

Dhammasaṅgaṇīpālī

DUKAMĀTIKĀ

Aṭṭhakathākaṇḍa



Compiled by Nhu Lien

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Dhammasaṅgaṇī

Dukamātikā

Atthakathākaṇḍa

-By
Nhu Lien (Susantā)

"Cakkavālaahassemi, dasahāgamma sabbaso;
sannisinnena devānaṃ, gaṇena parivārīto.
Mātaraṃ pamukhaṃ katvā, tassā paññāya tejasā;
abhidhammakathāmaggaṃ, devānaṃ sampavattayi"

-Ven Buddhaghosa
(Atthasālinī Ganthārambhakathā)

He by the noble insight gave discourse,
On the Abhidhamma to the spirit who came,
led by his mother, from the myriad words,
And compassed him about on every side.
(The Expositor)

Preface

The present work is the last chapter of Dhammasaṅgaṇī, i.e. Aṭṭhakathākaṇḍa, with some elucidation of salient points adopted from a Burmese book called ‘Mātikā Dhātukathā Ayakauk’.¹ The latter being a handbook of Mātikā study in Myanmar (Burma) mentions ultimate realities represented by dyads and gives their detailed analysis by way of aggregate, base, element and truth. This helps students to enhance the knowledge of aggregate, base, element, and truth, which is very essential for Buddhist Studies as well as Buddhist meditation.

The notes are written based upon Aṭṭhasālinī Aṭṭhakathā, Vibhāvinī Tīka, and the classroom notes and handouts prepared by teachers and students at ITBMU. The enumeration and classification of ultimate realities are almost a translation of Ayakauk. We apologize for including detailed analysis only of few dukas.

The ‘Duka Mātikā’ is a part of syllabus of B.A. second year (Final semester) at The International Theravāda Buddhist Missionary University, Yangon, Myanmar. Although this work was intended mainly for the benefit of those who come to attend this course, it will be equally helpful as a hand book to those who have already studied this dyad and also to those who are interested in Abhidhamma.

The Pāli texts are from CSCD. The translation given is based upon two other previous translations of Dhammasaṅgaṇī: U Kyaw Khine’s and C.A.F Rhys David’s.

The sections on Dyads (duka) are schemes used in Dhammasaṅgaṇī, the first of the seven treatises of Abhidhamma Piṭaka, to enhance the knowledge of ultimate realities. After studying this section, one can see the nature of realities from various perspectives. Its thorough treatment and a very clear demarcation between each realities, opens up a new dimension that can see the doctrines of Buddhism such as kamma, paṭiccasamuppāda, rebirth anew.

At the beginning, the numbers and all the mathematics involed in the study of Abhidhamma may make you discouraged, but after studying with patience for some time, you will find Abhidhamma very interesting and you will realize how it enhances your knowledge of different doctrines of Buddhism. If possible, it is always recommendd to have a qualified teacher or someone who can guide you systematically.

I am grateful to Venerable Tejinda and Daw Vūpasantā, Abhidhamma teachers at ITBMU. I am thankful to all those who provided their classroom notes especially Venerable Kusaladhammo. I would also like to thank Bhikkhu Kheminda for carefully proofreading the document. Finally, I am indebted to Ven. Sobhana for his kind help.

I appreciate and welcome suggestions, remarks, or criticisms that would help me understand Abhidhamma better. I will be glad if you can inform me about any errors you may find in this work.

With Mettā

NhuLien (Susantā)

ⁱ ‘Ayakauk’ literally means ‘unlock the hidden meaning’ or ‘infer the meaning of a word from the context’. (Myanmar- English Dictionary, Department of the Myanmar Language Commission, Ministry of Education Union of Myanmar).

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3. (ka) hetusampayuttā dhammā.
(Kha) hetuvippayuttā dhammā.
4. (ka) hetū ceva dhammā sahetukā ca.
(Kha) sahetukā ceva dhammā na ca hetū.
5. (ka) hetū ceva dhammā hetusampayuttā ca.
(Kha) hetusampayuttā ceva dhammā na ca hetū.
6. (ka) na hetū kho pana dhammā sahetukāpi.
(Kha) ahetukāpi.

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7. (ka) sappaccayā dhammā.
(Kha) appaccayā dhammā.
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(Kha) asaṅkhatā dhammā.
9. (ka) sanidassanā dhammā.
(Kha) anidassanā dhammā.
10. (ka) sappatighā dhammā.
(Kha) appatighā dhammā.
11. (ka) rūpino (pg. ..0005) dhammā.
(Kha) arūpino dhammā.
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(Kha) lokuttarā dhammā.
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(Kha) no āsavā dhammā.
15. (ka) sāsavā dhammā.
(Kha) anāsavā dhammā.

16. (ka) āsavasampayuttā dhammā.
(Kha) āsavavippayuttā dhammā.
17. (ka) āsavā ceva dhammā sāsavā ca.
(Kha) sāsavā ceva dhammā no ca āsavā.
18. (ka) āsavā ceva dhammā āsavasampayuttā ca.
(Kha) āsavasampayuttā ceva dhammā no ca āsavā.
19. (ka) āsavavippayuttā kho pana dhammā sāsavāpi.
(Kha) anāsavāpi.

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(Kha) no saṁyojanā dhammā.
21. (ka) saṁyojaniyā (pg. ..0006) dhammā.
(Kha) asaṁyojaniyā dhammā.
22. (ka) saṁyojanasampayuttā dhammā.
(Kha) saṁyojanavippayuttā dhammā.
23. (ka) saṁyojanā ceva dhammā saṁyojaniyā ca.
(Kha) saṁyojaniyā ceva dhammā no ca saṁyojanā.
24. (ka) saṁyojanā ceva dhammā saṁyojanasampayuttā ca.
(Kha) saṁyojanasampayuttā ceva dhammā no ca saṁyojanā.
25. (ka) saṁyojanavippayuttā kho pana dhammā saṁyojaniyāpi.
(Kha) asaṁyojaniyāpi.

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26. (ka) ganthā dhammā.
(Kha) no ganthā dhammā.
27. (ka) ganthaniyā dhammā.
(Kha) aganthaniyā dhammā.
28. (ka) ganthasampayuttā dhammā.
(Kha) ganthavippayuttā dhammā.
29. (ka) ganthā ceva dhammā ganthaniyā ca.
(Kha) ganthaniyā ceva dhammā no ca ganthā.
30. (ka) ganthā ceva dhammā ganthasampayuttā ca.
(Kha) ganthasampayuttā ceva dhammā no ca ganthā.
31. (ka) ganthavippayuttā kho pana dhammā ganthaniyāpi.
(Kha) aganthaniyāpi.

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32. (ka) oghā dhammā.
(Kha) no oghā dhammā.
33. (ka) oghaniyā dhammā.

- (Kha) anoghaniyā dhammā.
34. (ka) oghasampayuttā dhammā.
(Kha) oghavippayuttā dhammā.
35. (ka) oghā ceva dhammā oghaniyā ca.
(Kha) oghaniyā ceva dhammā no ca oghā.
36. (ka) oghā ceva dhammā oghasampayuttā ca.
(Kha) oghasampayuttā ceva dhammā no ca oghā.
37. (ka) oghavippayuttā kho pana dhammā oghaniyāpi.
(Kha) anoghaniyāpi.

VII. Yogagocchakaṃ

38. (ka) yogā dhammā.
(Kha) no yogā dhammā.
39. (ka) yoganiyā dhammā.
(Kha) ayoganiyā dhammā.
40. (ka) yogasampayuttā dhammā.
(Kha) yogavippayuttā dhammā.
41. (ka) yogā ceva dhammā yoganiyā ca.
(Kha) yoganiyā ceva dhammā no ca yogā.
42. (ka) yogā ceva dhammā yogasampayuttā ca.
(Kha) yogasampayuttā ceva dhammā no ca yogā.
43. (ka) yogavippayuttā kho pana dhammā yoganiyāpi.
(Kha) ayoganiyāpi.

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44. (ka) nīvaraṇā dhammā.
(Kha) no nīvaraṇā dhammā.
45. (ka) nīvaraṇiyā dhammā.
(Kha) anīvaraṇiyā dhammā.
46. (ka) nīvaraṇasampayuttā dhammā.
(Kha) nīvaraṇavippayuttā dhammā.
47. (ka) nīvaraṇā ceva dhammā nīvaraṇiyā ca.
(Kha) nīvaraṇiyā ceva dhammā no ca nīvaraṇā.
48. (ka) nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca.
(Kha) nīvaraṇasampayuttā ceva dhammā no ca nīvaraṇā.
49. (ka) nīvaraṇavippayuttā kho pana dhammā nīvaraṇiyāpi.
(Kha) anīvaraṇiyāpi

IX. Parāmāsagocchakaṃ

50. (ka) parāmāsā dhammā.
(Kha) no parāmāsā dhammā.

51. (ka) parāmaṭṭhā dhammā.
 (Kha) aparāmaṭṭhā dhammā.
 52. (ka) parāmāśasampayuttā dhammā.
 (Kha) parāmāśavippayuttā dhammā.
 53. (ka) parāmāśā ceva dhammā parāmaṭṭhā ca.
 (Kha) parāmaṭṭhā ceva dhammā no ca parāmāśā.
 54. (ka) parāmāśavippayuttā kho pana dhammā parāmaṭṭhāpi.
 (Kha) aparāmaṭṭhāpi.

X. Mahantaradukam

55. (ka) sārammaṇā dhammā.
 (Kha) anārammaṇā dhammā.
 56. (ka) cittā dhammā.
 (Kha) no cittā dhammā.
 57. (ka) cetasikā dhammā.
 (Kha) acetasikā dhammā.
 58. (ka) cittasampayuttā dhammā.
 (Kha) cittavippayuttā dhammā.
 59. (ka) cittasaṃsaṭṭhā dhammā.
 (Kha) cittavisaṃsaṭṭhā dhammā.
 60. (ka) cittasamuṭṭhānā dhammā.
 (Kha) no cittasamuṭṭhānā dhammā.
 61. (ka) cittasahabhuno dhammā.
 (Kha) no cittasahabhuno dhammā.
 62. (ka) cittānuparivattino dhammā.
 (Kha) no cittānuparivattino dhammā.
 63. (ka) cittasaṃsaṭṭhasamuṭṭhānā dhammā.
 (Kha) no cittasaṃsaṭṭhasamuṭṭhānā dhammā.
 64. (ka) cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā.
 (Kha) no cittasaṃsaṭṭhasamuṭṭhānasahabhuno dhammā.
 65. (ka) cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā.
 (Kha) no cittasaṃsaṭṭhasamuṭṭhānānuparivattino dhammā.
 66. (ka) ajjhattikā dhammā.
 (Kha) bāhirā dhammā.
 67. (ka) upādā dhammā.
 (Kha) no upādā dhammā.
 68. (ka) upādiṇṇā § dhammā.
 (Kha) anupādiṇṇā dhammā.

XI. Upādānagocchakam

69. (ka) upādānā dhammā.

- (Kha) no upādānā dhammā.
 70. (ka) upādāniyā dhammā.
 (Kha) anupādāniyā dhammā.
 71. (ka) upādānasampayuttā dhammā.
 (Kha) upādānavippayuttā dhammā.
 72. (ka) upādānā ceva dhammā upādāniyā ca.
 (Kha) upādāniyā ceva dhammā no ca upādānā.
 73. (ka) upādānā ceva dhammā upādānasampayuttā ca.
 (Kha) upādānasampayuttā ceva dhammā no ca upādānā.
 74. (ka) upādānavippayuttā kho pana dhammā upādāniyāpi.
 (Kha) anupādāniyāpi.

XII. Kilesagocchakaṃ

75. (ka) kilesā dhammā.
 (Kha) no kilesā dhammā.
 76. (ka) saṃkilesikā dhammā.
 (Kha) asaṃkilesikā dhammā.
 77. (ka) saṃkiliṭṭhā dhammā.
 (Kha) asaṃkiliṭṭhā dhammā.
 78. (ka) kilesasampayuttā dhammā.
 (Kha) kilesavippayuttā dhammā.
 79. (ka) kilesā ceva dhammā saṃkilesikā ca.
 (Kha) saṃkilesikā ceva dhammā no ca kilesā.
 80. (ka) kilesā ceva dhammā saṃkiliṭṭhā ca.
 (Kha) saṃkiliṭṭhā ceva dhammā no ca kilesā.
 81. (ka) kilesā ceva dhammā kilesasampayuttā ca.
 (Kha) kilesasampayuttā ceva dhammā no ca kilesā.
 82. (ka) kilesavippayuttā kho pana dhammā saṃkilesikāpi.
 (Kha) asaṃkilesikāpi.

XIII. Piṭṭhidukaṃ

83. (ka) dassanena pahātabbā dhammā.
 (Kha) na dassanena pahātabbā dhammā.
 84. (ka) bhāvanāya pahātabbā dhammā.
 (Kha) na bhāvanāya pahātabbā dhammā.
 85. (ka) dassanena pahātabbahetukā dhammā.
 (Kha) na dassanena pahātabbahetukā dhammā.
 86. (ka) bhāvanāya pahātabbahetukā dhammā.
 (Kha) na bhāvanāya pahātabbahetukā dhammā.
 87. (ka) savitakkā dhammā.
 (Kha) avitakkā dhammā.

88. (ka) savicārā dhammā.
(Kha) avicārā dhammā.
89. (ka) sappītikā dhammā.
(Kha) appītikā dhammā.
90. (ka) pītisahagatā dhammā.
(Kha) na pītisahagatā dhammā.
91. (ka) sukhasahagatā dhammā.
(Kha) na sukhasahagatā dhammā.
92. (ka) upekkhāsahagatā dhammā.
(Kha) na upekkhāsahagatā dhammā.
93. (ka) kāmāvacarā dhammā.
(Kha) na kāmāvacarā dhammā.
94. (ka) rūpāvacarā dhammā.
(Kha) na rūpāvacarā dhammā.
95. (ka) arūpāvacarā dhammā.
(Kha) na arūpāvacarā dhammā.
96. (ka) pariyāpannā dhammā.
(Kha) aparīyāpannā dhammā.
97. (ka) niyyānikā dhammā.
(Kha) anīyyānikā dhammā.
98. (ka) niyatā dhammā.
(Kha) aniyatā dhammā.
99. (ka) sa-uttarā dhammā.
(Kha) anuttarā dhammā.
100. (ka) saraṇā dhammā.
(Kha) araṇā dhammā.

Appendixs

Abbreviation

Bibliography

Namo Tassa Bhagavato Arahato Sammāsbuddhassa .

CLUSTER I Cluster of Root (Hetu Gocchaka)

I.1. Hetu¹ Duka

§1441. Dhammā² which are roots

Katame dhammā hetū? What are the dhammā which are roots? **Tayo kusala³hetū, tayo akusalahetū, tayo abyākata⁴hetū**—there are three wholesome roots, three unwholesome roots, and three indeterminate roots. **Alobho kusalahetu, adoso kusalahetu, catūsu bhūmīsu kusalesu uppajjanti**—non-greed and non-hatred which are wholesome roots arise together with wholesome mind of the four spheres.⁵ **Amoho kusalahetu, kāmāvacara⁶ kusalato cattāro ñāṇavippayutte cittuppāde⁷ ṭhapetvā, catūsu bhūmīsu kusalesu uppajjati**—non-delusion which is a wholesome root arises with wholesome mind of the four spheres, leaving aside the four wholesome mind pertaining to the Sense Sphere which are not associated with wisdom. **Lobho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—greed arises in eight consciousnesses accompanied by greed. **Doso dvīsu domanassa sahagatesu cittuppādesu uppajjati**—hatred arises in two consciousnesses accompanied by hatred. **Moho sabbākusalesu uppajjati**—ignorance arises in all unwholesome mind. **Alobho vipākahetu adoso vipākahetu, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā, catūsu bhūmīsu vipākesu uppajjanti**—non-greed resultant-root and non-hatred resultant-root, leaving aside rootless resultants pertaining to the Sense Sphere, arise in resultant mind of the four spheres. **Amoho vipākahetu, kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā, cattāro ñāṇavippayutte cittuppāde ṭhapetvā, catūsu bhūmīsu vipākesu uppajjati**—non-delusion resultant-root arises in the resultant mind of the four spheres, leaving aside the rootless resultants pertaining to the Sense Spheres and the four consciousnesses not associated with wisdom. **Alobho kiriyahetu adoso kiriyahetu, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā, tīsu bhūmīsu kiriyesu uppajjanti**—non-greed and non-hatred kiriya⁸ roots arise in kiriya of the three spheres, leaving aside rootless kiriya pertaining to the Sense Sphere. **Amoho kiriyahetu, kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā, cattāro ñāṇavippayutte cittuppāde ṭhapetvā, tīsu bhūmīsu kiriyesu uppajjati**—non-delusion kiriya root arises with the kiriya in the three spheres, leaving aside rootless kiriya pertaining to Sense Sphere, and leaving aside the four consciousnesses not associated with wisdom; **ime dhammā hetū**—these dhammā are roots.

§1442. Dhammā which are not roots

Katame dhammā na hetū? What are the dhammā which are not roots; **ṭhapetvā hetū, catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—leaving aside the roots, wholesome of the four spheres, unwholesome mind, resultant mind of the four spheres, kiriya of the three spheres, materiality, and Nibbāna; **ime dhammā na hetū**—these dhammā are not roots.

I.2. Sahetuka⁹ Duka

§1443. Dhammā with roots

Katame dhammā sahetukā? What are the dhammā which are with roots? **Vicikicchāsahagataṃ uddhaccasahagataṃ moham̐ ṭhapetvā avasesam̐ akusalam̐, catūsu bhūmīsu kusalam̐**—leaving aside ignorance on doubt-consciousness and restlessness-consciousness, the remaining unwholesome mind, wholesome mind of the four spheres; **kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko**—leaving aside rootless resultant mind of the Sense Sphere, resultant of the four spheres; **kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ**—leaving aside rootless kiriya of the Sense Sphere, kiriya of the three spheres; **ime dhammā sahetukā**—these dhammā are with roots.

§1444. Dhammā without roots

Katame dhammā ahetukā? What are the dhammā which are without roots? **Vicikicchāsahagato moho, uddhaccasahagato moho, dvepañcaviññāṇāni, tisso ca manodhātuyo, pañca ca ahetukamanoviññāṇa dhātuyo, rūpañca, nibbāṇañca**—ignorance which arises in doubt-consciousness, ignorance which arises in restlessness-consciousness, two sets of fivefold sense consciousnesses, three mind-elements, five rootless mind-consciousness-element, materiality, and nibbāna; **ime dhammā ahetukā**—these dhammā do not have roots.

I. 3. Hetusampayutta¹⁰ Duka

§1445. Dhammā which are associated with roots [similar to §1443]¹¹

§1446. Dhammā which are not associated with roots [similar to §1444]¹²

I. 4. Hetu Sahetuka Duka

§1447. Dhammā which are roots as well as with roots

Katame dhammā hetū ceva sahetukā ca? What are the dhammā which are roots as well as with roots? **Yattha dve tayo hetū ekato uppajjanti**—wherever two or three roots arise together simultaneously; **ime dhammā hetū ceva sahetukā ca**—these dhammā are roots as well as with roots.

§1448. Dhammā which are with roots but are not roots

Katame dhammā sahetukā ceva na ca hetū? What are the dhammā which are with roots but are not roots? **Catūsu bhūmīsu kusalam̐, akusalam̐**—wholesome mind of the four spheres, unwholesome mind; **kāmāvacarassa vipākato ahetuke cittuppāde ṭhapetvā catūsu bhūmīsu vipāko**—leaving aside rootless resultant consciousnesses of the Sense Sphere, resultant of the four spheres; **kāmāvacarakiriyato ahetuke cittuppāde ṭhapetvā tīsu bhūmīsu**

kiriyaabyākatam—leaving aside rootless kiriya of the Sense Sphere, kiriya of the three spheres; **etthuppanne hetū ṭhapetvā**—leaving aside roots that arise in those; **ime dhammā sahetukā ceva na ca hetū**—these dhammā are with roots but are not roots. **Ahetukā dhammā na vattabbā**—dhammā which have no roots should not be taken; **hetū ceva sahetukā cātipi, sahetukā ceva na ca hetūtipi**—as 'dhammā which are roots as well as with roots', or as 'dhammā which are with roots but are not roots'.

I. 5. Hetu Hetusampayutta Duka

§1449. Dhammā which are roots and are also associated with roots

[answer similar to §1447]¹³

§1450. Dhammā which are associated with roots but are not roots

[answer similar to §1448]¹⁴

I. 6. Na-hetu Sahetuka Duka

§1451. Dhammā which are not roots but are with roots [answer similar to 1448]¹⁵

§1452. Dhammā which are neither roots nor are with roots

Katame dhammā na hetū ahetukā? What are the dhammā which are neither roots nor are with roots? **Dvepañcaviññāṇāni, tisso ca manodhātuyo, pañca ca ahetukamanoviññāṇadhātuyo, rūpañca, nibbāṇañca**—two sets of fivefold sense consciousnesses, three mind-elements, five rootless mind-consciousness-elements, materiality, and nibbāna; **ime dhammā na hetū ahetukā**—these dhammā are neither roots nor are with roots. **Hetū dhammā na vattabbā**—dhammā which are roots should not be taken; **na hetū sahetukātipi, na hetū ahetukātipi**—as 'which are not roots but are with roots', or as 'which are neither roots nor are with roots'.

NOTES

§ I. Hetugocchakam

N	DUKA	DHAMMA	Cit	Cetas	Rū	Nib	Du Mu
1	Hetū	a.hetū		6 roots (lo, do, mo, alo, ado, amo)			
		b. na hetū	89	46 (exc. 6 roots)	28	1	
2	Sahetu	a. sahetukā (associated with roots)	71	52 exc. moha ¹⁶			
		b. ahetukā (not associated with roots)	18 ahe	12 añña exc. chanda ¹⁷ , & moha*	28	1	
3	Hetusampayutta	a. hetusampayuttā	71	52 (exc. moha)			
		b. hetuvippayuttā	18 ahe	12 añña exc. Chanda, & moha	28	1	
4	Hetusahetu	a. hetū ceva dhammā sahetukā ca (1a+2a)		6 roots exc. Moha			2.b.
		b. sahetukā ceva dhammā na ca hetū (2a+1b)	71 sahe	46 exc. 6 roots			
5	Hetu hetusampayutta	a. hetū ceva dhammā hetusampayuttā ca (4a)		6 roots exc. Moha			3.b.
		b. hetusampayuttā ceva dhammā na ca hetū (4b)	71 sahe	46 exc. 6 roots			
6	Nahetu sahetu	a. na hetū kho pana dhammā sahetukāpi (na hetu hetusampayutta) (4b)	71 sahe	46 exc. 6 roots			1.a.
		b. ahetukāpi (na hetu hetuvippayutta)	18 ahe	12 añña exc. chanda	28	1	

§1441. The ultimate realities (UR) are nine roots. Akusala hetu: lobha, dosa, moha; kusala hetu: alobha, adosa and amoha; Abyākata hetu: alobha, adosa, amoha.

