

§1427. Which dhammas are right and fixed? The four Unincluded Paths. These dhammas are right and fixed.

The dhammas that are right and fixed: Maggacittas-4, cetasikas-36

(iii) **Aniyatā dhammā,** Dhammas that are not fixed or Dhammā which do not unfailingly produce results (immediately after the arising of those dhammā)

§1428. Katame dhammā aniyatā? Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca— ime dhammā aniyatā.

§1428. Which dhammas are not fixed? The four consciousnesses accompanied by greed and dissociated from wrong view, the consciousness accompanied by doubt, the consciousness accompanied by restlessness, the wholesome in three planes, the resultant in the four planes, the indeterminate functional in three planes, matter and Nibbāna. These dhammas are not fixed.

The dhammas that are not fixed: Akusalacittas-12⁵⁴, Lokiyakusalacittas-17, Vipākacittas-36, Kiriyacittas-20, Associated cetasikas-52, Rūpas-28, Nibbāna

16. Maggārammaṇa⁵⁵

(i) **Maggārammaṇā dhammā,** Dhammas that have the Path as object

§1429. Katame dhammā maggārammaṇā? Kāmāvacarakusalato cattāro nāṇasampayutta cittuppādā, kiriyato cattāro nāṇasampayuttacittuppādā—ime dhammā siyā maggārammaṇā, na maggahetukā; siyā maggādhipatino, siyā na vattabbā maggārammaṇātipi, maggādhipatinotipi. Cattāro ariyamaggā na maggārammaṇā, maggahetukā; siyā maggādhipatino, siyā na vattabbā maggādhipatinoti. Rūpāvacaracattutthaṃ jhānaṃ kusalato ca kiriyato ca, kiriyāhetukamanoviññādhātu upekkhāsahagatā—ime dhammā siyā maggārammaṇā; na maggahetukā, na maggādhipatino; siyā na vattabbā maggārammaṇāti. Kāmāvacarakusalato cattāro nāṇavippayuttacittuppādā, sabbaṃ akusalaṃ, sabbo kāmāvacarassa vipāko, kiriyato cha cittuppādā, rūpāvacara tikacattakajjhānā kusalato ca vipākato ca kiriyato ca, cattutthassa

jhānassa vipāko, cattāro āruppā kusalato ca vipākato ca kiriyato ca, cattāri ca sāmāññaphalāni—ime dhammā na vattabbā maggārammaṇātipi, maggahetukātipi, maggādhipatinotipi. Rūpañca nibbānañca anārammaṇā.

§1429. Which dhammas have Path as object? From the sense-sphere wholesome, the four consciousnesses associated with knowledge; and the four consciousnesses associated with knowledge from the functional — these dhammas can have Path as object, but cannot have Path as condition; there are some which have Path as predominant, and there are some which should not be said to have Path as object or Path as predominant. The four Noble Paths do not have Path as object but they have Path as condition; there are some which have Path as predominant and there are some which cannot be said to have Path as predominant. The fourth fine-material-sphere jhāna from the wholesome, the fourth fine-material-sphere jhāna from the functional, the rootless functional mind-consciousness element accompanied by indifference — these dhammas can have Path as object, cannot have Path as condition and Path as predominant; and there are some which cannot be said to have Path as object. From the sense-sphere-wholesome, the four consciousness dissociated from knowledge, all the unwholesome, all the resultants of the sense-sphere, the six consciousnesses from the functional, the three or four fine-material-sphere jhānas from the wholesome, the three or four fine-material-sphere jhānas from the resultants, the three or four fine-material-sphere jhānas from the functional, the resultants of the fourth jhāna, the four immaterial (jhānas) from the wholesome, the four immaterial (jhānas) from the resultants, the four immaterial (jhānas) from the functional and the four Fruits of Recluseship — these dhammas cannot be said to have the Path as object or the Path as condition or the Path as predominant. Matter and Nibbāna do not take objects.

(i) **Maggārammaṇā dhammā**⁵⁶ 11 Citta, 33 Cetasikas (except vīrati-3 & appamaññā-2)⁵⁷

Mahākusala nāṇasampayuttacittas	4
Mahākiriya nāṇasampayuttacittas	4
Manodvārāvajjana	1
Abhiññāṇa kusala & kiriya	<u>2</u>

(ii) **Maggahetukā dhammā**, Dhammas that have the Path as condition or Dhammā which have Magga as root cause: same as above

(ii) **Maggahetukā**⁵⁸ **dhammā**

* **The dhamma that have the path as condition can be understood in three ways according to the definition of maggahetuka.**

- (1) Maggacittas-4⁵⁹ and associated cetasikas-28
- (2) Maggacittas-4 and associated cetasikas-36
- (3) Maggacittas-4 and associated cetasikas-35

(iii) **Maggādhipatino dhammā**, Dhammā that have Magga as predominant factor

1429. Same as above

(iii) Maggādhīpatino dhammā⁶⁰

*** The dhammas that have the path as predominant**

- Ārammaṇādhīpati: (1) Mahakusala ñāṇasampayuttacittas-4, Mahākiriya ñāṇasampayuttacittas-4; cetasikas-33 (except virati-3 and appamaññā-2).
- Sahajātādhīpati⁶¹: Maggacittas-4 and cetasikas-36 (except appamaññā-2)

17. Uppannā⁶² Tika

(i) Uppannā dhammā, Dhammas that have arisen or Dhammā which are in the process of arising

§1430. Katame dhammā uppannā? Catūsu bhūmīsu vipāko, yañca rūpaṃ kammaṣṣa katattā— ime dhammā siyā uppannā, siyā uppādinō; na vattaḃbā anuppannāti. Catūsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ na kammaṣṣa katattā— ime dhammā siyā uppannā, siyā anuppannā, na vattaḃbā uppādinoti. Nibbānaṃ na vattaḃbaṃ uppannantipi, anuppannantipi, uppādinotipi.

§1430. Which dhammas have arisen? The resultant in the four planes and matter born of kamma. These dhammas sometimes have arisen and sometimes liable to arise. They should not be said that they have not arisen. The wholesome in the four planes, the unwholesome, the indeterminate functional in three planes and matter not born of kamma. These dhammas sometimes have arisen and sometimes have not arisen. They should not be said as liable to arise. Nibbāna should not be said as arisen or not arisen or liable to arise.

*** The dhammas that are arisen**

- cittas-89
 - cetasikas-52
 - Rūpas-28
- (belonging to present moment)

(ii) Anuppannā dhammā, Dhammā which have not yet arisen.

§1430. Which dhammas have arisen? The resultant in the four planes and matter born of kamma. These dhammas sometimes have arisen and sometimes liable to arise. They should not be said that they are not arisen. The wholesome in the four planes, the unwholesome, the indeterminate functional in three planes and matter not born of kamma — these dhammas sometimes are arisen and sometimes are not arisen. They should not be said that they are liable to arise. Nibbāna should not be said to be arisen or not arisen or liable to arise.

*** The dhammas that are not arisen yet**

- Akusalacittas-12
- Kusalacitta-21
- Kiriyacittas-20

○ Associated cetasikas-52

○ Tījarūpas 17

(belonging to future; Tījarūpas= rūpas which are not result of deeds done previously, i.e. cittaja rūpas-17, utuja rūpas-15 and āhāraja rūpas-14)

(iii) Uppādinno dhammā, Dhammas that are liable to arise or Dhammā which will definitely arise.

§1430. Which dhammas have arisen? The resultant in the four planes and matter born of kamma, these dhammas sometimes have arisen and sometimes liable to arise. They should not be said as not arisen. The wholesome in the four planes, the unwholesome, the indeterminate functional in three planes and matter not born of kamma, these dhammas sometimes have arisen and sometimes have not arisen. They should not be said that they are liable to arise. Nibbāna should not be said as arisen or not arisen or liable to arise.

* **The dhammas that are liable to arise⁶³**: Vipākacittas-36, Associated cetasikas-38, Kammajarūpas-20 (that belong to future: pasādarūpas-5, bhavarūpas-2, jīvitarūpa, hadayarūpa, avinibbhoga-8, ākāsa, upacaya and santati or jaratā and aniccatā)

18. Atīta Tika

(i) Atīta dhammā, Dhammas that are past

§1431. Nibbānaṃ ṭhapetvā sabbe dhammā siyā atīta, siyā anāgatā, siyā paccuppannā.

Nibbānaṃ na vattabbaṃ atītantipi, anāgatantipi paccuppannantipi.

§1431. Except Nibbāna all dhammas are sometimes past, sometimes future and sometimes present. Nibbāna cannot be said as past, future or present.

The dhammas that are past: Cittas-89, cetasikas-52, Rūpas-28

(ii) Anāgatā dhammā, Dhammas that are future

§1431. Except Nibbāna all dhammas sometimes are past, sometimes future and sometimes present. Nibbāna cannot be said as past or future or present.

(iii) Paccuppannā dhammā, Dhammas that are present

§1431. Except Nibbāna all dhammas sometimes are past, sometimes future and sometimes present. Nibbāna cannot be said as past or future or present.

19. Atītārammaṇa Tika

i) **Atītārammaṇā dhammā** Dhammas that have past object.

§1432. Katame dhammā atītārammaṇā? Viññāṇañcāyatanam, nevasaññānāsaññāyatanam- ime dhammā atītārammaṇā.

§1432. Which dhammas have past object? The base of infinite consciousness and the base of neither-perception-nor-non-perception — these dhammas have past object.

The dhammas that have past object

(1) Always:⁶⁴

- Viññāṇañcāyatanacittas -3
- Nevasaññānāsaññāyatanacittas-3
- cetasikas-30 (except virati-3, appamaññā-2, vitakka, vicāra and pīti)

(2) Sometimes

- Manodvārāvajjanacitta-1
- Kāmajavana-29
- Tadārammaṇa-11
- Abhiññāṇa-2
- cetasikas-47 (except virati-3 and appamaññā-2)

(ii) Anāgatārammaṇā dhammā, Dhammas that have future object

§1433. Niyogā anāgatārammaṇā natthi.

§1433 There are no particular dhammā which always have future objects.

The dhammas that can take future object (Sometimes): Manodvārāvajjanacitta-1, Kāmajavana-29, Tadārammaṇa-11, Abhiññāṇa-2, cetasikas-50 (except appamaññā-2)

(iii) Paccuppannārammaṇā dhammā, Dhammas that have present object

§1434. Katame dhammā paccuppannārammaṇā? Dvepañcaviññāṇāni, tisso ca manodhātuyo ime dhammā paccuppannārammaṇā. Kāmāvacarakusalassa vipākato dasa cittuppādā, akusalassa vipākato manoviññāṇadhātu upekkhāsahagatā, kiriyāhetukamanoviññāṇadhātu somanassasahagatā — ime dhammā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā. Kāmāvacarakusalam, akusalam, kiriyato nava cittuppādā, rūpāvacaram catuttham jhānam kusalato ca kiriyato ca — ime dhammā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā; siyā na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Rūpāvacara tikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsañcāyatanam, ākiñcaññāyatanam, cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni — ime dhammā na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Rūpañca nibbānañca anārammaṇā.

§1434. Which dhammas have present object? The two groups of five consciousness and the three mind elements, these dhammas have present object. Ten consciousnesses from the resultants of the sense-sphere wholesome, the mind-consciousness element accompanied by indifference from the resultants of the unwholesome, the rootless functional mind-consciousness element accompanied by pleasure, these dhammas sometimes have past object, sometimes future object and sometimes present object. The sense-sphere wholesome, the unwholesome, nine consciousnesses from the functional, the fourth

fine-material-sphere jhāna from the wholesome and the fourth fine-material-sphere jhāna from the functional, these dhammas sometimes have past object, sometimes future object and sometimes present object. They should not be said to have past object or future object or present object. The three or four fine-material-sphere jhānas from the wholesome, the three or four fine-material-sphere jhānas from the resultants, the three or four fine-material-sphere jhānas from the functional, the fourth resultant jhāna, the base of infinite space, the base of nothingness, the four Unincluded Paths and four Fruits of Recluseship — these dhammas should not be said to have past object or future object or present object. Matter and Nibbāna do not take objects.

The dhammas that have present object: (1) **Always:** Dvipaṅcaviññāṇas-10, Manodhātus-3, cetasikas-10⁶⁵; (2) **Sometimes:** Manodvārāvajjanacitta-1, Kāmajavana-29, Tadārammaṇas-11, Abhiññāṇas-2, cetasikas-50 (except appamaññā-2)

20. Ajjhatta⁶⁶ Tika

(i) **Ajjhattā dhammā**, Dhammā that are internal.

§1435. Anindriyabaddharūpaṅca⁶⁷ nibbānaṅca ṭhapetvā, sabbe dhammā siyā ajjhattā, siyā bahiddhā, siyā ajjhatabhiddhā. Anindriyabaddharūpaṅca nibbānaṅca bahiddhā.

§1435. Except Nibbāna and inanimate matter, all dhammas sometimes are internal, sometimes external and sometimes both internal and external. Nibbāna and inanimate matter are external.

The dhammas that are internal: Cittas-89, cetasikas-52, Rūpas-28

(ii) **Bahiddhā dhammā**, Dhammas that are external

§1435. Except Nibbāna and inanimate matter, all dhammas sometimes are internal, sometimes external and sometimes both internal and external. Nibbāna and inanimate matter are external.

* **The dhammas that are external:** Cittas-89, cetasikas-52, Rūpas-28, Nibbāna

(iii) **Ajjhatabhiddhā dhammā** Dhammas that are both internal and external

§1435. Anindriyabaddharūpaṅca nibbānaṅca ṭhapetvā, sabbe dhammā siyā ajjhattā, siyā bahiddhā, siyā ajjhatabhiddhā. Anindriyabaddharūpaṅca nibbānaṅca bahiddhā.

§1435. Except Nibbāna⁶⁸ and inanimate matter, all dhammas sometimes are internal, sometimes external and sometimes both internal and external. Nibbāna and inanimate matter are external.

* **The dhammas that are both internal and external:** Cittas-89, cetasikas-52, Rūpas-28

21. Ajjhattārammaṇa Tika

(i) **Ajjhattārammaṇā dhammā**, Dhammā which have internal things as objects.

§1436. Katame dhammā ajjhattārammaṇā? Viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanaṃ—ime dhammā ajjhattārammaṇā.

§1436. Which dhammas have internal object? The base of infinite consciousness and the base of neither-perception-nor-non-perception — these dhammas have internal object.

The dhammas that have internal object: (1) Always: Viññāṇañcāyatana-3, Nevasaññānāsaññāyatana-3; cetasikas-30 (except virati-3, appamaññā-2, vitakka, vicāra and pīti). **(2) Sometimes:** Kāmāvacaracittas-54, Abhiññāṇas-2, cetasikas-49 (except Issā⁶⁹ and Appamaññā-2⁷⁰)

(ii) **Bahiddhārammaṇā dhammā**, Dhammā that have external things as objects

§1437. Katame dhammā bahiddhārammaṇā? Rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, catutthassa jhānassa vipāko, ākāsānañcāyatanaṃ, cattāro maggā apariyāpannā cattāri ca sāmāññaphalāni—ime dhammā bahiddhārammaṇā. Rūpaṃ ṭhapetvā, sabbeva kāmāvacarā kusalākusalābyākatā dhammā, rūpāvacaraṃ catutthaṃ jhānaṃ kusalato ca kiriyato ca—ime dhammā siyā ajjhattārammaṇā, siyā (pg. .0274) bahiddhārammaṇā, siyā ajjhatabahiddhārammaṇā. Ākiñcaññāyatanaṃ na vattabbaṃ ajjhattārammaṇantipi, bahiddhārammaṇantipi, ajjhatabahiddhārammaṇantipi. Rūpañca nibbānañca anārammaṇā.

§1437. Which dhammas have external object? Three or four fine-material-sphere jhānas from the wholesome, three or four fine-material-sphere jhānas from the resultant, three or four fine-material-sphere jhānas from the functional, the resultants of the fourth jhāna, the base of infinite space, the four Unincluded Paths and the four Fruits of Recluship. These dhammas have external object. Except matter, all the wholesome, unwholesome and indeterminate dhammas from the sense-sphere, the fourth fine-material-sphere jhāna from the wholesome and the fourth fine-material-sphere jhāna from the functional — these dhammas sometimes have internal object, sometimes external object and sometimes both internal and external object. The base of nothingness should not be said to have internal object or external object or both internal and external object. Matter and Nibbāna do not take objects.

* **The dhamma that have external object**

(1) **Always:** Rūpāvacaracittas-15 (except abhiññā-2), Ākāsānañcāyatana-cittas-3, Lokuttaracittas-8, cetasikas-38; (2) **Sometimes:** Kāmāvacaracittas-54, Abhiññā-2; cetasikas-51 (except Macchariya⁷¹)

(iii) **Ajjhatabahiddhārammaṇā dhammā**, Dhammā which have internal and external things as objects.

§1437. Which dhammas have external object? Three or four fine-material-sphere jhānas from the wholesome, three or four fine-material-sphere jhānas from the resultant, three or

four fine-material-sphere jhānas from the functional, the resultants of the fourth jhāna, the base of infinite space, the four Unincluded Paths and the four Fruits of Recluseship — these dhammas have external object. Except matter, all the wholesome, unwholesome and indeterminate dhammas from the sense-sphere, the fourth fine-material-sphere jhāna from the wholesome and the fourth fine-material-sphere jhāna from the functional — these dhammas sometimes have internal object, sometimes external object and sometimes both internal and external object. The base of nothingness should not be said to have internal object or external object or both internal and external object. Matter and Nibbāna do not take objects.

*** The dhammas that have an internal and external object**

(1) **Sometimes:** Kāmāvacaracittas-54, Abhiññā-2, cetasikas-48 (except Issā, Macchariya and Appamaññā-2)

22. Sanidassana Tika

(i) **Sanidassanasappaṭighā dhammā**, Dhammas that are visible and with impact⁷²

§1438. Katame dhammā sanidassanasappaṭighā? Rūpāyatanaṃ - ime dhammā sanidassanasappaṭighā.

§1438. Which dhammas are visible and with impact? The visible form base — these dhammas are visible and with impact.

*** The dhammas that are visible and with impact**

Rūpāyatana (visible object or rūpa⁷³)

(ii) **Anidassanasappaṭighā dhammā** Dhammas that are not visible but with impact or Dhammā which are not visible but which arise with impingement.

§1439. Katame dhammā anidassanasappaṭighā? Cakkhāyatanaṃ ...pe... phoṭṭhabbāyatanaṃ— ime dhammā anidassanasappaṭighā.

§1439. Which dhammas are not visible but with impact? Eye base, ear base, nose base, tongue base, body base, sound base, smell base, taste base and tangible base. These dhammas are not visible but with impact.

The dhammas which are not visible but which arise with impact: Oḷārikarūpas-11⁷⁴ (except rūpāyatana)

(iii) **Anidassana-appaṭighā dhammā**, Dhammas that are neither visible nor with impact, or Dhammā which are neither visible nor arise with impingement.

§1440. Katame dhammā anidassana-appaṭighā? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyaḅyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ, nibbānañca— ime dhammā anidassana-appaṭighā.

. Which dhammas are neither visible nor with impact? The wholesome in the four planes, the unwholesome, the resultant in the four planes, the indeterminate functional in three planes, non-visible-and-without-impact matter that is included in the mental-object base and Nibbāna. These dhammas are neither visible nor with impact.

* **The dhammas that are neither visible nor with impact:** Cittas-89, Cetasikas-52, Sukhumarūpas-16, Nibbāna

¹ For the explanation of what is kusala & akusala, see my Dukamatika.

² The Four Spheres: Sense sphere, fine-material sphere, immaterial sphere, & supramundane sphere. This does not strictly refer to four physical planes of existence. They are classification of immaterial dhammas according to their nature. See my Dukamātika for the explanation of the four spheres.

³ Cittuppāda refers to citta and cetasikas that arise together within a certain continuum at a certain moment.

⁴ **Abyākātā** (indeterminate) dhammā are neither wholesome nor unwholesome. They are resultant and functional nāma dhamma, matter, and Nibbāna. **Byākātā** (determinate) dhammā can be determined either as wholesome or unwholesome. In other words they are kusala dhamma & akusala dhamma (§1385 & §1386). Thus, the byākātā dhammā would be §1384 & §1385. For more explanation see the explanation given in my Dukamātika.

⁵ We get the 3 viratis from lokuttara vipākacittas; and 2 appamaññā from lokiya vipākacittas, Mahākiriya-cittas, Rūpāvacarakiriya-cittas. Thus, when we combine together the number of associated cetasikas become 38.

⁶ **Vedanā** experience the taste of the object (Dh.A. 1.2). That which gives happiness is sukha; that which gives suffering is dukkha; and that which is neither painful nor pleasureable feeling is adukkhamasukkha. According to sense object there are three kinds of feeling: sukha, dukkha, upekkhā. According to faculty (indriya), there are five kinds: domanassa, somanassa, dukkha, sukha, upekkhā. They can be combined together into three as: Sukha + somanassa = Sukhavedanā; Dukkha + domanassa = Domanassavedanā; Upekkhā = Upekkhāvedanā. **Sampayutta:** Sampayutta applies only to the nāma dhammas that can associate with each other perfectly. Sampayutta is one of the conditions explained in Paṭṭhāna. In order for the dhamma to be sampayutta, there must be four conditions present: simultaneous arising, simultaneous disappearing, having one object, and having the same base. For example, citta and cetasika in a certain moment arise together and disappear together; they have the same object; they have the same base (Dh.A. 1.2). Hence, they are sampayutta.

⁷ 63 cittas according to 5 fold jhāna method (or 52 cittas according to 4 fold jhāna method)

⁸ Vedanā has to be excluded because this triad is explaining dhamma that can associate with feeling. As there is only one feeling at a certain moment, it cannot associate with itself. A feeling cannot associate with another feeling. The dosa group cetasikas associate only with unpleasant feeling; therefore, it is excluded too.

⁹ ‘Dukkha’ here is according to sense object: dukkha vedanā and domanassa vedanā.

¹⁰ There are two types of resultants that arise because of kamma: specific and ordinary. Specific means resultant of similar nature i.e., resultant consciousness and mental factors; and ordinary means products of kamma that are not similar in nature i.e., kammaja rūpa. Vipāka is the name of specific result. The Commentary gives an example of growing a seed to illustrate this point. A seed grows into a plant and different parts such as leaves, stalk, fruit and so on gradually sprout out. Here, only the fruit or the seed that is identical result of the seed sown is called vipāka; and not the leaves, stalk etc. Apart from immaterial states, kamma can produce material states too. But as the material states are not similar in nature with the kamma that is immaterial state, only the immaterial states that are similar in nature with the kamma are called vipāka. When the rice-seed is planted, although the shoot and leaves also sprout out, they are not called ‘rice-fruit’. But when the ear become ripen and mature, then the rice that resembles the seed is called ‘rice-fruit’. Shoot and leaves are called born or arisen from seed. (Expositor.II.449; Aṭṭhasālinī 84)

Etymologically, ‘Vi’ is the strengthening prefix; ‘pāka’ means to mature. ‘Pāka’ comes from the verbal root ‘pac’, to cook or to ripen. When something is cooked or ripen, it becomes mature. Therefore, vipāka means the result or ripening of kusala and akusala. Kusala and akusala are opposite to one another. Kusala is blameless; akusala is blameworthy. Kusala gives happy results and akusala gives unhappy & painful results. Kusala is pure and akusala is impure and so on.

¹¹ **Vipāka dhammadhammā**, is defined as ‘Vipākasabhāvadhammā’ (DhsA 84). It means states that have the nature to give results. Here, the dhamma ‘in the middle’ means sabhāva, that is, nature, intrinsic nature, or individual essence. The ‘last dhamma’ means dhamma. So ‘vipākadhammadhammā’ means ‘dhammas that have the nature of maturing or that has the nature of giving results’. When they mature, they are said to be giving results. But it

should not be misunderstood that kamma and vipāka are the same. Because of the cause, there is the result. But the cause is one thing and the result is another. The cause does not inhere in the result (Edited excerpts from Abhidhamma (tika)—tape 3, by Sayadaw Venerable Sīlānanda)

¹² **Upādiṇṇapādāniyā** means results of kamma which are attended by taṇhā and diṭṭhi, and are objects of upādāna. Here, upādiṇṇa refers to both nāma and rūpa that are results or product of kamma. Therefore this category is wider than the previous category of vipāka. While vipāka refers only to specific results, upādiṇṇa refers both the specific and ordinary results. ‘**Upādiṇṇa**’ means the result of lokiya kamma which is grasped (attended) by upādāna (clinging), in the act of seizing or thinking of an object. In other words, ‘clingable resultants’. They are so called because they can be the object of clinging. As lokuttara citta cannot be the object of clinging, they are not called ‘Upādiṇṇa’. **Upādāniya** means the objects of upādāna (clinging) (lit. ‘favourable to grasping’). Objects of upādāna are mundane mental and material states. For details regarding the upādānas, see my Dukāmātikā. Here, lokuttaracittas are excluded because they are not attended by craving and wrong view. “Just as a red-hot iron ball does not provide a resting place for a fly to settle, so the noble paths, fruits or Nibbāna, due to their abundant spiritual sublimity, do not provide a condition for grasping...” (DhsA 347; Trans: Bhikkhu Bodhi).

¹³ **Anupādiṇṇa-anupādāniyā dhammā**: dhammā that are neither clingable resultants (anupādiṇṇa) nor the object of upādāna (anupādāniyā). They refer to supramundane.

¹⁴ Dhamma that are not included in the world, i.e., left the world or away from the world. See my Dukāmātika for further explanation.

¹⁵ **Samkiliṭṭha** means those that are accompanied by defilements (Samkilesena samannāgatā). **Samkilesikā** means the dhammā which can be object of defilements (kilesa). **Samkilesa** refers to 10 kilesas (lobha, dosa, moha, diṭṭhi, māna, vicikicchā, thīna, uddhacca, ahirika, anottappa). Kilesa and samkilesa are pretty much the same. They oppress or burn the mind. Samkilesikā are fit to be together or deserve kilesa by way of becoming the object (Attānaṃ ārammaṇaṃ katvā pavattanena samkilesaṃ arahanti Aṭṭhasālīnī 85). Another meaning is samkilesa vā niyuttā. That means they are yoked to samkilesa. ‘Yoked to’ means they are within the range of the objective field of samkilesa (tassa ārammaṇabhāvānattikkamato). So ‘samkilesikā’ means mundane dhammas. And Samkiliṭṭha-samkilesikā means dhammas that are accompanied by kilesa and can also be the object of kilesa (samkiliṭṭhā ca te samkilesikā ca’ti samkiliṭṭha-samkilesikā)

¹⁶ **Asamkiliṭṭha** mean not accompanied by kilesa; **samkilesikā**: (but) are the object of kilesa. They must not be accompanied by kilesa. So akusala citta should be excluded. And they must be the object of kilesas. So supramundane states cannot be picked up.

¹⁷ It refers to Supramundane magga cittuppāda and Nibbāna. The ultimate realities of this pada is same as Anupādiṇṇa-anupādāniyā dhammā.

¹⁸ This refers exclusively to 2nd rūpa jhāna citta of fivefold method. But vicāra which arises with them should be excepted. And vitakka which accompanies 55 savitakka citta should be picked up.

¹⁹ 36 cetasikas (vicāra cannot associate with vicāra itself). And 55 vitakka cetasikas in 55 savitakkasavicāra citta.

²⁰ Vitakka in these 55 citta cannot associate with itself but it can associate with the vicāra. Therefore we get this number.

²¹ Dvipañcaviññāna-10 + 3rd Jhānacitta-11 + 4th Jhānacitta-11 + 5th Jhānacitta-23

²² Pīti (zest/delightful satisfaction) does not arise with zest itself, unpleasant feeling (domanassa), painful feeling (dukkha) and equanimity (upekkhā); but it arises together with all pleasant sensation (somanassavedanā) and it also arises with some of sukhavedanā. Happiness (sukha) does not arise together with happiness itself, displeasure (domanassa), painful feeling (dukkha) and equanimity but it sometimes arises together with zest (pīti). Pīti-51 are always associated with sukhavedanā. The 12 sukhavedanā do not associate with pīti, i.e. the vedanā in sukhasahagata kāyaviññāna and in the 11 fourth Rūpāvacarajjhānacitta. Pīti belongs to saṅkhārakkhandha whereas sukha belong to vedanākkhandha. Pīti is compared to the delight a weary traveler would experience when coming across an oasis, sukha to his pleasure after bathing and drinking. Or vedanā is like the happiness achieved by dear ones & pīti as the excitement in oneself when one is successful etc. The Kāyaviññāna does not associate with pīti but associate with sukhavedanā & dukkhavedanā. Sappītisukha: pleasant feeling associated with pīti. Nippītisukha: pleasant feeling without pīti. 2 kāyaviññāna + 11 fourth jhāna citta associated with sukha (dukkha), not with pīti (nippītika).

²³ Dassana refers to Sotāpatti Magga, for see Nibbāna for the first time. Strictly speaking, Gotrabhū sees Nibbāna for the first time, but it cannot be called dassana because it cannot eradicate any mental defilements. The simile given in the Atthasālīnī is thus: A man comes to the capital to see the king on account of some business. He was unable to meet the king personally but saw him going in the distance. In this way, as the man just saw the king and has not talked, he has not done the business he had with the king. So if somebody asked him: Have you seen

the king? He would say: ‘No I haven’t.’ In the same way although gotrabhū sees Nibbāna first, it cannot do any eradication of mental defilements. Therefore, it is not called dassana.

²⁴ According to some commentaries issā, macchhariya, and kukucca are eradicated by Sotāpatti magga. If so, dosa cittas associated with these three should also be counted as dhammas completely eradicated by vision. In the Bhāvanāya pahatabba, 2 dosa mūla cittas are counted as ‘there are some which are eradicated by development and there are some which are not eradicated by vision’. The second clause could be referring to ordinary dosa cittas and the first clause could be referring to dosa citta associated with issā, macchhariya, and kukucca.

²⁵ The Uddhacca saḥagata mohamūla citta is not mentioned here because it is said that it has no power to produce rebirth. It is eradicated only by Arahatta magga.

²⁶ Bhāvanā means the remaining 3 higher maggas apart from sotāpatti magga; for they arise by virtue of cultivating the dhamma that has been already seen by the first path. Teachers translate ‘Pahātabba’ as ‘fit to be eradicated’, ‘which should be eradicated’, or ‘which ought to be eradicated’.

²⁷ In fact restlessness is associated with all unwholesome consciousness. Here, it is referring to one of the mohamūla citta.

²⁸ This means the dhammā not included in the previous two sections or free from those two.

²⁹ This again refers to one of the mohamūla cittas.

³⁰ Ācāya is defined as that which is result of or accumulated by kamma and kilesa (corruption) (DhsA 86). In other words it means rebirth linking (paṭisandhi), death (cuti), and existence (pavatti). So ‘ācāya’ (accumulation) refers to the process of rebirth, death and existence which is accumulated by lokiya kamma and kilesa. Therefore, ‘ācāyagāmino dhammas’ take towards cuti and paṭisandhi or they are their causes. When one has kilesas, one accumulates kamma and thereby will be reborn again and again or go to one ācāya after another. Apacāya means dhammā which lead away from the arising of rebirth and death.

³¹ **Sekkhā** means the 7 noble persons who are still under training or who have not finished their training or attained Arahatta phala. In ultimate sense it refers to 7 lokuttara cittas (except Arahattaphala) & 36 cetasa. Training means training in three noble trainings to remove defilements, training to develop the higher supramundane states. ‘Sekkhā’ are those who are still in the three noble trainings, i.e., sīla, samādhi and paññā, therefore they are trainees. These dhammas belong to seven Sekkhā or these are the property of seven Sekkhā; therefore they are called ‘Sekkhā’. These dhammas are called ‘Sekkhā’ because they have to train themselves more due to not having yet come to the end of the training, i.e. become Arahants. **Asekkhā** are those who have nothing to train further (since one has reached the Arahatta Phala). Those dhammas that have reached development are called ‘Asekkhā’. In the ultimate sense, it refers to Arahattaphala. **N’evasekkha-n’asekkhā** = natures that are neither in training nor completely trained. It refers to all the remaining realities.

³² ‘Apariyāpannā’ means not included in the vaṭṭa. It means lokuttara. ‘Heṭṭimā’ means lower; ‘Tīṇi’ means three and ‘sāmaññaphalāni’ just means Phala. See Dukamātika for explanation of apariyāpannā.

³³ highest, topmost, most excellent; PTS. Also Uparimaṇi.

³⁴ **‘Paritta’** means little. This refers to Senses-sphere objects or ‘kāma object’. These dhammas are called ‘paritta’ because they are little or they have little power [DhsA 87]). Kāmāvacara cittas are not as strong as rūpāvacara cittas, so they are called ‘appānubhāva’. ‘Appa’ means ‘little’; ‘anubhāva’ means ‘power’. So ‘paritta dhamma’ means kāmāvacara dhamma: “Kāmāvacara dhammānam etaṃ adhivacanāṃ”. These dhammas have a very limited range.

³⁵ **Mahaggaṭā dhammā** are those that have reached the state of greatness. Because these dhammas can push off kilesas for some time, more than what kāmāvacara can; ‘they give greater results’; ‘and have long continuity’ (as a result of jhāna, one will be reborn in the Brahma world and live there for many kappas). For these three reasons they are called ‘mahaggaṭā’. It is also defined as those that are reached by people who have great desire, effort, consciousness and wisdom. (DhsA 87)

³⁶ Pamāṇakarā dhammā means craving, hatred, and delusion, that do the measuring. There is no rāga, dosa and moha in them either by way of ārammaṇa or sampayoga (association); hence, they are called appamāṇa. That means they are neither object of pamāṇa (rāga and so on) nor are they associated with rāga and so on. That is why it is said that they have no pamāṇa. (DhSA 87)

³⁷ That on which the subjects adhere or delight in is ārammaṇa. It means objects of senses. Parittārammaṇa dhammā means those that have kāmāvacara as object. Mahaggaṭārammaṇa dhammā means those that have mahaggaṭa as object. Appamāṇārammaṇa dhammā means those that have Nibbāna as object.

³⁸ Limited-efficacy-object means sense sphere object. They are weak & lower than mahaggaṭa object.

³⁹ The virati-3 associate with 16 cittas only i.e. Mahākusalacittas-8 and Lokuttaracittas-8. Therefore, they all are to be excluded

⁴⁰ Rūpāvacara 5thjhāna kusala & kiriya in ordinary stage take only concept object. It cannot take all objects. But when they are developed to the stage of abhiññāna, they can take all the objects. (Paritta; Mahaggata; Appamañña; Paññatti as object.) The seven abhiññā are: 1. Iddhividha, 2. Dibbasota, 3. Dibbacakkhu, 4. Pubbenivāsañña, 5. Cetopariyañña, 6. Yathākkammūpaga, 7. Anāgatañsa. All these can take paritta as their object; 1, 4, 5, 6, 7 can take mahaggata as their object; 5, 6, & 7 can take appamañña object]

⁴¹ The object of appamañña, i.e., karuṇā (compassion) and muditā (appreciative joy), is concept of beings, beings who are suffering and beings who are happy and prosperous. Their object is not kāma. Virati is included here because it can take kāma object when it associates with 8 mahākusala cittas. According to possibility, mahākusala-8 actually associate with 38 cetasikas including appamañña-2. But here, appamañña-2 are excluded from the associated cetasikas because here we are picking up only dhammā that take kāma object. When mahākusala takes paññatti as their object, then appamañña-2 would associate with it.

⁴² Cetasikas-30 (except virati-3, appamañña-2, vitakka, vicāra and pīti)

⁴³ 12 Akusala citta can take mahaggata as their object when one recollects one's sublime attainment. Thus, it is not a direct experience (object). For example, one loses Jhāna and dosamūlacitta arises taking that attainment as object. Or he wants to retake Jhāna with lobha (clinging to object). But, viññāṇañcāyatana-3 and n'evasaññān'asaññāyatana-3 take mahaggatārammaṇa as direct experience (object).

⁴⁴ The object of virati is either kāma or nibbāna. The lokiya virati take kāma object and lokuttara virati take Nibbāna. Therefore, they are excluded from the dhammā that have a sublime object. The appamañña-2 take concept of beings as their object, therefore they are also excluded.

⁴⁵ These dhammas always take Nibbāna.

⁴⁶ These dhammā can take magga & phala as well as nibbāna. Here, it is said in general. The Noble Ones can take appamañña object either in the reviewing process or through abhiññāna (cetopariya, pubbenivāsa, or anāgatañsa). However, not all Noble Ones can make all maggas as their object. The lower Noble Ones cannot take the higher magga and phala they have never experienced. Therefore, arahanta magga & phala is beyond the range of mahākusala nāṇasampayutta & kusala abhiññāna. Refer to maggārammaṇa tika for details.

⁴⁷ 'Hīna' is explained as 'lāmāka' which means base, despicable, low, vulgar, ignoble; in other words akusala dhamma. The ultimate realities of this triad (hīnā, majjhimā, paṇītā) and saṅkiliṭṭha triad are same.

⁴⁸ Majjhimā is defined as something which is in the middle, i.e. between hīna (low) and paṇītā (lofty). DhsA 87

⁴⁹ 'Paṇītā' means 'excellent' or 'best' (uttama), and also 'something from which one never become satiated; it is so good' (atappaka). It is so good that however much one dwells in it one is not contented with it. Dhs87

⁵⁰ Etymologically, 'Micchā' means wrong. It also means opposite (viparīta), opposite of what is right. If one takes things that are anicca, dukkha, anatta, and asubha to be nicca, sukha, atta, and subha, one has wrong view. In this context, 'atta' means nature or characteristic (sabhāva). So 'micchatta' means having the wrong nature.

⁵¹ **Niyata** means fixed or decided in giving results. There are two types of niyata dhamma. There are some dhammā that give result immediately after their arising and there are some dhammā that give result immediately after the dissolution of the body (after death). The former refers to four magga cittas, also called sammatta as they are wholesome, and 'niyata' means fixed in giving results immediately. They give result fixedly not in the next life but immediately in this life, right after their dissolution. They have the right nature, therefore, they are called 'sammattā'. And the latter refers to heinous acts (pañcāntarikā kamma), also called micchatta as they are wrong; and 'because they give results immediately after the dissolution of the body, if there is giving of results, they are called niyata'. The clause 'when/if there is giving of results' are put here because in case of multiple heinous crimes, some heinous kamma owing to there being more serious heinous act may not give result immediately after death. For instance, if there are two heinous kammā: killing one's own father and causing schism in the Saṅgha, causing a schism will predominate the other and give result immediately after death. The 5 heinous crimes are killing one's mother (Mātughātikamma), killing one's father (Pitughātikamma), killing an Arahant (Arahantaghātikamma), causing blood to congeal in the body of the Buddha (Lohituppādakamma [alternative spellings: ruhituppāda, ruhiruppāda]), and causing schism in the Saṅgha (Saṅghabhedakamma). These five kinds of heinous crimes are done by any of the two-dosamūla cittas. According to commentary, lohituppādaka means hematoma, the congealing of the blood. The Blessed One's body cannot be cut without His will. **Niyatamicchadīṭṭhi**. Apart from the five heinous crimes, wrong view (niyatā micchādīṭṭhi) is also micchattaniyata dhammas. Fixed wrong view refers to the view that there is no cause, or there is no effect, or there is no result of akusala and kusala and so on. Once you take these views firmly, it is very hard to perceive them as wrong. There are three major kinds of micchādīṭṭhi: one that denies cause, one that denies effect, and one that denies both cause and effect. It is said that if they are kept until death, they will surely produce result after death in niraya abode. This niyatamicchādīṭṭhi is held by any one of the four dīṭṭhigatasampayuttacittas.