1. Wholesome Roots: alobha, adosa, amoha

a. Non-greed and Non-hatred: alobha and adosa

These two roots (cetasika) associate with all the 21 wholesome consciousnesses (Mahākusala citta-8, Rūpāvacara kusala citta-5, Arūpāvacara kusala citta-4, Lokuttara kusala citta-4) and 36 cetasika (13 aññasamāna & 23 sobhana cetasika except alobha and adosa).

b. Non-delusion: amoha

This root (cetasika) arises with 17 nāṇasampayutta citta and 37 cetasika except amoha (from the previous list 4 mahākusala nāṇavippayutta are excluded)

2. **Unwholesome** Roots: lobha, dosa, moha
 - a. Greed root (cetasika) arises with 8 lobhamūla citta and 21 cetasika (except lobha, dosa cetasika-4 and vicikicchā).
 - b. Hatred root (cetasika) arises with 2 dosamūla citta and 21 cetasika (except dosa, pīti, lobha cetasika-3 and vicikicchā).
 - c. Delusion root arises with all the 12 akusala citta and 26 cetasika (except moha).¹⁸
3. **Abyākata** (neither-wholesome-nor-unwholesome roots)
 - a. **Resultants** (vipāka)
 - (i) **Non-greed and non-hatred** roots (cetasika) associate with all the 21 wholesome resultant citta [see §1441.1] and 36 cetasika (except alobha and adosa).
 - (ii) **Non-delusion** root arises in 17 ñāṇasampayutta resultant citta associated with wisdom and associated 37 cetasika (except amoha).

Note: The akusala vipāka citta do not have roots.
 - b. **Kiriya**
 - (i) **Non-greed and non-hatred** kiriyābyākata roots associate with 17 kiriya consciousnesses and 33 cetasika (except 3-virati, alobha and adosa). Mahākiriya-8, Rūpāvacara kiriya-5, Arūpāvacara kiriya-4
 - (ii) **Non-delusion** kiriya root associates with 13 ñāṇasampayutta kiriya consciousnesses (Mahākiriya ñāṇasampayutta-4, Rūpāvacara kiriya-5, Arūpāvacara kiriya-4) and 34 cetasika (except 3-virati and amoha).

Classification:

Khandha (1): saṅkhārakkhandha: 6 roots

Āyatana (1): Dhammāyatana: 6 roots

Dhātu (1): Dhammadhātu: 6 roots

Sacca (3): Dukkha: The 5 hetus except lobha in 63 lokiya sahetuka cittas; Samudaya

Sacca: lobha; Magga sacca: amoha which is sammādiṭṭhi maggaṅga in magga cittas.

Saccamuttaka: alobha and adosa in magga, alobha, adosa, amoha in phala.

§1442

-Wholesome mind of the four spheres = 21 (see §1441 1 a)

-Unwholesome mind = 12 (see §1441 2 a, b, c)

-Resultant mind of four spheres = 36

-Kiriya of three planes = 20

	Hetu dhammā	Nahetu dhammā			
		Citta	Cetasika	Rūpa	Nibbāna
Kusala	alobha, adosa, amoha	21 Ku	35 (38 -3)	28	1
Akusala	lobha, dosa, moha	12 Aku	24 (27 - 3)		
Vipāka	alobha, adosa, amoha	36 Vip	35 (38 - 3)		
Kiriya	alobha, adosa, amoha	20 Kiri	32 (35 -3)		
	6	89	46 (52 — 6)		

Classification:¹⁹

1. Khandha (5) : -

1. Rūpakkhandha: 28-rūpas
2. Vedanākkhandha: Vedanā cetasika
3. Saññākkhandha: Saññā cetasika
4. Saṅkhārakkhandha: the remaining 44-cetasikas
5. Viññāṇakkhandha: 89 citta
6. Nibbāna cannot be classified as khandha.²⁰

2. Āyatana (12) :

1. cakkhu pasāda is cakkhāyatana
2. sota pasāda is sotāyatana
3. ghāna pasāda is ghānāyatana
4. jivhā pasāda is jivhāyatana
5. kāya pasāda is kāyāyatana
6. vaṇṇa is rūpāyatana
7. sadda is saddāyatana
8. gandha is gandhāyatana
9. rasa is rasāyatana
10. paṭhavī, tejo, vāyo is phoṭṭhabbāyatana
11. 89-cittas is manāyatana
12. Dhammāyatana is 46-cetasikas, 16-sukhuma rūpas and Nibbāna.

3. Dhātu (18) :-

1. cakkhu-pasāda is cakkhudhātu
2. Sota-pasāda is sotadhātu
3. ghāna-pasāda is ghānadhātu
4. jivhā-pasāda is jivhādhātu
5. kāya-pasāda is kāyadhātu
6. rūpa/vaṇṇa is rūpadhātu
7. sadda is saddadhātu
8. gandha is gandhādhātu
9. rasa is rasadhātu
10. paṭhavī, tejo and vāyo are phoṭṭhabbādhātu
11. 2-cakkhaviññāṇa are Cakkhaviññāṇadhātu
12. 2-sotaviññāṇa are sotaviññāṇadhātu
13. 2-ghānaviññāṇa are ghānaviññāṇadhātu
14. 2-jivhāviññāṇa are jivhāviññāṇadhātu
15. 2-kāyaviññāṇa are kāyaviññāṇadhātu
16. 1 pañcadvārāvajjana and 2 sampaṭicchana are manodhātu
17. The remaining 76 cittas (except 10 viññāṇa & 3 manodhātu) are manoviññāṇadhātu.
18. 46 cetasikas and 16-sukhuma rūpas, and Nibbāna are dhammadhātu.

4. Sacca (3):

1. Dukkhasacca : 81-lokiyacittas, 46-cetasikas, 28-rūpas

2. Nirodhasacca : Nibbāna
3. Maggasacca : 7/6²¹ maggaṅgas in 4-maggacittas.
4. The remaining 27 magga cittuppāda²² & 34 phala cittuppāda are free from sacca.

§1443 The number of cetasika is still 52 because moha arises in lobhamūla and dosamūla citta. **§ leaving aside ignorance:** 2 mohamūla citta and associated 15 cetasika (11 aññasamāna except pīti and chanda; and moha cetasika-3 [ahiri, anottappa, uddhacca] and vicikicchā) are ekahetukā dhammā, i.e., associated with only one root, moha. Of the 16 cetasika associated with 2 moha citta, 15 cetasika are associated with moha, but moha is not associated with any other roots; that is why moha in mohamūla citta should be excluded. It should be taken as ahetukā dhammā for not associating with any other hetu. (see §1447)

There are 22 dvihetukā dhammā, having two roots, viz., 8 lobhamūla citta, 2 dosamūla citta, and 12 nāṇavippayutta citta. There are 47 tihetukā dhammā, having three roots, viz., 12 nāṇasampayutta kāma sobhana citta, 27 mahaggata citta, and 8 lokuttara citta. Hetu in dvihetukā and tihetukā dhammā are sahetuka dhammā.

Classification

1. Khandha (4)
 1. Vedanākkhandha : vedanā cetasika
 2. Saññākkhandha : saññā cetasika
 3. Saṅkhārakkhandha : the remaining 50-cetasikas
 4. Viññāṇakkhandha : 71-sahetuka cittas.
2. Āyatana (2): Manāyatana: 71-sahetuka cittas; Dhammāyatana: 52-cetasikas.
3. Dhātu (2):
 1. Manoviññāṇadhātu: 71-sahetukacittas.
 2. Dhammadhātu: 52-cetasikas
4. Sacca (3):
 1. Dukkhasacca: 63-lokiya sahetukacittas and 51 cetasikas except lobha
 2. Samudayasacca: Lobha
 3. Maggasacca: 8 / 7 factors of Magga in 4-maggacittas.
 4. Saccamuttaka: remaining magga cittuppāda 29 and phalacittuppāda 37.

§1444 Classification

1. Khandha (5) : -
 1. Rūpakkhanda: 28-rūpas
 2. Vedanākkhandha: Vedanā cetasika
 3. Saññākkhandha: Saññā cetasika
 4. Saṅkhārakkhandha: 10 aññasamāna cetasikas and moha in mohamūla cittas.
 5. Viññāṇakkhandha: 18 ahetuka citta
 6. Nibbāna cannot be classified as khandha.
2. Āyatana (12) :
 1. cakkhu pasāda is cakkhāyatana...pe...paṭhavī, tejo, vāyo is phoṭṭhabbāyatana
 2. 18 ahetuka cittas are manāyatana

3. Dhammāyatana is 12 aññasamāna cetasika, moha in mohamūla cittas, 16-sukhuma rūpas and Nibbāna.

3. Dhātu (18) :-

1. cakkhu-pasāda is cakkhudhātu...pe...paṭhavī, tejo and vāyo are phoṭṭhabbadhātu
2. 2-cakkhuviññāṇa are Cakkhuviññāṇadhātu...2-kāyaviññāṇa are kāyaviññāṇadhātu
3. 1 pañcadvārāvajjana and 2 sampaṭicchana are manodhātu
4. The remaining 5 ahetuka cittas are manoviññāṇadhātu.
5. 12 aññasamāna cetasika, moha in 2 mohamūla cittas, 16-sukhuma rūpas, and Nibbāna are dhammadhātu.

4. Sacca (2):

1. Dukkhasacca: 18-ahetukacittas, 12-aññasamāna cetasikas (except Chanda), Moha in Mohamūla, 28-rūpas;
2. Nirodhasacca: Nibbāna.

§1445-46 (similar to §1443-44)

§1447 UR: Lobha, dosa, moha, alobha, adosa, & amoha (exc. moha in mohamūla cittas). §**dve tayo**, these 6 dhammā, if they arise in couplets or tetrads, they are considered to be with (associated with) roots. If they arise alone, of course, they cannot be said as existing with other hetu. For example, moha is a root but it does not associate with any other roots when it arises in two mohamūla citta. Therefore it is ahetuka dhamma in that particular instance. (see §1443 §leaving aside ignorance)

Classification

1. Khandha (1): Saṅkhārakkhandha: 6- roots.
2. Āyatana (1): Dhammāyatana: 6- roots.
3. Dhātu (1): Dhammadhātu: 6- roots.
4. Sacca (3): Dukkhasacca: 5-roots in lokiya 63 sahetuka cittas (except Moha in Mohamūlacittas and Lobha); Samudayasacca: Lobha; Magga sacca: amoha in magga cittas. Saccamuttaka: alobha and adosa in magga; alobha, adosa, amoha in phala.

§1448 In another way:

- 12 Akusala citta and 24 cetasika exc. lobha, dosa & moha
- 21 Kusala citta and 35 cetasika exc. alobha, adosa & amoha
- 21 Vipāka citta and 35 cetasika exc. alobha, adosa & amoha
- 17 Kiriya citta and 32 cetasika exc. alobha, adosa & amoha

Dukamuttaka Notes: **§na vattabbā**, 18 ahetuka citta and associated 12 aññasamāna cetasika, moha in mohamūla citta, 28 rūpa, and nibbāna are ahetukā dhammā; and can be classified neither as 'hetū ceva dhammā sahetukā ca' , nor as 'sahetukā ceva dhammā na ca hetū'.

Classification

1. Khandha (4); Āyatana (2); 3. Dhātu (2)
4. Sacca (2): Dukkhasacca: 63-lokiya sahetukacittas and 46-cetasikas; Maggasacca: 8/7 factors of Magga in magga cittas; Saccamuttaka: 27 magga cittuppāda and 34 phala cittuppāda.

§1452 In another way

- Ahetuka akusalavipāka citta 7
- Ahetuka kuslavipāka citta 8
- Ahetuka kiriyacitta 3

Dukamuttaka Notes: (§na vattabbā) the 6 roots, i.e. hetū dhammā can be classified neither as 'na-hetū kho pana dhammā sahetukāpi', nor as 'na-hetū kho pana dhammā ahetukāpi'.

Classification: (1)Khandha (5); (2) Āyatana (12); Dhātu (18).

4. Sacca (2): Dukkhasacca: 18-ahetukacittas, 12-aññasamāna cetasikas (except Chanda), 28-rūpas; Nirodhasacca: Nibbāna.

Additional Notes: Combining the first (I.1) with the second (I.2) and the third couplet (I.3), the three other couplets (§1447-§1452) are formed. But these are not the complete possible couplets. Aṭṭhasālinī commentary gives few other permutations apart from those. According to it, the words 'kho pana' used in the sixth duka refer to the possibilities of other combinations.²³ We will explain only few of the first couplets—the other have their counterparts in the couplets already mentioned: 'hetū ceva dhammā ahetukā cā', 'sahetukā ceva dhammā na ca hetū' [similar to §1451], 'ahetukā ceva dhammā na ca hetū'. The same method should be applied for the further permutations of hetusampayuttaduka.

1. Hetu Ahetuka Duka

- (i) Dhammā which are roots but have no roots (hetū ceva dhammā ahetukā ca)
-moha in mohamūla citta
- (ii) Dhammā which neither have roots nor are roots (ahetukā ceva dhammā na ca hetū)
-18 ahetuka citta associated with 12 cetasika (12 aññasamāna, exc. chanda); 28 rūpa, and nibbāna.

§na vattabbā, 71 citta and associated 52 cetasika exc. moha in mohamūla citta can be classified neither as 'hetū ceva dhammā ahetukā ca', nor as 'ahetukā ceva dhammā na ca hetū'.

2. Hetu Hetuvippayutta Duka

- (i) Dhammā which are roots but are not associated with roots (hetū ceva dhammā hetuvippayuttā ca) — moha in 2 mohamūla cittas.
- (ii) Dhammā which are neither associated with roots nor are roots (hetuvippayuttā ceva dhammā na ca hetū)—18 ahetuka, 12 aññasamāna cetasika (except chanda).

Review Questions

1. What are the dhammā that are hetu but are not associated with hetu?
2. What are the dhammā that are hetu as well as associated with hetu?
3. Mention the Dhamma which are root causes for the arising of wholesome and unwholesome dhammas. And classify them by the way of truth
4. Identify the ultimate realities of following:
 - (a) Dhamma associated with root but not root
 - (b) Dhamma which are not associated with root and also not root
 - (c) Dhamma which have root causes but which are not root causes.

II. Shorter Compilation of Unrelated Dukas (Cūḷantara Dukam)

II. 1. Sappaccaya²⁴ Duka

§1453. Dhammā which have causes

Katame dhammā sappaccayā? What are the dhammā which have causes? **Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—the wholesome mind of the four spheres, unwholesome mind, resultant mind of the four spheres, kiriyā of the three spheres, and all materiality; **ime dhammā sappaccayā**—these dhammā have causes.

§1454. Dhammā which do not have causes

Katame dhammā appaccayā? What are the dhammā which do not have causes? **Nibbānaṃ**—nibbāna; **ime dhammā appaccayā**—these²⁵ dhammā do not have causes.

II 2. Saṅkhata²⁶ Duka

§1455. Dhammā which are conditioned [answer similar to §1453]²⁷

§1456. Dhammā which are unconditioned [answer similar to §1454]²⁸

II. 3. Sanidassana Duka

§1457. Dhammā which are visible

Katame dhammā sanidassanā?—What are the dhammā which are visible? **Rūpāyatanaṃ**—the visible object. **ime dhammā sanidassanā**—these are the dhammā which are visible.

§1458. Dhammā which are not visible

Katame dhammā anidassanā? What are the dhammā which are not visible? **Cakkhāyatanaṃ, Sotāyatanaṃ, ...pe... phoṭṭhabbāyatanaṃ**—the eye-sensitivity ...pe... tangible objects; **catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ, nibbānañca**—wholesome mind of the four spheres, unwholesome mind, resultant mind of the four spheres, kiriyā of the three spheres; materiality which is not visible, not impinging, and included in the mental objects, and nibbāna; **ime dhammā anidassanā**—these dhammā are not visible.

II. 4. Sappaṭigha Duka

§1459. Dhammā which arise with impingement²⁹

Katame dhammā sappaṭighā? What are the dhammā which arise with impingement? **Cakkhāyatanaṃ ... pe... phoṭṭhabbāyatanaṃ**—the eye-sensitivity ...pe... tangible object; **ime dhammā sappaṭighā**—these dhammā arise with impingement.

§1460. Dhammā which are non-impinging

Katame dhammā appaṭighā? What are the dhammā which arise without impingement? **Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ, nibbānañca ime dhammā appaṭighā**—wholesome mind of the four spheres, unwholesome mind, resultant mind of the four spheres, kiriyā of the three spheres; materiality which is not visible, which arises without impingement, and which is included in mental-object; and nibbāna; **ime dhammā appaṭighā**—these dhammā are non-impinging.

II. 5. Rūpī Duka

§1461. Dhammā which are materiality

Katame dhammā rūpino? What are the dhammā which are materiality? **Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ**—the four primary elements and materiality which are dependent on them; **ime dhammā rūpino**—these dhammā are materiality.

§1462. Dhammā which are not materiality

Katame dhammā arūpino? What are the dhammā which are not materiality? **Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, nibbānañca**—the wholesome mind of the four spheres, unwholesome mind, resultant mind of the four spheres, kiriyā of the three spheres, and nibbāna; **ime dhammā arūpino**—these dhammā are not materiality.

II. 6. Lokiya³⁰ Duka

§1463. Dhammā which are mundane

Katame dhammā lokiya? What are the dhammā which are mundane? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the three spheres, unwholesome mind, resultant mind of three spheres, kīriya of the three spheres, and all materiality; **ime dhammā lokiya**—these are the dhammā which are mundane.

§1464. Dhammā which are supramundane

Katame dhammā lokuttarā? What are the dhammā which are supramundane? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four ariya paths which are beyond the world and four noble fruitions of the life of a samaṇa, and nibbāna; **ime dhammā lokuttarā**—these dhammā are supramundane.

II. 7. Kenaci Viññeyya Duka

(1464) **Kenaci viññeyyā dhammā.** Dhammā cognizable by certain consciousness.

All dhammā: citta, cetasika, rūpa and nibbāna.

(1464) **Kenaci na viññeyyā dhammā.** Dhammā not cognizable by certain consciousness.

All dhammā: citta, cetasika, rūpa and nibbāna.

Notes

II. CŪLAṆTARA DUKA

N	DUKA	DHAMMA	Cit	Cetas	Rū	Nib
1	Sappaccaya	Sappaccayā (with causes)	89	52	28	
		Appaccayā				1
2	Saṅkhata	Saṅkhata (conditioned)	89	52	28	
		Asaṅkhata				1
3	Sanidassana	Sanidassanā (visible)			1 Rūpāyatana (rūpārammaṇa) visible object	
		Anidassanā (not visible)	89	52	27 (exp. Rūpāyatana)	1
4	Sappaṭigha	Sappaṭighā			12 sappaṭigha rūpa (5 pasāda & 7 gocara)	
		Appaṭighā	89	52	16 Sukhuma (28-12)	1
5	Rūpī	Rūpino (Corporeal)			28 (4 m.bhūta + 24 upadāya)	
		Arūpino	89	52		1
6	Lokiya	Lokiyā(mundane)	81 lokiya	52	28	
		Lokuttarā (Supra-mundane)	8 lokuttara	36		1
7	Kenaciviññeyya	Kenaciviññeyyā	natures which are cognizable by certain consciousness			
		Kenacinaviññeyyā	natures which are <u>not</u> cognizable by certain consciousness			

§1453 **Classification:** Khandha (5), Āyatana (12), Dhātu (18), Sacca (3)

§1454 **UR:** Nibbāna

§1455-56 answer similar to §1453-54

§1457 **Classification:** Khandha (1), Āyatana (1), Dhātu (1), Sacca (1)

§1458 **Classification:** 1. Khandha (5), Āyatana (11), Dhātu (17), Sacca (4)

§1459 **UR:** 12 oḷārika rūpa (gross matters).

- 5-pasādas: cakkhu pasāda, sota-pasāda, ghāna-pasāda, jivhā-pasāda and kāya-pasāda.
- 7-gocara rūpas: vaṇṇa, sadda, gandha, rasa, paṭhavī, tejo and vāyo.

Classification

1. Khandha (1); 2. Āyatana (10); 3. Dhātu (10); 4. Sacca (1)

§1460 **Classification:** 1. Khandha (5); 2. Āyatana (2); 3. Dhātu (8); 4. Sacca (4);
saccamuttaka: 29 maggacittuppāda, and 37 phala cittuppāda.

§1461 Classification: 1. Khandha (1); 2. Āyatana (11); Dhātu (11); 4. Sacca (1)

§1462 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (8); 4. Sacca (4);
saccamuttaka: 29 magga cittuppāda and 37 phala cittuppāda.

§1463 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2)

§1464 Classification: 1. Khandha (4); 2. Āyatana (2); Dhātu (2); 4. Sacca (2): Nirodhasacca:
Nibbāna; Maggasacca: 8 / 7 factors of Magga in 4-maggacittas; Saccamuttaka: 29 magga
cittuppāda and 37 phalacittuppāda.

(1464) Kenaci viññeyyā dhammā.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4);
Saccamuttaka: 29 magga cittuppāda, 37 phala cittuppāda.