⁵² **Aniyatā** means not fixed. The dhammas that do not give result at all and those that are not fixed in giving results immediately come under this classification.

⁵³ In cognitive series, there are 7 javanas which run consecutively one after another. The 1st javana yields its result in the same existence. The 7th javana yields its results in the existence immediately after death. The five intermediate javana moments, i.e. the 2nd up to 6th javanas can generate results at any time from the second future existence onwards. Hence, only the seventh javana is taken as micchatta niyata dhammā because other javanas do not produce result in the next life. The remaining javanas are aniyata dhammā.

⁵⁴ When the diṭṭhigata sampayutta cittas and dosamūla cittas do not perform any of the six niyata kammās then they are aniyata. The javanas from the first to sixth of those cittas when they perform the six niyata kammās are also aniyata.

⁵⁵ Something that seeks Nibbāna and something that arises destroying kilesas is called ‘Magga’. **Maggārammaṇā** are dhammas that have Magga as ārammaṇa or dhammas that take Magga as object. There are three definitions of **maggahetuka**: dhammas that have eightfold noble path as condition, dhammā that have roots associated with magga, dhammā that have sammā diṭṭhi as cause.condition. There are two types of **maggādhīpatino**: ārammaṇādhīpati and saha-jātādhīpati. The former dhammā take Magga as adhipati or take Magga as predominant object. The latter one associate with adhipati magga factors, i.e., vīriya and vimāṇsa.

⁵⁶ The 8 kāmasobhana dhammā sometimes have Path (magga) as their object, but do not have the Path as the root cause; & sometimes they are predominated by the Path. Sometimes they should not be taken as the dhammā which have the Path as their object, or those, which are predominated by the Path. The remaining three dhammā sometimes have Path as their object, but do not have Path as their root cause; nor are they predominated by Path. They should not be taken as dhammā which sometimes have Path as their object. Some Abhiññā can take another person’s magga citta as object. Manodvārāvajjana precedes the abhiññā thought process. So it can also take Magga as object. But these two types of citta never take magga as predominant object. Abhiññā cannot take magga as predominant object because it is itself a sublime state and manodvārāvajjana cannot take because it is rootless. Only dhammās that are two-rooted or three-rooted can take objects seriously. Moreover, those dhammas do not have path as their root cause. Of course, when those dhammas take other objects than magga, they cannot be said to have maggārammaṇa. To elaborate, Sotāpanna can take only sotāpatti magga, one’s own and others, and not any other higher maggas that he has not attained. Similarly, Sakadāgāmi can take only sakadāgāmi and sotāpatti magga; Anāgāmi can take all the three lower maggas. These three trainees take lower magga and/or their respective magga by six dhammā, viz. nāṇasampayutta mahākusala citta-4, abhiññāna kusala-1 and manodvārāvajjana-1. They do so either in reviewing thought process (Paccavekkhaṇa Vīthi), or through abhiññāna. With regard to an Arahant, he can take all the magga through 6 dhammā, viz., nāṇasampayutta mahākiriya citta-4, abhiññāna kiriya-1 and manodvārāvajjana-1. Once magga arises, puthujjana becomes Sotāpatti maggaṭṭha (puggala). This sotāpatti maggaṭṭha cannot observe Sotāpatti magga. Only Sotāpatti phalaṭṭha person can observe Sotāpatti magga. The thought process while Sotāpattiphalaṭṭha person is observing magga looks like this: Na-Da-Ma-J-J-J-J-J-Bh. In this thought process, 4 Mahākusala nāna sampayutta function as Javana taking Sotāpatti magga as object. Among the abhiññā, only 3 can take magga as object: a. Paracittavijānana: knowledge of others’ mind, b.Pubbenivāsānussati: knowledge of past, c. Anāgataśāñāna: knowledge of future.

⁵⁷ Vīraṭi-3 are excluded because they take kāma as their object, and appamaññā-2 are also excluded because they take paññatti as their object.

⁵⁸The Commentary gives three definitions of Maggahetuka: 1) The dhammā which have eightfold path as their special condition. According to this definition, **Maggahetuka** means the dhamma which are the special cause to realize the truth. So, Maggahetuka means dhamma which have the Magga (Eightfold Noble Path) as root cause. 2) The dhammā which have roots associated with magga. It is necessary to understand this specifically. The dhammā associated with alobha: 4 magga & 35 cet. (exc. alobha). The dhammā associated with adosa: 4 magga & 35 cet. (exc. adosa). The dhammā associated with amoha: 4 magga & 35 cet. (exc. amoha). And, if alobha & adosa is taken as their roots: 4 magga & 34 cet. (exc. alobha & adosa). If alobha & amoha is taken as their roots: 4 magga & 34 cet. (exc. alobha & amoha). If adosa & amoha is taken as their roots: 4 magga & 34 cet. (exc. adosa & amoha). 3) The dhammā which have sammādiṭṭhi as condition.

⁵⁹ **4 Magga i)** do not have the Path as their object, (na maggārammaṇā), ii) but **have the Path as the root cause**: (maggahetukā), iii) they are sometimes predominated by the Path (maggādhīpatino). They should not be taken as dhammā which are sometimes predominated by the Path. In the reviewing thought process: Ma-J-J-J-J-J-Bh . . ., one of 4 mahākiriyañāna sampayutta (in Arahant) or one of 4 mahākusalañānasampayutta of Sekha (three lower Noble person) function as Javana taking 4 maggas (or phala) as object and can be predominated by the path.

⁶⁰ The dhammā which are predominated by the Path (maggādhīpatino) are analysed into two: **Ārammaṇādhīpati** (Object Predominance):- The Dhamma which take the Path as predominant object. Among the 11 dhammā that can take magga, only eight can take path as predominant object. The abhiññāna and manodvārāvajjana cannot take objects seriously. Therefore, they are not dhammā that take magga as predominant object. Accordingly, one

cannot take other's magga as predominant object. The 3 trainees (sekkhapuggalā) can reflect on their respective maggas with great interest through one of the 4 Mahākusala nāṇasampayutta citta & 33 cetasikas (except vīrati-3 & appamaññā-2). An Arahatta (asekkhapuggala) can reflect on arahatta magga as its object with great interest through one of the 4 Mahākiriya nāṇasampayutta citta & 33 cetasikas (except vīrati-3 & appamaññā-2). These (8) dhammā are sometimes predominated by the Path by the way of object predominance. And sahajātādhipati (Conascent Predominance):- the dhammā that are associated with predominant-path. Here, conascent predominance means the Dhammā which have predominant-path through conascent predominance in one who develops Energy (Sammā Vāyāma) foremost and in one who develops Wisdom (Sammā Diṭṭhi) foremost. Adhipatis (Predominants) are factors which dominate their conascent states in undertaking and accomplishing tasks. There are four dominants, namely: (1) predominance of desire (chandādhipati), (2) predominance of energy (viriyādhipati), (3) predominance of consciousness (cittādhipati), and (4) predominance of investigation (vīmaṃsādhipati). Among the four dominants, the predominance of energy (viriyādhipati) and the predominance of investigation (vīmaṃsādhipati) represent Sammā Vāyāma (virīya cetasika) and Sammā Diṭṭhi (paññā cetasika) respectively, the two factors of the Noble Eightfold Path. If virīya is taken as predominant-path, the coexisting dhammā would be maggacitta-4 & 35 cetasikas (except virīya & appamaññā-2). And, if vīmaṃsa is taken as predominance of the Path, the coexisting dhammā are maggacitta-4 & 35 cetasikas (except appamaññā-2 and paññā).

⁶¹ In case of sahajātādhipati, having the magga as predominance; for one who develops the path with foremost energy, virīya becomes the leader maggādhipati. While the remaining: 4 maggas, vīmaṃsādhipati, cittādhipati cetasikas become maggādhipatino, co-existing dhammas. For one who develops the path with foremost wisdom, vīmaṃsādhipati becomes leader maggādhipati while the remaining become maggādhipatino - coexisting dhammas.

⁶² Uppādato paṭṭhāya yāva bhaṅgā uddhamṃ pannā gatā pavattā ti uppannā - those that are really present, those that have the three sub-moments (uppāda, ṭhiti, and bhaṅgā). Anuppannā = Na uppanā ti anuppannā - those that are not uppannā. Uppādinno = those that are in the future.

⁶³ These are the dhammā which are sometimes in the process of arising, and which will sometimes definitely arise. They should not be taken as the dhammā that have not yet arisen.

⁶⁴ The object of 2nd Arūpajjhāna is the 1st Arūpajjhāna citta that belongs to past moment. The object of 4th Arūpajjhāna is the 3rd Arūpajjhāna citta which also belongs to past.

⁶⁵ Cetasikas-10: aññasamāna-10 (except chanda, pīti and virīya)

⁶⁶ Ajjhata dhammā is defined in commentary as, "Whatever dhammā arise within oneself is internal," i.e., five aggregates. All the remaining aggregate dhammā external to oneself, Nibbāna and concept are external. (Here we do not count concept because it is not an ultimate reality.) 'Indriyabaddha' means grouped with faculties, or within living beings (A point that should be stressed here is that according to Abhidhamma, plants are not living beings.) 'Anindriyabaddha' means inanimate thing. Hence, external materiality means rūpa in animate or inanimate things that is external from the point of each living being.

⁶⁷ Indriyabaddharūpa is the material phenomena which are connected with controlling faculty: 5 Pasāda rūpas (Cakkhu, sota, ghāna, jivhā, kāya pasāda), 2 Bhāva rūpas (itthi bhāva, purisa bhāva), 1 Jivita rūpa. Anindriyabaddharūpa is the material phenomena which are not connected with controlling faculty (jīvitindriya). They are avinibbhoga-8 and (with or without) sadda which are born of temperature (utuja).

⁶⁸ Those that arise internally as well as externally. Nibbāna is only external. Therefore, it is not taken here.

⁶⁹ The object of Issā is 'other's success', 'other's beauty', 'other's knowledge', etc. Hence, it takes external object.

⁷⁰ Appamaññā-2 always take paññatti which is timeless. Therefore it should be excluded from all the three phrases of this tika.

⁷¹ Many teachers say that macchhariya takes only internal object. If we take the definition of internal and external as something we are attached to and something we are not attached to (as explained in Visuddhimagga 1), we may be able to say that macchhariya takes only internal object. But according to the definition of ajjhata and bahiddha in the Tika Matika; and the different types of macchhariya explained in the canon, it can possibly take internal as well as external object.

⁷² 'Impact' means coming into physical contact, e.g. when one hears a sound, the sound and ear contact one another. These dhammas include sensitivities & the object dhammas that can impinge (stimulate) these sensitivities. Some teachers translate 'sappaṭigha' as 'with impingement', or 'things that can impinge'.

⁷³ Here 'rūpa' means only visible object.

⁷⁴ The **Olārika Rūpa-11**: cakkhu-pasāda, sota-pasāda, ghāna-pasāda, jivhā-pasāda, kāya-pasāda, saddārammaṇa, gandhārammaṇa, rasārammaṇa, phoṭṭhabbārammaṇa-3 (pathavī, tejo, vāyo).

Guide to Tikamatika

1. Kusala Tika

§ 1384

Citta:		Cetasika:
Kāmāvacara mahākusala	8	38 (13 aññasamāna + 25 sobh.[19+3 ¹ +2 ² +1 ³])
Rūpāvacara kusala	5	35 (13 aññasamāna + 22 [except 3 virati])
Arūpāvacara kusala	4	30 (10 [except vitak., Vicā., Pīti ⁴] + 20 [exc.3+2])
Lokuttara kusala	4	36 (13 + 2 [except 2 appamaññā])

The Factors of Eightfold Noble Path:

- i. Right understanding, sammā diṭṭhi → vimaṇsa/paññindriya (adhipati cetasika)
- ii. Right thought, sammā saṅkappa → vitakka
- iii. Right speech, sammā vācā
- iv. Right action, sammā kammanta
- v. Right livelihood, sammā ājīva
- vi. Right effort, sammā vāyāma → vīriya (adhipati cetasika)
- vii. Right mindfulness, sammā sati → sati
- viii. Right concentration, sammā samādhi → ekaggatā

Classification:⁵

1. **Khandha, aggregates** (4): Vedanākkhandha: vedanā cetasika; Saññākkhandha: saññā cetasika; Saṅkhārakkhandha: 36 cetasika (except vedanā and saññā⁶); Viññānakkhandha: kusala citta 21.
2. **Āyatana, base** (2): Manāyatana: kusalacitta 21; Dhammāyatana: cetasika 38
3. **Dhātu, element** (2): Manoviññānadhātu: kusalacitta 21; Dhammadhātu: cetasika 38
4. **Sacca, truth** (2): Dukkhasacca⁷: 17 lokiya kusala citta and 38 cetasika; Maggasacca⁸: 8 or 7⁹ Path factors, i.e., sammādiṭṭhi, sammāsaṅkappa, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, and sammāsamādhi, in 4 magga citta.

Saccamuttaka, free from Truth¹⁰: Remaining 29 maggacittuppāda¹¹ (4 Maggacitta and 28 cetasika (36-8); or 1 + 28 = 29 Maggacittuppāda

§1385

Cittas-12:	Cetasikas-27 (añña 13 + Aku 14)
- Lobhamūla citta-8 (Rooted in greed)	22 (13 añña + 9 aku. cet [exc. 4 do. + vicik.])
- Dosamūla citta-2 (Rooted in hatred)	22 (12 [exc. pī.] + 10 aku. cet. [exc. 3 lo + vicik.])
- Mohamūla citta-2 (Rooted in ignorance)	15 (10 [exc. pī., adhi., chan.] + 5 aku. [4 moha+ vicik.])

(**añña** = aññasamāna; **aku** = akusala; cet = cetasika; **4 do** = four dosa group cetasikas; **vicik** = vicikicchā; **pī** = pīti; **3 lo** = 3 lobha group cetasikas; **adhi** = adhimokkha; **chan** = chanda)

Classification

1. **Khandha**(4): Vedanākkhandha: Vedanā cetasika; Saññākkhandha: Saññā cetasika; Saṅkhārakkhandha: the remaining 25 cetasika (except vedanā and saññā); Viññānakkhandha: 12 akusala citta.
2. **Āyatana** (2): Manāyatana: kusala citta 12; Dhammāyatana: cetasika 27
3. **Dhātus** (2) : - Manoviññānadhātu: akusala citta 12; Dhammadhātu: cetasika 27
4. **Sacca** ¹²(2) : - Dukkhasacca: akusala citta 12 and cetasika 26 (except lobha); Samudayasacca: Lobha cetasika.

§1386

a. vipāka citta 36 (resultant thoughts pertaining to the four spheres)	<u>Cetasika</u>
1. kāmāvacara: 23 - Akusala vipāka 7 - Ahetuka kusala vipāka 8 - Mahāvīpāka 8	33 (except 3 virati + 2 appam.)
2. Rūpāvacara vipāka 5	35 (except 3 virati)
3. Arūpāvacara vipāka 4	30 (except 3 vir.+ 2 appa.+ vitakka+vicāra+pīti)
4. Lokuttara vipāka (phala) $\frac{4}{36}$	36 (except 2 appam.)
b. Kiriya citta 20 (Indeterminate citta of the three spheres)	<u>35 (exc. 3 virati)</u>
1. kāmāvacara: 11 - Ahetuka kiriya 3 - Mahākiriya 8	→ 12 (exc. chanda) → 33 (except 3 virati + 2 appamaññā)
2. - Rūpāvacara kiriya 5	→ 35 (exc. 3 virati)
3. - Arūpāvacara kiriya $\frac{4}{20}$	→ 30 (except 3 virati + 2 appamaññā + vitakka + vicāra + pīti)
c. 28 Rūpa, and d. Nibbāna.	

Classification:

1. Khandha (5): Rūpakkhandha: rūpa 28; Vedanākkhandha: Vedanā cetasika; Saññākkhandha: Saññā cetasika; Saṅkhārakkhandha: the remaining 36 Cetasika; Viññāṇakkhandha: vipāka citta 36 and kiriya citta 20. Nibbāna is free from khandha.¹³
2. Āyatanas (12) : Cakkhupasāda is Cakkhāyatana, Sotapasāda is Sotāyatana, Ghānapasāda is Ghānāyatana, jivhāpasāda is Jivhāyatana, kāyapasāda is Kāyāyatana; rūpārammaṇa is Rūpāyatana, saddārammaṇa is Saddāyatana, gandhārammaṇa is Gandhāyatana, rasārammaṇa is Rasāyatana, phoṭṭhabbārammaṇa (pathavi, āpa, tejo) is Phoṭṭhabbāyatana; Manāyatana: vipāka

citta 36 and kiriya citta 20; Dhammāyatana: cetasika 38, subtle rūpa 16 (i.e., āpo; 2 bhāva rūpa (itthindriya, purisindriya); hadaya; jīvita; āhāra; pariccheda; kāyaviññatti, vacīviññatti; rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā; upacaya, santati, jaratā, aniccatā) and Nibbāna.

3. Dhātus (18) :Cakkhupasāda is Cakkhuhātu, Sotapasāda is Sotadhātu, Ghānapasāda is Ghānadhātu, jivhāpasāda is Jivhādhātu, kāyapasāda is Kāyadhātu, rūpārammaṇa is Rūpadhātu, saddārammaṇa is Saddadhātu, gandhārammaṇa is Gandhadhātu, rasārammaṇa is Rasadhātu, phoṭṭhabbārammaṇa is Phoṭṭhabbhadhātu; 2 Cakkhuvīññāṇa are Cakkhuvīññāṇa dhātu, 2 sotavīññāṇa are Sotavīññāṇadhātu, 2 ghānavīññāṇa are Ghānavīññāṇadhātu, 2 jivhāvīññāṇa are Jivhāvīññāṇadhātu, 2 kāyavīññāṇa are Kāyavīññāṇadhātu; pañcadvārāvajjana and sampañcchana 2 are Manodhātu; Manovīññāṇadhātu: the remaining vipāka citta 24 and kiriya citta 19; Dhammadhātu: cetasika 38, subtle rūpa 16 and Nibbāna.

4. Sacca (2): Dukkha sacca: lokiya vipāka citta 32, kiriya citta 20, cetasika 35, rūpa 28; Nirodha sacca: Nibbāna.

Saccamuttaka: Phalacittuppāda 37.

Note: This tika includes all dhamma — there is no residue remaining — therefore it is called nipadesa tika.

2. Vedana Tika

Dhamma	Consciousness (citta)	Mental Factors (cetasika)	Matter (rūpa)	Nibbāna	Aggregates (khandha)	Bases (āyatana)	Elements (dhātu)	Truths (sacca)
§1387	63 ¹⁴	46	----	----	3 (sa,sk,vi)	2 (dhy, may)	3 (su.kyv, dhd, mvd) ¹⁵	3 ¹⁶
§1388	3	21	----	----	3 (sa,sk,vi)	2 (dhy, may)	3 (du.kyv, dhd, mvd)	1 (dk 3 - 21)
§1389	55	46	----	----	3 (sa,sk,vi)	2 (dhy, may)	7	3

(rū= rūpakhandha; sa= saññākkhandha; sk= sañkhārakkhandha; vi= viññāpakhandha)

§ 1387 + 19 Kāmāvacara citta associated with pleasant feeling:

- Lobhamūla Somanassasahagata-4
- Mahākusala somanassasahagata-4
- Kusala vipāka-6
 - Ahe. kus.vip. (sukha kāyaviññāṇa, soman. santīr.) 2
 - Mahāvīpāka somanassasahagata 4
- Kiriya-5
 - Hasituppāda-1
 - Mahākiriya somanassa-4

+ 12 Rūpāvacara citta associated with pleasant feeling

- 1st jhāna → 4th jhāna kusala 4
- 1st jhāna → 4th jhāna vipāka 4
- 1st jhāna → 4th jhāna kiriya 4

4

- + 32 Lokuttara citta associated with pleasant feeling
- 1st jhāna → 4th jhāna Sotāpatti mag. & pha. 8
 - 1st jhāna → 4th jhāna Sakadāgāmi mag. & pha. 8
 - 1st jhāna → 4th jhāna Anāgāmi mag. & pha. 8
 - 1st jhāna → 4th jhāna Arahatta mag. & pha. 8

* According to fivefold method, there are 32 lokuttara jhāna citta (16 magga + 16 phala) associated with pleasant feeling.

* According to fourfold method, there are 24 lokuttara jhāna citta (12 magga + 12 phala) associated with pleasant feeling i.e.,

- The 1st lokuttarajjhāna magga and phala citta 8
- The 2nd lokuttarajjhāna magga and phala citta 8
- The 3rd lokuttarajjhāna magga and phala citta 8

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Classification:

1. Khandha (3): **Saññākhandha:** Saññā cetasika; **Saṅkhārakkhandha:** 45 cetasika except saññā; **Viññāṇakkhandha:** sukhasahagata citta 63.
2. Āyatana (2): **Manāyatana:** sukhasahagata citta 63; **Dhammāyatana:** cetasika 46
3. Dhātus (3): **Kāyaviññāṇadhātu:** sukhasahagata kāyaviññāṇa; **Manoviññāṇadhātu:** sukhasahagata citta 62; **Dhammadhātu:** cetasika 46
4. Sacca (3) : - **Dukkhasacca:** lokiya sukhasahagata citta 31 and cetasikas 45 (except lobha cetasika); **Samudayasacca:** lobha cetasika; **Maggasacca:** 8/7¹⁷ path factors, i.e., sammāditṭhi, sammāsaṅkappa, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, and sammāsamādhi, in sukhasahagata magga citta 16.

Saccamuttaka: maggacittuppāda 28¹⁸ and phalacittuppāda 36¹⁹

§1388 Classification:

1. Khandhas (3): - Saññākhandha: saññā cetasika; Saṅkhārakkhandha: 20 cetasika except saññā; Viññāṇakkhandha: Dukkhasahagata citta 3
2. Āyatanas (2): - Manāyatana: Dukkhasahagata citta 3; Dhammāyatana: Cetasika 21
3. Dhātu (3): - Kāyaviññāṇa dhātu: dukkhasahagata kāyaviññāṇa 1; Manoviññāṇa: Dosamūlacitta 2; Dhammadhātu: cetasikas 21.
4. Sacca (1): Dukkhasacca: Dukkhasahagata citta 3 and Cetasika 21

§1389

- Lobhamūla upekkhāsahagata 4
- Mohamūla 2
- Dvipañcaviññāṇa (except Kāyaviññāṇa 2) 8
- Sampaṭicchana 2
- Upekkhā Santīraṇa 2
- Pañcadvārāvajjana 1
- Manodvārāvajjana 1
- Kāmāvacarasobhana upekkhāsahagata 12

- Mahaggata upekkhā 15
 - Lokuttara upekkhā 8
- 55 upekkhāsahagata

Classification:

1. Khandha(3): - Saññākkhandha: saññā cetasika; Saṅkhārakkhandha: cetasika 45 except saññā; Viññāṇakkhandha: citta-55
2. Āyatana(2): - Manāyatana : upekkhā sahagata citta 55
- Dhammāyatana : cetasika 46
3. Dhātus: (7): - Cakkhaviññāṇadhātu: cakkhaviññāna citta-2
- Sotaviññāṇadhātu : Sotaviññāṇa citta-2
- Ghānaviññāṇadhātu : Ghānaviññāṇa citta-2
- Jivhāviññāṇadhātu : Jivhāviññāṇa citta-2; Manodhātu: citta-3
(Pañcadvārāvajjana +sampaṭicchana-2); Manoviññāṇadhātu: citta 44; Dhammadhātu: cetasika-46
4. Sacca(3): - **Dukkhasacca:** lokiya citta 47 (55 - 8 lokuttara citta) and Cetasikas 45 (except lobha cetasika); **Samudayasacca:** Lobha cetasika; **Maggasacca:** 7 Magga factors sammādiṭṭhi, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, sammā samādhi in upekkhā sahagata magga citta 4.

Saccamuttaka: remaining maggacittuppāda 26, and phalacittuppāda 33

- * **Tikamuttaka:** - This tika is not all-inclusive tika (nippadesa tika). Sukhavedanā-63; Dukkavedanā-3; Upekkhāvedanā-55; Rūpas-28; Nibbāna are not included.

3. Vipāka Tika

Dhammā	Consciousness (citta)	Mental factors (cetasika)	Material properties (rūpa)	Nibbāna	Aggregates (khandha)	Bases (āyatana)	Elements (dhātu)	Truths (sacca)
§1390	36	38	----	----	4 (ve, sa, sk, vi)	2 (dhy, may)	8	1(dk 32 - 35) (exc. vir-3)
§1391	12 + 21	52	----	----	4 (ve, sa, sk, vi)	2 (dhy, may)	2 (dhd, mvd)	3
§1392	20	35	28	✓	5 (rū, ve, sa, sk, vi)	12 (all)	13 ²⁰	2

§1390

36 resultant consciousnesses pertaining to the four spheres, namely:

- Kāmāvacara akusala vipāka ahetuka citta 7
- Kāmāvacara kusala vipāka ahetuka citta 8 } 23 → 30 cetasika
- Kāmāvacara mahāvīpāka 8
- Rūpāvacara vipāka 5 → 35 cetasika (exc. 3 vir.)
- Arūpāvacara vipāka 4 → 30 cetasika

Classification:

1. Khandha (4):- **Vedanākkhandha:** vedanā cetasika; **Saññākkhandha:** saññā cetasika; **Saṅkhārakkhandha:** 36 cetasika except vedanā and saññā; **Viññāṇakkhandha:** vipāka citta 36
2. Āyatana (2): - **Manāyatana:** vipāka citta 36; **Dhammāyatana:** cetasika 38
3. Dhātus (8): - - Cakkhaviññāṇadhātu: cakkhaviññāṇa citta-2
 - Sotaviññāṇadhātu : Sotaviññāṇa citta-2
 - Ghānaviññāṇadhātu : Ghānaviññāṇa citta-2
 - Jivhaviññāṇadhātu : Jivhaviññāṇa citta-2; kāyaviññāṇadhātu: kāyaviññāṇa 2; **Manodhātu:** sampaṭicchana-citta 2; **Manoviññāṇadhātu:** the remaining citta 24; **Dhammadhātu:** cetasika 38.
4. Sacca (1): - **Dukkhasacca:** 32 mundane vipāka cittas and 35 cetasika; Saccamuttaka: phalacittuppāda 37.

§1391

+ 21 meritorious thoughts pertaining to the four spheres:

- Kāmāvacara mahākusala	8
- Rūpāvacara kusala	5
- Arūpāvacara kusala	4
- Lokuttara kusala	<u>4</u>
	21 citta → 38 cetasika

+ 12 demeritorious thoughts:

- Lobhamūla citta	8
- Dosamūla citta	2
- Mohamūla citta	<u>2</u>
	12 citta → 27 cetasika

Classification:

1. Khandha (4): **Vedanākkhandha:** vedanā cetasika; **Saññākkhandha:** saññā cetasika; **Saṅkhārakkhandha:** cetasika 50 except vedanā and saññā cetasika; **Viññāṇakkhandha:** citta 33.
2. Āyatana (2) : **Manāyatana:** 33 kusalākusala citta; **Dhammāyatana:** cetasikas 52
3. Dhātus (2) : **Manoviññāṇadhātu:** kusalākusala citta 33 **Dhammadhātu:** cetasika 52
4. Sacca (3) : **Dukkhasacca:** akusalacitta 12, lokiya kusalacitta 17, and cetasika 51 (except lobha); **Samudayasacca:** lobha; **Maggasacca:** Magga factors 8/7, i.e., sammāditṭhi, sammāsaṅkappa, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, sammā samādhi, in 4 magga citta; Saccamuttaka: Maggacittuppāda 29

§1392

+ 20 kiriya (non-causative actions) which are neither meritorious nor demeritorious pertaining to the three spheres, namely:

- Kāmāvacara ahetuka kiriya citta 3
- Kāmāvacara mahākiriya 8
- Rūpāvacara kiriya 5
- Arūpāvacara kiriya 4

20 citta → 35 cetasikas

+ 35 cetasikas (i.e. all cetasikas, except akusala cetasikas-14 and vīrati-3) associated with these 20 cittas

Classification:

1. Khandha (5): **Rūpakkhanda**: rūpa 28; **Vedanākkhandha**: Vedanā cetasika; **Saññākkhandha**: Saññā cetasika; **Saṅkhārakkhandha**: 33 cetasika except vedanā and saññā; **Vīññākkhandha**: kiriya citta 20. Nibbāna cannot be included in Khandha.

2. Āyatana (12) : Among the 28 rūpa, cakkhupasāda is cakkhāyatana ...pe... phoṭṭhabbārammaṇa which are pathavi, āpo, tejo, are phoṭṭhabbāyatana; 20 kiriya citta are manāyatana; cetasika 35, subtle rūpa 16 and Nibbāna are dhammāyatana.

3. Dhātus (13): Among the 28 rūpa, cakkhupasāda is cakkhu dhātu ...pe... phoṭṭhabbārammaṇa which are pathavi, āpo, tejo, are phoṭṭhabba dhātu; **Manodhātu**: pañcadvārāvajjana; 19 kiriya citta are manāyatana; cetasika 35, subtle rūpa 16 (apo ...pe... aniccā altogether 16 sukhuma) and Nibbāna are dhamma dhātu

4. Sacca (2): **Dukkhasacca**: kiriya citta 20, cetasika 35 and rūpa 28; **Nirodhasacca**: Nibbāna
Note: There is no remainder; therefore this tika is called nippadesa tika

4. Upādiṇṇa Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases (āyatana)	elements (dhātu)	truths (sacca)
§ 1393	32	35	20	----	5 (rū, ve, sa, sk, vi) (i.e.kmjṛū-20)	11 (exc. sdy)	17 (exc. sdd)	1 (dk 32 - 35, Kmjrū - 20)
§ 1394	12 + 17 + 20	52	15 + 13 + 12	----	5	7	8	2
§ 1395	8	36	----	✓	4 (ve, sa, sk, vi)	2 (dhy, may)	2 (dhd, mvd)	2

§ 1393

+ 32 mundane resultants (lokiya vipāka) and associated 35 cetasika (i.e. all cetasikas, except akusala cetasikas 14 & vīrati 3) pertaining to the three spheres, i.e.

- Kāmāvacara akusala vipāka ahetuka citta 7
- Kāmāvacara kusala vipāka ahetuka citta 8
- Kāmāvacara mahāvīpāka 8
- Rūpāvacara vipāka 5
- Arūpāvacara vipāka 4

32 cittas → 35 cetasikas

+ 20 corporeality²¹ (rūpa) which are result of deeds done previously (kammaja rūpa or katattā rūpa), i.e., pasāda-5, bhāva-2, hadaya, jīvita, avinibbhoga-8, ākāsa, upacaya, santatī)

Classification

1. Khandha (5): - **Rūpakkhanda**: kammajarūpas-20; **Vedanākkhandha**: vedanā cetasika; **Saññākkhandha**: saññā cetasika; **Saṅkhārakkhandha**: the remaining cetasika 33; **Viññānakkhandha**: lokiya vipākacitta 32
2. Āyatanas (11): - cakkhupasāda is cakkhāyatana ...pe... kāyapasāda is kāyāyatana; rūparammaṇa is rūpāyatana, gandhārammaṇa is gandhāyatana, rasārammaṇa is rasāyatana, phoṭṭhabbārammaṇa (pathavi, tejo, vāyo) is phoṭṭhabbāyatana; **Manāyatana**: lokiya vipākacitta 32; **Dhammāyatana**: cetasika 35, subtle rūpas-9/11 (āpo, bhāvarūpa 2, hadayavatthu, jivitarūpa, āhāra, pariccheda, upacaya and santati [or jaratā and aniccatā])
3. Dhātus (17): - All dhātus except saddadhātu (**Manodhātu**: sampañicchana citta 2; **Manoviññādhātu**: lokiya vipākacitta 20; **Dhammadhātu**: Cetasika 35, 9/11 sukhuma rūpa
4. Sacca (1): - **Dukkhasacca**: lokiya vipākacitta 32, cetasika 35, kammaja rūpa 20.

§ 1394

+ Rūpa which is not the result of “deeds done previously”. They are called Tījarūpas²².

- Cittaja Rūpa-17, i.e. viññatti-2, sadda, lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya and santati or jaratā and aniccatā.
- Utuja Rūpa-15, i.e. sadda, lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya and santati or jaratā and aniccatā.
- Āhāraja Rūpa-14, i.e. lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya and santati or jaratā and aniccatā.

*** Classification:**

1. Khandha (5) : rūpakkhanda: tījarūpa; vedanā: vedanākkhandha; saññā: saññākkhandha; saṅkhārakkhandha: 50 cetasika except vedanā and saññā; viññānakkhandha: akusala 12, lokiya kusala citta 17, kiriya 20
2. Āyatanas(7) : Among the tīja rūpa 17, rūpārammaṇa is rūpāyatana, saddārammaṇa is saddāyatana, gandhārammaṇa is gandhāyatana, rasārammaṇa is rasāyatana, phoṭṭhabbārammaṇa (pathavi, āpo, tejo) is phoṭṭhabbāyatana; **Manāyatana**: 12 akusala, 17 mundane kusala and 20 kiriya citta; **Dhammāyatana**: cetasikas-52 and subtle rūpas-10/12²³ (āpo, āhāra, pariccheda, viññatti-2, vikāra-3, upacaya and santati or jaratā and aniccatā)
3. Dhātus (8) : - Among the tīja rūpa, rūpārammaṇa is rūpadhātu ...pe... phoṭṭhabbārammaṇa (pathavi, tejo, vāyo) is phoṭṭhabbādadhātu; **Manodhātu**: pañcadvāravajjana; **Manoviññādhātu**: 12 akusala, 17 lokiya kusala, and the remaining 19 kiriya; **Dhammadhātu**: cetasikas-52 and subtle rūpa 10/12.
4. Sacca (2) : - **Dukkhasacca**: akusalacitta 12, lokiya kusalacitta 17, kiriya citta 20, and cetasika 51 (except lobha), and tīja rūpa; **Samudayasacca**: Lobha cetasika.

§1395

Classification:

1. Khandha (4): Vedanākkhandha: vedanā cetasika; Saññākkhandha: saññā cetasika; Sañkhārakkhandha: the remaining cetasika 34; Viññāṇakkhandha: lokuttaracittas-8. (Nibbāna is free from khandha)
2. Āyatanas (2) : Manāyatana: lokuttaracitta 8; Dhammāyatana: cetasika 36 and nibbāna
3. Dhātu(2) : Manoviññāṇadhātu: Lokuttaracitta 8; dhammadhātu: cetasika 36 and Nibbāna
4. Sacca (2) : Nirodhasacca: Nibbāna; Maggasacca: Magga factors-8/7 in the four magga cittas
Saccamuttaka : remaining maggacittuppāda 29 and phalacittuppāda 37

5. Saṅkiliṭṭha Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases (āyatana)	elements (dhātu)	truths (sacca)
§1396	12	27	----	----	4 (ve, sa, sk, vi)	2(dhy may)	2 (dh, mvd)	2 (dk 12-26; sm - lobha)
§1397	17 + 32 + 20	38	28	----	5 (all)	12 (all)	18 (all)	1
§1398	8	36	----	✓	4 (ve, sa, sk, vi)	2 (dh, mvd)	2 (dhy, may)	2 (nr — nibbāna, mg - 8cct)

§1396

Classification: Same as akusala dhamma.

§1397**Classification:**

1. Khandha (5) :Rūpakhandha: rūpas-28; Vedanākkhandha: vedanā cetasika; Saññākkhandha: saññā cetasika; Sañkhārakkhandha: the remaining cetasikas-36; Viññāṇakkhandha: lokiya kusalcittas-17, lokiya vipāka cittas 32, kiriya citta 20.
2. Āyatanas (12) : All āyatanas (manāyatana: 17 lokiya kusala cittas, lokiya vipāka 32, kiriya 20; dhammāyatana: cetasika 38 and subtle rūpa 16)
3. Dhātu (18) : All (Manodhātu: pañcadvārāvajjana & sampatiçchana 2, Manoviññāṇadhātu: lokiya kusalcitta17, Lokiya vipāka citta 20, and kiriyacitta 19 [except pañcadvārāvajjana citta]; Dhammadhātu: cetasikas- 38 and subtle rūpas-16.
4. Sacca (1) : Dukkhasacca: lokiya kusalcitta 17, lokiya vipākacitta 32, kiriya citta 20, cetasika 38, and rūpa 28.

§1398 Classification: similar to the 3rd part of Upādinna tika.

Note: Ādiladdhanāma tika, nippadesika tika

6. Vitakka Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases (āyatana)	elements (dhātu)	truths (sacca)
§1399	55	50	---	---	4 (ve, sa, sk, vi)	2 (dhy, may)	3 (dhd, md, mvd)	3
§1400	2 nd Jhāna 11	36 Vitakkas-55 in 55 savitakka- savicāra	---	---	4 (ve, sa, sk, vi)	2 (dhy, may)	2 (dhd, mvd)	2
§1401	55	36 vicāra-11 in 2 nd jhāna	28	✓	5 (all)	12 (all)	17 (exc. md)	3

§1399

+ 44 Kāmāvacara citta (except dvipañcaviññāna-10)

- Akusalacitta 12
- Mahākusala citta 8
- Kusala vipāka citta 11
(ahe.ku. vipāka 3 + mahāvīpāka 8)
- Akusala vipāka citta 2
(aku. vip. sampaṭicchana & santīraṇa)
- Kiriya citta (ahetuka kiriya 3 + mahākiriya 8) 11

44

+ first jhāna citta 11

+ 3 citta pertaining to Rūpāvacara 1st jhāna

+ 8 citta pertaining to Lokuttara 1st jhāna,

Classification

1. **Khandha (4): Vedanākkhandha:** vedanā cetasika; **Saññākkhandha:** saññā cetasika; **Sāṅkhārakkhandha:** 48 cetasika (except vedanā and saññā); **Viññāṇakkhandha** : savitakka savicāra citta 55;
2. **Āyatana (2): Dhammāyatana:** cetasika 50 (except vitakka and vicāra); **Manāyatana:** savitakka savicāra 55;
3. **Dhātu (3): Manodhātu:** 3 (pañcadvārāvajjana & sampaṭicchana 2); **Manoviññādhātu:** remaining citta 52; **Dhammadhātu:** cetasika 50;
4. **Sacca (3): Dukkhasacca:** lokiya savitakkasavicāra 47; cetasika 49 (except lobha); **Samudayasacca:** lobha cetasika; **Maggasacca:** Path factors 7 (except sammasaṅkappa) in 4 savitakka savicāra first jhāna magga citta 4; **Saccamuttaka:** 28 maggacittuppāda, 35 phalacittuppāda

§1400

Classification:

1. **Khandha (4): Vedanākkhandha:** vedanā cetasika; **Saññākkhandha:** saññā cetasika; **Sāṅkhārakkhandha:** 34 cetasika except vedanā and saññā, and vitakka 55 (in savitakka citta); **Viññāṇakkhandha:** 2nd jhāna 11
2. **Āyatana (2) :** - Manāyatana : 2nd jhāna 11;
- Dhammāyatana : cetasika 36 and vitakka 55

3. Dhātu (2) : - Manoviññādhātu: 2nd jhānacitta11; Dhammadhātu : cetasika 36 and vitakka 55
4. Sacca (2) : Dukkhasacca: 2nd lokiya jhāna 3 + cetasika 33 (except vitakka and vicāra) and vitakka 47 in lokiya savitakkasavicāracitta
- **Maggasacca** : Path factors 7 (except vitakka, sammasaṅkappa) in second jhāna magga citta 4; and vitakka 4 in first jhāna magga citta 4.
Saccamuttaka: remaining maggacittuppāda 28 and phalacittuppāda 35

§1401

Classification

1. Khandha (5) : - Rūpakkhanda : rūpas-28; Vedanākkhandha : vedanā cetasika Saññākkhandha : saññā cetasika; Saṅkhārakkhandha : 34 cetasika (except vedanā and saññā), and vicāra 11; Viññānakkhandha : Avitakkaavicāracitta 55. Nibbāna is out of khandha;
2. Āyatana (12): Cakkhupasēda is Cakkhāyatana ... pe ... **Manāyatana**: avitakka avicāra citta 55; **Dhammāyatana**: cetasika 36, vicāra 11, subtle rūpas 16, nibbāna; **3. Dhātu (17)**: the 17 dhātus except manodhātu (pañcadvārāvajjanacitta and sampañcchanacittas-2) are obtained. **Cakkhudhātu etc.**; **Manoviññādhātu**: cittas-45; **dhammadhātu**: cetasika 36, vicāra 11, subtle rūpa 16 and Nibbāna)

4. Sacca (3) : - Dukkhasacca : -Lokiya avitakkaavicāracittas-31 (55 - 3rd lokuttarajjhāna citta-8, 4th lokuttarajjhānacittas-8, 5th lokuttara jhānacittas-8); cetasikas-33 (38 - vitakka, vicāra & 3 viratī); lokiya vicāra 3 in 2nd rūpāvacara jhānacitta; rūpa-28.