(1464) Kenaci na viññeyyā dhammā. Similar to above

Note for Kenaci viññeyyā dhammā:

The 'compendium of object' (ārammaṇasaṅgaha) explained in Abhidhammatthasaṅgaha can be seen as the elaboration of this duka. Therefore, to grasp this duka properly, one should study the mentioned compendium. (See the Appendix for the chart on 'compendium of object'). For example: states that are cognizable by eye-consciousness cannot be cognizable by ear-consciousness. [§1101 Dhammasaṅgaṇi, U Kyaw Khine]

- i. Dhamma that are cognizable by eye-consciousness—visible object
- ii. Dhamma that are not cognizable by ear-consciousness- visible object
 - A. Dhamma that are cognizable by ear-consciousness—sound
 - B. Dhamma that are not cognizable by eye-consciousness—sound
 - A. Dhamma that are cognizable by eye-consciousness—visible object
 - B. Dhamma that are not cognizable by eye-consciousness—sound

Similarly, states that are cognizable by eye-consciousness cannot be cognized by nose-consciousness. Similarly, other couplets can be formed:

- a. Dhammā that can take five sense objects—44
- b. Dhammā that cannot take five sense objects—45
- a. Dhammā that are object of akusala—all the lokiya dhammā (81 lokiya citta, 52 cetasika, 28 rūpa,
- b. Dhammā that are not object of akusala—all the 9 lokuttara dhammā

Dhammasaṅgaṇī Aṭṭhakathā (Aṭṭhasālinī) and ṭīkā elaborates the Kenaci Viññeyya Duka in detail. Their explanations of the dhammā which are cognizable by viññāṇaṇcāyatana citta are as follows:

1. Viññāṇaṇcāyatana kusala and vipāka take ākāsaṇcāyatana kusala as their object [**Kusala and Vipāka can take Kusala as their object**]

(i) Viññāṇaṇcāyatana kusala takes ākāsaṇcāyatana kusala of **previous life** as its object

A puthujjana or sekkha puggala attains 2nd arūpa jhāna in kāma plane or rūpa plane. After death, he is reborn in the 2nd arūpa jhāna plane (viññāṇaṇcāyatana plane). There, the 2nd arūpa jhāna kusala citta will take as its object 1st arūpa jhāna kusala (ākāsaṇcāyatana

kusala) which was attained by him in the previous life; because he cannot enter the ākāsañācāyatana plane while he is in viññāṇañcāyatana plane. (In arūpa plane, it is possible to go only to higher jhāna)

(ii) Viññāṇañcāyatana kusala takes ākāsañācāyatana kusala of **present life** as its object

A puthujjana or sekkha puggala attains 2nd arūpa jhāna in this life. Whenever he enters into the 2nd arūpa jhāna kusala, the 1st arūpa jhāna kusala (ākāsañācāyatana kusala) will be taken as its object—as it always does—which was attained by him in this present life.

(iii) Viññāṇañcāyatana vipāka takes ākāsañācāyatana kusala of **previous life** as its object

A puthujjana or sekkha puggala attains 2nd arūpa jhāna in kāma plane or rūpa plane. After death, he is reborn in the 2nd arūpa jhāna plane (viññāṇañcāyatana plane). The paṭisandhi citta will be 2nd arūpa jhāna vipāka which takes as its object the 1st arūpa jhāna kusala citta which was attained by him in the previous life.

2. Viññāṇañcāyatana kiriya takes ākāsañācāyatana kusala and kiriya as its object. [**kiriya can take kiriya and kusala as object**]

(i) Viññāṇañcāyatana kiriya takes ākāsañācāyatana kusala

a. A puthujjana or sekkha puggala attains the 1st arūpa jhāna in kāma or rūpa plane. He practises vipassanā meditation and attains Arahatta magga. After becoming an Arahant, he practises samatha meditation and attains the 2nd arūpa jhāna. This 2nd arūpa jhāna kiriya citta may take the 1st arūpa jhāna kusala citta as its object.

(However, in this situation a question may arise: “Can one directly enter the 2nd arūpa jhāna without following the series of jhāna attainments (without attaining the first jhāna)?” If the answer is ‘no’, then the 2nd arūpa jhāna kiriya citta will take only the 1st arūpa jhāna kiriya citta as its object. If the answer is ‘yes’, that is because of having got mastery in five ways (Vasitā) he can enter the 2nd arūpa jhāna directly; then that 2nd arūpa jhāna kiriya citta will take the 1st arūpa jhāna kusala citta as its object.)

b. In another case, a sekkha puggala attains the 2nd arūpa jhāna in kāma or rūpa plane. After death he is reborn in the 2nd arūpa jhāna plane; and as a result of vipassanā practice he attains Arahatta magga. Here, whenever 2nd arūpa jhāna kiriya arises, 1st arūpa jhāna kusala citta which was attained by him in the previous life will be the object. He cannot enter the ākāsañācāyatana plane while he is in viññāṇañcāyatana plane.

(ii) Viññāṇañcāyatana kiriya takes ākāsañācāyatana kiriya

In this case, a person practises vipassanā meditation and attains Arahatta magga. He then practises samatha meditation and attains both the 1st arūpa jhāna kiriya and the 2nd arūpa jhāna kiriya. Whenever 2nd arūpa jhāna kiriya citta arises in him, the 1st arūpa jhāna kiriya citta will be taken as its object.

The same manner should be applied in case of N’evasaññān’āsaññāyatana Citta. (see the Appendix also)

III. Cluster of Āsava (Āsava Gocchaka)

III. 1. Āsavā³¹ duka

§1465. Dhammā which are āsavā

Katame dhammā āsavā? What are the dhammā which are āsavā? **Cattāro āsavā**—there are four kinds of āsavā; **kāmāsavo**,³² **bhavāsavo**, **diṭṭhāsavo**, **avijjāsavo**—the āsavā of sense pleasure, the āsavā of (hankering after) existence, the āsavā of wrong view, and the āsavā of ignorance. **Kāmāsavo aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—the āsavā of Senseity arises in the eight consciousnesses associated with greed; **bhavāsavo catūsu diṭṭhigatavippayutta-lobhasahagatesu cittuppādesu uppajjati**—the āsavā of (hankering after) existences arises in four consciousnesses accompanied by greed but not associated with wrong view; **diṭṭhāsavo catūsu diṭṭhigata sampayuttesu cittuppādesu uppajjati**—the āsavā of wrong view arises together with four consciousnesses associated with wrong view. **Avijjāsavo sabbākusalesu uppajjati**—the āsavā of ignorance arises in all unwholesome mind; **ime dhammā āsavā**—these dhammā are āsavā.

§1466. Dhammā which are not āsavā

Katame dhammā no āsavā? What are the dhammā which are not āsavā? **Ṭhapetvā āsave avasesarīṃ akusalarīṃ, catūsu bhūmīsū kusalarīṃ catūsu bhūmīsū vipāko, tīsū bhūmīsū kiriyābyākatarīṃ, rūpañca, nibbānañca**—leaving aside the āsavā, the remaining unwholesome mind, wholesome mind of the four spheres, resultant mind of the four spheres, kiriyā of the three spheres, materiality, and nibbāna; **ime dhammā no āsavā**—these dhammā are not āsavā.

III. 2. Sāsavā duka

1467. Dhammā which are objects of āsavā

Katame dhammā sāsavā? What are the dhammā which are objects of āsavā? **Tīsū bhūmīsū kusalarīṃ, akusalarīṃ, tīsū bhūmīsū vipāko, tīsū bhūmīsū kiriyābyākatarīṃ, sabbañca rūpañ**—wholesome mind of the three spheres, unwholesome mind, resultant mind of the three spheres, kiriyā of the three spheres, and materiality; **ime dhammā sāsavā**—these dhammā are objects of āsavā.

1468. Dhammā which are not objects of āsavā

Katame dhammā anāsavā? What are the dhammā which are not objects of āsavā? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four ariya paths which are beyond the world, the four fruitions of the life of a sāmāṇa, and nibbāna; **ime dhammā anāsavā**—these dhammā are not objects of āsavā.

III. 3. Āsavasampayuttā Duka

§1469. Dhammā which are associated with āsavā

Katame dhammā āsavasampayuttā? What are the dhammā which are associated with āsavā? **Dve domanassasahagatacittuppādā etthuppannaṃ moham ṭhapetvā, vicikicchāsahagataṃ uddhaccasahagataṃ moham ṭhapetvā, avasesaṃ akusalaṃ**—leaving aside ignorance which arises in these two consciousnesses associated with hatred, and leaving aside ignorance associated with doubt and restlessness, the remaining unwholesome mind; **ime dhammā āsavasampayuttā**—these dhammā are associated with āsavā.

§1470. Dhammā which are not associated with āsavā

Katame dhammā āsavavippayuttā? What are the dhammā which are not associated with āsavā? **dvīsu domanassasahagatesu cittuppādesu uppanno moho, vicikicchāsahagato moho, uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇṇa, nibbānaṇṇa**—ignorance which arises in two consciousnesses associated with hatred, ignorance associated with doubt, ignorance associated with restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriyā of the three spheres, materiality, and nibbāna; **ime dhammā āsavavippayuttā**—these dhammā are not associated with āsavā.

III. 4. Āsava Sāsava Duka

§1471. Dhammā which are āsavā as well as objects of āsavā

Katame dhammā āsavā ceva sāsavā ca? What are the dhammā which are āsavā as well as objects of āsavā? **Teva āsavā āsavā ceva sāsavā ca**—āsavā themselves are āsavā as well as objects of āsavā.

§1472. Dhammā which are objects of āsavā but are not āsavā

Katame dhammā sāsavā ceva no ca āsavā? What are the dhammā which are objects of āsavā but are not āsavā? **Ṭhapetvā āsave, avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbaṇṇa rūpaṇṇa**—leaving aside the āsavā, the remaining unwholesome mind, wholesome mind of the three spheres, resultant mind of the three spheres, kiriyā of the three spheres, and materiality; **ime dhammā sāsavā ceva no ca āsavā**—these dhammā are objects of āsavā but are not āsavā. **Anāsavā dhammā na vattabbā**—dhammā which are not objects of āsavā should not be taken; **āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi**—as 'āsavā as well as objects of āsavā', or as 'objects of āsavā but not āsavā'.

III. 5. Āsava Āsavasampayutta Duka

§1473. Dhammā which are āsavā and are also associated with āsavā

Katame dhammā āsavā ceva āsavasampayuttā ca? What are the dhammā which are āsavā and are also associated with āsavā? **Yattha dve tayo āsavā ekato uppajjanti**—where two or three āsavā arise simultaneously; **ime dhammā āsavā ceva āsavasampayuttā ca**—these dhammā are āsavas and are also associated with āsavas.

§1474. Dhammā which are associated with āsavā but are not āsavā

Katame dhammā āsavasampayuttā ceva no ca āsavā? What are the dhammā which are associated with āsavā but are not āsavā? **Thapetvā āsave, avasesaṃ akusalaṃ**—leaving aside āsavā, the remaining unwholesome mind; **ime dhammā āsavasampayuttā ceva no ca āsavā**—these are the dhammā which are associated with āsavā, but are not āsavā. **Āsavavippayuttā dhammā na vattabbā**—dhammā which are not associated with āsavas should not be taken; **āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi**—as “āsavā which are also associated with āsavā” or as “dhammā which are associated with āsavā but are not āsavā”.

III. 6. Āsavavippayutta Sāsava Duka

§1475. Dhammā which are not associated with āsavā but are objects of āsavā

Katame dhammā āsavavippayuttā sāsavā? What are the dhammā which are not associated with āsavā but are objects of āsavā? **Dvīsu domanassasahagatesu cittuppādesu uppanno moho, vicikicchāsahagato moho, uddhaccasahagato moho, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—the ignorance which arises in two consciousnesses accompanied by hatred, ignorance consciousness accompanied by doubt, ignorance accompanied by restlessness; wholesome mind of the three spheres, resultant mind of the three spheres, kiriyā of the three spheres, and all materiality; **ime dhammā āsavavippayuttā sāsavā**—these dhammā are not associated with āsavā but are objects of āsavā.

§1476. Dhammā which are neither associated with āsavā nor are objects of āsavā

Katame dhammā āsavavippayuttā anāsavā? What are the dhammā which are neither associated with āsavā nor are objects of āsavā? **Cattāro maggā ariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four supramundane ariya path, the four fruitions of the life of a samāṇa, and nibbāna; **ime dhammā āsavavippayuttā anāsavā**—these are the dhammā which are neither associated with āsavā nor are objects of āsavā. **Āsavasampayuttā dhammā na vattabbā**—dhammā which are associated with āsavā should not be taken; **āsavavippayuttā sāsavātipi, āsavavippayuttā anāsavātipi**—as 'not associated with āsavā but are objects of āsavā', or as 'neither associated with āsavā nor are objects of āsavā'.

Notes

III. Āsava (IV. Ogha, V. Yoga) Gocchaka

	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Du Mu
1	āsavā	āsavā no āsavā	89	3 āsavā (lo, diṭ, mo) 49	28	1	
2	sāsavā	sāsavā anāsavā	81 8 lokuttara	52 36	28	1	
3	āsavasampayuttā	āsavasampayuttā dhammā āsavavippayuttā dhammā	12 akusala 77 kuViKri	27 exc. moha in dosamū & mohamū 38+*	28	1	
4	āsavā sāsavā	āsavā ceva dhammā sāsavā ca sāsavā ceva dhammā no ca āsavā	81 lokiya	3 āsavā (lo, diṭ, mo) 49	28		2b
5	āsavā āsavasampayuttā	āsavā ceva dhammā āsavasampayuttā ca āsavasampayuttā ceva dhammā no ca āsavā	12 akusala	3 āsava in lobhamū 24 exc. 3 āsavā			3b
6	āsavavippayuttā	āsavavippayuttā kho pana dhammā sāsavāpi anāsavāpi	17ku, 32vi, 20 kri 8 lokuttara	38+* 36	28	1	3a

*Moha which arises in 2 dosamūla & mohamūlacitta

4 ĀSAVA	3 CETASIKA	CITTA
1. Kāmāsava	Lobha	8 Lobha
2. Bhavāsava	Lobha	4 Lobha diṭṭhigatavippayutta
3. Diṭṭhāsava	Diṭṭhi	4 Lobha diṭṭhigatavippayutta
4. Avijjāsava	Moha	12 Akusala

§1465 The four types of āsavā are:

1. Kāmāsava (The taint of sensual desire). It is lobha cetāsika. It arises together with 8 lobhamūla citta & 21 cetāsika (except lobha, dosa cetāsika-4 and vicikicchā)
2. Bhavāsava (The taint of attachment to existence). It is lobha cetāsika. It arises together with 4 diṭṭhigatavippayutta lobhamūlacitta & 20 cetāsika (except lobha, diṭṭhi, dosa cetāsika-4 and vicikicchā)
3. Diṭṭhāsava (The taint of wrong view). It is diṭṭhi cetāsika. It arises together with 4 diṭṭhigatasampayutta lobhamūlacitta & 20 cetāsika (except diṭṭhi, māna, dosa-4 and vicikicchā)
4. Avijjāsava (The taint of ignorance). It is moha cetāsika. It arises together with 12 akusala citta & 26 cetāsika (except moha).

The āsava of sensual desire and attachment to existence, both are modes of greed (lobha cetasika); the āsava of wrong view is the wrong view (diṭṭhi cetasika); and the āsava of ignorance is delusion (moha cetasika). Hence, there are only 3 realities (cetasika): lobha, diṭṭhi, and moha.

Classification: 1. Khandha (1); Āyatana (1); 3. Dhātu (1); 4. Sacca (2)

These āsava are eradicated by four path consciousnesses in the following manner:

1. Sotāpatti magga:
 - (a) totally eradicate: Diṭṭhāsava
 - (b) Partially eradicate or weaken: Kāmāsava, Bhavāsava, & Avijjāsava (that can lead to four apāya)
2. Sakadāgāmi Magga: Attenuate the grosser form of Kāmāsava, Bhavāsava, & Avijjāsava (that cannot lead to four apāya)
3. Anāgāmi Magga: Totally eradicate: Kāmāsava, Bhavāsava
4. Arahatta Magga: Totally eradicate: Avijjāsava

§1466 §The remaining unwholesome mind = 12 akusala citta, 24 cetasika

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); saccamuttaka: 29 magga cittuppāda and 37 phala cittuppāda.

§1467 Only the lokiya dhammā can be the object of āsava and other unwholesome states.

The lokuttara dhammā are beyond the range of unwholesome states.

§Wholesome mind of the three spheres = 17

§Unwholesome mind = 12

§Resultant mind of the three spheres = 32

§Kiriya = 20

§1469 UR: §The remaining unwholesome mind: 12 akusala citta & 27 cetasika (except moha in dosamūla and mohamūla citta). In another way:

- a.8 Lobhamūlacitta and 19 cetasikas (except dosa cetasika-4, vicikicchā and 3-āsavās) are associated with 3 āsavā. Lobha associates with diṭṭhi & moha; diṭṭhi associates with lobha & moha; and moha associates with lobha & diṭṭhi.
- b.2 Dosamūlacitta and 21 cetasika (except pīti, lobha cetasika-3, vicikicchā and moha) are associated with the moha āsava. But this moha in dosamūla citta is not associated with any other āsavā. It is āsavavippayutta dhammā.
- c.2 Mohamūlacittāni and 15 cetasika (11 aññasamāna [exc. pīti & chanda] & 4 akusala cetasika, i.e. 3 sabbākusalasādhāraṇā [except moha] & vicikicchā) are associated with the moha āsava. But this moha in mohamūla citta is not associated with any other āsavā. It is āsavavippayutta dhammā.

*** Classification**

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2)

§1470 Wholesome mind of the four spheres = 21 citta and 38 cetasika
 Resultant mind of the four spheres = 36 vipāka and 38 cetasika
 Kiriya of the three spheres = 20 kiriya and 35 cetasika

*** Classification**

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka: 29 magga cittuppāda and 37 phala cittuppāda.

§1472 Lokaia dhammā except 3 āsava are objects of āsavā but are not āsavā.

§The remaining unwholesome mind = 12 akusala citta and 24 cetasika
 §Wholesome mind of the three spheres = 17 lokaia kusala citta and 38 cetasika
 §Resultant mind of the three spheres = 32 lokaia vipāka citta and 35 cetasika
 §Kiriya of the three spheres = 20 kiriya citta and 35 cetasika

Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1)

§1473 In four diṭṭhi sampayutta citta, 3 āsavā (lobha, diṭṭhi, moha) arise and associate with each other. In four diṭṭhi vippayutta citta, 2 āsavā (lobha and moha) arise and associate with each other.

§1474 §The remaining unwholesome mind: 12 akusala citta & 24 cetasika (exc. 3 āsavas).

Classification

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1)

§1475 Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

According to Commentary, there are more combinations:

1. Āsava Āsavavippayutta Duka

- (i) Dhammā which are āsavā but are not associated with āsavā (**āsavā ceva dhammā āsavavippayuttā ca**): Moha in dosamūla citta and moha in mohamūla citta
- (ii) Dhammā which are neither associated with āsavā nor are āsavā (**āsavavippayuttā ceva dhammā no ca āsavā**) {answer similar to §1470; except moha in 2 dosamūla and moha in 2 mohamūla]

Dukamuttaka: The 12 akusala citta and associated 27 cetasika (exc. moha in dosamūla citta and moha in mohamūla citta) are āsavasampayuttā dhammā; and can be classified neither as 'āsavā ceva dhammā āsavavippayuttā ca', nor as 'āsavavippayuttā ceva dhammā no ca āsava'.

Review Questions:

- 1. What are the dhammā that are not āsava but object of āsava?
- 2. What are the dhammā that are āsava but āsavavippayutta?

3. What are the dhammā that are not āsava and also āsavavippayutta?
4. What are the dhammā that are object of āsava but not associated with āsava?
5. What are the Dhammas which flow up to the highest plane of existence or up to change of lineage? Mention the object of these dhammas and analyze them by way of dhātu and sacca from Abhidhamma standpoint.
6. Describe the dhammas which overwhelm sentient beings, making them down to four woeful states. And express natures that are object of these dhammas but are not associated with them.
7. Describe the dhammas which yoke sentient beings to suffering. And state the realities that are neither associated with these dhammas nor are object of these dhammas.
8. Identify the ultimate realities of following:
 - (a) dhammas which are not associated with āsavā but are object of āsavā
 - (b) dhammas which are ogha and are also associated with ogha
 - (c) dhammas which are yoga but are not associated with yoga
 - (d) dhammas which are not neither āsavā nor associated with āsavā

IV. Cluster of Fetters (Saṃyojana Gocchaka)

IV. 1. Saṃyojana³³ Duka

§1477. Dhammā which are fetters

Katame dhammā saṃyojanā? What are the dhammā which are fetters? **Dasa saṃyojanāni**—there are ten fetters; **kāmarāgasamyojanam**, **paṭighasamyojanam**, **mānasamyojanam**³⁴, **diṭṭhisamyojanam**, **vicikicchā samyojanam**, **sīlabbataparāmāsa samyojanam**, **bhavarāga samyojanam**, **issāsamyojanam**³⁵, **macchariyasamyojanam**³⁶, **avijjāsamyojanam**—fetter of attachment to sense pleasure, fetter of ill will, fetter of conceit, fetter of wrong view, fetter of doubt, fetter of wrong spiritual practice, fetter of grasping for better existence, fetter of envy, fetter of stinginess, and fetter of ignorance. **Kāmarāgasamyojanam aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—the fetter of attachment to sense pleasures arises in eight consciousnesses associated with greed. **Paṭighasamyojanam dvīsu domanassasahagatesu cittuppādesu uppajjati**—the fetter of ill will arises in two consciousnesses associated with hatred. **Mānasamyojanam catūsu diṭṭhigatavippayutta lobhasahagatesu cittuppādesu uppajjati**—the fetter of conceit arises in four greed consciousnesses not associated with wrong view; **Diṭṭhi samyojanam catūsu diṭṭhigata sampayuttesu cittuppādesu uppajjati**—the fetter of wrong view arises in four consciousnesses associated with wrong view. **Vicikicchā samyojanam vicikicchāsahagatesu cittuppādesu uppajjati**—the fetter of doubt arises in consciousnesses associated with doubt. **Sīlabbataparāmāsa samyojanam catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati**—the fetter of wrong spiritual practice arises in four consciousnesses associated with wrong view. **Bhavarāga samyojanam catūsu**

diṭṭhigatavippayutta lobhasahagatesu cittuppādesu uppajjati—the fetter of craving for better existence arises in four consciousnesses which are accompanied by greed but not associated with wrong view. **Issāsaṃyojanañca macchariya saṃyojanañca dvīsu domanassa saḥagatesu cittuppādesu uppajjanti**— the fetter of envy and the fetter of stinginess arise in two consciousnesses associated with hatred; **avijjāsaṃyojanaṃ sabbākusalesu uppajjati**— the fetter of ignorance arises in all unwholesome mind; **ime dhammā saṃyojanā**—these dhammā are fetters.