- Nirodhasacca : Nibbāna

- Maggasacca : 7 Path factors in avitakka avicāra magga citta 12.

Saccamuttaka : Maggacittuppāda 28 & phalacittuppāda 35; Vicāra 8 in second lokuttara jhāna citta 8.

Tikamuttaka:

Vicāra cetasika 55 (in savitakkasavicāra citta). These vicāra are out of tika as they cannot be classified either as savitakkasavicāra or avitakkavicāramattā or avitakka-avicāra. Therefore it is called sappadesika tika.

7. Pīti Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases (āyatana)	elements (dhātu)	truths (sacca)
§1402	51	46 ²⁴	---	---	4 (exc. Rūpa)	2(dhy, may)	2 (dhd, mvd)	3
§1403	63	46 ²⁵	---	---	3 (sa,sk,vi)	2 (dhy, may)	3 (su.kyv, dhd, mvd)	3
§1404	55	46 ²⁶	---	---	3 (sa,sk,vi)	2(dhy, may)	7	3

Comment [NL1]: Now Truths - 55 cittas are mundane and how many are supramundane. We have the 10 viññānas, third jhāna 3, fourth jhāna 3, fifth jhāna 15, so 31. There are 31 mundane cittas not accompanied by vitakka and vicāra. In other words there are dvipaṅcaviññāna, 3 third jhāna cittas, 3 fourth jhāna cittas, and fifteen fifth jhāna cittas. Then cetasikas - there are no lokuttara cetasikas. So that means there are no viratī, so 36 minus 3 is 33. Then from 11 vicāras we take 3 vicāras. They are Dukkha.

Comment [NL2]: - 31 mundane cittas not accompanied by vitakka and vicāra, 33 cetasikas plus mundane vicāra 3 (That means mundane vicāra accompanying second jhāna cittas) are Dukkha.

12

§1402

+ 18 cittas which arise together with Zest pertaining to Kāmāvacara, namely:

- Lobhamūla somanassasahagatacittas		4
- Mahākusala somanassasahagatacittas		4
- Kuslavipāka somanassasahagatacittas		5
ahetuka kusala vipāka somanassasanīraṇacitta.	1	
mahāvīpāka somanassasahagatacittas	4	
- Kiriya somanassasahagatacittas		5
hasituppādacitta	1	
mahākiriya somanassasahagatacittas	4	
		18

+ 9 cittas which arise together with Zest pertaining to Rūpāvacara jhānacittas, namely:

- 1 st , 2 nd , 3 rd jhāna (kusala, vipāka & kiriya)		9
---	--	---

+ 24 cittas pertaining to Lokuttara kusala & vipāka jhānacittas, namely:

- 1 st , 2 nd , 3 rd jhāna Sotā, Saka, Anāg, & Arahatta magga & phalacittas		24
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Classification:

1. Khandha (4) :- Vedanākkhandha : vedanā cetasika;- Saññākkhandha : Saññā cetasika
 - Sañkhārakkhandha: the remaining 44 cetasikas
 - Viññāṇakkhandha : cittas-51
2. Āyatana (2) : dhammāyatana: cetasikas- 46 & manāyatana: cittas-51
3. Dhātu (2) : dhammadhātu: cetasikas-46 & manodhātu: cittas-51
4. Sacca (3) :- Dukkhasacca: lokiya pīṭisahagatacittas-27, cetasikas-45 (except lobha)
 - Samudayasacca : lobha cetasika
 - Maggasacca : 8/7 magga factors in Pīṭisahagata magga cittas-12
5. Saccamuttaka : -maggacittuppāda 28, phalacittuppāda 36.

§1403 Classification is similar to first section of Vedanā Tika.

§1404 Classification is similar to third section of Vedanā Tika.

Tikamuttaka:

- o Sukhavedanā-12 (in sukhasahagata kāyaviññāṇa & 4th Jhānacittas-11);
 Upekkhavedanā-55; Dukkhasahagatacittas-3; cetasikas-22²⁷; 28 rūpa; Nibbāna

8. Dassana Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1405	5/6	22/25	---	---	4 (exc. Rūpa)	2 (dhy, may)	2 (dhd, mvd)	2
§1406	6/6/5	25/25/21	---	---	4 (exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	2
§1407	21+36+20	38	28	✓	5 (all)	12 (all)	18 (all)	3

+ 5 cittas and associated 22 cetāsika (except Dosa, issā, macchariya, kukkucā and māna) are completely eliminated by Sotāpatti Magga, namely:

- Diṭṭhigatasampayutta cittas	4	
- Vicikicchā saḥagatacitta	$\frac{1}{5}$	
	5 cittas	→ 22 cetāsikas

+ 6 cittas and associated 25 cetāsika (except diṭṭhi and vicikicchā) that can cause to be reborn in the four woeful states, are eradicated by Sotāpatti Magga Here, Sotāpatti Magga does not completely eradicate them, but it eradicates their ability leading to apāya abodes.

- Diṭṭhigatavippayutta cittas	4	
- Dosamūlacittas	$\frac{2}{6}$	
	6 cittas	→ 25 cetāsikas

Note: See my Dukamatika for explanation regarding how unwholesome dhammas are eradicated by magga cittas.

§1405

* Classification:

1. Khandha (4) :- Vedanākkhandha :Vedanā cetāsikas; - Saññākkhandha :Saññā cetāsika; - Saṅkhārakkhandha (the remaining 20/23 cetāsikas) [Ayg. 25 cetāsika]; - Viññāṇakkhandha : cittas-5/6 [Ayg. akusala 11]
2. Āyatana (2) :- Manāyatana: 5/6 cittas; - Dhammāyatana: 22/25 cetāsikas
3. Dhātus (2) :- Manoviññāṇadhātu: 5/6cittas; - Dhammadhātu: 22/25 cetāsikas
4. Sacca (2) :- Dukkhasacca: {Ayg. Akusala 11, cetāsika 26 (except lobha)}
Totally eradicated: cittas-5 and cetāsikas- 21 (except lobha),
Partially eradicated: cittas-6 and cetāsikas-24 (except lobha)
- Samudayasacca: lobha cetāsika

§ 1406

* Classification:

1. Khandha (4) :- Vedanākkhandha :Vedanā cetāsika; - Saññākkhandha :Saññā cetāsika; - Saṅkhārakkhandha: the remaining cetāsikas- the remaining 23 cetāsika; - Viññāṇakkhandha : akusala citta 7
2. Āyatana (2) :- Manāyatana: akusala cittas-7; - Dhammāyatana: cetāsikas-25
3. Dhātus (2) :- Manoviññāṇadhātu: cittas-7; - Dhammadhātu: cetāsikas-25
4. Sacca (2) :- Dukkhasacca : akusala cittas-7; cetāsikas-24 (except lobha)
- Samudayasacca: Lobha

§ 1407

* Classification:

1. Khandha (5) :- Rūpakkhandha : rūpas-28; - Vedanākkhandha :Vedanā cetāsika; - Saññākkhandha :Saññā cetāsika; - Saṅkhārakkhandha : cetāsikas-36; - Viññāṇakkhandha aggregate: kusala cittas 21, vipāka cittas 36, kiriya cittas 20. (Nibbāna is out of khandha)
2. Āyatana (12) : cakkhupasāda is cakkhāyatana... pe... ; kusala cittas 21, vipāka cittas 36, kiriya cittas 20 are manāyatana; cetāsikas-38, subtle rūpas-16, and Nibbāna are dhammāyatana:

Comment [SB3]: According to commentaries, by Ven Buddhaghosa, issā & macchariya are eradicated by first magga. If so, there will be 24 cetāsika here. The ayagkaun gives 22 cetāsika; probably this number is wrong. When we see the nikkhepa kaṇḍa we know that this eradication process is seen from the point of fetter. And issā and macchariya are not fetters. According to 'the defilements arising in them', it could be assumed that issā and macchariya are eradicated only by the third path coz they associate with dosa-fetter. But commentaries are more authoritative than ayagaung.

Comment [SB4]: Check the classifications

Comment [NL5]: The most cetāsikas we have is 25. So out of 25 cetāsikas vedanā is vedanā aggregate. Saññā is saññā aggregate. The remaining 23 cetāsikas are saṅkhāra aggregate. 7 akusala cittas (4 diṭṭhivipayutta cittas, 2 dosamūla cittas and uddhaccasahagata) are viññāṇa aggregate. There are 4 aggregates.

Comment [NL6]: The 7 akusala cittas and 25 minus 1, so 24 cetāsikas are Dukkha

Comment [NL7]: If there are all the 28 rūpas, we can get 11 bases from it

14

3. Dhātus (18) : cakkhupasāda is cakkhudhātu ... pe... ; manodhātu: pañcadvāravajjana and sampañcchana citta; manoviññādhātu: kusala-citta-21, vipākacitta-24, kiriyacitta-19; dhammadhātu: cetasikas-38, subtle rūpas-16, and Nibbāna.
4. Sacca (3) : - Dukkhasacca : lokiya kusala 17, lokiya vipāka 32, kiriyā 20; cetasikas-38 and rūpas -28; Nirodhasacca: Nibbāna; Magga: 8/7 Path factors in Maggacitta-4
5. Saccamuttaka : - Maggacittuppāda 29, phalacittuppāda 37

Note: This triad is all inclusive (Nippadesa tika).

9. Dassanahetuka Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1408	5/6	22/25	---	---	4 (exc. Rūpa)	2 (dhy, may)	2 (dhd, mvd)	2 ²⁸
§1409	6/6/5	25/25/21	---	---	4	2(dhy, may)	2 (dhd, mvd)	2 ²⁹
§1410	21+36+20	38+2 ³⁰	28	✓	5	12	18	3 ³¹

There are two points which must be considered in this tika: The dharmā which are associated with roots as well as, the dharmā which are dispelled by maggas. Pahātabbahetuka dharmā means the dharmā that arise together with roots (i.e. akusala hetu - lobha, dosa & moha) and are eliminated Magga.

In diṭṭhigatasampayuttacittuppāda, there are 2 roots, lobha and moha. The citta obviously has two roots. Among 21 cetāsikas (except māna, dosa-4, vicikicchā) that can arise there, lobha associates with moha and moha associates with lobha, & 19 cetāsikas associate with lobha and moha. Therefore all of them are associated with root. Diṭṭhigatavipayutta citta together with 21 cetāsikas are dispelled by Sotāpatti Magga. Thus they all are called ‘dassanena pahātabba hetuka dharmā’.

Moha citta being one-rooted, in the vicikicchāsahagatacittuppāda-1 there is only one root, moha. The citta therefore associates with one root: moha; among the 15 cetāsikas, 14 cetāsikas also associate with root, but moha cetāsika has no other root to associate with. It is called ‘ahetuka’ dhamma. Hence, in this cittuppāda, vicikicchāsahagata citta & 14 cetāsikas should be picked up as ‘dassanena pahātabba hetuka dharmā’; and moha should be excluded. ‘Moha’ should be considered as ‘dassanena pahātabba ahhetuka dhamma’.

In the same way all the dharmā in Diṭṭhigatavipayuttacittuppāda and the dosamūlacittuppāda are also sahetuka dhamma. And moha should be excluded also from the uddhaccacittuppāda in ‘bhāvanāya pahātabba hetuka dharmā’. In this case, ‘moha’ would be ‘bhāvanāya pahātabba ahhetuka dhamma’.

§1408 Classification is similar to first section of Dassana Tika.

§1409 Classification is similar to second section of Dassana Tika.

§1410 Classification is similar to third triad of of Dassana Tika. (The difference is moha in mohamūla citta)

This triad is all inclusive (Nippadesa tika).

10. Ācayagāmi Tika

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1411	12 + 17 = 29	52	---	---	4 (exc. Rūpa)	2(dhy, may)	2 (dhd, mvd)	2(dk 29 - 51; sm - lobha)
§1412	4	36	---	---	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	1(mg - 8 cet)
§1413	36 + 20 = 56	38	28	✓	5	12	18	2 ³²

§1411 Classification: Khandhas (4), Āyatanas (2), Dhātus (2), Saccas (2)

§1412 Classification: Khandhas (4), Āyatanas (2), Dhātus (2), Sacca (1); Saccamuttaka: - Maggacittuppāda 29

§1413 completely similar to Abyākata Dhamma.

1. Sekkha Tika

Dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1414	7	36	---	---	4 (exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	1(mg - 8 cet)
§1415	1	36	---	---	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	0
§1416	81	52	28	✓	5	12	18	3 ³³

§1414 Classification: 1. Khandha (4), Āyatana (2), Dhātus (2), Sacca (1).

§1415 Classification: 1. Khandha (4), Āyatana (2), Dhātus (2), Saccamuttaka: Arahatta phalacittuppāda 37.

§1416 Classification: 1. Khandha (5); Āyatana (12); Dhātus (18); Sacca (3)

2. Paritta Tika

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
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Comment [SB8]: In the first sentence we leave out moha accompanying Vicikicchā. In the second sentence we leave out moha accompanying uddhacca. That means moha in 2 mohamūla citta. This is the only difference. The others are the same as the others in the previous triad.

§1417	54	52	28	---	5	12	18	2 ³⁴
§1418	27	35	---	---	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	1(dk 27 - 35)
§1419	8	36	---	✓	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	2 ³⁵

§1417 **Classification:** 1. Khandha (5); Āyatana (12); Dhātus (18); Sacca (2)

§1418 **Classification:** 1. Khandha (4); Āyatana (2); Dhātus (2); Sacca (1)

Comment [NL9]: Jhānas are also Dukkha sacca

§1419 **Classification:** 1. Khandhas (4); Āyatanas (2); Dhātu (2); Saccas (2)

Note : This triad is nippadesa tika

Comment [NL10]: This triad is not difficult. Paritta, mahaggata, appamāṇa - paritta is the name of kāmāvacara; mahaggata is the name of rūpāvacara and arūpāvacara; and appamāṇa is the name of lokuttara.

3. Parittārammaṇa Tika

Dhammā	Consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1420	25 + 31	33/50	---	---	4 (exc. Rūpa)	2(dhy, may)	8 ³⁶	2 ³⁷
§1421	6 + 31	30/47	---	---	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	2 ³⁸
§1422	8 + 11	36/33	---	---	4(exc. Rūpa)	2(dhy, may)	2(dhd, mvd)	2(dk 11 - 33;mg - 8 cet)

Paritta dhammā	Parittārammaṇā dhammā	
- 54 cittas	Always	Sometimes
- 52 cetasika	25/33	31/50
- 28 Rūpa		

* Eye Door Thought Process :

Bh “Ti-Na-Da-Pa-Ca-Sam-Na-Vo-J-J-J-J-J-Td-Td”-Bh

(a) Pañcadvārāvajjana (Pa)	1
(b) Cakkhuvīññāṇa (ca)	2
(c) Sampāṭicchana (Sam)	2
(d) Santīraṇa (Na)	3
(e) Votthapana (Vo)	1
(f) Kāmajavana (J)	29
(g) Tadālabhāna (Ta)	8

1. 46 cittas + 8 (Ear, nose, tongue, body): 54 cittas arise at five doors.

2. Cittas that can arise in all the 5 sense door thought process (pañcadvārāvīthi): pañcadvārāvajjana & 2 sampaṭicchana (also known as manodhātu, mind element).
3. Cittas that always arise at 6 doors: Somanassa santīraṇa & manodvārāvajjana + kāma javanacittas 29 = 31
4. Cittas sometimes arise at 6 doors: sometimes do not: upekkhā santīraṇa cittas 2 & mahāvīpākacittas 8.
5. Cittas that are always free from door are mahaggata vipākacitta 9
6. 19 paṭisandhi, bhavaṅga, cuti citta are door free because
 - i) They don't arise with any of sense-door such as eye door.
 - ii) Bhavaṅgacittas themselves serve as mind-door.
 - iii) They exist without receiving of new external object pertaining to the present life.

*** Cittas performing their respective functions:**

- 1) 68 cittas perform a single function each:
 - (i) 10 (dvipaṅcaviññāṇa) cittas: receive objects at five sense doors
 - (ii) 3 manodhātu cittas.
 - Pañcadvārāvajjana: adverts mind stream towards object at five doors.
 - 2 sampaṭicchana: perform the receiving function.
 - (iii) 55 javana cittas perform javana function:
 - 12 aku. + 21 ku. + 4 phala + 18 kiriya (except pañcadvārāvajjana & manodvārāvajjana)
 - Kāmajavana cittas: 12 aku. + 8 mahākusala + 8 mahākiriya + 1 hasituppāda
 - Appanājavana cittas: 9 mahaggata kusala + 9 mahaggata kiriya + 4 magga + 4 phala.
- 2) 2 cittas perform two functions:
 - (i) Somanassa santīraṇa: Santīraṇa (investigation) and Tadālabhana (registration)
 - (ii) Manodvārāvajjana: Mind door adverting & Voṭṭhapana kicca (determining)
- 3) 9 cittas perform three functions: 9 mahaggata vipāka cittas function as Paṭisandhi, bhavaṅga, cuti.
- 4) 8 cittas perform four functions: 8 mahāvīpāka cittas function as Paṭisandhi, bhavaṅga, cuti & tadālabhana
 - 5) 2 cittas perform five functions: 2 upekkhā santīraṇas function as Paṭisandhi, bhavaṅga, cuti, santīraṇa & tadālabhana
- 6) Hasituppāda performs javana functions.