§1478. Dhammā which are not fetters

Katame dhammā no saṃyojanā—What are the dhamma which are not fetters? **Ṭhapetvā saṃyojane avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—leaving aside the fetters, the remaining unwholesome mind, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā no saṃyojanā**—these dhammā are not fetters.

IV. 2. Saṃyojaniya Duka

§1479. Dhammā which are objects of fetters

Katame dhammā saṃyojaniyā? What are the dhammā which are objects of fetters? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the three spheres, unwholesome mind, resultant mind of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā saṃyojaniyā**—these dhammā are objects of fetters.

§1480. Dhammā which are not objects of fetters

Katame dhammā asaṃyojaniyā? What are the dhammā which are not objects of fetters? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**— the four ariya paths which are beyond the world, the four fruitions of the life of a saṃma, and nibbāna; **ime dhammā asaṃyojaniyā**—these dhammā are not objects of fetters.

IV. 3. Saṃyojanasampayutta Duka

§1481. Dhammā which are associated with fetters

Katame dhammā saṃyojanasampayuttā? What are the dhammā which are associated with fetters? **Uddhaccasahagataṃ mohañ ṭhapetvā avasesaṃ akusalaṃ**—leaving aside ignorance which arises together with restlessness, the remaining unwholesome mind; **ime dhammā saṃyojanasampayuttā**—these dhammā are associated with fetters.

* The ultimate realities

- 12-akusalacittas,
- 27- associated cetasikas (except moha in uddhaccasahagata citta)

1482.Dhammā which are not associated with fetters

Katame dhammā saṃyojanavippayuttā? What are the dhammā which are not associated with fetters? **Uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—ignorance which arises together with restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā saṃyojanavippayuttā**—these are the dhammā which are not with fetters.

IV. 4.Saṃyojana Saṃyojaniya Duka

§1483. Dhammā which are fetters as well as objects of fetters

Katame dhammā saṃyojanā ceva saṃyojaniyā ca? What are the dhammā which are fetters as well as objects of fetter? **Tāneva saṃyojanāni saṃyojanā ceva saṃyojaniyā ca**—the fetters themselves are fetters as well as objects of fetters

§1484. Dhammā which are objects of fetters but are not fetters

Katame dhammā saṃyojaniyā ceva no ca saṃyojanā? What are the dhammā which are objects of fetters but are not fetters? **Ṭhapetvā saṃyojane avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—leaving aside the fetters, the remaining unwholesome mind, wholesome mind of the three spheres, resultants of the three spheres, kiriya of the three spheres, and all materiality; **ime dhammā saṃyojaniyā ceva no ca saṃyojanā**—these dhammā are objects of fetters but are not fetters; **asaṃyojaniyā dhammā na vattabbā**— the dhammā which are not objects of fetters should not be taken; **saṃyojanā ceva saṃyojaniyā cātipi, saṃyojaniyā ceva no ca saṃyojanātipi**—as 'fetters as well as objects of fetters', or as 'objects of fetters but are not fetters'.

5. Saṃyojana Saṃyojanasampayutta Duka

§1485. Dhammā which are fetters and are also associated with fetters

Katame dhammā saṃyojanā ceva saṃyojanasampayuttā ca? What are the dhammā which are fetters and are also associated with fetters? **Yattha dve tīpi saṃyojanāni ekato uppajjanti**—where two or three fetters arise simultaneously; **ime dhammā saṃyojanā ceva saṃyojanasampayuttā ca**—these dhammā are fetters and are also associated with fetters.

* The ultimate realities

- 8-cetasikas, i.e. lobha, dosa, māna, diṭṭhi, vicikicchā, issā, macchhariya and moha (except moha in uddhaccasahagata citta)

§1486. Dhammā which are associated with fetters but are not fetters

Katame dhammā saṃyojanasampayuttā ceva no ca saṃyojanā? What are the dhammā which are associated with fetters, but are not fetters? **Ṭhapetvā saṃyojane, avasesaṃ akusalaṃ**—leaving aside the fetters, the remaining unwholesome mind; **ime dhammā saṃyojanasampayuttā ceva no ca saṃyojanā**—these dhammā are associated with fetters but are not fetters. **Saṃyojanavippayuttā dhammā na vattabbā**—dhammā which are not associated with fetters should not be taken; **saṃyojanā ceva saṃyojanasampayuttā cātipi, saṃyojanasampayuttā ceva no ca saṃyojanātipi**—as 'dhammā which are fetters and are also associated with fetters', or as 'dhammā which are associated with fetters but are not fetters'.

IV. 6. Saṃyojanavippayutta Saṃyojaniya Duka

§1487. Dhammā which are not associated with fetters but are objects of fetters

Katame dhammā saṃyojanavippayuttā saṃyojaniyā? What are the dhammā which are not associated with fetters but are objects of fetters? **Uddhaccasahagato moho, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—ignorance which arises together with restlessness, wholesome mind of the three spheres, resultants of the three spheres, kiriyā of the three spheres, and materiality; **ime dhammā saṃyojanavippayuttā saṃyojaniyā**—these are the dhammā which are not associated with fetters but are objects of fetters.

§1488. Dhammā which are neither associated with fetters nor are objects of fetters

Katame dhammā saṃyojanavippayuttā asaṃyojaniyā? What are the dhammā which are neither associated with fetters nor are objects of fetters? **Cattāro maggā ariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four ariya paths which are beyond the world, the four fruitions of the life of aṇaṣamaṇa nibbāna; **ime dhammā saṃyojanavippayuttā asaṃyojaniyā**—these are the dhammā which are neither associated with fetters nor are objects of fetters; **Saṃyojanasampayuttā dhammā na vattabbā**—dhammā which are associated with fetters should not be taken; **saṃyojanavippayuttā saṃyojaniyātipi, saṃyojanavippayuttā asaṃyojaniyātipi**—as 'which are not associated with fetters but are objects of fetters', or as 'which are neither associated with fetters nor are objects of fetters'.

IV. Saṃyojana Gocchaka

N	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Duka Mu
1	saṃyojanā	a. saṃyojanā		8 realities of fetters			
		b. no saṃyojanā	89	44 (-8 fetters)	28	1	
2	saṃyojaniyā	a. saṃyojaniyā	81 lokiya	52	28		
		b. asaṃyojaniyā	8 lokuttara	36		1	
3	saṃyojanasampayutta	a. saṃyojanasampayuttā	12 aku	27-*			
		b. saṃyojanavippayuttā	77 (Ku-Vi-Ki)	38+*	28	1	
4	saṃyojanavip saṃyojaniyā	a. saṃyojanā ceva dhammā saṃyojaniyā ca.		8 fetters			2b
		b. saṃyojaniyā ceva dhammā no ca saṃyojanā	81	44 (-8 fetters)	28		
5	saṃyojanā saṃyojanasampayutta	a. saṃyojanā ceva dhammā saṃyojanasampayuttā ca.		8-*			3b
		b. saṃyojanasampayuttā ceva dhammā no ca saṃyojanā	12	19			
6	saṃyojanavippayutta saṃyojaniyā	a. saṃyojanavippayuttā kho pana dhammā saṃyojaniyāpi.	69 loKuViKri	38+*	28		3 ^a
		b. asaṃyojaniyāpi.	8	36		1	

* Moha which arises together with reslessness (uddhaccasahagatacitta)

§1477

- 1 **Kāmarāgasamyojana** (The fetter of sensual desire). It is lobha cetasika. It arises with 8 lobhamūla citta and 21 cetasika (except lobha, dosa cetasika-4, and vicikicchā).
- 2 **Paṭighasamyojana** (The fetter of aversion). It is dosa cetasika. It arises with 2 dosamūla citta and 21 cetasika (except dosa, pīti, lobha cetasika-3 and vicikicchā).
- 3 **Mānasamyojana** (The fetter of conceit). It is māna cetasika. It arises with 4 diṭṭhigatavippayutta citta and 20 cetasika (except māna, diṭṭhi, dosa cetasika-4 and vicikicchā).
- 4 **Diṭṭhisamyojana** (The fetter of wrong view). It is diṭṭhi cetasika. It arises with 4 diṭṭhigatasampayutta citta and 20 cetasika (except diṭṭhi, māna, dosa cetasika-4 and vicikicchā).
- 5 **Vicikicchāsamyojana** (The fetter of doubt). It is vicikicchā cetasika. It arises with 1 vicikicchāsahagata citta and 14 cetasika (10 aññasamāna except adhimokkha, pīti, chanda; and 4 sabbākusalasādhāraṇā cetasika)
- 6 **Sīlabbataparāmāsasamyojana** (The fetter of wrong view regarding habits and observances). It is diṭṭhi cetasika. It arises with 4 diṭṭhigatasampayutta citta and 20 cetasika (except diṭṭhi, māna, dosa cetasika-4 and vicikicchā)

- 7 **Bhavarāgasamyojana** (The fetter of craving for existence). It is lobha cetasika. It arises with 4 diṭṭhigatavippayutta lobhamūla citta and 20 cetasika (except lobha, diṭṭhi, dosa cetasika-4 and vicikicchā)
- 8 **Issāsamyojana** (The fetter of envy/jealousy). It is issā cetasika. It arises with 2 dosamūla citta and 21 cetasika (except issā, pīti, lobha cetasika-3 and vicikicchā).
- 9 **Macchariyasamyojana** (The fetter of possessiveness/niggardliness). It is macchariya cetasika. It arises in 2 dosamūla citta and 21 cetasika (except macchariya, pīti, lobha cetasika-3 and vicikicchā).
- 10 **Avijjāsamyojana** (The fetter of ignorance). It is moha cetasika. It arises with 12 akusala citta and 26 cetasika (except moha).

Of the 10 fetters, both kāmārāgasamyojana & bhavarāgasamyojana are modes of lobha (greed); diṭṭhisamyojana & sīlabbataparāmāsasamyojana are modes of diṭṭhi (wrong views); the others are each distinct cetasika. Thus there are altogether 8 realities (cetasika) only.

These fetters are eliminated by four maggas in the following manner:

1. Sotāpatti magga:
 - (c) totally eradicate: Diṭṭhi samyojana, Vicikicchā samyojana, Sīlabbataparāmāsa samyojana, Issā samyojana, & Macchariya samyojana
 - (d) Partially eradicate or weaken: Kāmārāga samyojana, Byāpāda samyojana, Māna samyojana, Bhavarāga samyojana, & Avijjā samyojana (that can lead to four apāya)
2. Sakadāgāmi Magga: Attenuate the grosser form of Kāmārāga samyojana, Byāpāda samyojana, Māna samyojana, Bhavarāga samyojana, Avijjā samyojana (that cannot lead to four apāya)
3. Anāgāmi Magga: Totally eradicate: Kāmārāga samyojana & Byāpāda samyojana
4. Arahatta Magga: Totally eradicate: Māna samyojana, Bhavarāga samyojana, & Avijjā samyojana

Classification

1. Khandha (1); 2. Āyatana (1); Dhātu (1); 4. Sacca (2).

§1478 §The remaining unwholesome mind = 12 Akusala citta and associated 19 cetasika exc. 8 fetters

Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka: 4-maggacittas and 28- associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1479 Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2)

§1480 Classification

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2); **saccamuttaka**: 4-maggacittas and its 28-associated cetasikas; 4-phalacittas and its 36-associated cetasikas.

§1481

The remaining unwholesome mind= 12 akusala citta and associated 27 cetasika (13 aññasamāna & 14 akusala cetasika exc. moha in uddhaccasahagata citta)

Moha in uddhaccasahagata citta does not associate with any other fetters; thus, it must be excluded from this classification. In another way:

- In 8 lobhamūla citta and 22 cetasika; there are 4 fetters, i.e. moha, lobha, diṭṭhi & māna which are associated each other.
- In 2 dosamūla citta and 22 cetasika; there are 4 fetters, i.e. moha, dosa, issā & macchhariya which are associated each other.
- In 2 mohamūla citta — 15 cetasika; there are 2 fetters, i.e. moha & vicikicchā which are associated each other.

Classification

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1482 Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); **saccamuttaka**: 4-maggacittas and its 28-associated cetasikas; 4-phalacittas and its 36-associated cetasikas).

§1483

Classification

1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1484 Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1485

1. In 8 lobhamūla citta:
 - a. In 4 diṭṭhigatavippayutta citta, three fetters, viz. lobha, māna, and moha arise together.
 - b. In 4 diṭṭhigatasampayutta citta, three fetters, viz. lobha, diṭṭhi, and moha arise together.
2. In 2 dosamūla citta, although there are four fetters, viz., dosa, issā, macchhariya, and moha—as issā and macchhariya cannot arise together—only three fetters can arise simultaneously; either as dosa, issā, and moha; or dosa, macchhariya, and moha.
3. In 2 mohamūla citta, two fetters, viz., moha and vicikicchā arise together. Although a fetter, for having no association with other fetters, moha in uddhaccasahagata citta is excluded.

Classification

1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1486 Classification

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1)

§1487 Classification

1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1488 * For the ultimate realities and its classification, see §1480.

Other Possible Dyads: (a) fetter and associated with fetter; (b) fetter but dissociated with fetter.

Review Questions:

1. What are the dhammā that are saṃyojana and saṃyojana vippayutta?
2. What are the dhammā that are saṃyojana vippayutta but not saṃyojana?
3. What are the dhammā that are saṃyojana and saṃyojana sampayutta.
4. State the dhammas which bind sentient beings to the round of existences. By which maggas are these dhammas eradicated respectively?
5. Find out the realities of the following:
 - (a) dhammas which are objects of fetter but are not fetter
 - (b) dhammas which arise together with fetters
 - (c) dhammas which are fetter (saṃyojana) but are not associated with fetter

V. Cluster of Bonds (Gantha Gocchaka)

V.1. Gantha³⁷ Duka

§1489. Dhammā which are bonds

Katame dhammā ganthā? What are the dhammā that are bonds? **Cattāro ganthā**—there are four bonds; **abhijjhā kāyagantho**—the bond of covetousness; **byāpādo kāyagantho**—the bond of ill will; **sīlabbataparāmāso kāyagantho**—the bond of wrong view regarding habit and observances (wrong spiritual practice)³⁸; **idaṃsaccābhiniveso³⁹ kāyagantho**—and the bond of firmly holding a wrong view as 'only this is true'. **Abhijjhā kāyagantho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—the bond of covetousness arises in eight consciousnesses associated with greed. **Byāpādo kāyagantho dvīsu domanassasahagatesu cittuppādesu uppajjati**—the bond of ill will arises in two consciousnesses associated with hatred; **sīlabbataparāmāso kāyagantho ca idaṃsaccābhiniveso kāyagantho ca catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjanti**—the bond of wrong spiritual practice and the bond of firmly holding a wrong view as 'only this is true' arise in four consciousnesses associated with wrong view; **ime dhammā ganthā**—these dhammā are bonds.

§1490. Dhammā which are not bonds

Katame dhammā no ganthā? Which are the dhammā which are not bonds? **Ṭhapetvā ganthe,**

avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca—leaving aside bonds, the remaining unwholesome mind, wholesome mind of four spheres, resultants of four spheres, kiriya of three spheres, materiality, and nibbāna; **ime dhammā no ganthā**—these dhammā are not bonds

V. 2. Ganthaniya Duka

§1491. Dhammā which are objects of bonds

Katame dhammā ganthaniyā? What are the dhammā which are objects of bonds? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—the wholesome mind of the three spheres, unwholesome mind, resultants of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā ganthaniyā**—these dhammā are objects of bonds.

§1492. Dhammā which are not objects of bonds

Katame dhammā aganthaniyā? What are the dhammā which are not objects of bonds? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four ariya paths which are beyond the world, the four fruitions of the life of a ~~stream~~ and nibbāna; **ime dhammā aganthaniyā**—these dhammā are not objects of bonds.

V. 3. Ganthasampayutta Duka

§1493. Dhammā which are associated with bonds

Katame dhammā ganthasampayuttā? What are the dhammā which are associated with bonds? **Cattāro diṭṭhigatasampayuttacittuppādā cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, etthuppannaṃ lobhaṃ ṭhapetvā, dve domanassasahagatacittuppādā, etthuppannaṃ paṭighaṃ ṭhapetvā**—there are four consciousnesses accompanied by greed and associated with wrong view, and four consciousnesses accompanied by greed but not associated with wrong view, leaving aside greed which arises in these; there are two consciousnesses associated with hatred, leaving aside ill will which arises in these; **ime dhammā gantha sampayuttā**—these dhammā are associated with bonds.

§1494. Dhammā which are not associated with bonds

Katame dhammā ganthavippayuttā? What are the dhammā which are not associated with bonds? **Catūsu diṭṭhigatavippayutta lobha sahagatesu cittuppādesu uppanno lobho**—the greed which arises in four consciousnesses associated with greed but not associated with wrong view; **dvīsu domanassasahagatesu cittuppādesu uppannaṃ paṭighaṃ**—ill will which arises in two consciousnesses associated with hatred; **vicikicchā sahagato cittuppādo, uddhacca sahagato cittuppādo**—the mental unit which arises together with doubt, mental unit which arises together with restlessness; **catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu**

bhūmīsu kiriyābyākatam, rūpañca, nibbānañca—wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā ganthavippayuttā**—these dhammā are not associated with bonds.

V.4. Gantha Ganthaniya Duka

§1495. Dhammā which are bonds as well as objects of bonds.

Katame dhammā ganthā ceva ganthaniyā ca? What are the dhammā that are bonds as well as objects of bonds? **Teva ganthā ganthā ceva ganthaniyā ca**—the bonds themselves are bonds as well as objects of bonds.

§1496. Dhammā which are objects of bonds but are not bonds

Katame dhammā ganthaniyā ceva no ca ganthā? What are the dhammā which are objects of bonds but are not bonds? **Ṭhapetvā ganthe avasesam akusalam, tīsu bhūmīsu kusalam, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatam, sabbañca rūpam**—leaving aside the bonds, the remaining unwholesome mind, wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā ganthaniyā ceva no ca ganthā**—these dhammā are objects of bonds but are not bonds; **aganthaniyā dhammā na vattabbā**—dhammā which are not objects of bonds should not be taken; **ganthā ceva ganthaniyā cātipi, ganthaniyā ceva no ca ganthātipi**—as 'bonds as well as objects of bonds', or as 'objects of bonds but are not bonds'.

V.5. Gantha Ganthasampayutta Duka

§1497. Dhammā which are bonds and are also associated with bonds

Katame dhammā ganthā ceva ganthasampayuttā ca? What are the dhammā which are bonds and are also associated with bonds? **Yattha diṭṭhi ca lobho ca ekato uppajjanti**—where wrong view and greed arise simultaneously; **ime dhammā ganthā ceva ganthasampayuttā ca**—these dhammā are bonds and are also associated with bonds.

§1498. Dhammā which are associated with bonds but are not bonds

Katame dhammā ganthasampayuttā ceva no ca ganthā? What are the dhammā which are associated with bonds but are not bonds? **Aṭṭha lobhasahagatacittuppādā dve domanassasahagatacittuppādā, etthuppanne ganthe ṭhapetvā**—the eight consciousnesses which arise together with greed, two consciousnesses which arise together with hatred; leaving aside the bonds in these, the remaining consciousnesses; **ime dhammā ganthasampayuttā ceva no ca ganthā**—these dhammā are associated with bonds but are not bonds. **Ganthavippayuttā dhammā na vattabbā**—dhammā which are not associated with bonds should not be taken; **ganthā ceva ganthasampayuttā cātipi, ganthasampayuttā ceva no ca ganthātipi**—as 'bonds and are also associated with bonds', or as 'associated with bond but are not bonds'.

V. 6. Ganthavippayutta Ganthaniya Duka

§1499. Dhammā which are not associated with bonds but are objects of bonds

Katame dhammā ganthavippayuttā ganthaniyā? What are the dhammā which are not associated with bonds but are objects of bonds? **Catūsu diṭṭhigatavippayutta lobhasahagatesu cittuppādesu uppanno lobho, dvīsu domanassasahagatesu cittuppādesu uppannaṃ paṭighaṃ, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo**—the greed which arises in four consciousnesses accompanied by greed but not associated with wrong view, ill will which arises in two consciousnesses associated with hatred, moha consciousness which arises together with doubt, moha consciousness which arises together with restlessness; **tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā ganthavippayuttā ganthaniyā**—these are the dhammā which are not associated with bonds but are objects of bonds.

§1500. Dhammā which are neither associated with bonds nor are objects of bonds

Katame dhammā ganthavippayuttā aganthaniyā? What are the dhammā which are neither associated with bonds nor are the objects of bonds? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—the four ariya paths, the four fruitions of the life of a saṃma, and nibbāna; **ime dhammā ganthavippayuttā aganthaniyā**—these dhammā are neither associated with bonds nor are objects of bonds. **Ganthasampayuttā dhammā na vattabbā**—the dhammā which are associated with bonds should not be taken; **ganthavippayuttā ganthaniyātipi, ganthavippayuttā aganthaniyātipi**—as 'not associated with bonds but are objects of bonds', or as 'neither associated with bonds nor are objects of bonds'.