*** Cittas & sense objects:**

The objects can be divided into four classes: sense objects, mundane objects, supramundane objects & concept. The Cittas that can take these objects are as follows:

- 1) 2 Cakkhu, 2 Sota, 2 ghāna, 2 jivhā, & 2kāya viññāṇa always take present sense object only.
- 2) The 3 manodhātu (pañcadvārāvajjana + 2 sampaṭicchana) take five sense objects pertaining to the present.
- 3) 11 Tadālabhana & hasituppāda take kāma object: 54 kāma cittas + 52 cetāsikas & 28 rūpas.
- 4) 12 Aku, 4 mahākusala nāṇavippayutta & 4 mahākiriya nāṇavippayutta take all mundane objects & concepts: 81 lokiya cittas, 52 cetāsikas 28 rūpas & paññatti (concept)
- 5) 4 mahākusala nāṇasampayutta, 1 rūpakusala abhiññā (5th rūpa jhāna kusala) take all objects except Arahant Magga & Phala: 87 cittas, 52 cetāsikas, 28 rūpas, paññatti and Nibbāna.

6) 4 nāṣasampayutta mahākiriya, 1 kiriya abhiññāṇa, 1 manodvārāvajjana take all objects: 89 cittas, 52 cetasikas, 28 rūpas, paññatti & Nibbāna.

7) 15 rūpavacara cittas (except 2 abhiññās [5th jhāna kusala & 5th jhāna kiriya] when they perform abhiññā function) take only paññatti (10 kasiṇas, 10 asubhas, 1 kāyagatāsati, 1 ānāpānasati, 4 brahmavihāras)

8) 3 Ākāsānañcāyatana & 3 Ākiñcaññāyatana take only concept object: infinite space & nothingness of 1st arūpa respectively.

9) 3 Viññāṇānañcāyatana & 3 Nevasaññānāsaññāyatana take only mahaggata object: 1st arūpa citta and third arūpa citta respectively.

10) 8 Lokuttara cittas take Nibbāna object.

11) 19 Paṭisandhi cittas, bhavaṅga, & cuti take maraṇāsanna nimitta object (kamma, sign of kamma, sign of destination)

* **Parittārammaṇa Tika**³⁹

Object	Special (always)	General (sometimes)		
Parittā dhamma - cittas-54 - cetasika-52 - rūpas-28	The dhammas that take <u>only kāma object</u> * <u>Cittas-25</u> : - pañcaviññāṇa-10 - pañcadvārāvajjana-1 - Sampāṭicchana-2 - Santīraṇa-3 - Mahāvīpāka-8 - Hasituppāda-1 * <u>cetasikas-33</u>	* <u>citta-31</u> - Aku-12 - Manodv-1 - mahāku-8 - mahāki-8. - abhiññ-2. <u>cetasika-50</u> (<u>except 2</u> <u>appamañ</u>)	* <u>20 dhammas (12 + 4 + 4) take kāma, mahaggata & paññatti as objects</u> - 4 mahā kir. nā. Vippayutta for Arahant when doing sth without wisdom - These cittas cannot take appamāṇa object	* <u>11 dhammas⁴⁰ can have all objects: paritta appamāṇa, mahaggata, & paññatti</u> -4 mahā ku. nāna samp. -4 mahā kir.nāna samp. - 2 abhiññā - 1 manodvārāvajjana
Mahaggata dhamma - cittas-27 - cetasikas-35	Take 1 st & 3 rd arūpa <u>cittas object</u> * <u>cittas-6</u> - Viññāṇaṅca-3. - Nevasaññānaṅ-3. * <u>cetasikas-30</u>	* <u>citta-31</u> - Aku-12 - Manodv-1 - mahāku-8 - mahāki-8. - abhiññ.- 2 * <u>cetas-47</u> (<u>except 3</u> <u>viratī & 2</u> <u>appamañ</u> <u>nā</u>)	* <u>20 cittas</u> - 12 akusala take mahaggata as objects when they take jhāna with unwholesome state of mind. For example, one takes lost jhāna with sad mind (dosamūla citta). Or when one is attached to jhāna or develops māna.	* <u>11 cittas</u> - <u>4 mahākusala nānasampayutta can take all objects except arahatta magga and phalacitta.</u> - <u>4 mahākiriya nānasampayutta, 2 abhiññānas and manodvārāvajjana can take all object.</u>
Object	Special (always)	General (sometimes)		
Appamāṇa dham. - 4 magga - 4 phala - Nibbāna (36 cetasika)	Take only Nibbāna as <u>object</u> - 8 lokuttara + 36 cetasika (except 2 appamaññā) (4 phalas & 4 maggas can't take maggas or phalas as objects)	* <u>11cittas</u> <u>*33cetas.</u>	- 12 akusala & 8 nāṇavippayutta kāmasobhana can't take appamāṇa as object	

Paññatti dhammā - 10 kāsina - 10 Asubha - 1 ānāpāna - 1 kāya - 4 appamāna - Ākāsanañi. - Ākiñcaññā.	21 cittas take only paññatti as objects: - 15 Rūpāvacara - 3 Ākāsanañicā. - 3 Ākiñcañ.	31 citta 12 Aku 1 Manodv 8 mahāku 8 mahāki. -2 abhiññ 49cet (-3 vīrati)	- 12 akusala can take paññatti as object (for e.g., by dosa citta when one looses jhāna) - 15 rūpāvacara (except abhiññā) take kasiṇa, ānāpāna etc., as object.	- Arahant can take paññatti ⁴¹ as object by kiriya cittas
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Objects	General (Sometimes)	Special (always)
Parittā	31 (20 + 11)	25
Mahaggata	20 + 11) 31	6
Appamāṇa	11	8
Paññatti	31	21

Thus, - 11 dhammā can take all objects
- 20 general cittas can take 3 objects: Paritta, Mahaggata & paññatti.
- Rūpa & Nibbāna cannot take any object.
- 31 cittas in general take paññatti as object. Those 31 are free from tika (free from: paritta, mahaggata & Appamāna)

§1420

Classification:

1. Khandha (4), 2. Āyatana (2), 3. Dhātus (8): 2 cakkhuvīññāṇas are cakkhuvīññāṇadhātus ...pe... 2 kāyavīññāṇas are kāyavīññāṇadhātu; pañcadvāravajjana and sampañicchana 2 are manodhātu; remaining 43 parittārammaṇa cittas are manovīññāṇadhātus; dhammadhātus: cetasikas-50.
4. Sacca (2) : - Dukkhasacca: 56 parittārammaṇa cittas, cetasikas 49 (except lobha)
- Samudayasacca: lobha.

§1421 Classification: 1. Khandha (4), 2. Āyatana (2), 3. Dhātus (2), 4. Sacca (2).

§1422 Classification: 1. Khandha (4), 2. Āyatana (2), 3. Dhātus (2), 4. Sacca (2), Saccamuttaka : maggacittuppāda 29 and phalacittuppāda 37.

Tikamuttaka⁴²: Cittas-21 and its associated cetasikas-35; Cittas-31 and cetasikas-49; Rūpas-28; Nibbāna

Note: This is not an all inclusive triad (sappadesa tika).

4. Hīna Tika

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1423	12	27	---	---	4 (exc. Rū)	2(dhy, may)	2(dhd, mvd)	2 ⁴³
§1424	17+32+20	38	28	---	5	12	18	1 ⁴⁴
§1425	8	36	---	✓	4 (exc. Rū)	2 (dhy, may)	2(dhd, mvd)	2 ⁴⁵

Classifications: Similar to saṅkiliṭṭha

15. Micchatta Tika

dhammā	consciousness (citta)	Mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1426	2 + 4	22/21	---	---	4 (exc. Rū)	2 (dhy, may)	2 (dhd, mvd)	2
§1427	4	36	28	---	4 (exc. Rū)	2 (dhy, may)	2 (dhd, mvd)	1(mg - 8 cet)
§1428	12 + 17 + 36 +20	52	28	✓	5	12	18	3

§ 1426

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika;
- Saṅkhārakkhandha: cetasikas 23; Viññāṇakkhandha: akusala cittas 6
2. Āyatana (2) :- Manāyatana: akusala cittas 6; - Dhammāyatana: cetasikas 25
3. Dhātus (2) :- Manoviññādhātu: akusala cittas 6; - Dhammadhātu: cetasikas-25
4. Sacca (2) :- Dukkhasacca: akusala cittas-6 and cetasikas-24 (except lobha).
- Samudayasacca: Lobha

§ 1427

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika;
- Saṅkhārakkhandha: cetasikas-34; - Viññāṇakkhandha: magga cittas-4
2. Āyatana (2) :- Manāyatana: magga cittas-4; - Dhammāyatana: cetasikas-36
3. Dhātus (2) :- Manoviññādhātu: magga cittas-4; - Dhammadhātu: cetasikas-36
4. Sacca (1) :- Maggasacca: 8 Path factors in Maggacittas -4
5. Saccamuttaka : Maggacittuppāda 29.

§ 1428

Classification:

1. Khandha (5) : - Rūpakkhandha: rūpas-28; - Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika; - Saṅkhārakkhandha: cetasikas-50; - Viññāṇakkhandha: cittas-85 (Nibbāna is free from khandha)
2. Āyatana (12) : cakkhupasāda is cakkhāyatana...pe... manāyatana: cittas-85; dhammāyatana: cetasikas-52, subtle rūpas-16, and Nibbāna.
3. Dhātus (18) : cakkhupasāda is cakkhu dhātu...pe...manodhātu: cittas-3; manoviññāṇadhātu: cittas-72; Dhammadhātu: cetasikas-52, subtle rūpas-16, and Nibbāna.
4. Sacca (3) : - Dukkhasacca: akusala cittas 12, lokiya kusala 17, lokiya vipāka 32, kiriya 20 and cetasikas-51 (except lobha). Samudayasacca: Lobha cetasika. Nirodhasacca: Nibbāna
5. Saccamuttaka : Phalacittuppāda 37.

16. Maggārammaṇa

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
i. Mag. R	11	33	---	---	4 (exc. Rū)	2(dhy, may)	2 (dhd, mvd)	1 (dk 11 - 33)
iiMag.H	4/4/4	28/36/35 46	---	---	4 (exc. Rū)	2(dhy, may)	2 (dhd, mvd)	1 (mg - 8 cet)
iii.Ma.Dhi	8+4	33/36	---	---	4 (exc. Rū)	2(dhy, may)	2(dhd, mvd)	2 ⁴⁷

§1429 (1)

Classification:

1. Khandha (4) : - Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika; - Saṅkhārakkhandha: cetasikas-31; - Viññāṇakkhandha: cittas-11
2. Āyatana (2) : - Manāyatana: cittas-11; - Dhammāyatana: cetasikas-33
3. Dhātus (2) : - Manoviññāṇadhātu: cittas-11; - Dhammadhātu: cetasikas-33
4. Sacca (1) : - Dukkhasacca: cittas-11 and cetasikas-33.

§1429 (2)

* Classification:

1. Khandha (4) : - Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika; - Saṅkhārakkhandha: cetasikas-26/34/33; - Viññāṇakkhandha: cittas-4/4/4.
2. Āyatana (2) : - Manāyatana: cittas-4/4/4; - Dhammāyatana: cetasikas-28/36/35
3. Dhātus (2) : - Manoviññāṇadhātu: cittas 4/4/4; - Dhammadhātu: cetasikas-28/36/35
4. Sacca (1) : - Maggasacca: 8/7 factors of Path in four maggacittas.
5. Saccamuttaka : - Maggacittas--4/4/4 and cetasikas-28/28/28.

§1429 (3)

* Classification:

1. Khandha (4) : - Vedanākkhandha:Vedanā cetasika; - Saññākkhandha :Saññā cetasika;

- Saṅkhārakkhandha: cetasika-34; - Viññāṇakkhandha: maggādhīpati citta

2. Āyatana (2) :- Manāyatana: maggādhīpati citta 8/4; Dhammāyatana: cetasikas-33/36
 . Dhātus (2) :- Manoviññāṇadhātu: maggādhīpati citta 8/4; Dhammadhātu: cetasikas-33/36
 4. Sacca (2) :- Dukkhasacca: lokiya maggādhīpati citta-8 and cetasikas-33
 - Maggasacca: 8/7 Path factors in Maggacitta-4
 5. Saccamuttaka :- Maggacittuppāda 29.

Tikamuttaka:

- a. **The dhammas that sometimes do not take magga as object are:** Citta 11, cetasika 38

Mahākusala nāṇasampayuttacitta-4, Mahākiriya nāṇasampayuttacitta-4, cetasikas-38⁴⁸. These dhammā sometime have the Path (magga) as their object, but do not have the Path as the root cause; sometimes they are predominated by the Path. Sometimes they should not be taken as the dhammā which have the Path as their object, or those which are predominated by the Path. And Manodvārāvajjana-1, Abhiññā kusala & kiriya- 2, cetasikas-30 (except virati-3, appamaññā-2, vitakka, vicāra, pīti). These dhammā sometime have the Path (magga) as their object, but do not have the Path as their root cause; nor are they predominated by the Path. Sometimes they should not be taken as the dhammā which have the Path as their object.

- b. **The dhammas that never take magga as object:** Citta 76, cetasika 52

Akusalacitta-12, Mahākusala nāṇavippayuttacitta-4, Kāmāvacara vipākacitta-23, Kāmāvacara kiriyacitta; Pañcadvārāvajjana- 1, Hasituppāda-1, Mahākiriyañāṇavippayutta; Rūpāvacaracitta (Except 2 abhiññā)-15, Arūpāvacaracitta-12, Lokuttara vipākacitta-4. These 76 citta and 52 cetasika, never have Path as their object, never have Path as their root cause, are never predominated by the Path. It should be taken as always Tikamuttaka.

- c. **28 Rūpa and Nibbāna are dhammā, which never attend to any object. It should also be taken as always Tikamuttaka.**

The maggārammaṇa, maggārammaṇādhīpati & maggasahajātadhīpati

A. Sotāpatti	Manodvārāvajjana 1	Mahāku. nāṇasampa 4	Abhiññā kus. 1	Only A
B. Sakadāgāmi	√	√	√	Take both A + B
C. Anāgāmi	√	√	√	Take A + B + C
D. Arahatta	√	Mahā kri. nāṇasampa 4	Abhiññā kiriya 1	Take all the 4 maggas

maggārammaṇa	maggārammaṇādhīpati⁴⁹	maggasahajātadhīpati
All the 11 dhammas that can take magga as object. It includes manodvārāvajjana & abhiññā as well.	In the reviewing thought process, the Noble Persons review their Magga as predominant objects. For e.g.	If the magga is accompanied by predominant magga factors, i.e., vīriya (sammā vāyāma) or vimāṃsa (sammā diṭṭhi)

	Sotapanna person reviews just attained Sotāpattimagga	
	Sotāpanna → sotāpattimagga	

Summary:

TIKAMĀTIKA		TIKAMUTTAKA	
PADA	REALITY	SOMETIMES	ALWAYS
Maggārammaṇā Cittas-11 Cetasikas-33	- 4 Ma. Ku. nāṇasam. - 4 Ma. Ki. nāṇasam. - 1 Manodvārāvajjana - <u>2 Abhiññāna</u> 11 cittas — 33 cet.	- Ma. Ku. nāṇasam.4 - Ma. Ki. nāṇasam.4 - Manodvārāvajj-1 - <u>Abhiññānas-2</u> Cittas-11 —cet.- 38	- Akusala-12 - Ma. Ku. nāṇavip. 4 - Kānavipāka-23 - Kāma kiriya- 6 - Rūpavacara-15 - Arūpavacara-12 - <u>phala-4</u> Cittas-76 Cetasikas-52 Rūpa-28 Nibbāna
Maggahetuka (a) magga-4 & cetas.-28 (b) magga-4 & cetas.-36 (c) magga-4 & cetas.-35 Maggādhīpatino Cittas-8 —cet.- 33 Cittas-4 —cet.- 36	Note: (a) cetas.28 (except 8 factors of path) (b) cetas.-36 (except appamaññā-2) (c) cetas.-35 (except amoha) Ārammaṇa: 8 — 33 cet - 4Ma. Ku. nāṇasam. - 4 mahākiriyañāṇa Saha → 4 — 36 cet.		
Only 3 Abhiññā can take Magga as their object, namely: (1) Cetopariyañāṇa (2) Pubbenivāsañāṇa (3) Ānagataṃsañāṇa			

7. Uppanna Tika

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
i. Uppannā	89	52	28 (present)	---	5	12	18	3
ii. Anuppannā	12+21+20 = 53	52	Tija 17 (future)	---	5	7 ⁵⁰	8 ⁵¹	3 ⁵²
iii. Uppādino	36	38	Kja 20 (future)	---	5	11 (exc. sdy)	17 ⁵³	1 ⁵⁴

§1430 (1)

Classification: 4. Sacca (3): - Dukkhasacca: lokiyacittas-81; cetasikas-51 (except Lobha); rūpas-28, Samudayasacca: Lobha, Maggasacca: 8/7 factors of Path in maggacittas-4
5. Saccamuttaka: - maggacittuppāda 29, phalacittuppāda 37

§1430 (2)

Classification: See second section of Upadinna Tika

§1430 (3)

Classification: See first section of Upadinna Tika

Tikamuttaka: Nibbāna should not be taken as the dhammā which is in the process of arising, or which has not yet arisen, or which will definitely arise. It should be taken as **Tikamuttaka**.

TIKAMĀTIKA		TIKAMUTTAKA
PADA	REALITY	
Uppannā	- 36 vipāka - 38 cetasika - 20 Kammajarūpa - 12 Akusala - 21 Kusala - 20 Kiriya 53 → (89 cittas, 52 cet., 28 rūpa)	Nibbāna
Anuppannā	- 53 Dhammā - 52 Cetasika - 17 cittajarūpa - 15 Utujarūpa - 14 Āhārajarūpa } - Not the result of deeds done previous	
Uppādino	- 36 Vipāka - 38 Cetasika - 20 Kammajarūpa → Result of deeds done previously so it will definitely arise.	

18. Atita Tika

dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1431	89	52	28	---	5	12	18	3
§1431	89	52	28	---	5	12	18	3
§1431	89	52	28	---	5	12	18	3

Tikamuttaka: **Nibbāna** should not be taken as past, or future, or present. It should be taken as **Tikamuttaka**. Leaving aside Nibbāna, **all dhammā** (89 cittas associated with 52 cetasikas, rūpa-28) are sometimes past, sometimes future, and sometimes present.

19. Atitārammaṇa Tika

dharmā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1432	6 + 43	30/47 ⁵⁵	---	---	4 (exc. Rū)	2(dhy, may)	2 (dhd, mvd)	2 ⁵⁶
§14323	0/43 (sometimes)	0/50	---	---	4 (exc. Rū)	2(dhy, may)	2(dhd, mvd)	2 ⁵⁷
§1434	13 + 43 (sometimes)	10 /50	---	---	4 (exc. Rū)	2(dhy, may)	8 ⁵⁸	2 ⁵⁹

§1432

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika;
- Saṅkhārakkhandha: cetasikas-28/45; - Viññāṇakkhandha: citta - 6/43
2. Āyatana (2) :- Manāyatana: citta-6/43; - Dhammāyatana: cetasikas-30/47
3. Dhātus (2) :- Manoviññāṇadhātu: citta-6/43; - Dhammadhātu: cetasikas-30/47
4. Sacca (2) :- Dukkhasacca: citta-6/43 and cetasikas-30/46 except lobha
- Samudayasacca: lobha.

§1433

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika;
- Saṅkhārakkhandha: cetasikas-48; - Viññāṇakkhandha: citta-43.
2. Āyatana (2) :- Manāyatana: citta-43; - Dhammāyatana: cetasikas-50
3. Dhātus (2) :- Manoviññāṇadhātu: citta-43; - Dhammadhātu: cetasikas-50
4. Sacca (2) :- Dukkhasacca: citta-43 and cetasikas-49 (except lobha)
- Samudayasacca: lobha.