Notes

V. Ganthagocchakam

N	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Duka Mu
1	ganthā	a. ganthā		3 bonds (lo, do, diṭ)			
		b. no ganthā	89	49	28	1	
2	ganthaniyā	a. ganthaniyā	81 lokiya	52	28		
		b. aganthaniyā	8 lokuttara	36		1	
3	Ganthasampayuttā	a. ganthasampayuttā	8 lo, 2 do	25 (exc. lo in diṭvip; dosa in dosamū; vici)			
		b. ganthavippayuttā	2 mo, 21Ku, 36Vi, 20Ki	43 + * (13añ, 4 moca, vici, 25sob)	28	1	
4	Gantha ganthaniyā	a. ganthācevadhammā ganthaniyā ca.		3 bonds (lo, do, diṭ)			2b
		b. ganthaniyā ceva dhammā no ca ganthā.	81	49	28		
5	Ganthaganthasampayuttā	a. ganthā ceva dhammā ganthasampayuttā ca.		lo, diṭ (in 4 diṭsam)			3b
		b. ganthasampayuttā ceva dhammā no ca ganthā.	8 lo, 2 do	23 except 3 bonds and vicikicchā			
6	Ganthavippayutta ganthaniya	a. ganthavippayuttā kho pana dhammā ganthaniyāpi.	2 moha, 17loku, 32lovi, 20kri	- 43 except lotri, docatu, thī, midh - lo in diṭvip & do in dosamūlacittas.	28		3a
		b. aganthaniyāpi.	8 lokuttara	36		1	

(*) lobha which arises in 4 diṭṭhigatavippayutta & Dosa which arises in 2 dosamūlacitta; (- lotri, docatu, thīna, middha)

§1489 The 4 bonds are:

- 1 **Abhijjhā kāyagantha** (The bodily knot of covetousness). It means craving or greed, which pulls beings towards desirable objects. It arises with 8 lobhamūla citta and 21 cetāsika (except lobha, dosa cetāsika-4 and vicikicchā).
- 2 **Vyāpāda kāyagantha** (The bodily knot of ill will). It is manifested as aversion towards undesirable objects. It arises with 2 dosamūla citta and 21 cetāsika (except dosa, pīti, lobha cetāsika 3, and vicikicchā).
- 3 **Sīlabbataparāmāsa kāyagantha** (The bodily knot of wrong view regarding habit and observances). It is the belief that liberation is possible through performance of practices other than eightfold noble path. It arises with 4 diṭṭhigatasampayutta citta and 20 cetāsika (except diṭṭhi, māna, dosa cetāsika-4, and vicikicchā)
- 4 **Idamsaccābhinivesa kāyagantha** (The bond of dogmatic belief that 'this alone is the truth'). It is the firm conviction that one's own view (if it is not Buddha's words) is the only truth and that all other views are false. It arises with 4 diṭṭhigatasampayutta citta and 20 cetāsika (except diṭṭhi, māna, dosa cetāsika-4 and vicikicchā)

Adherence to wrong spiritual practices and dogmatic belief both are aspects of the diṭṭhi cetasika. Thus there are only 3 realities (cetasika).

Sotāpatti Magga totally eliminates- Sīlabbataparāmāsa kāyagantha and

Idamsaccābhinivesa kāyagantha

Anāgāmi Magga totally eliminates - Byāpāda kāyagantha

Arahatta Magga totally eliminates- Abhijjhā kāyagantha

Classification: 1. Khandha (1); 2. Āyatana (1); 3. dhātu (1); 4. Sacca (2).

§1490 Remaining unwholesome mind: 12 akusala citta and associated 24 cetasika (exc. lobha, dosa, diṭṭhi)

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka : 4-maggacittas and 28- associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1491-92 For the Classification, see §1479

§1492 For the Classification, see §1476

§1493

- In 4 diṭṭhigatasampayutta citta and 21 cetasika (except māna, dosa cetasika-4 and vicikicchā), there are 2 bonds, viz. lobha and diṭṭhi which are associated with each other and also with citta and other 20 cetasika.
- In 4 diṭṭhigatavippayutta citta and 21 cetasika (except diṭṭhi, dosa cetasika-4 and vicikicchā), although there is lobha, it should be excluded because it is not associated with any other bonds (diṭṭhi and dosa). But this lobha is associated with citta and other 20 cetasika.
- In 2 dosamūla citta and 22 cetasika (except pīti, lobha cetasika-3 and vicikicchā), although there is dosa, it should be excluded because it is not associated with any other bonds (lobha and diṭṭhi). However, these 2 citta and 21 other cetasika associate with dosa.

In another way, the 10 citta and associated 25 cetasika (exc. lobha in diṭṭhigatavippayutta citta, dosa in dosamūla citta, vicikicchā) are associated with bonds.

Classification

1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1494

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka : 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1495 For the ultimate realities and its classification, see §1489.

§1496 §The remaining unwholesome mind: 12 Akusala citta and 24 cetasika (exc. lobha, dosa, diṭṭhi)

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1497 Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1498 **Classification:** 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1).

§1499 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

§1500 For the ultimate realities and its classification, see §1464.

According to Commentary, there are other possible combinations:

1. Gantha Ganthavippayutta Duka

- (i) Dhammā which are bonds but are not associated with bonds (**ganthā ceva dhammā ganthavippayuttā ca**)
-lobha in 4 diṭṭhigatavippayutta lobhamūlacittas, and dosa in 2 dosamūlacittas
- (ii) Dhammā which are neither associated with bonds nor are bonds (**ganthavippayuttā ceva dhammā no ca ganthā**)
-2 mohamūla citta, 21 kusala citta, 36 vipāka citta, and 20 kiriya citta; and 43 cetasika, 28 rūpa, nibbāna.

Dukamuttaka: The 8 lobhamūla citta, 2 dosamūla citta, and 25 cetasika (13 aññasamāna, 12 akusala cetasika exc. lobha in diṭṭhigatavippayutta citta, dosa in dosamūla citta, vicikicchā) are ganthasampayuttā dhammā. They can be classified neither as 'ganthā ceva dhammā ganthavippayuttā ca', nor as 'ganthavippayuttā ceva dhammā no ca ganthā'.

2. No Gantha Ganthaniya Duka

- (i) Dhammā which are not bonds but are objects of bonds (**no ganthā ceva dhammā ganthaniyā ca**) (the same as ganthaniyā ceva dhammā no ca ganthā)
-81 lokiya cittas, 49 cetasika, and 28 rūpa.
- (ii) Dhammā which are neither bonds nor are objects of bonds (**no ganthā ceva dhammā aganthaniyā ca**) (the same as aganthaniyā dhammā)
- 8 lokuttara cittas, 36 cetasikas, and Nibbāna.

Dukamuttaka: The 3 ganthā dhammā can be classified neither as 'no ganthā ceva dhammā ganthaniyā ca', nor as 'no ganthā ceva dhammā aganthaniyā ca'.

3. Ganthasampayutta Ganthaniya Duka

- (i) Dhammā which are associated with bonds as well as objects of bonds (**ganthasampayuttā ceva dhammā ganthaniyā ca**) (see ganthasampayuttā dhammā)
- (ii) Dhammā which are associated with bonds but are not objects of bonds (**ganthasampayuttā ceva dhammā aganthaniyā ca**) -There are no realities which are associated with bonds but are not objects of bonds.

Dukamuttaka Notes: 79 citta and associated 43 cetasika (13 aññasamāna, 4 moha, vicikicchā, 25 sobhana cetasika), lobha in diṭṭhigatavippayutta citta and dosa in dosamūla citta, 28 rūpa, and nibbāna are ganthavippayuttā dhammā. They can be classified neither as 'ganthasampayuttā ceva dhammā ganthaniyā ca', nor as 'ganthasampayuttā ceva dhammā aganthaniyā ca'.

VI. Cluster of Flood⁴⁰ (Ogha Gocchaka)

1. **Ogha Duka**
 - a) Oghā dhammā
 - b) no oghā dhammā
2. **Oghaniya Duka**
 - a) oghaniyā dhammā
 - b) anoghaniyā dhammā
3. **Oghasampayutta Duka**
 - a) oghasampayuttā dhammā
 - b) oghavippayuttā dhammā
4. **Ogha Oghaniya Duka**
 - a) oghā ceva dhammā oghaniyā ca
 - b) oghaniyā ceva dhammā no ca oghā
5. **Ogha Oghasampayutta Duka**
 - a) oghā ceva dhammā oghasampayuttā ca
 - b) oghasampayuttā ceva dhammā no ca oghā
6. **Oghavippayutta Oghaniya Duka**
 - a) Oghavippayuttā kho pana dhammā oghaniyāpi
 - b) Oghavippayuttā kho pana dhammā anoghaniyāpi

VII. Cluster of Yoke⁴¹ (Yoga Gocchaka)

1. **Yoga Duka**
 - a) Yogā dhammā
 - b) no yogā dhammā
2. **Yoganiya Duka**
 - a) yoganiyā dhammā
 - b) ayoganiyā dhammā
3. **Yogasampayutta Duka**
 - a) yogasampayuttā dhammā
 - b) yogavippayuttā dhammā

4. Yoga Yoganiya Duka

- a) yogā ceva dhammā yoganiyā ca
- b) yoganiyā ceva dhammā no ca yogā

5. Yoga Yogasampayutta Duka

- a) yogā ceva dhammā yogasampayuttō ca
- b) yogasampayuttā ceva dhammā no ca yogā

6. Yogavippayutta Yoganiya Duka

- a) yogavippayuttā kho pana dhammā yoganiyāpi
- b) yogavippayuttā kho pana dhammā ayoganiyāpi

Review Questions:

1. What are the dhammas which tie sentient beings in the round of deaths and rebirths?
2. Describe the realities of following statements:
 - (a) dhammas which are neither gantha nor are associated with gantha
 - (b) dhammas which are not associated with gantha but are objects of gantha
 - (c) dhammas which are gantha but are not associated with gantha
 - (d) dhammas which are not gantha but are associated with gantha
 - (e) dhammas which are gantha and are also associated with gantha

VIII. Cluster of Hindrances (Nīvaraṇa Gocchaka)

VIII. 1. Nīvaraṇa⁴² Duka

§1503. Dhammā which are hindrances

Katame dhammā nīvaraṇā? What are the dhammā which are hindrances; **cha nīvaraṇā**—there are six hindrances; **kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ,**⁴³ **thinamiddhanivaraṇaṃ,**⁴⁴ **uddhaccakukkuccanivaraṇaṃ, vicikicchānīvaraṇaṃ, avijjānīvaraṇaṃ**⁴⁵—the hindrance of Sense desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and worry, the hindrance of doubt, and the hindrance of ignorance. **Kāmacchandanivaraṇaṃ aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—the hindrance of Sense desire arises in eight consciousnesses associated with greed; **byāpādanīvaraṇaṃ dvīsu domanassasahagatesu cittuppādesu uppajjati**—the hindrance of ill will arise in two consciousnesses associated with hatred; **thinamiddhanivaraṇaṃ sasaṅkhārikesu akusalesu uppajjati**—the hindrance of sloth and torpor arises in unwholesome mind that is prompted; **uddhaccanivaraṇaṃ uddhacca saḥagatesu cittuppādesu uppajjati**—the hindrance of restlessness arises in the consciousnesses accompanied by restlessness; **kukkuccanivaraṇaṃ dvīsu domanassasahagatesu cittuppādesu uppajjati**—the hindrance of worry arises in two consciousnesses associated with hatred; **vicikicchānīvaraṇaṃ vicikicchāsahagatesu cittuppādesu uppajjati**—the hindrance of doubt arises in consciousnesses associated with

doubt; **avijjānīvaraṇaṃ sabbākusalesu uppajjati**—the hindrance of ignorance arises in all unwholesome mind; **ime dhammā nīvaraṇā**—these are the dhamma which are hindrances.

§1504. Dhammā which are not hindrances

Katame dhammā no nīvaraṇā? What are the dhammā which are not hindrance? **Ṭhapetvā nīvaraṇe avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—leaving aside the hindrances, the remaining unwholesome mind, wholesome mind of the four spheres, resultants of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā no nīvaraṇā**—these dhammā are not hindrances.

VIII. 2. Nīvaraṇiya Duka

§1505. Dhammā which are objects of hindrances

Katame dhammā nīvaraṇiyā? What are the dhammā which are objects of hindrances? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbaṇca rūpaṃ**—the wholesome mind of the three spheres, unwholesome mind, resultant mind of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā nīvaraṇiyā**—these dhammā are objects of hindrances.

§1506. Dhammā which are not objects of hindrances

Katame dhammā anīvaraṇiyā? What are the dhammā which are not objects of hindrances? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānaṇca**—the four ariya paths which are beyond the world, the four fruitions of the life of a **saṃma** and nibbāna; **ime dhammā anīvaraṇiyā**—these dhammā are not objects of hindrances.

VIII. 3. Nīvaraṇasampayutta Duka

§1507. Dhammā which are associated with hindrances

Katame dhammā nīvaraṇasampayuttā? What are the dhammā which are associated with hindrances? **Dvādasa akusalacittupādā**—the twelve unwholesome mind; **ime dhammā nīvaraṇasampayuttā**—these dhammā are associated with hindrances.

§1508. Dhammā which are not associated with hindrances

Katame dhammā nīvaraṇavippayuttā? What are the dhammā which are not associated with hindrances? **Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—the wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā nīvaraṇavippayuttā**—these dhammā are not associated with hindrances.

VIII. 4. Nīvaraṇa Nīvaraṇiya Duka

§1509. Dhammā which are hindrances as well as objects of hindrances

Katame dhammā nīvaraṇā ceva nīvaraṇiyā ca? What are the dhammā which are hindrances as well as objects of hindrances? **Tāneva nīvaraṇāni nīvaraṇā ceva nīvaraṇiyā ca**—the hindrances themselves are hindrances as well as objects of hindrances.

§1510. Dhammā which are objects of hindrances but are not hindrances

Katame dhammā nīvaraṇiyā ceva no ca nīvaraṇā? What are the dhammā which are objects of hindrances but are not hindrances? **Ṭhapetvā nīvaraṇe, avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—leaving aside the hindrances, the remaining unwholesome mind, wholesome mind of the three spheres, resultant mind of the three spheres, kīriya of the three spheres, and materiality; **ime dhammā nīvaraṇiyā ceva no ca nīvaraṇā**—these dhammā are objects of hindrances but are not hindrances; **anīvaraṇiyā dhammā na vattaḃbā**—the dhammā which are not objects of hindrances should not be taken; **nīvaraṇā ceva nīvaraṇiyā cātipi, nīvaraṇiyā ceva no ca nīvaraṇātipi**—as 'hindrances as well as objects of hindrances', or as 'objects of hindrances but are not hindrances'.

VIII. 5. Nīvaraṇa Nīvaraṇasampayutta Duka

§1511. Dhammā which are hindrances and are also associated with hindrances

Katame dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca? What are the dhammā which are hindrances and are also associated with hindrances? **Yattha dve tīṇi nīvaraṇāni ekato uppajjanti**—where two or three hindrances arise simultaneously; **ime dhammā nīvaraṇā ceva nīvaraṇasampayuttā ca**—these dhammā are hindrances and are also associated with hindrances.

§1512. Dhammā which are associated with hindrances but are not hindrances

Katame dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā? What are the dhammā which are associated with hindrances but are not hindrances? **Ṭhapetvā nīvaraṇe, avasesaṃ akusalaṃ**—leaving aside the hindrances, the remaining unwholesome mind; **ime dhammā nīvaraṇasampayuttā ceva no ca nīvaraṇā**—these dhammā are associated with hindrances but are not hindrances; **nīvaraṇavippayuttā dhammā na vattaḃbā**—the dhammā which are not associated with hindrances should not be taken; **nīvaraṇā ceva nīvaraṇasampayuttā cātipi, nīvaraṇasampayuttā ceva no ca nīvaraṇātipi**—as 'hindrances and which are also associated with hindrances', or as 'associated with hindrances but are not hindrances'.

VIII. 6. Nīvaraṇavippayutta Nīvaraṇiya Duka

§1513. Dhammā which are not associated with hindrances but are objects of hindrances

Katame dhammā nīvaraṇavippayuttā nīvaraṇiyā? What are the dhammā which are not associated with hindrances but are objects of hindrances? **Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—the wholesome mind of the three spheres, resultant mind of the three spheres, kiriyā of the three spheres, and materiality; **ime dhammā nīvaraṇavippayuttā nīvaraṇiyā**—these dhammā are not associated with hindrances but are objects of hindrances.

§1514. Dhammā which are neither associated with hindrances nor are objects of hindrances

Katame dhammā nīvaraṇavippayuttā anīvaraṇiyā? What are the dhammā which are neither associated with hindrances nor are objects of hindrances? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā nīvaraṇavippayuttā anīvaraṇiyā**—these are the dhammā which are neither associated with hindrances nor are objects of hindrances; **nīvaraṇasampayuttā dhammā na vattabbā**—dhammā which are associated with hindrances should not be taken; **nīvaraṇavippayuttā nīvaraṇiyātipi, nīvaraṇavippayuttā anīvaraṇiyātipi**—as 'not associated with hindrances but are objects of hindrances', or as 'neither associated with hindrances nor are objects of hindrances'.

Notes

VIII. Nīvaraṇagocchakaṃ

N	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Duka Mu
1	Nōvaraṇa	a. nīvaraṇā b. no nīvaraṇā	89	8 hindrances* 44 exc. hindrances	28	1	
2	Nīvaraṇiya	a. nīvaraṇiya b. anīvaraṇiya	81 lokiya 8 lokuttara	52 36	28	1	
3	Nīvaraṇasampayuttā	a. nīvaraṇasampayuttā b. nīvaraṇavippayuttā	12 aku 77 (Ku-Vi-Ki)	27 38	28	1	
4	Nīvaraṇā nīvaraṇiya	a. nīvaraṇā ceva dhammā nīvaraṇiya ca. b. nīvaraṇiya ceva dhammā no ca nīvaraṇā.	81 lokiya	8 hindrances 44 exc. hindrances	28		2b.
5	Nīvaraṇā nīvaraṇasampayutta	a. nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca. b. nīvaraṇasampayuttā ceva dhammā no ca nīvaraṇā.	12 aku	8 hindrances 19 except hindrances			3b
6	Nīvaraṇavippayutta	a. nīvaraṇavippayuttā kho pana dhammā nīvaraṇiyāpi. b. anīvaraṇiyāpi	69 (ku-vi-ki) 8 lokuttara	38 36	28	1	3a

*8 realities of hindrance: lobha, dosa, thīna, middha, uddhacca, kukkucca, vicikicchā & moha

§1503 The 6 hindrances are:

- 1 **Kāmacchanda nīvaraṇa** (The hindrance of sensual desire). It is a mode of lobha cetasika. It arises with 8 lobhamūla citta and 21 cetasika (except lobha, dosa cetasika-4 and vicikicchā).
- 2 **Vyāpāda nīvaraṇa** (The hindrance of ill will). It is a mode of dosa cetasika. It arises with 2 dosamūla citta and 21 cetasika (except dosa, pīti, lobha cetasika-3 and vicikicchā).
- 3 **Thīna-middha nīvaraṇa** (The hindrance of sloth and torpor). It arises with 5 akusala sasaṅkhārika citta and 24 cetasika (except thīna-middha and vicikicchā)
- 4 **Uddhacca nīvaraṇa** (The hindrance of restlessness). It is uddhacca cetasika. It arises with all the 12 akusala citta and associated 26 cetasika (except uddhacca). **Kukkucca nīvaraṇa** (The hindrance of restlessness) is kukkucca cetasika. It arises with 2 dosamūla citta and 21 cetasika (except kukkucca, pīti, lobha cetasika-3 and vicikicchā).
- 5 **Vicikicchā nīvaraṇa** (The hindrance of doubt). It arises with 1 vicikicchāsampayutta citta and 14 cetasika (10 aññasamāna exc. adhimokkha, pīti, chanda; and 4 sabbākusalasādhāraṇā)
- 6 **Avijjānīvaraṇa** (The hindrance of ignorance). It is moha cetasika. It arises with 12 akusala citta and 26 cetasika (except moha).

Although the enumeration of nīvaraṇa is six, there are actually 8 realities (cetasika), viz., lobha, dosa, thīna, middha, uddhacca, kukkucca, vicikicchā, and moha. Among them thīna

and middha are inseparable. Although uddhacca and kukkucca are paired, they can arise separately. Generally speaking, the first seven hindrances are major obstacles to the attainment of the jhāna; the eighth hindrance is the major obstacle to the arising of wisdom.

The four maggas eradicate the hindrances in the following manner:

Sotāpatti magga:

- (e) totally eradicate: Vicikicchā nīvaraṇa & Kukkucca nīvaraṇa
- (f) Partially eradicate or weaken: Kāmacchanda nīvaraṇa, Byāpāda nīvaraṇa, Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa (that can lead to four apāya)

Sakadāgāmi Magga: Attenuate the grosser form of Kāmacchanda nīvaraṇa, Byāpāda nīvaraṇa, Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa (that cannot lead to four apāya)

Anāgāmi Magga: Totally eradicate: Kāmacchanda nīvaraṇa & Byāpāda nīvaraṇa,

Arahatta Magga: Totally eradicate: Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa

Path		Kāmacchanda	Byāpāda	Thina-middha	Uddhacca	Kukkucca	Vicikicchā	Avijjā
Dassana	1st	partial ⁴⁶	partial	partial	Partial	partial ⁴⁷	completely ⁴⁸	partial
Bhāvanā	2nd	attenuate ⁴⁹	attenuate	attenuate	Attenuate	attenuate		attenuate
	3rd	completely	completely	weaken	Weaken	completely		weaken
	4th			completely	completely			completely

Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1504 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3).

§1505 For classification see §1479.

§1506 For classification see §1480.

§1507 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1508 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka: 4-maggacittas and its 28-associated cetasikas; 4-phalacittas and its 36-associated cetasikas.

§1509 For classification see §1503.

§1510 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1)

§1511 §ekato uppajjanti: Two or three hindrances arise simultaneously means some hindrances arise together.⁵⁰ We can analyse thus:

1. 8 lobhamūla citta:
 - In 4 lobhamūla asaṅkhārika citta: kāmacchanda, uddhacca & avijjā.
 - In 4 lobhamūla sasaṅkhārika citta: kāmacchanda, avijjā, uddhacca & thīna-middha.
2. 2 dosamūla citta:

- In 1 dosamūla asaṅkhārika citta: vyāpāda, uddhacca-kukkucca & avijjā.
- In 1 dosamūla sasaṅkhārika citta: vyāpāda, uddhacca-kukkucca, avijjā & thīna-middha.
- 3. 2 mohamūla citta
 - In vicikicchāsampayutta citta: avijjā, uddhacca & vicikicchā.
 - In uddhaccasampayutta citta: avijjā & uddhacca.

For the classification see §1503.

§1512 Classification: 1. Khandha (2); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1)

§1513 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1514 For classification see §1480.

According to commentary some other combinations are also possible:

1. No Nīvaraṇa Nīvaraṇiya Duka

- (i) Dhammā which are not hindrances but are objects of hindrances (**no nīvaraṇā ceva dhammā nīvaraṇiyā ca**) [see §1510]
- (ii) Dhammā which are neither hindrances nor object of hindrances (**no nīvaraṇā ceva dhammā anīvaraṇiyā ca**) [see §1506]

Dukamuttaka Notes: The 6 nīvaraṇa can be classified neither as 'no nīvaraṇā ceva dhammā nīvaraṇiyā ca', nor 'no nīvaraṇā ceva dhammā anīvaraṇiyā ca'.

2. No Nīvaraṇa Nīvaraṇasampayutta Duka

- (i) Dhammā which are not hindrances but are associated with hindrances (**no nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca**) [see §1512]
- (ii) Dhammā which are neither hindrances nor are associated with hindrances (**no nīvaraṇā ceva dhammā nīvaraṇavippayuttā ca**) [see §1508]

Dukamuttaka: The 6 nīvaraṇa can be classified neither as 'no nīvaraṇā ceva dhammā nīvaraṇasampayuttā ca', nor as 'no nīvaraṇā ceva dhammā nīvaraṇavippayuttā ca'.

3. Nīvaraṇiya Nīvaraṇasampayutta Duka

- (i) Dhammā which are objects of hindrances and are associated with hindrances (**nīvaraṇiyā ceva dhammā nīvaraṇasampayuttā ca**) [see §1507]
- (ii) Dhammā which are objects of hindrances but are not associated with hindrances (**nīvaraṇiyā ceva dhammā nīvaraṇavippayuttā ca**) [see §1513]

Dukamuttaka:

The 8 lokuttarā dhammā and associated 36 cetasika (13 aññasamāna & 23 sobhana cetasika exc. 2 appamaññā), and nibbāna can be classified neither as 'nīvaraṇiyā ceva dhammā nīvaraṇasampayuttā ca', nor as 'nīvaraṇiyā ceva dhammā nīvaraṇavippayuttā ca'.

4. Nīvaraṇiya Nīvaraṇa Duka

- (i) Dhammā which are objects of hindrances and are also hindrances (**nīvaraṇiyā ceva dhammā nīvaraṇā ca**) [see §1503]
- (ii) Dhammā which are objects of hindrances but are not hindrances (**nīvaraṇiyā ceva dhammā no ca nīvaraṇā**) [see §1510]

Dukamuttaka:

The 8 lokuttarā dhammā and associated 36 cetasika (13 aññasamāna & 23 sobhana cetasika exc. 2 appamaññā), and nibbāna can be classified neither as 'nīvaraṇiyā ceva dhammā nīvaraṇā ca' or 'nīvaraṇiyā ceva dhammā no ca nīvaraṇā'.

Review Questions:

1. Which Dhammas hinder sentient beings not to attain jhāna, magga, and phala? Explain which stages of enlightenment (magga) totally eradicate hindrances (nīvaraṇas) in accordance with dassanena pahātabbā duka and bhāvanāya pahātabba duka.
2. dhammas which are hindrances (nīvaraṇa) but are not object of hindrances
no dhammas
3. dhammas which are not associated with hindrances (nīvaraṇa) but are object of hindrances

IX. Cluster of Misconceptions (Parāmāsa Gocchaka)

IX. 1. Parāmāsa⁵¹ Duka

§1515. Dhammā which are misconceptions

Katame dhammā parāmāsā? What are the dhammā which are misconceptions? **Diṭṭhiparāmāso**—wrong view is the misconception; **catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjati**—it arises in four consciousnesses associated with wrong view; **ime dhammā parāmāsā**— these dhammā are misconceptions⁵².

§1516. Dhammā which are not misconceptions

Katame dhammā no parāmāsā? What are the dhammā which are not misconceptions? **Ṭhapetvā parāmāsaṃ avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—leaving aside the misconception, the remaining unwholesome mind, wholesome mind of the four spheres, resultants of the four spheres, kiriyā of the three spheres, materiality, and nibbāna; **ime dhammā no parāmāsā**— these dhammā are not misconceptions.

IX. 2. Parāmatṭha Duka

§1517. Dhammā which are objects of misconceptions⁵³

Katame dhammā parāmatṭhā? What are the dhammā which are objects of misconception? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—the wholesome mind of the three spheres, unwholesome mind, resultant mind of the

three spheres, kiriya of the three spheres, and materiality; **ime dhammā parāmaṭṭhā**—these dhammā are objects of misconceptions.

§1518. Dhammā which are not objects of misconceptions

Katame dhammā aparāmaṭṭhā? What are the dhammā which are not objects of misconception? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni nibbānañca**—four ariya paths which are beyond the world, the four fruitions of the life of a saṃma and nibbāna; **ime dhammā aparāmaṭṭhā**—these dhammā are not objects of misconception.

IX. 3. Parāmāsasampayutta Duka

§1519. Dhammā which are associated with misconceptions

Katame dhammā parāmāsasampayuttā? What are the dhammā which are associated with misconceptions? **Cattāro diṭṭhigatasampayutta cittuppādā, etthuppannaṃ parāmāsaṃ ṭhapetvā**—leaving aside misconception that arises in them, the four consciousnesses associated with wrong view; **ime dhammā parāmāsasampayuttā**—these dhammā are associated with misconceptions.

§1520. Dhammā which are not associated with misconceptions

Katame dhammā parāmāsavippayuttā? What are the dhammā which are not associated with misconceptions? **Cattāro diṭṭhigatavippayutta lobhasahagatacittuppādā dve domanassa-sahagatacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—the four consciousnesses accompanied by greed but not associated with wrong views, two consciousnesses associated with hatred, consciousness associated with doubt, consciousness associated with restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā parāmāsavippayuttā**—these dhammā are not associated with misconceptions. **Parāmāso na vattabbo**—misconceptions should not be taken; **parāmāsasampayuttotipi, parāmāsavippayuttotipi**—as 'associated with misconception', or as 'not associated with misconception'.

IX. 4. Parāmāsa Parāmaṭṭha Duka

§1521. Dhammā which are misconception as well as misconceived⁵⁴

Katame dhammā parāmāsā ceva parāmaṭṭhā ca? What are the dhammā which are misconceptions as well as misconceived; **So eva parāmāso parāmāso ceva parāmaṭṭho ca**—that which is misconception itself is both.

§1522. Dhammā which are misconceived but are not misconceptions

Katame dhammā parāmaṭṭhā ceva no ca parāmāsā? What are the dhammā which are

misconceived but are not misconceptions? **Ṭhapetvā parāmāsāṃ avasesāṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—leaving aside misconception, remaining unwholesome mind, wholesome mind of three spheres, resultant mind of three spheres, kiriya of three spheres, and all materiality; **ime dhammā parāmaṭṭhā ceva no ca parāmāsā**—these dhammā are misconceived but are not misconceptions. **Aparāmaṭṭhā dhammā na vattabbā**—the dhammā which are not misconceived should not be taken; **parāmāsā ceva parāmaṭṭhā cātipi, parāmaṭṭhā ceva no ca parāmāsātipi**—as 'misconceptions as well as misconceived', and 'misconceived but not misconception'.

IX. 5. Parāmāsavippayutta Parāmaṭṭha Duka

§1523. Dhammā which are not associated with misconceptions but are misconceived

Katame dhammā parāmāsavippayuttā parāmaṭṭhā? What are the dhammā which are not associated with misconceptions but are misconceived? **Cattāro diṭṭhigata vippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā, vicikicchā sahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—four greed consciousness not associated with wrong views, two hatred consciousnesses, consciousness associated with doubt, consciousness associated with restlessness, wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, and all materiality; **ime dhammā parāmāsavippayuttā parāmaṭṭhā**—these dhammā are not associated with misconceptions but are misconceived.

§1524. Dhammā which are neither associated with misconceptions nor are misconceived⁵⁵

Katame dhammā parāmāsavippayuttā aparāmaṭṭhā? What are the dhammā which are neither associated with misconceptions nor are misconceived? **Cattāro maggā ariyāpaññā, cattāri ca sāmāññaphalāni, nibbānañca**—four ariya paths, four fruitions of a samaṇa, and nibbāna; **ime dhammā parāmāsavippayuttā aparāmaṭṭhā**—these are the dhammā which are neither associated with misconceptions nor are misconceived. **Parāmāsā ca parāmāsasampayuttā ca dhammā na vattabbā**—misconceptions and dhammā associated with it should not be taken; **parāmāsa vippayuttā parāmaṭṭhātipi, parāmāsavippayuttā aparāmaṭṭhātipi**—as 'not associated with misconceptions but misconceived', or as 'neither associated with misconceptions nor misconceived'.

Notes

IX. Parāmāsagocchakam

N	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Du ka Mu
1	Parāmāsa	a. parāmāsā b. no parāmāsā	89	1 diṭṭhi 51	28	1	
2	Parāmaṭṭha	a. parāmaṭṭhā b. aparāmaṭṭhā	81 lokiya 8 lokut	51 36	28	1	
3	Parāmāsasampayutta	a. parāmāsasampayuttā b. parāmāsavippayuttā	4 diṭṭsam Cittas 85*	20 (exc. diṭ, māna, docatu, vici) 51 (exc. diṭṭhi)	28	1	1a
4	Parāmāsa parāmaṭṭha	a. parāmāsā ceva dhammā parāmaṭṭhā ca. b. parāmaṭṭhā ceva dhammā no ca parāmāsā.	81 lokiya	1 diṭṭhi 51(exc. diṭṭhi)	28		2b
5	Parāmāsavippayuttā parāmaṭṭha	a. parāmāsavippayuttā kho pana dhammā parāmaṭṭhāpi. b. aparāmaṭṭhāpi	4 diṭvip, 2 do, 2 mo, 17 ku, 32vi, 20kri 8	51 (exc. diṭṭhi) 36	28	1	4 disa, 21 cets

* **except** 4-diṭṭhigatasampayuttacittas

§1515 Another name of Diṭṭhi is misconception. It arises with 4 diṭṭhigatasampayutta citta and 20 cetāsika (except diṭṭhi, māna, dosa-4 and vicikicchā). Sotāpatti Magga completely eliminates parāmāsa.

Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (1).

§1516 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka : 4-maggacittas and 28 associated cetāsikas; 4-phalacittas and 36 associated cetāsikas.

§1517 All lokiya dhammā [see §1467] * For the ultimate realities and its classification, see §1479.

§1518 All lokuttara dhammā * For the ultimate realities and its classification, see §1480.

§1519 Wrong view (diṭṭhi) must be excluded because it cannot associate with itself.

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2)

§1520 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka : 29 magga cittuppāda and 37 phala cittuppāda.

§1521 For the ultimate realities and its classification, see §1515.

§1522 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

§1523 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

§1524 For the ultimate realities and its classification, see §1480.

Commentary gives some other ways of combinations of Duka which actually comes very close to the aforementioned classifications.

1. No Parāmāsa Parāmaṭṭhā Duka

- (i) Dhammā which are not misconceptions but are misconceived (**no parāmāsa ceva dhammā parāmaṭṭhā ca**) [see §1522]
- (ii) Dhammā which are neither misconceptions nor are misconceived (**no parāmāsa ceva dhammā aparāmaṭṭhā ca**) [see § 1524]

Dukamuttaka Notes: Diṭṭhi can be classified neither as 'no parāmāsā ceva dhammā parāmaṭṭhā ca', nor as 'no parāmāsā ceva dhammā aparāmaṭṭhā ca'.

2. Parāmaṭṭhā Parāmāsasampayutta Duka

- (i) Dhammā which are misconceived and are associated with misconceptions (**parāmaṭṭhā ceva dhammā parāmāsasampayuttā ca**) [see §1519 and §1521]
- (ii) Dhammā which are misconceived but are not associated with misconceptions (**parāmaṭṭhā ceva dhammā parāmāsavippayuttā ca**) [see §1523]

Dukamuttaka:The 8 lokuttara dhammā and associated 36 cetāsika (13 aññasamāna & 23 sobhana cetāsika exc. 2 appamaññā), nibbāna, and diṭṭhi can be classified neither as 'parāmaṭṭhā ceva dhammā parāmāsasampayuttā ca' nor as 'parāmaṭṭhā ceva dhammā parāmāsavippayuttā ca'.

3. Parāmaṭṭhā Parāmāsa Duka

- (i) Dhammā which are misconceived as well as misconceptions (**parāmaṭṭhā ceva dhammā parāmāsā ca**) [see §1521]
- (ii) Dhammā which are objects of misconceptions but are not misconceptions (**parāmaṭṭhā ceva dhammā no ca parāmāsā**) [see §1522]

Dukamuttaka:The 8 lokuttara dhammā and associated 36 cetāsika (13 aññasamāna & 23 sobhana cetāsika exc. 2 appamaññā), and nibbāna can be classified neither as 'parāmaṭṭhā ceva dhammā parāmāsā ca', nor as 'parāmaṭṭhā ceva dhammā no ca parāmāsā'.

Review Questions:

1. Define the term 'parāmāsa' (misconception) in accordance with the Dhammasaṅgaṇī and its commentary.
2. Give the reason why the plural form is used in parāmāsa although parāmāsa indicate only one unwholesome mind mental factor.
3. Mention the realities of the following dhammas:
 - (a) dhammas which are not associated with misconceptions
 - (b) dhammas which are object of misconceptions but are not associated with misconceptions
 - (c) dhammas which are neither associated with misconceptions nor are object of misconceptions

X. Larger Compilation of Unrelated Dukas (Mahantara Duka)

X. 1. Sārammaṇa⁵⁶ Duka

§1525. Dhammā which can take objects

Katame dhammā sārammaṇā? What are the dhammā which can take objects? **Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ**—the wholesome mind of the four spheres, unwholesome mind, resultant mind of four spheres, and kiriya of three spheres; **ime dhammā sārammaṇā**—these dhammā can take objects.

§1526. Dhammā which cannot take objects

Katame dhammā anārammaṇā? What are the dhammā which that cannot take object? **Rūpaṇica, nibbānaṇica**—materiality and nibbāna; **ime dhammā anārammaṇā**—these dhammā cannot take objects.

X. 2. Citta⁵⁷ Duka

§1527. Dhammā which are consciousness

Katame dhammā cittā? What are the dhammā which are consciousness? **Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu**—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-element, mind-consciousness element; **ime dhammā cittā**—these dhammā are consciousness.

§1528. Dhammā which are not consciousness

Katame dhammā no cittā? What are the dhammā which are not consciousness? **Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, rūpaṇica, nibbānaṇica**—the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, materiality, and nibbāna; **ime dhammā no cittā**—these dhammā are not consciousness.

X. 3. Cetasika⁵⁸ Duka

§1529. Dhammā which are mental factors

Katame dhammā cetasikā? What are the dhammā which are mental factors? **Vedanākkhandho, saññākkhandho, saṅkhārakkhandho**—the aggregate of feeling, the aggregate of perception, the aggregate of mental formations; **ime dhammā cetasikā**—these dhammā are mental factors.

§1530. Dhammā which are not mental factors

Katame dhammā acetasikā? What are the dhammā which are not mental factors? **cittañca, rūpañca, nibbānañca**—consciousness, materiality, and nibbāna; **ime dhammā acetasikā**—these dhammā are not mental factors.

X. 4. Cittasampayutta Duka

§1531. Dhammā which are associated with consciousness

Katame dhammā cittasampayuttā? What are the dhammā which are associated with consciousness? **Vedanākkhandho, saññākkhandho, saṅkhārakkhandho**—the aggregate of feeling, the aggregate of perception, the aggregate of mental formation; **ime dhammā cittasampayuttā**—these dhammā are associated with consciousness.

§1532. Dhammā which are not associated with consciousness.

Katame dhammā cittavippayuttā? What are the dhammā which are not associated with consciousness? **Rūpañca, nibbānañca**—materiality and nibbāna; **ime dhammā cittavippayuttā**—these dhammā are not associated with consciousness; **Cittam na vattabbari**—the consciousness should not be taken; **cittena sampayuttanti, cittena vippayuttanti**—neither as 'associated with consciousness', nor as 'not associated with consciousness'.

X. 5. Cittasamsattha⁵⁹ Duka

§1533. Dhammā which are conjoined with consciousness [answer similar to §1531]

§1534. Dhammā which are not conjoined with consciousness [answer similar to §1532]

X. 6. Cittasamuṭṭhāna⁶⁰ Duka

§1535. Dhammā which are originated by consciousness

Katame dhammā cittasamuṭṭhānā? What are the dhammā which are originated by consciousness? **Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti**—the aggregate of feeling, the aggregate of perception, the aggregate of mental formation, the bodily intimation, and vocal intimation; **yaṃ vā panaññampi atthi rūpaṃ**—the materiality other than these; **cittajaṃ cittaHetukaṃ** (pg. ..0288) **cittasamuṭṭhānaṃ**—consciousness-born, consciousness-rooted, produced by consciousness; **rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ**—visible object, sound, smell, taste, tangibility; **ākāśadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabalīkāro**⁶¹ **āhāro**—space element, water element, lightness

of materiality, malleability of materiality, wieldiness of materiality, genesis of materiality, continuity of materiality, and nutriment; **ime dhammā cittasamuṭṭhānā**—these dhammā are originated by mind.

§1536. Dhammā which are not originated by consciousness

Katame dhammā no cittasamuṭṭhānā? What are the dhammā which are not originated by consciousness? **Cittañca, avasesañca rūpaṃ, nibbānañca**—consciousness, the remaining materiality, and nibbāna; **ime dhammā no cittasamuṭṭhānā**—these dhammā are not originated by consciousness.

X. 7. Cittasahabhu⁶² Duka

§1537. Dhammā which arise together with consciousness

Katame dhammā cittasahabhuno? What are the dhammā which arise together with the consciousness? **Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, kāyaviññatti, vacīviññatti**—the aggregate of feeling, the aggregate of perception, the aggregate of mental formation, bodily intimation, and verbal intimation;⁶³ **ime dhammā cittasahabhuno**—these dhammā arise together with consciousness.

§1538. Dhammā which do not arise together with consciousness

Katame dhammā no cittasahabhuno? What are the dhammā which do not arise together with consciousness? **Cittañca, avasesañca rūpaṃ, nibbānañca**—consciousness, remaining materiality, and nibbāna; **ime dhammā no cittasahabhuno**—these dhammā do not arise together with consciousness.

X. 8. Cittānuparivatti⁶⁴ Duka

1539. Dhammā which always accompany mind [for the ultimate realities and its classification, see § 1537]

1540. Dhammā which never accompany mind [for the ultimate realities and its classification, see §1538]

X. 9. Cittasamsaṭṭhasamuṭṭhāna Duka

§1541. Dhammā which are conjoined with and are also originated by consciousness⁶⁵
[answer similar to §1531]

§1542. Dhammā which are neither conjoined with nor are originated by consciousness⁶⁶

Katame dhammā no cittasamsaṭṭhasamuṭṭhānā? What are the dhammā which are neither

conjoined with nor originated by consciousness? **Cittañca, rūpañca, nibbānañca**—consciousness, materiality, nibbāna; **ime dhammā no cittaśamsatthasamuṭṭhānā**—these dhammā are neither conjoined with nor are originated by consciousness

X.10. Cittasamsatthasamuṭṭhānasahabhu Duka

§1543. Dhammā which are conjoined with, are originated by, and also arise together with consciousness [answer similar to §1541]⁶⁷

§1544. Dhammā which are not conjoined with, not originated by, and do not arise together with consciousness [answer similar to §1542]⁶⁸

X. 11. Cittasamsatthasamuṭṭhānānuparivatti Duka

§1545. Dhammā which are conjoined with mind, are also caused by mind, and which always accompany mind [answer similar to 1543]⁶⁹

§1546 Dhammā which are not joined with mind, which are not caused by mind, and which never accompany mind [answer similar to 1544]⁷⁰

X. 12.Ajjhattika⁷¹ Duka

§1547. Dhammā which are internal

Katame dhammā ajjhakkā? What are the dhammā that are internal? **Cakkhāyatanaṃ ...pe... manāyatanaṃ**— the eye-base...mind-base; **ime dhammā ajjhakkā**—these are the dhammā that are internal.

§1548. Dhammā which are external

Katame dhammā bahirā? What are the dhammā which are external? **Rūpāyatanaṃ ...pe... dhammāyatanaṃ**—visible object...mental object; **ime dhammā bahirā**—these are the dhammā which are external.

X. 13.Upāda⁷² Duka

§1549. Dhammā which are dependent

Katame dhammā upādā? What are the dhammā that are dependent? **Cakkhāyatanaṃ ...pe... kabalīkāro āhāro**— eye-base...nutriment; **ime dhammā upādā**—these dhammā are dependent.

§1550. Dhammā which are not dependent

Katame dhammā no upādā? What are the dhammā which are not dependent? **Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, cattāro ca mahābhūtā, nibbānañca**— the wholesome mind of the four spheres, unwholesome mind,

resultant mind of four spheres, kiriya of the three spheres, the four great elements, and nibbāna; **ime dhammā no upādā**—these dhammā are not dependent.

X.14. Upādiṇṇa⁷³ Duka

§1551. Dhammā which are clung to

Katame dhammā upādiṇṇā? What are the dhammā which are clung to? **Tīsu bhūmīsu vipāko, yañca rūpaṃ kammaṣṣa katattā**—resultants of the three spheres, and the kamma-born materiality; **ime dhammā upādiṇṇā**—these dhammā are clung to.

§1552. Dhammā which are not clung to

Katame dhammā anupādiṇṇā? What are the dhammā which are not clung to? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu kiriyābyākataṃ, yañca rūpaṃ na kammaṣṣa katattā, cattāro maggā ariyāpaṇṇā, cattāri ca sāmāññaphalāni, nibbānañca**—wholesome mind of the three spheres, unwholesome mind, kiriya of the three spheres, the materiality which are not born of kamma, four ariya paths which are beyond the world, the four fruitions of the life of samaṇa, and nibbāna; **ime dhammā anupādiṇṇā**—these dhammā are not clung to.