§1434 **Classification:** See Parittārammaṇa dhammā

Tikamuttaka:

The dhammas which take paññatti as their object & those dhammas that take Nibbāna as their object, & those that do not take any object at all are tikamuttaka (Paññattinibbānapaccavekkhaṇe na vattabbārammaṇā)

a. (1) The dhammā which always take paññatti:

- Rūpāvacara 1st, 2nd, 3rd, 4th, 5th jhāna kusala, vipāka & kiriya 15
(except abhiññāna-2)
- Ākāsañcāyatana kusala, vipāka & kiriya citta 3
- Ākiñcaññāyatana kusala, vipāka & kiriya citta 3

These 21 dhammā & 35 cetasikas (exc. vīraṭi-3), should not be taken as having the past object, or as having the future object, or as having the present object. They always take paññatti as their object which is timeless (kālavimmutta).

(2) Dhammas which sometimes take paññatti as object:

- Akusalacittas 12
- Mahākusala citta 8
- Kāmāvacara kiriyacittas 9
- mahākiriya citta - 8
- upekkhāsahagatāṃ manodvārāvajjana - 1

- Rūpāva. 5th jhāna kus. & kiri. citta (Abhiññāṇa) 2

These 31 dhammā & 49 cetasikas (except vīraṭi-3) sometimes take past object, sometimes take future object, and sometimes take present object. It should not be taken that they sometimes have the past object, or that they have the future object, or that they have the present object. They sometimes take paññatti as their object which is timeless (kālavimmutta).

b. The dhammā which take appamāṇā object:

Always:

- Maggacittas 4
- Phalacittas 4

These 8 cittas & 36 cetasikas (exc. appamaññā-2), should not be taken as having the past object, or as having the future object, or as having the present object. They always take appamāṇā (Nibbāna) as their object which is timeless (kālavimmutta). They are Tikamuttaka.

Sometimes:

- Manodvārāvajjana 1
- Mahākusala ñāṇasampayuttacittas 4
- Mahākiriya ñāṇasampayuttacittas 4
- Abhiññāṇa kusala & kiriya 2

These 11 cittas & 33 cetasikas (exc. lokiya vīraṭi-3, appamaññā-2), should not be taken as having the past object, or as having the future object, or as having the present object. They sometimes take appamāṇā (Nibbāna) as their object which is timeless (kālavimmutta). They are Tikamuttaka.

c. Corporeality (Rūpa-28) and Nibbāna are dhammā which never attend to any object. It should be taken as always Tikamuttaka.

Notes:⁶⁰

Dvipaṇcaviññāṇa-10	×	×	Present	×	
Pañcadvārāvajjana	×	×	Present	×	
Sampaṭicchana-2		×	Present	×	
Manodvārāvajjana	Past	Future	Present	Timeless	
Kāmajavana-29	Past	Future	Present	Timeless	Except Hasituppāda
Hasituppāda	Past	Future	Present	×	
Tadārammaṇa-11	Past	Future	Present	×	
Abhiññāṇa-2	Past	Future	Present	Timeless	
Rūpāvacara Jhāna-15	×	×	×	Timeless (Paññatti)	Except Abhiññāṇa-2
1 st & 3 rd Arūpa Jhāna-6	×	×	×	Timeless (Paññatti)	
2 nd & 4 th Arūpajjhāna-6	Past	×	×	×	
Lokuttara-8	×	×	×	Timeless (Nibbāna)	

Chart:⁶¹

TIKA CITTA 7 fold	91	Cetas.	TIME			Paññatti	Nibbāna
			Present	Past	Future		
I. Viññāpa. Jhā Nevasañ. Jhā	3 3 } 6	30		√			
III. Dvipañcaviñ. Manodhātu	10 3 } 13	10	√				
Kusala vipāka } known as Akusala vipāka } tadālambaṇa Ahetu vipāka }	10 1 } 12 1 }		Sometimes			×	
			√	√	√		
Kāma - Kusala - Akusala - Kiriya (Mahā.kir 8, 1manodhā) Rūpa Abhiññā - Ku.Abhiññā 1 - Kir. Abhiññā 1	8 12 9 } 31 2 }		√	√	√	√	4 4 1 2 11 ⁶²
Rūpa Arūpa - Ākāsa - Ākiñ.	15 3 } 21 3 }					√	
Lokuttara	8						√

Summary (Atītārammaṇa Tika)

PADA	TIKAMĀTIKA		TIKA MUTTAKA	
	Always	Sometimes	Always	Sometimes
Atītāram.	- 3 viññānañcā. - 3 nevasañ. 6 citta → 30 cet.	- 1 manodvāra. - 29 kam. Java - 11 tadā. - 2 abhiññā. 43 cit. → 47 cet.	- 15 rūpa - 3 āka. - 3 ākiñ. 21 cit. → 35 cet. → always take paññatti	- 12 aku. - 8 mahā ku. - 8 mahā ki. - 2 abhiññā. - 1 mano. 31 cit. → 49 cet. → while taking paññatti
Anāgatāram.	Nil	43 cit. → 50 cet.		
Paccuppannāra	- 10 dvipaṇ. - 3 manodhātu 13 cit. → 10 cet.	43 cit. → 50 cet.	- 8 lokuttara - 36 cetasika → take nibbāna 28 rūpa - nibbāna → they do not take any object.	- 4 mahāku.ñā - 4 mahāki.ñā - 2 abhiñ. - 1 manodvā. 11 cit. → 33 cet. → while taking Appamānā

20. Ajjhata Tika

dharmā	consciousness (citta)	Mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1435 (1)	89	52	28	---	5	12	18	3 ⁶³
§1435 (2)	89	52	28	✓	5	12	18	4 ⁶⁴
§1435 (3)	89	52	28	---	5	12	18	3 ⁶⁵

21. Ajjhattārammaṇa Tika

Dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1436	6+56	30/49	---	---	4 (exc. Rū)	2 (dhy, may)	8	2
§1437 (1)	15 + 3 + 8 (26+56)	38/51	---	---	4 (exc. Rū)	2 (dhy, may)	8	3
§1437 (2)	56	48	---	---	4 (exc. Rū)	2 (dhy, may)	8	2 ⁶⁶

§1436

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha : Saññā cetasika;
- Saṅkhārakkhandha : cetasikas-28/47; - Viññāṇakkhandha: cittas-6/56
2. Āyatana (2) :- Manāyatana: cittas-6/56; - Dhammāyatana: cetasikas-30/49.
3. Dhātus (8) :- cakkhaviññāṇadhātu : cittas-0/2, sotaviññāṇadhātu : cittas-0/2,
ghānaviññāṇadhātu : cittas-0/2, jivhāviññāṇadhātu : cittas-0/2,
kāyaviññāṇadhātu: cittas-0/2, manodhātu: cittas-0/3, manoviññāṇadhātu:
cittas-6/41; dhammadhātu: cetasikas-30/49.
4. Sacca (2) :- Dukkhasacca: cittas-6/56 and cetasikas-30/48 except lobha
- Samudayasacca: 0/lobha.

§1437 (1)

Classification:

1. Khandha (4) :- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha: Saññā cetasika;
- Saṅkhārakkhandha: cetasikas-36/49; - Viññāṇakkhandha: cittas-26/56
2. Āyatana (2) :- Manāyatana: 82 cittas; - Dhammāyatana: 51 cetasikas.
3. Dhātus (8) :- cakkhaviññāṇadhātu : cittas- 0/2, sotaviññāṇadhātu: cittas-0/2,
ghānaviññāṇadhātu : cittas-0/2, jivhāviññāṇadhātu : cittas-0/2,
kāyaviññāṇadhātu: cittas- 0/2,
manodhātu : cittas-0/3, manoviññāṇadhātu: cittas-26/43; dhammadhātu:
cetasikas-38/51.
4. Sacca (3) :- Dukkhasacca: cittas-22/56 and cetasikas-38/50 except lobha
- Samudayasacca: 0/lobha.

- Maggasacca: 8/7 Path factors in Maggacittas-4.
5. Saccamuttaka: - Maggacittuppāda 29
- Phalacittuppāda 37

§1437 (2) **Classification:** similar to parittārammaṇa Dhammā

*** Tikamuttaka**

- (1) **Always:** Ākiñcaññāyatana-cittas-3⁶⁷, cetasikas-30
(2) **Sometimes:** Akusalacittas-12, Manodvārāvajjanacitta-1, Mahākusalacittas-8, Mahākiriya-cittas-8, Abhiññā-2, Associated cetasikas-45,

These 31 **cittas** and 45 **cetasikas** (all cetasikas, exc. issā, macchariya, vīrati-3 & appamaññā-2) sometimes take the Concept of Nothingness (natthikiñci.-paññatti) as their object which is tikamuttaka, so they are **sometimes Tikamuttaka**.

3. **Corporeality (Rūpa-28)** and **Nibbāna** are dhammā which **never** take any object. They should be taken as **always Tikamuttaka**.

22. Sanidassana Tika

Dhammā	consciousness (citta)	mental factors (cetasika)	material properties (rūpa)	Nibbāna	aggregates (khandha)	bases āyatana	elements (dhātu)	truths (sacca)
§1438	---	---	1	---	1 (rū)	1 (rūy)	1 (rūd)	1
§1439	---	---	11	---	1 (rū)	9	9	1
§1440	89	52	16	✓	5 (sukh. rū 16, ve, sa, sk, vi)	2 (dhy, may)	8	4

§1439

Classification:

- Khandha (1) :- Rūpakkkhandha : Olārikarūpas-11
- Āyatana (9) :- cakkhupasāda is cakkhāyatana ... pe... kāyapasāda is kāyāyatana, sadda is saddāyatana...pe...phoṭṭhabba phoṭṭhabbāyatana
- Dhātus (9) :-cakkhupasāda is Cakkhudhātu...pe... kāyapasāda is kāyadhātu, sadda is saddadhātu ...pe...phoṭṭhabba is phoṭṭhabbadhātu.
- Sacca (1) :- Dukkhasacca: Olārikarūpas-11.

§1440

Classification:

- Khandha (5) :- Rūpakkkhandha: sukhuma rūpas-16
- Vedanākkhandha: Vedanā cetasika; - Saññākkhandha :Saññā cetasika;
- Sañkhārakkhandha : cetasikas-50; - Viññāṇakkhandha :cittas-89. Nibbāna is free from Khandha.
- Āyatana (2) :- Manāyatana : cittas-89;
- Dhammāyatana : cetasikas-52, subtle rūpas-16, and Nibbāna.

30

3. Dhātus (8) : 2 cakkhaviññāna are Cakkhaviññāṇadhātu ... pe ... 2 kāyaviññāṇa are kāyaviññāṇadhātu; pañcadvāravajjana and sampaṭicchana are manodhātu; citta-76 are Manoviññāṇadhātu; and cetasikas-52, subtle rūpas-16, and Nibbāna are dhammadhātu.

4. Sacca (4) : - Dukkhasacca : lokiyacitta-81, cetasikas-51 except lobha, subtle rūpas-16
- Samudayasacca : lobha
- Nirodhasacca : Nibbāna
- Maggasacca : 8 Path factors in Maggacitta-4

5. Saccamuttaka : - Maggacittuppāda 29; Phalacittuppāda 37

Appendix 1. Overview of Nippadesa Tika

NO	TIKA	PADA	REALITIES			
			CITTA	CETASIKA	RŪPA	Niḥ
1.	Kusala	Kusalādhammā	21 kusalas	38		
		Akusalādhammā	12 akusalas	27		
		Abyākatādhammā	36 vipākas, 20 kiriyas	38	28	✓
3.	Vipāka	Vipākādhammā	36 vipākas	38		
		Vipākadhammadhammā	12 akusalas, 21 kusalas	52		
		Nevavipākanavipāka	20 kiriyas	35 (exc. 3vīrati)	28	✓
4.	Upādiṇṇa	Upādiṇṇupādāniyā	32 lokiyavipākas	35	20 kammaja	
		Anupādiṇṇupādāniyā	12 akusalas, 17 lokiyakusalas, 20 kiriyas	52	Tija	
		Anupādiṇṇa-anupādāniyā	8 lokuttaras	36		✓
5.	Saṃkiliṭṭha & Hma	Saṃkiliṭṭhasaṃkilesikā dhammā.	12 akusalas	27		
		Asaṃkiliṭṭhasaṃkilesikā	17 lokiyakusalas, 32 lokiyavipākas, 20 kiriyas	38	28	
		Asaṃkiliṭṭha-asaṃkilesikā	8 lokuttaras	36		✓
8.	Dassana	Dassanena pahātabbā dhammā	- 4 disaṃ., 1-vici. → - 4-divip., 2-dosamū →	22 (completely) 25 (weaken)		
		Bhāvanāya pahātabbā	- 4-divip., 2-dosamūlas, 25 cet (gross forms are weakened by Sakadāgāmi Magga)			
			- 4-divip associated with Kāmarāga & 2-dosamū, 25 cet (completely eradicated by Anāgāmi Magga)			
			- 4-divip. associated with Rūparāga & Arūparāga. 1-uddhaccha	21 (completely eradicated by Arahatta Magga)		
Neva dassanena na bhāvanāya pahātabbā	- 21-ku., 36-vip., 20-kir.	38	28	✓		
9.	Dassanahetu	Dassanena pahātabbāhetukā dhammā	- 4 disaṃ., 1-vici. → - 4-divip., 2-dosamū →	22 (exc. Moha in vicikicchā) ⁶⁸ 25		
		Bhāvanāya Pahātabbāhetukā	Same as Bhāvanāya pahātabbā	(exc. Moha in uddhaccha)		
		Nevadassanenana-bhāvanāya pahātabbāhetukā	The same as Neva dassanena na bhāvanāya pahātabbā + Moha in mohamūla citta & Mohamūla citta (Moha in Vic. & Moha in uddh.)			
10	Ācayagāmi	Ācayagāmino dhammā	12-aku., 17-lokiyaku.	52		
		Apacayagāmino dhammā.	4-maggas	36		
		Nevācayagāmināpacaya-gāmino	36-vipākas, 20-kiriyas	38	28	✓

Comment [NL11]: 'Tikās' because they divide all paramatthas into three groups

NO	TIKA	PADA	REALITIES			
			CITTA	CET.	RŪP.	Nib
11	Sekkhā	Sekkhā dhammā	7-lokuttara (exc.Arahat.P)	36		
		Asekkhā dhammā	1-ArahattaPhala	36		
		Nevasekkhanāsekkhā dhammā	81-lokiya	52	28	✓
12	Paritta	Parittā dhammā	54-kāma.	52	28	
		Mahaggatā dhammā	27-mahaggata	35		
		Appamāṇā dhammā	8-lokuttara	36		✓
14	Hīnā	Hīnā dhammā	12-akusala	27		
		Majjhimā dhammā	17-lokiyakusalas 32-vipākas 20-kiriyas	38	28	
		Paṇīta dhammā	8-lokuttaras	36		✓
15	Micchatta	Micchattaniyatā dhammā	4-disam., 7 th Javana (with fixed wrong view) 2-dosamū., 7 th Javana (with five heinous deeds)	21 22		
		Sammattaniyatā dhammā	4-maggas	36		
		Aniyatā dhammā	12-aku.(exc. 1 st dhamma), 17lokiku., 36-vip., 20kir.	52	28	✓
20	Ajjhatta	Ajjhattā dhammā	89	52	28	
		Bahiddhā dhammā	89	52	28	✓
		Ajjhattabahiddhā dhammā	89	52	28	
22	Sanidassana	Sanidassanasappaṭighā			Rūpārammaṇa	
		Anidassanasappaṭighā			11-oḷārika (exc.rūpāram.)	
		Anidassana-appaṭighā	89	52	16-sukhuma rūpās	✓

Appendix 2. Overview of Sappadesa Tika

TIKA	PADA	REALITIES		TIKAMUTTAKA
(2) Vedanā	Sukhāya vedanāya Sampayuttā dhammā	63 sukhasahagata	46-cet.	63-sukhavedanā 3-dukkhavedanā 55-upekkhāvedanā 28-rūpa & Nibbāna
	Dukkhāya vedanāya sam.	3-dukkhasahagata	21-cet.	
	Adukkhamasukhāya veda.	55upekkhāsahagata	46-cet.	
(6) Vitakka	Savitakkasavicārā dhammā	55 savitakkasavicāra	50-cet.	55-vicāra in Savitakkasavicāra
	Avitakkavicāramattā dhammā	11-dutiyajhāna, 36-cet. 55-vitakka in Savitakkasavicāra		
	Avitakka-avicārā dhammā	-55-avitakka-avicāra, 36 cet. -11-vicāra in 2 nd Jhāna, Rū & Nib		
(7) Pīti	Pītisahagatā dhammā	51 pītisahagatā	46 cet.	12 sukhavedanā arise in 1 kāyasukha & 11 4 th Jhāna, 55-upekkhāvedanā 3-dusahagata, 22-cet 28-rūpa & Nibbāna
	Sukhasahagatā dhammā	63-sukhasahagatā	46 cet.	
	Upekkhāsahagatā dhammā	55-upekkhāsahagatā	46 cet.	
(13) Paritārammaṇa	Paritārammaṇā dhammā (25)	(*) 23-kānavipā, 1- pañcadvār, 1-hasituppāda	33 (exc 3 virati, 2 appa.)	(*) 3-ākāsā, 3-ākāñc- 15-rūpāva (except 2- abhiññāna), 35-cet. (+) 12 akusala, 1 manodvā. 8-mahākusala 8-mahākiriya 2-abhiññāna, 49-cets (0) 28-rūpa & Nibbāna
	(31)	(+) 12-aku, 1-manodvā, 8-mahāku, 8-mahākīr, 2- abhiññā,	50 (exc. 2 appa.)	
	Mahagatārammaṇā dhammā (6)	(*) 3-viññāṇan, 3- nevasaññā	30-cet	
(31)	(+) 12-aku, 1-manodvā, 8-mahāku, 8-mahākīr, 2-abhiññānas	47 (exc. 3-vīr, 2- appama)		
Appamāṇārammaṇā dhammā (8)	(*) 8-lokuttara	36(exc. 2 appa)		
(11)	(+) 1-manodvā, 4-mahāku-ñāṇasamp 4-mahākīr-ñāṇasamp 2-abhiññānas,	33 (exc. 3 vir., 2 appa)		
(16) Maggārammaṇa	Maggārammaṇā dhammā (8)	- 4 ñāṇasamku. - 4 ñāṇasamkiriya	33-cet.	(+) 1 manodvā. 4-mahākusalañāṇasam. 4-mahākiriyañāṇasam. 2-abhiññāna, 38-cets (0) 12 aku, 17 ahetuka 4-mahāku ñā vip, 4 mahākīr. ñā vip., 8-mahāvi, 15- rūpāvacara (except abhiññānas), 12 arūpā, 4 phala, 52 cet, 28-rūpa & nibbāna
	(11)	(+) 1manodvā. 4-mahākusalañāṇasam. 4-mahākiriyañāṇasam. 2-abhiññānas		
	Maggahetukā dhammā	I. 4-maggas II. 4 maggas III. 4 maggas		
Maggādhīpatino dhammā	I.4 mahākusalañāṇasamp 4-mahākiriyañāṇasamp. II. (+) 4- maggas	33-cet. 35-cet.		