Notes

X. MAHANTARADUKAṂ

DUKA		DHAMMA	Cit	Cetas	Rū	Ni	Du Mu
1	Sārammaṇa	a. Sārammaṇa	89	52			
		b. Anārammaṇa			28	1	
2	Citta	a. Citta	89				
		b. No citta		52	28	1	
3	Cetasika	a. Cetasika		52			
		b. Acetasika	89		28	1	
4	Cittasampayutta	a. Cittasampayutta		52			2a
		b. Cittavippayutta			28	1	
5	Cittasamsatṭha	a. Cittasamsatṭha		52			2a
		b. Cittavisamsatṭha			28	1	
6	cittasamuṭṭhānā	a. Cittasamuṭṭhānā		52	17 cija		
		b. No cittasamuṭṭhānā	89		20 kaja, 15 uja, 14 āja	1	
7	Cittasahabhuno	a. Cittasahabhuno		52	2 viññ		
		b. No cittasahabhuno	89		26	1	
8	cittānuparivattino	a. Cittānuparivattino		52	2 viññ		
		b. Nocittānuparivattino	89		26	1	
9	Cittasamsatṭhasamuṭṭhānā	a. Cittasamsatṭhasamuṭṭhānā		52			
		b. Nocittasamsatṭhasamuṭṭhānā	89		28	1	
10	Cittasamsatṭhasamuṭṭhānasahabhuno	a. Cittasamsatṭhasamuṭṭhānasahabhuno		52			
		b. Nocittasamsatṭhasamuṭṭhānasahabhuno	89		28	1	
11	Cittasamsatṭhasamuṭṭhānānuparivattino	a. Cittasamsatṭhasamuṭṭhānānuparivattino		52			
		b. Nocittasamsatṭhasamuṭṭhānānuparivattino	89		28	1	
12	Ajjhattika	Ajjhattika	89		5 pasā		
		Bāhira		52	23	1	
13	Upāda	Upāda			24 upārū		
		No upāda	89	52	4 mahāb	1	
14	Upādiṇṇā	Upādiṇṇā	32lovi	35	20kaja		
		Anupādiṇṇā	12aku, 21ku, 20ki & 4 ph	52	17 cija +15 utuja + 14 āhāja	1	

§1525 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (8); 4. Sacca (3); Saccamuttaka : 29 magga cittuppāda and 37 phala cittuppāda

§1526 Classification: 1. Khandha (1); 2. Āyatana (11); 3. Dhātu (11); 4. Sacca (2).

§1527 Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (7); Sacca (1); Saccamuttaka : 4-maggacittas and 4-phalacittas.

§1528 Classification: 1. Khandha (4); 2. Āyatana (11); 3. Dhātu (11); 4. Sacca (4).

§1529 Classification: 1. Khandha (3); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (3)

§1530 Classification: 1. Khandha (2); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2); Saccamuttaka: 4-maggacittas and 4-phalacittas.

§1531 [see §1529]

§1532 [see §1526]

§1533-34 [similar to §1531-32]

§1535 Consciousness-born Matter (17 cittaja rūpa) which has mind as root cause (cittahetukaṃ) and which has mind as origin (cittasamuṭṭhānaṃ), namely:

Avinibbhoga-8 : Paṭhavīdhātu, Āpodhātu, Tejodhātu, Vāyodhātu, Vaṇṇa (Rūpāyatanaṃ), Gandhāyatanaṃ, Rasāyatanaṃ, Oja (Kabaḷikāro āhāro)

Paricchedarūpa-1 : Ākāsadhātu

Gocararūpa-1 : Saddāyatanaṃ

Viññattirūpa-2 : Kāyaviññatti, Vacīviññatti

Vikārarūpa-3 : Rūpassa Lahutā, Rūpassa Mudutā, Rūpassa Kammanñātā

Lakkhaṇa-2 : Rūpassa Upacayo, Rūpassa Santati or Rūpassa Jaratā and Rūpassa Aniccatā.

Classification: 1. Khandha (4); 2. Āyatana (6); 3. Dhātu (6); 4. Sacca (3).

§1536

- Consciousness (89 Citta)

- Kamma-born matter (20 Kammaja Rūpa [8-avinibbhoga, pariccheda, 5-pasāda, 2-bhāva, jīvita, hadaya and 2-lakkhaṇa])

- Temperature-born matter (15 Utuja Rūpa [8-avinibbhoga, pariccheda, sadda, 3-vikāra and 2-lakkhaṇa])

- Nutriment-born matter (14 Āhāraja Rūpa [8-avinibbhoga, pariccheda, 3-vikāra and 2-lakkhaṇa.])

- Nibbāna

Classification: 1. Khandha (2); 2. Āyatana (12); 3 Dhātu (18); 4. Sacca (2); Saccamuttaka: 4-maggacittas and 4-phala cittas.

§1537 Classification: 1. Khandha (4); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (3).

§1538 Classification: 1. Khandha (2); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2); Saccamuttaka: 4-maggacittas and 4-phalacittas.

§1539-40 [see §1537 and §1538 respectively]

§1541 [see §1529 and 1531]

§1542 89 consciousnesses, 26 rūpa (exc. 2 viññatti), and nibbāna

§1547 The dhammā that are internal are: eye-base (cakkhāyatanaṃ), ear-base (sotāyatanaṃ), nose-base (ghāṇāyatanaṃ), tongue-base (jivhāyatanaṃ); body-base (kāyāyatanaṃ), mind-base (manāyatanaṃ). [see §1459]

There are 4 kinds of Ajjhata: (The Expo. p.60)

1. Gocarajjhata, ‘personal in field’ — In the passage such as, ‘Ānanda, mind should be well focussed by that bhikkhu as ajjhata, namely, only in that symbol of concentration which has been practised before; inwardly rapt (ajjhatarato) and concentrated,’ ajjhata means ‘personal in field.’
=> Gocara means object or field. It is any object/ordinary object or it may be said ‘the object itself is gocarajjhata, i.e., citta, cetasika, rūpa, nibbāna, and also paññatti.
2. Niyakajjhata ‘personal in reference’ — In passages such as, ‘He lives contemplating states, even among states which are pleasing as ajjhata,’ ajjhata means ‘subjective.’
3. Ajjhatajjjhata ‘(just) personal’ — In passages such as, ‘The six ajjhataka sense-organs;’ ajjhata means ‘personal.’
4. Visayajjhata ‘personal in range’ — In passages such as, ‘This, Ānanda, is the life fully attained by the Tathāgata, to wit, that he, by disregarding all provocative signs and symbols, has reached the ajjhata void and therein abides,’ ajjhata means ‘range’ in the sense of ‘dominion.’ The attainment of Fruition is named the dominion of the Buddhas,
Here the meaning of ‘personal’ is intended. Hence states occurring in one’s own continuity and pertaining to each individual are to be understood as ‘personal.’

Classification: 1. Khandha (2); 2. Āyatana (6); 3. Dhātu (12); 4. Sacca (1); Saccamuttaka: 4-maggacittas and 4-phalacittas.

§1548 States outside the personality whether bound up with the controlling aculties or not, are termed external (Expo. 61). **Classification:** 1. Khandha (4); 2. Āyatana (6); 3. Dhātu (6); 4. Sacca (4).

§1549 The 24-upādāna rūpas: 5-pasāda rūpas, 4-gocara rūpas, 2-bhāva rūpas, hadaya rūpa, jīvita rūpa, āhāra rūpa, pariccheda rūpa, 2-viññatti rūpas, 3-vikāra rūpas, 4-lakkhaṇa rūpas. **Classification:** 1. Khandha (1); 2. Āyatana (10); 3. Dhātu (10); 4. Sacca (1).

§1550 **Classification :** 1. Khandha (5); 2. Āyatana (3); 3. Dhātu (9); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1551 **Classification:** 1. Khandha (5); 2. Āyatana (11); 3. Dhātu (17); 4. Sacca (1)

§1552 **Classification:** 1. Khandha (5); 2. Āyatana (7); 3. Dhātu (8); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

XI. Cluster of Grasping (Upādāna Gocchaka)

XI. 1. Upādāna⁷⁴ Duka

§1553. Dhammā which are grasping

Katame dhammā upādānā? What are the dhammā which are grasping? **Cattāri upādānāni**—there are four graspings; **kāmupādānaṃ**,⁷⁵ **diṭṭhupādānaṃ**,⁷⁶ **sīlabbatupādānaṃ**,⁷⁷ **attavādupādānaṃ**—grasping of Senseity, grasping of wrong views, grasping of wrong spiritual practice, grasping of the creed of 'self'. **Kāmupādānaṃ atṭhasu lobhasahagatesu cittuppādesu uppajjati**—the grasping to sense desires arises in eight consciousnesses associated with greed. **Diṭṭhupādānaṃ catūsu diṭṭhigatasampayuttesu cittuppādesu uppajjanti**—the grasping of wrong view, the grasping of wrong spiritual practice, and the grasping to the view of 'self' arises in four kinds of consciousnesses associated with wrong view; **ime dhammā upādānā**—these dhammā are grasping.

§1554. Dhammā which are not grasping

Katame dhammā no upādānā? What are the dhammā which are not grasping? **Ṭhapetvā upādāne avasesaṃ akusalaṃ, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṃ, nibbānaṃ**—leaving aside the graspings, the remaining unwholesome mind, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā no upādānā**—these dhammā are not grasping.

XI. 2. Upādāniya Duka

§1555. Dhammā which are graspable⁷⁸

Katame (pg. ..0290) dhammā upādāniyā? What are the dhammā which are graspable? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbaṃ rūpaṃ**—wholesome mind of three spheres, unwholesome mind, resultant mind of three spheres, kiriya of the three spheres; **ime dhammā upādāniyā**—these dhammā are graspable.

§1556. Dhammā which are not graspable⁷⁹

Katame dhammā anupādāniyā? What are the dhammā which are not graspable? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānaṃ**—four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā anupādāniyā**—these dhammā are not graspable.

XI. 3. Upādānasampayutta Duka

§1557. Dhammā which are associated with grasping

Katame dhammā upādānasampayuttā? What are the dhammā which are associated with grasping? **Cattāro diṭṭhigatasampayutta lobha saḥagata cittuppādā, cattāro diṭṭhigata vippayutta lobhasaḥagata cittuppādā, etthuppannaṃ lobhaṃ ṭhapetvā**—the four consciousnesses with greed and associated with wrong view; four consciousnesses with greed and not associated with wrong view—leaving aside greed that arises in those; **ime dhammā upādānasampayuttā**—these dhammā are associated with grasping.

§1558. Dhammā which are not associated with grasping

Katame dhammā upādānavippayuttā? What are the dhammā which are not associated with grasping? **Catūsu diṭṭhigatavippayutta lobhasaḥagatesu cittuppādesu uppanno lobho, dve domanassasaḥagatacittuppādā, vicikicchā saḥagato cittuppādo, uddhaccasaḥagato cittuppādo**—the greed that arises in the four consciousnesses that arise with greed and are not associated with wrong view, two consciousness which arise with hatred, the consciousness which arises with doubt, the consciousness which arises with restlessness; **catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—the wholesome mind of the four spheres, the resultants of the four spheres, kiriya of the three spheres; **ime dhammā upādānavippayuttā**—these dhammā are not associated with grasping.

XI. 4. Upādāna Upādāniya Duka

§1559. Dhammā which are grasping as well as graspable ⁸⁰

Katame dhammā upādānā ceva upādāniyā ca? What are the dhammā which are grasping as well as graspable? **Tāneva upādānāni upādānā ceva upādāniyā ca**—that which are grasping are themselves grasping as well as graspables.

§1560. Dhammā which are graspable but are not grasping

Katame dhammā upādāniyā ceva no ca upādānā? What are the dhammā which are graspable but are not grasping? **Ṭhapetvā upādāne avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—leaving aside grasping, the remaining unwholesome mind; wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, and all materiality; **ime dhammā upādāniyā ceva no ca upādānā**—these dhammā are graspable but are not grasping; **Anupādāniyā dhammā na vattabbā**—ungraspable dhammā should not be taken; **upādānā ceva upādāniyā cātipi, upādāniyā ceva no ca upādānātipi**—as 'grasping as well as graspable', or as 'graspable but are not grasping'.

XI. 5. Upādāna Upādānasampayutta Duka

§1561. Dhammā which are grasping and are also associated with grasping

Katame dhammā upādānā ceva upādānasampayuttā ca? What are the dhammā which are grasping and are also associated with grasping? **Yattha diṭṭhi ca lobho ca ekato uppajjanti—** wherever wrong view and greed arise together; **ime dhammā upādānā ceva upādānasampayuttā ca—**these dhammā are grasping as well as associated with grasping.

1562. Dhammā which are associated with grasping but are not graspings

Katame dhammā upādānasampayuttā ceva no ca upādānā? What are the dhammā which are associated with grasping but are not graspings? **Aṭṭha lobhasahagatacittuppādā, etthuppanne upādāne ṭhapetvā—**leaving aside the graspings that arise with eight consciousnesses accompanied by greed; **ime dhammā upādānasampayuttā ceva no ca upādānā—**these dhammā are associated with grasping but are not grasping. **Upādānavippayuttā dhammā na vattabbā—**the dhammā which are not associated with grasping should not be taken; **upādānā ceva upādānasampayuttā cātipi, upādānasampayuttā ceva no ca upādānātipi—**as 'grasping and associated with grasping', or as 'associated with grasping but are not grasping'.

XI. 6. Upādānavippayutta Upādāniya Duka

§1563. Dhammā which are not associated with grasping but are graspable

Katame dhammā upādānavippayuttā upādāniyā? What are the dhammā which are not associated with grasping but are objects of grasping? **Catūsu diṭṭhigatavippayutta lobhasahagatesu cittuppādesu uppanno lobho, dve domanassasahagata cittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ—**the greed that arises in four consciousnesses which are not associated with wrong view and are accompanied by greed; **ime dhammā upādānavippayuttā upādāniyā—**these dhammā are not associated with graspings but are graspable.

§1564. Dhammā which are neither associated with grasping nor are graspable⁸¹

Katame dhammā upādānavippayuttā anupādāniyā? **Cattāro maggā ariyāpaṇṇā, cattāri ca sāmāññaphalāni, nibbānañca—**four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā upādānavippayuttā anupādāniyā—**these dhammā are neither associated with grasping nor are graspable; **upādānasampayuttā dhammā na vattabbā—**the dhammā which are accompanied by grasping should not be taken; **upādānavippayuttā upādāniyātipi, upādānavippayuttā anupādāniyātipi—**as 'not associated with grasping and graspable', or as 'not associated with grasping as well as ungraspable'.

Notes

XI. Upādānagocchakaṃ

N	DUKA	DHAMMA	Cit	Cetas	Rū	Ni	Du Mu
1	Upādāna	a. upādānā b. no upādānā	89	2 (lobha, diṭṭhi) 50	28	1	
2	Upādāniya	a. upādāniyā b. anupādāniyā	81 loki 8 lokutt	52 36	28	1	
3	Upādāna sampayutta	a. upādānasampayuttā b. upādānavippayuttā	8 lobha 81	22 (-lo in dīvi, dosacatu & vici) 49+* (-lotri)	28	1	
4	Upādāna upādāniya	a. upādānā ceva dhammā upādāniyā ca. b. upādāniyā ceva dhammā no ca upādānā.	81	2 (lobha, diṭṭhi) 50	28		2b
5	Upādāniya upādānasampayutta	a. upādānā ceva dhammā upādānasampayuttā ca. b. upādānasampayuttā ceva dhammā no ca upādānā.	8 lobhamū	2 (lobha, diṭṭhi) 20(-lobha, diṭṭhi)			3b.
6	Upādānavippayuttā upādāniya	a. upādānavippayuttā kho pana dhammā upādāniyāpi. b. anupādāniyāpi.	73 (do, mo, ku-vi-kr) 8	49+* (-lotri) 36	28	1	3a

* lobha in diṭṭhigatavippayuttacittas.

§1553

Ans: The four types of clinging are:

1. Kāmupādāna (clinging to sense desire): It refers to clinging firmly to objects of senses. It is lobha cetasika.
2. Diṭṭhupādāna (clinging to wrong view): It is diṭṭhi cetasika.
3. Sīlabbatupādāna (clinging to wrong spiritual practices). It refers to adhering to bizarre spiritual habits such as cow habits and cow observances for purification of saṃsāra. It is diṭṭhi cetasika.
4. Attavādupādāna (clinging to the creed of self): It refers to clinging to the concept of 'soul' or 'self'. This clinging can arise with 20 types of wrong view: taking each of the five aggregates as: i) as self, ii) self as possessing it, iii) it as existing in self, and iv) Self as existing in it. It is diṭṭhi cetasika

Of the four graspings, the grasping to sensual desire is a manifestation of greed (lobha), the other three graspings are modes of the cetasika wrong view (diṭṭhi). Thus, there are only 2 realities (cetasika). These dhammā are eradicated by magga in the following manner:(Aṭṭhs 1212)

Sotāpatti magga eliminates - Diṭṭhupādāna, Sīlabbatupādāna, Attavādupādāna
By all the four magga - Kāmupādāna

Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1554

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); Sacca (3); Saccamuttaka : 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1557 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1558 Classification: . Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1560 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1561 Classification: 1. Khandha (1); 2. Āyatana (1); 3. Dhātu (1); 4. Sacca (2).

§1562 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1).

§1563 Classification: 1 Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

According to Commentary, other combinations are also possible:

1. No Upādāna Upādāniya Duka

- (i) Dhammā which are not grasping but are objects of grasping (**no upādānā ceva dhammā upādāniyā ca**) [answer similar to §1560]
- (ii) Dhammā which are neither grasping nor are objects of grasping (**no upādānā ceva dhammā anupādāniyā ca**) [answer similar to §1564]

Dukamuttaka: Lobha and diṭṭhi which can be classified neither as 'no upādānā ceva dhammā upādāniyā ca' nor as 'no upādānā ceva dhammā anupādāniyā ca' should be taken as Dukamuttaka.

2.No Upādāna Upādānasampayutta Duka

- (i) Dhammā which are not grasping but are associated with grasping (**no upādānā kho pana dhammā upādānasampayuttāpi**) [answer similar to §1562]
- (ii) Dhammā which are neither grasping nor are associated with grasping (**no upādānā kho pana dhammā upādānavippayuttāpi**) [answer similar to §1560, except four greed]

Dukamuttaka:Lobha & diṭṭhi should be taken as Dukamuttaka.

3.Upādāniya Upādānasampayutta Duka

- (i) Dhammā which are graspable as well as associated with grasping (**upādāniyā kho pana dhammā upādānasampayuttāpi**) [answer similar to §1557]
- (ii)Dhammā which are graspable but are not associated with grasping (**upādāniyā kho pana dhammā upādānavippayuttāpi**) [answer similar to §1563]

Dukamuttaka: The 8 lokuttara citta and associated 36 cetasika, and nibbāna can be classified neither as 'upādāniyā kho pana dhammā upādānavippayuttāpi' nor as 'upādāniyā kho pana dhammā upādānavippayuttāpi'.

4. Upādāna Upādānavippayutta Duka

- (i) Dhammā which are grasping but are not associated with grasping (**upādānā ceva dhammā upādānavippayuttā ca**)
-lobha in diṭṭhigatavippayutta lobhamūla citta.

- (ii) Dhammā which are neither associated with grasping nor are grasping (**upādānavippayuttā ceva dhammā no ca upādānā**) [answer similar to §1560, except four greed]

Dukamuttaka: The 8 lobhamūla citta associated with 22 cetasika are **upādānasampayuttā dhammā**, and cannot be classified either as 'upādānā ceva dhammā upādānavippayuttā ca', or 'upādānavippayuttā ceva dhammā no ca upādānā'.

Review Questions:

1. Explain the four types of clinging according to Dhammasaṅgaṇī, pointing out ultimate realities of them.
2. Identify the realities of the following statements:
 - (a) dhammas which are associated with clings as well as object of clings
 - (b) dhammas which are clings and are also associated with clings
 - (c) dhammas which are not associated with clings but are object of clings
 - (d) dhammas which are neither associated with clings nor are object of clings
 - (e) dhammas which are not associated with clings but are clings

XII. Cluster of Defilements (Kilesa Gocchaka)

XII. 1. Kilesa⁸² Duka

§1565. Dhammā which are defilements

Katame dhammā kilesā? What are the dhammā which are defilements? **Dasa kilesavatthūni**—there are ten defilements; **lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinam, uddhaccaṃ, ahirikaṃ, anottappaṃ**—greed, hatred, ignorance, conceit, wrong view, doubt, sloth, restlessness, shamelessness of wrong doing, fearlessness of wrong doing; **lobho aṭṭhasu lobhasahagatesu cittuppādesu uppajjati**—greed arises in eight consciousnesses accompanied by greed; **doso dvīsu domanassasahagatesu cittuppādesu uppajjati**—hatred arises in two consciousnesses accompanied by hatred; **moho sabbākusalesu uppajjati**—ignorance arises in all unwholesome mind; **māno catūsu diṭṭhigatavippayuttalobhasahagatesu cittuppādesu uppajjati**—conceit arises in four consciousnesses not associated with wrong view and accompanied by greed; **diṭṭhi catūsu diṭṭhigatasampayuttasu cittuppādesu uppajjati**—wrong view arises in four consciousnesses associated with wrong view; **vicikicchā vicikicchāsahagatesu cittuppādesu uppajjati**—doubt arises in the consciousness accompanied by doubt; **thinam asaṅkhārikesu akusalesu uppajjati**—sloth arises in unwholesome mind which is prompted; **uddhaccaṃ ahirikaṃ anottappaṃ sabbākusalesu uppajjanti**—restlessness, shamelessness, and fearlessness of wrong doing arise in all unwholesome mind; **ime dhammā kilesā**—these dhammā are defilements.

§1566. Dhammā which are not defilements

Katame dhammā no kilesā? What are the dhammā which are not defilements? **Ṭhapetvā kilese avasesarāṃ akusalarāṃ, catūsu bhūmīsu kusalarāṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatarāṃ, rūpañca, nibbānañca**—leaving aside defilements, remaining unwholesome mind, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā no kilesā**—these dhammā are not defilements.

XII. 2. Saṃkilesika Duka

1567. Dhammā which are objects of defilements⁸³

Katame dhammā saṃkilesikā? What are the dhammā which are objects of defilements? **Tīsu bhūmīsu kusalarāṃ, akusalarāṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatarāṃ sabbañca rūparāṃ**—the wholesome mind of three spheres, unwholesome mind, resultant mind of three spheres, kiriya of three spheres, and all materiality; **ime dhammā saṃkilesikā**—these dhammā are objects of defilements.