TIKA	PADA	REALITIES		TIKAMUTTAKA
(17) Uppannā	Uppannā dhammā	Citta, cetasika & rūpa (present)		Nibbāna
	Anuppannā dhammā	Aku.,ku., kiri., cittaja-utuja- āhāraja rūpas (future)		
	Uppādino dhammā	Vipāka & kammajarūpa (future)		
(18) Atīta	Atītā dhammā	Citta, cetasika & rūpa		Nibbāna
	Anāgatā dhammā	Citta, cetasika & rūpa		
	Paccuppannā dhammā	Cita, cetasika & rūpa		
(19) Atītarammaṇā	Atītarammaṇā dhammā	(*) 3-viññā., 3-neva. (+) 1-manodvā., 29-kāmajavana, 11-tadāram, 2-abhiññāns	30-cet. 47-cet.	(*) 3-ākās, 3 ākiñc. (always take paññatti) 15-rūpāva, 8-lokut. (exc. 2-abhiññāṇas) 35-cets. (+) 12 aku, 1-manodvā 8-mahāku. 8-mahākir 2-abhiññāṇas, 49 cettasikas (+) 1 manodvā, 4- mahāku. ñānasamp., 4- mahākir. ñānasamp., 2- abhiññāṇas 33-cets. (0) 28 rūpa & Nibbāna
	Anāgatārammaṇā dhammā	(+) 1-manodvā, 29-kāmajavana, 11-tadāram., 2-abhiññāns	50-cet.	
	Paccuppannārammaṇā dhammā	(*) 10 viññāṇa, 3-manodhā. (+) 1-manodvā, 29-kāmajavana, 11-tadāram, 2-abhiññāṇas	10-cet. 50-cet.	
(21) Ajjhataammaṇā	Ajjhattārammaṇā dhammā	+ 54-kāmāvacara, 2-abhiññāṇas * 6 viññāṇa & Nevasaññā	49-cet. (exc. Issā, Appamaññā) 30-cet.	* 3 ākiñc., 30- cet. + 12-aku, 1-manodvāra, 8-mahākusalas 8-mahākiriyas 2-abhiññāṇas, 45-cets (- Viratī, Appamaññā, Issa, macchariya) (0) 28 rūpas & Nibbāna
	Bahiddhārammaṇā dhammā	* 15 Rūpāvacara (exc. abhiññāṇa), 3-ākā, 8-lokuttara + 54-kāmāvacara, 2-abhiññāṇas	36-cet. 51-cet. (exc. Maccahariya)	
	Ajjhattabahiddhārammaṇā dhammā	+ 54-kāmāvacara, 2-abhiññāṇas	48-cet. (exc. Issā, Maccahariya Appamaññā)	

Appendix 3. 12 KINDS OF R ŪPĀVACARA CATUTTHA JHĀNA
(12 Kinds of 4th Rūpa Jhāna)

NO	ATTAINMENT	BASE OF	OBJECT
1	Sabbathapādaka catuttha Jhāna (Having a basis concerned with everything [4])	- Vipassanā - Abhiññāṇa - Nirodhasamāpatti - Vaṭṭa (rebirth)	8 kasiṇa (except ākāsa & āloka); timeless; external
2	Ākāsakasiṇa catuttha Jhāna (space-kasiṇa exercise)	- Vipassanā - Abhiññāṇa - Vaṭṭa (rebirth)	space; timeless; external
3	Ālokakasiṇacatuttha Jhāna (light-kasiṇa-exercise)	- Vipassanā - Abhiññāṇa - Vaṭṭa (rebirth)	Āloka (light); timeless; external
4	Brahmavihāra catuttha Jhāna	- Vipassanā - Vaṭṭa (rebirth)	paññatti of beings; timeless, external
5	Ānāpāna catuttha Jhāna (in-and-out-breathing)	- Vipassanā - Vaṭṭa (rebirth)	paññatti; timeless, external
6	Iddhividhāṇāna catuttha Jhāna (Various magical powers)		Paritta & Mahaggata; past, present, future; internal & external or both
7	Dibbasotañāṇacatuttha Jhāna (Divine-ear or clairaudience)		Paritta (sound); present; internal & external or both
8	Cetopariyāṇāna catuttha Jhāna (Knowledge of other's mind)		Paritta, Mahaggata & Appamāṇa; external, past, present, & future; maggārammaṇa
9	Yathākammūpagañāṇa catuttha Jhāna (Seeing kamma of the past)		Paritta & Mahaggata; past; internal & external or both
10	Dibbacakkuñāṇa catuttha Jhāna (Divine-eye)		Paritta, visible object; present; internal & external or both
11	Pubbenivāsānussatiñāṇa catuttha Jhāna (Knowledge of past existences)		Paritta, Mahaggata, Appamāṇa & paññatti; past; internal & external or both; maggārammaṇa
12	Anāgataṃsañāṇa catuttha Jhāna (Seeing future lives)		Paritta, Mahaggata, Appamāṇa & paññatti; future; internal & external; maggārammaṇa

Comment [SB12]: When one knows name, lineage, etc.

Appendix 4. The Objects of 7 Abhiññā

In (13) Parittārammaṇa Tika, (16) Maggārammaṇa Tika, (19) Atitārammaṇa Tika

TIKA		7 Abhiññā	1. Iddhi-vidhā	2. Dibba-sota	3. Dibba-cakkhu	4. Cetopariya-ñāṇa	5. Yathakam-mūpagañña	6. pubbeni-vāsāñña ⁶⁹	7. Anāgatañ-Sañña
13. Parittārammaṇa	Parittārammaṇa (7)	√	√	√	√	√	√	√	
	Mahaggatāram. (5)	√			√	√	√	√	
	Appamānāram. (3)				√		√	√	
16. Maggārammaṇa	Maggāram. (3)				√		√	√	
	Maggahetuka								
	Maggādhīpati								
19. Atitārammaṇa	Atitāram. (5)	√			√	√	√		
	Paccuppanāram. (2)	√	√	√	√				
	Anāgatāram. (3)	√			√			√	

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End Notes:

¹ **Virati** associates only with Kāmasobhana kusala cittas (Mahākusala cittas) and lokuttara cittas. With kāmasobhana, they arise sometime and one at a time. They take kāma as object, something that needs to be avoided — verbal and bodily misconducts — which are at the present moment. With lokuttara cittas, they arise together and always; and they take timeless supramundane object, i.e., nibbāna. Here, they don't abstain from anything, but abandon defilements. Obviously virati cannot take past object; some teachers, however, say that it can take future object (Ayakaun p55, p116). Virati is usually defined as deliberate abstaining from misconducts whenever occasion arises (Aṭṭhasālinī 156; Buddhist Dictionary, virati; A Comprehensive Manual of Abhidhamma 89[CMoA]). There are three types of virati: sampattavirati (natural), samādāna virati (undertaken), & samucchadavirati (eradication) (Aṭṭhasālinī 145-147 [DhA]). The first two refers to virati in mahākusala cittas & the latter to virati in Lokuttara cittas. The virati in lokuttara cittas is obviously always at the present moment. But can the virati in mahākusala cittas take the future object; for example when we take precepts to abstain from killing etc., which is of course in the future? However, the example given in the Aṭṭhasālinī shows only the present moment.

² **Appamaññā** cetasikas: karuṇā (compassion) & muditā (appreciative joy). They never associate with unwholesome consciousnesses, rootless consciousnesses, fine-material 5th jhāna consciousnesses, immaterial consciousnesses, & supramundane consciousnesses. They can associate with sense-sphere wholesome & functional consciousness sometimes; and with 1st to 4th fine-material consciousnesses sometime. The object of

compassion is ‘beings who are suffering & in sorrow’; and the object of appreciative joy is ‘beings who are happy & prosperous’. These two should always be excluded from the lokuttara citta; for these cetasikas take concept as object, while lokuttara citta take Nibbāna as their object.

³ **Sammādiṭṭhi** represents wisdom. In some places, especially in the context of predominant factor, it is called vimaṁsa (investigation). It always associates with all jhānas and supramundane consciousnesses; and can associate with 12 sense-sphere beautiful consciousnesses that are associated with wisdom. It never associates with unwholesome and rootless consciousnesses.

⁴ These three cetasikas should always be excluded from the arūpa citta; the virati & appamaññā also.

⁵ See the Appendix on my Dukamatika for the complete chart of ultimate realities and their classifications.

⁶ In the Khandha classification, these two mental factors are classified as separate khandha.

⁷ All the mundane realities except lobha is Dukkha sacca. Lobha is Samudaya sacca. Nibbāna is Nirodha Sacca. The Eightfold Noble Path in four magga citta are Magga Sacca. The magga citta, cetasikas other than path factors; phala citta and associated cetasikas cannot be classified into Truth. They being the ultimate realities that are not encompassed by any of the Four Noble Truths, are free from truth.

⁸ Magga can be classified into ‘Lokiya Magga’ and ‘Lokuttara Magga’. For Magga Sacca, we need to pick up only Lokuttara Magga. In the classification of Truths, ‘magga’ means the eight magga cetasikas (maggaṅga [path factors]) that associate with magga citta. Therefore, when they accompany mundane consciousnesses, they are called magga but not Magga Sacca. In the teaching of the Four Noble Truths they are exclusively supramundane (Comprehensive Manual of Abhidhamma [CMoA] p289).

⁹ Vitakka (sammāsaṅkappa) can associate only with 1st jhāna supramundane consciousnesses. From 2nd jhāna supramundane consciousness onwards, vitakka does not associate. Therefore each path will be either associated with 8 or 7 path factors.

¹⁰ The dhamma involved in ‘Free from Truth’ are from lokuttara citta and cetasika. Among them, Phalacittuppāda (phala citta and cetasika associated with them) are always saccamuttaka. In case of lokuttara citta, the 8 cetasikas of eightfold noble path are magga sacca; the remaining cetasika as well as the magga citta are ‘free from truth’.

¹¹ ‘Maggacittuppāda’ means the ultimate realities that arise as ‘sampayutta dhamma’ at the moment of magga. Although there are four magga citta, here we should count only one citta at a time, as no two consciousnesses arise together. The ‘Phalacittuppāda’ should be understood similarly. According to its ultimate characteristic of ‘being aware’ of objects also, citta should be counted as one.

¹² Here a question may be asked: Why not magga sacca included in this pada? The answer should be given thus: Magga can be classified into ‘Lokiya Magga’ and ‘Lokuttara Magga’. While picking up realities for Magga Sacca, we need to pick them up from the Lokuttara Magga. In the classification of Truths, ‘magga’ means the eight magga cetasikas that associate with magga citta. Therefore, when they accompany mundane consciousnesses, they are called magga but not Magga Sacca. It should be noted that while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths they are exclusively supramundane (Comprehensive Manual of Abhidhamma [MOA] 289).

¹³ Nibbāna cannot be classified as any of the 11 categories: far and near, subtle and gross; past, present, future, etc. Therefore, it is free from aggregates.

¹⁴ 62 (somanassa citta) + sukha sahagata kāyaviññāṇa

¹⁵ ckv = cakkhaviññāṇadhātu, stv = sotaviññāṇadhātu, ghv = ghānaviññāṇadhātu, jiv = jivhaviññāṇadhātu, kyv = kāyaviññāṇadhātu, dhd = dhammadhātu, md = manodhātu, mvd = manoviññāṇadhātu; su.kyv = sukha kāyaviññāṇadhātu; du.kyv = dukkha kāyaviññāṇadhātu

¹⁶ dk = dukkhasacca, sm = samudayasacca; mg = maggasacca

¹⁷ In the 4 first lokuttarajjhāna maggacitta, all 8 path factors are present. In the Catukka method, the 2nd & 3rd lokuttarajjhāna maggacitta has only 7 path factors (exc. Samma saṅkappa [vitakka]). In the Pañcaka, the 2nd, 3rd & 4th lokuttarajjhāna maggacitta has only 7 path factors.

¹⁸ 1 (magga) citta + 27 cetasika [38 cetasika (associated with kusala) — 8 path factor cetasika + 2 appamaññā + (sukha) vedanā]

¹⁹ 1 (phala) citta + 35 cetasika [38 — 3 (2 appamaññā + sukha vedanā)]

²⁰ (except ckv, stv, ghv, j iv, kyv), (manodhātu = pañcadvārā-vajjana only)

²¹ There are actually 18 kammaja rūpa enumerated in Abhidhammatthasaṅgaha. Here, we have to add upacaya and santati. It is because they are also the cause for the arising of taṇhā and diṭṭhi. So, the number comes to 20.

²² Cittaja, Utuja, Āhāraja are called Tijarūpa. Abhidhammatthasaṅgaha mentions cittaja rūpa-15, utuja rūpa-13, and āhāraja rūpa-12, but here upacaya and santati or jaratā and aniccata should be added to each rūpa samuṭṭhāna. Thus they become 17, 15, and 14 respectively. Anyway, there are altogether 15 rūpa obtained in this pada: viññatti-2, sadda; lahutā, mudutā, kammaññatā; avinibbhoga 8; ākāsa; upacaya and santati/jaratā and aniccata

[15/17]. Among them rūpāyatana, gandhāyatana, rasāyatana, phoṭṭhabbāyatana can be obtained from avinibhoga rūpa; saddāyatana from citta and utuja; Now the remaining, 2 viññatti, lahutā, mudutā, kamaññatā, oja, āpo, ākāsa, upacaya and santatati/jaratā and aniccatā are subtle rūpa, 9/11; they are dhammāyatana.

²³ Out of 16 subtle rūpa, 12 subtle rūpas except 2 bhāva, hadaya, and jivita.

²⁴ *Cetasikas*-46 (except *pīti*, *dosa*, *issā*, *macchhariya*, *kukkucca* and *vicikicchā*)

²⁵ *Cetasikas*-46 (except *vedanā*, *dosa*, *issā*, *macchhariya*, *kukkucca* and *vicikicchā*)

²⁶ *Cetasikas*-46 (except *vedanā*, *dosa*, *issā*, *macchhariya*, *kukkucca*, and *pīti*)

²⁷ except *pīti*, *lobha*, *diṭṭhi*, *māna* and *vicikicchā*

²⁸ (*dukkhasacca* 5 - 21, *stms*: 6 - 24; *sm* - *lobha*)

²⁹ (*dk* 6 - 24, 6 - 24,5 - 20; *sm* - *lobha*)

³⁰ *Cetasikas*-38 and *Moha*-2 in *Mohamūlacittas*

³¹ (*dk* 69 - 38, *moha* in *vicikicchā*, *moha* in *uddhacca*, *Rūpa*-28; *nr* — *nibbāna*; *mg* - 8 *cet*)

³² (*dukkhasacca* 52 - 35(exc. *vir*-3), *rūpa*-28; *nirodhasacca* — *nibbāna*)

³³ *dukkhasacca* 81 - 51, *rūpa*-28; *samudayasacca*, *lobha*; *nirodhasacca*, *nibbāna*

³⁴ (*dk* 54 - 51, *Rūpa*-28; *sm* - *lobha*)

³⁵ (*nirodhasacca* - *nibbāna*; *maggasacca* - 8 *cet*)

³⁶ (*ckv*, *stv*, *ghv*, *jiv*, *kyv*, *dhd*, *md*, *mvd*)

³⁷ (*dk* 25 - 33, *stms*: 31 - 49; *sm* - *lobha*)

³⁸ (*dk* 6 - 30, *stms*: 31 - 46; *sm* - *lobha*)

³⁹ Adopted From Rev. Dieu Phap's notebook.

⁴⁰ 11 dhammā take akusala as object when one reviews the defilements. Abhiññā of lower Noble Person cannot take higher magga & phala. For e.g., sotāpatti person can take only sotāpatti magga & phala as object (not the higher). In the same way Mahāku. ñān.a samp of lower Noble Ones cannot take higher Noble Ones' magga & phala.

⁴¹ Paññatti Dhamma is free from tika.

⁴² Dhammā which do not have limited efficacy, or lofty attainments, or incomparable dhammā as object or in other words Dhammā which take concept as object. They can be divided into two categories: dhammā that take concept and dhammā that never take any object. **Dhammā that take concept: Always (always Tikamuttaka):** Rūpāvacara 1st, 2nd, 3rd, 4th, 5th jhāna ku., vipāka, kiriya 15 (Except Abhiññā-2), Ākāsañācāyatana kusala, vipāka & kiriya citta-3, Ākiñcaññāyatana kusala, vipāka & kiriya citta-3, 35 cetasikas (i.e. aññasamāna-13 and sobhana cetasikas-22 [except virati-3]). **Sometimes (sometimes Tikamuttaka):** Akusala citta-12, Manodvārāvajjana citta, Kāmasobhana kiriya 8, Kāmasobhana kusala 8, 2 Abhiññā; **35 cetasikas** ([38-3] except virati-3) . It should not be taken that these dhammā have object of limited efficacy, or have object of lofty attainments, or have incomparable dhammā as object. **Dhammā that never take any object (always Tikamuttaka):** Corporeality and Nibbāna are dhammā which never attend to any object. They donot have the characteristic to take object. See Appendix for notes on thought process & the Object and Functions of cittas.

⁴³ (*dukkhasacca* 12- 26; *samudayasacca* - *lobha*)

⁴⁴ (*dukkhasacca* 69 - 38, *rūpa*-28)

⁴⁵ (*nirodhasacca* — *nibbāna*; *maggasacca* - 8 *cet*)

⁴⁶ According to the three definitions of 'maggahetuka'.

⁴⁷ (*dukkhasacca* 8 - 33; (*maggasacca* - 8 *cetasikas*)

⁴⁸ Actually, here, virati & appamaññā should be excluded because dhammā that sometimes do not take magga as object means they can sometimes take. As virati and appamaññā never take magga as their object, they are rather dhammā that never take magga as object.

⁴⁹ According to commentary, only ones' own magga (the highest one that has been attained) can be predominant object and not others' magga. One cannot take others magga as predominant object because manodvārāvajjana and abhiññā cannot take objects predominantly.

⁵⁰ (*rūy*, *sdv*, *gdy*, *rsy*, *phy*, *dhy*, *may*)

⁵¹ (*rūd*, *sdd*, *gdd*, *rsd*, *phd*, *dhd*, *md*, *mvd*) (*md* = pañcadvārā-vajjana only)

⁵² (*dk* 49 - 51, *Ctjrū*-17, *Uṭjrū*-15, *āhjrū*-14; *sm* - *lobha*; *mg* - 8 *cet*)

⁵³ (*exc.sdd*) (*manodhātu*: *sampaṭicchana* -2 only)

⁵⁴ (*dk* 32 - 35, *Kammajarūpa*-20) (*exc.vir*-3)

⁵⁵ virati can take only present and timeless object. According to some teachers it can also take future objects. They never take past object. Two appamaññā always take timeless object. Therefore they should be excluded from all the three phrases.

⁵⁶ (dk 6 - 30; stms:43 - 46; sm - lobha)

⁵⁷ (stms: dk 43 - 49; sm - lobha)

⁵⁸ (ckv, stv, ghv, jiv, kyv, dhd, md, mvd)

⁵⁹ (dk 13 - 10; stms:43 - 49; sm - lobha)

⁶⁰ Chart made by Ven. Kusaladhammo.

⁶¹ Chart made by Rev. Shi Zhen Jue

⁶² 11 = (4 mahākusalāñāṇa + 4 mahākiriyañāṇa + 1 manodvārāvajjana + 2 abhiññā)

⁶³ (dk 81 - 51, indriyābaddharūpa-28; sm - lobha; mg - 8 cet)

⁶⁴ (dk 81 - 51, indriya baddharūpa -28 & anindriya bhiddharūpa-8/9 (*avinibbhoga-8* and (with or without) *sadda*);

sm - lobha; nr — nibbāna; mg - 8 cet)

⁶⁵ (dk 81 - 51, indriya bhiddharūpa -28; sm - lobha; mg - 8 cet)

⁶⁶ (dk 56 - 47; sm - lobha)

⁶⁷ Jhāna of Nothingness (Ākiñcaññāyatana-3) & 30 cetasikas (exc. vitakka, vicāra, pīti, vīraṭi-3 and appamaññā-2) should not be taken as dhammā that have internal objects, or that have external objects, or that have both internal and external objects. They should be taken as always Tikamuttaka. The object of Ākiñcaññāyatana-citta is nothingness of 1st arūpajjhāna viññāṇa which cannot be called ajjhata because it is the absence of 1st arūpajjhānacitta and it is not bahiddhā because it arises dependent on the 1st viññāṇa, which is internal.

⁶⁸ Not associated with any roots, not hetuka

⁶⁹ sometimes take Nibbāna or paññatti → Tikamuttaka