§1568. Dhammā which are not objects of defilements⁸⁴

Katame dhammā asaṃkilesikā? What are the dhammā that are not objects of defilements? **Cattāro maggā ariyāpaṇṇā, cattāri ca sāmāññaphalāni, nibbānañca**—four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā asaṃkilesikā**—these dhammā are not the objects of defilements.

XII. 3. Saṃkiliṭṭha Duka

§1569. Dhammā which are defiled⁸⁵

Katame dhammā saṃkiliṭṭhā? What are the dhammā which are defiled? **Dvādasa akusalacittuppādā**—the twelve unwholesome mind; **ime dhammā saṃkiliṭṭhā**—these dhammā are defiled.

§1570. Dhammā which are not defiled⁸⁶

Katame dhammā asaṃkiliṭṭhā? What are the dhammā which are not defiled? **Catūsu bhūmīsu kusalarāṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatarāṃ, rūpañca, nibbānañca**—wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā asaṃkiliṭṭhā**—these dhammā are not defiled.

XII. 4. Kilesasampayutta⁸⁷ Duka

§1571. Dhammā which are associated with defilements [see §1569]

§1572. Dhammā which are not associated with defilements [see 1570]

XII. 5. Kilesa Saṃkilesika Duka

§1573. Dhammā which are defilements as well as objects of defilements⁸⁸

Katame dhammā kilesā ceva saṅkilesikā ca? What are the dhammā which are defilements as well as objects of defilements? **Teva kilesā kilesā ceva saṅkilesikā ca**—the defilements themselves are defilements as well as objects of defilements.

§1574. Dhammā which are objects of defilements but are not defilements

Katame dhammā saṅkilesikā ceva no ca kilesā? What are the dhammā which are objects of defilements but are not defilements? **Ṭhapetvā kilese avasesaṃ akusalaṃ, tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—leaving aside defilements, remaining unwholesome mind, wholesome mind of the three spheres, resultant mind of the three spheres; **ime dhammā saṅkilesikā ceva no ca kilesā**—these dhammā are objects of defilements but are not defilements; **asaṅkilesikā dhammā na vattabbā**—dhammā which are not the objects of defilements should not be taken; **kilesā ceva saṅkilesikā cātipi, saṅkilesikā ceva no ca kilesātipi**—as 'defilements as well as objects of defilements', or 'objects of defilements but are not defilements'.

XII. 6. Kilesa Saṅkiliṭṭha Duka

§1575 Dhammā which are defilements and are also defiled⁸⁹

Katame dhammā kilesā ceva saṅkiliṭṭhā ca? What are the dhammā which are defilements and are also defiled? **Teva kilesā kilesā ceva saṅkiliṭṭhā ca**—the defilements themselves are defilements as well as defiled.

§1576. Dhammā which are defiled but are not defilements

Katame dhammā saṅkiliṭṭhā ceva no ca kilesā? What are the dhammā which are defiled but are not defilements? **Ṭhapetvā kilese avasesaṃ akusalaṃ**—leaving aside defilements, the remaining unwholesome mind; **ime dhammā saṅkiliṭṭhā ceva no ca kilesā**—these dhammā are defiled but are not defilements; **asaṅkiliṭṭhā dhammā na vattabbā**—the dhammā which are not defiled should not be taken; **kilesā ceva saṅkiliṭṭhā cātipi, saṅkiliṭṭhā ceva no ca kilesātipi**—as 'defilements as well as defiled', or 'defiled but are not defilements'.

XII. 7. Kilesa Kilesasampayutta Duka

§1577. Dhammā which are defilements and are also associated with defilements⁹⁰

Katame dhammā kilesā ceva kilesasampayuttā ca? What are the dhammā that are defilements and are also associated with defilements? **Yattha dve tayo kilesā ekato uppajjanti**—wherever two or three defilements which arise simultaneously; **ime dhammā kilesā ceva kilesasampayuttā ca**—these dhammā are defilements as well as associated with defilements.

§1578. Dhammā which are associated with defilements but are not defilements⁹¹

Katame dhammā kilesasampayuttā ceva no ca kilesā? What are the dhammā which are

associated with defilements but are not defilements? **Ṭhapetvā kilese avasesaṃ akusalaṃ**—leaving aside the defilements, the remaining unwholesome mind; **ime dhammā kilesasampayuttā ceva no ca kilesā**—these dhammā are associated with defilements but are not defilements; **kilesavippayuttā dhammā na vattabbā**—the dhammā which are dissociated with defilements should not be taken; **kilesā ceva kilesasampayuttā cātipi, kilesasampayuttā ceva no ca kilesātipi**—as 'defilements as well as associated with defilements', or as 'associated with defilements but are not defilements'.

XII. 8. Kilesavippayutta Saṃkilesika Duka

§1579. Dhammā which are not associated with defilements but are objects of defilements

Katame dhammā kilesavippayuttā saṃkilesikā? What are the dhammā which are not associated with defilements but are objects of defilements? **Tīsu bhūmīsu kusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, all materiality; **ime dhammā kilesavippayuttā saṃkilesikā**—these dhammā are not associated with defilements but are objects of defilements.

§1580. Dhammā which are neither associated with defilements nor are objects of defilements⁹²

Katame dhammā kilesavippayuttā asaṃkilesikā? What are the dhammā which are neither associated with defilements nor are objects of defilements? **Cattāro maggā ariyāpannā cattāri ca sāmāññaphalāni, nibbānañca**—four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā kilesavippayuttā asaṃkilesikā**—these dhammā are neither associated with defilements nor are objects of defilements; **kilesasampayuttā dhammā na vattabbā**—the dhammā which are associated with defilements should not be taken; **kilesavippayuttā saṃkilesikātipi, kilesavippayuttā asaṃkilesikātipi**—as 'not associated with defilements but are objects of defilements', or as 'neither associated with defilements nor are objects of defilements'.

Notes

XII. Kilesagocchakam

N	DUKA	DHAMMA	Cit	Cet	Rū	Ni	Du Mu
1	Kilesa	a. kilesā b. no kilesā	 89	10 kil 42	 28	 1	
2	Samkilesika	a. samkilesikā b. asamkilesikā	81 loki 8 lokut	52 36	28 1		
3	Samkiliṭṭha	a. samkiliṭṭhā b. asamkiliṭṭhā	12 aku 77 (ku-vi-ki)	27 38	 28	 1	
4	Kilesa Sampayutta	a. kilesa sampayuttā b. kilesavippayuttā	12 aku 77 (ku-vi-ki)	27 38	 28	 1	
5	Kilesa samkilesika	a. kilesā ceva dhammā samkilesikā ca. b. samkilesikā ceva dhammā no ca kilesā.	 81	10 kil 42	 28		2b
6	Kilesa samkiliṭṭha	a. kilesā ceva dhammā samkiliṭṭhā ca. b. samkiliṭṭhā ceva dhammā no ca kilesā.	 12	10 kil 17 (-10 kil)	 		3b
7	Kilesā-kilesa sampayutta	a. kilesā ceva dhammā kilesasampayuttā ca. b. kilesasampayuttā ceva dhammā no ca kilesā.	 12 aku	10 kil 17 (-10 kil)	 		4b.
8	Kilesavippayutta samkilesika	a. kilesavippayuttā kho pana dhammā samkilesikāpi. b. asamkilesikāpi.	69 (loku-lovi-kir) 8 lokut	38 36	28 	 1	3a

§1565 The defilements are:

1. Lobha (greed): It arises with 8 lobhamūlacittas and 21 cetasika (except lobha, dosa cetasika-4, and vicikicchā)
2. Dosa (hatred): It arises with 2 dosamūlacittas and 21 cetasika (except dosa, pīti, lobha cetasika-3 and vicikicchā)
3. Moha (delusion): It arises with 12 akusala cittas and 26 cetasika (except moha)
4. Māna (conceit): It arises with 4 diṭṭhigatavippayutta cittas and 20 cetasika (except māna, diṭṭhi, dosa cetasika-4 and vicikicchā).
5. Diṭṭhi (wrong view): It arises with 4 diṭṭhigasampayutta cittas and 20 cetasika (except diṭṭhi, māna, dosa cetasika-4 and vicikicchā)
6. Vicikicchā (doubt): It arises with vicikicchāsampayutta cittas and 14 cetasika (10 aññasamāna exc. adhimokkha, pīti, chanda; and 4 sabbākusalasādhāraṇā)

7. Thīna (sloth): It arises with 5 akusala sasaṅkhārika citta and 25 cetasika (13 aññasamāna & 12 akusala cetasika exc. thīna and vicikicchā)
8. Uddhacca (restlessness): It arises with 12 akusala citta and 26 cetasika (except uddhacca)
9. Ahirika (shamelessness to do evil): It arises with 12 akusala citta and 26 cetasika (except ahirika)
10. Anottappa (fearlessness of wrong doing): It arises in 12 akusala citta and 26 cetasika (except anottappa)

These 10 defilements (kilesas) are the modes of each respective cetasika. These defilements are eradicated by four magga in the following manner:

Sotāpatti Magga eliminates - Diṭṭhi, Vicikicchā

Anāgāmi Magga eliminates - Dosa

Arahatta Magga eliminates - Lobha, Moha, Māna, Thīna, Uddhacca, Ahirika, Anottappa.⁹³

Classification: 1. Khandha (1); Āyatana (1); 3. Dhātu (1); Sacca (2).

§1566 Classification 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka : 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1574 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

§1576 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1).

§1577 All the ten defilements are defilements as well as associated with defilements.

§dve tayo: This statement seems obscure because even in uddhaccasampayutta citta, where the lowest number of association is possible, there arise four defilements simultaneously. Here, not take this statement literally to mean 'two' or 'three' defilements arising together. 'Dve tayo' has been used here to mean few numbers. 'Dve tayo' has been used in the previous Dyads also in the similar sense of 'few numbers'.

The computation of defilements in each of the 12 akusala citta are as follows:

1. In lobhamūla citta
 - In 2 diṭṭhigatasampayutta asaṅkhārika citta there are six defilements: lobha, diṭṭhi, moha, ahirika, anottappa, uddhacca.
 - In 2 diṭṭhigatasampayutta sasaṅkhārika citta there are seven defilements: lobha, diṭṭhi, moha, ahirika, anottappa, uddhacca, thīna.
 - In 2 diṭṭhigatavippayutta asaṅkhārikacitta there are six defilements: lobha, māna, moha, ahirika, anottappa, uddhacca.
 - In 2 diṭṭhigatavippayutta sasaṅkhārika citta there are seven defilements: lobha, māna, moha, ahirika, anottappa, uddhacca, thīna.
2. In dosamūla citta
 - In dosamūla asaṅkhārika citta there are five defilements: dosa, moha, ahirika, anottappa, uddhacca.

- In dosamūla sasaṅkhārika citta, there are six defilements: dosa, moha, ahirika, anottappa, uddhacca, thīna.

3. In mohamūla citta

-In vicikicchāsampayutta citta, there are five defilements: moha, ahirika, anottappa, uddhacca, vicikicchā.

- In uddhaccasampayutta citta, there are four defilements: moha, ahirika, anottappa, uddhacca.

§1579 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (1).

The commentary gives few other combinations:

1. No Kilesa Saṁkilesika Duka

(i) Dhammā which are not defilements but are objects of defilements (**no kilesa ceva dhammā saṁkilesikā ca**) [answer similar to §1567]

(ii) Dhammā which are neither defilements nor are objects of defilements (**no kilesa ceva dhammā asaṁkilesikā ca**) [answer similar to §1580]

Dukamuttaka: The 10 defilements which can be classified neither as 'no kilesa ceva dhammā saṁkilesikā ca', nor as 'no kilesa ceva dhammā asaṁkilesikā ca' should be taken as dukamuttaka.

2. No Kilesa Saṁkiliṭṭha Duka

(i) Dhammā which are not defilements but are defiled (**no kilesa ceva dhammā saṁkiliṭṭhā ca**) [answer similar to §1569]

(ii) Dhammā which are neither defilements nor are defiled (**no kilesa ceva dhammā asaṁkiliṭṭhā ca**) [answer similar to §1570]

Dukamuttaka: The 10 defilements can be classified neither as 'no kilesa ceva dhammā saṁkiliṭṭhā ca', nor as 'no kilesa ceva dhammā asaṁkiliṭṭhā ca'.

3. No Kilesa Kilesasampayutta Duka

(i) Dhammā which are not defilements but are associated with defilements (**no kilesa ceva dhammā kilesasampayuttā ca**) [answer similar to §1578]

(ii) Dhammā which are neither defilements nor are associated with defilements (**no kilesa ceva dhammā kilesavippayuttā ca**) [answer similar to §1572]

Dukamuttaka: The 10 defilements can be classified neither as 'no kilesa ceva dhammā kilesasampayuttā ca', nor as 'no kilesa ceva dhammā kilesavippayuttā ca'. It should be taken as dukamuttaka.

4. Saṁkilesika Saṁkiliṭṭha Duka

(i) Dhammā which are objects of defilements and are also defiled (**saṁkilesikā ceva dhammā saṁkiliṭṭhā ca**) [answer similar to 1569]

(ii) Dhammā which are objects of defilements but are not defiled (**saṁkilesikā ceva dhammā asaṁkiliṭṭhā ca**) [answer similar to 1579]

Dukamuttaka: The 10 lokuttara dhammā can be classified neither as 'saṁkilesikā ceva dhammā saṁkiliṭṭhā ca' nor as 'saṁkilesikā ceva dhammā asaṁkiliṭṭhā ca'.

5. Saṁkilesika Kilesasampayutta Duka

- (i) Dhammā which are objects of defilements and are also associated with defilements (**saṁkilesikā ceva dhammā kilesasampayuttā ca**) [answer similar to §1571]
- (ii) Dhammā which are objects of defilements but are not associated with defilements (**saṁkilesikā ceva dhammā kilesavippayuttā ca**) [answer similar to §1579]

Dukamuttaka: The 10 defilements can be classified neither as 'saṁkilesikā ceva dhammā kilesasampayuttā ca', nor as 'saṁkilesikā ceva dhammā kilesavippayuttā ca'.

6. Saṁkiliṭṭha Kilesasampayutta Duka

- (i) Dhammā which are defiled and are also associated with defilements (**saṁkiliṭṭhā ceva dhammā kilesasampayuttā ca**) [answer similar to §1569]
- (ii) Dhammā which are defiled but are not associated with defilements (**saṁkiliṭṭhā ceva dhammā kilesavippayuttā ca**) -There is no dhammā which is defiled but is not associated with defilements.

Dukamuttaka: The 77 citta and associated with 38 cetasika, 28 rūpa, and nibbāna can be classified neither as 'saṁkiliṭṭhā ceva dhammā kilesasampayuttā ca', nor as 'saṁkiliṭṭhā ceva dhammā kilesavippayuttā ca'.

Review Questions:

1. Mention the realities of the following dhammas:
 - a. dhammas which are defilements as well as object of defilements
 - b. dhammas which are defiled by defilements but are not defilements
 - c. dhammas which are not associated with defilements but are objects of defilements
 - d. dhammas that are neither defilements nor are defiled by the defilements

XIII. Final Duka (Piṭṭhi Duka)

XIII. 1. Dassanena⁹⁴ Pahātabba Duka

§1581. Dhammā eliminated by vision

Katame dhammā dassanena pahātabbā? What are the dhammā which are eliminated by vision? **cattāro diṭṭhigatasampayutta cittuppādā, vicikicchāsahagato cittuppādo**—four consciousnesses associated with wrong view, and consciousness associated with doubt; **ime dhammā dassanena pahātabbā**—these dhammā are eliminated by vision. **Cattāro diṭṭhigatavippayutta lobhasahagatacittuppādā, dve domanassasahagata cittuppādā**—four consciousnesses associated with wrong view and accompanied by greed, and two consciousnesses associated with hatred; **ime dhammā siyā dassanena pahātabbā, siyā na dassanena pahātabbā**—some of them are eliminated by vision and some of them are not eliminated by vision.

§1582. Dhammā not eliminated by vision

Katame dhammā na dassanena pahātabbā? What are the dhammā which are not eliminated by vision? **Uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—moha consciousness accompanied by restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā na dassanena pahātabbā**—these dhammā are not eliminated by vision.

XIII. 2. Bhāvanāya⁹⁵ Pahātabba Duka

§1583. Dhammā eliminated by cultivation

Katame dhammā bhāvanāya pahātabbā? What are the dhammā eliminated by cultivation? **Uddhaccasahagato cittuppādo**—the moha consciousness accompanied by restlessness; **ime dhammā bhāvanāya pahātabbā**—these dhammā are eliminated by cultivation. **Cattāro diṭṭhigatavippayuttalobhasahagatacittuppādā, dve domanassasahagatacittuppādā**—four consciousnesses associated with wrong view and accompanied by greed, and two consciousnesses accompanied by hatred; **ime dhammā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā**—these dhammā, some are eliminated by cultivation and some are not eliminated by cultivation.

§1584. Dhammā not eliminated by cultivation.

Katame dhammā na bhāvanāya pahātabbā? What are the dhammā which are not eliminated by cultivation? **Cattāro diṭṭhigata sampayuttacittuppādā, vicikicchāsahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—four consciousnesses accompanied by wrong view, consciousness associated with doubt, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres; **ime dhammā na bhāvanāya pahātabbā**—these dhammā are not eliminated by cultivation.

XIII. 3. Dassanena Pahātabbahetuka Duka

§1585. Dhammā with root eliminated by vision.

Katame dhammā dassanena pahātabbahetukā? What are the dhammā with root eliminated by vision? **Cattāro diṭṭhigata sampayuttacittuppādā, vicikicchāsahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā**—leaving aside ignorance that arises in four consciousnesses associated with wrong view and consciousness accompanied by doubt; **ime dhammā dassanena pahātabba hetukā**—these dhammā with root are eliminated by vision; **Cattāro diṭṭhigata vippayutta lobhasahagata cittuppādā, dve domanassasahagatacittuppādā**—four consciousnesses associated with wrong view and accompanied by greed, and two consciousnesses accompanied by hatred; **ime dhammā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā**—some of these dhammā are dhammā with root eliminated by vision but some of them are dhammā with root not eliminated by vision..

§1586. Dhammā with root which are not eliminated by vision.

Katame dhammā na dassanena pahātabbahetukā? What are the dhammā with root which are not eliminated by vision? **Vicikicchāsahagato moho, uddhaccasahagato cittuppādo, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—the ignorance associated with doubt, the moha consciousness accompanied by restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā na dassanena pahātabbahetukā**—these dhammā with root are not eliminated by vision.

XIII. 4. Bhāvanāya Pahātabbahetuka Duka

§1587. Dhammā with root eliminated by cultivation

Katame dhammā bhāvanāya pahātabbahetukā? What are the dhammā with root which are eliminated by cultivation? **Uddhaccasahagato cittuppādo, etthuppannaṃ mohaṃ ṭhapetvā**—leaving aside ignorance in them, the mind unit associated with restlessness; **ime dhammā bhāvanāya pahātabbahetukā**—these dhammā are eliminated by cultivation; **cattāro diṭṭhigata vippayutta lobhasahagatacittuppādā, dve domanassasahagata cittuppādā**—four mind unit not associated with wrong view and accompanied by greed, and two mind unit accompanied by hatred; **ime dhammā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā**—some of these dhammā with roots are eliminated by cultivation, some are not.

§1588. Dhammā with root which are not eliminated by cultivation.

Katame dhammā na bhāvanāya pahātabbahetukā? What are the dhammā with root which are not eliminated by cultivation? **cattāro diṭṭhigata sampayuttacittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato moho, catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—four consciousnesses associated with wrong view, consciousness accompanied by doubt, ignorance associated with restlessness, wholesome mind of the four spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā na bhāvanāya pahātabbahetukā**—these dhammā with root are not eliminated by cultivation.

XIII. 5. Savitakka Duka

§1589. Dhammā with initial application

Katame dhammā savitakkā? What are the dhammā which are associated with initial application? **Kāmāvacarakusalaṃ, akusalaṃ, kāmāvacara kusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve, kiriyato ekādasa, rūpāvacaraṃ paṭhamāṃ jhānaṃ kusalo ca vipākato ca kiriyato ca lokuttaraṃ paṭhamāṃ jhānaṃ kusalo ca vipākato ca,**

etthuppannaṃ vitakkaṃ ṭhapetvā— leaving aside initial application arising in them, wholesome mind of the Sense Sphere, unwholesome mind, eleven resultant mind of wholesome mind pertaining to Sense Sphere, two resultants of unwholesome mind, eleven kiriya; wholesome mind, resultant mind, and kiriya pertaining to the first Fine-material Sphere absorption; **ime dhammā savitakkā**—these dhammā are with initial application.

§1590. Dhammā without initial application

Katame dhammā avitakkā? What are the dhammā which are without initial application? **Dvepañcaviññāṇāni, rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, cattāro arūpāvacarā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, vitakko ca, rūpañca, nibbānañca**—two sets of fivefold sense consciousnesses; wholesome mind, resultant mind, and kiriya pertaining to three or four Fine-material Sphere absorptions; wholesome mind, resultant mind, and kiriya pertaining to four Immaterial Sphere absorptions; three or four supramundane absorptions, initial application, materiality, and nibbāna; **ime dhammā avitakkā**—these dhammā are without initial application.

XIII. 6. Savicāra Duka

§1591. Dhammā with sustained application

Katame dhammā savicārā? What are the dhammā which are with sustained application? **Kāmāvacarakusalaṃ akusalaṃ, kāmāvacara kusalassa vipākato ekādasa cittuppādā, akusalassa vipākato dve kiriyato ekādasa**—wholesome mind of the Sense Sphere, unwholesome mind, eleven resultants of Sense Sphere wholesome mind, two resultants of unwholesome mind, eleven kiriya; **rūpāvacara-ekakadukajjhānā kusalato ca vipākato ca kiriyato ca, lokuttara-ekakadukajjhānā kusalato ca vipākato ca, etthuppannaṃ vicāraṃ ṭhapetvā**—wholesome mind, unwholesome mind, and kiriya pertaining to one or two Fine-material Sphere absorptions; wholesome mind and resultant mind of one or two supramundane absorptions; leaving aside sustained application that arises in those; **ime dhammā savicārā**—these dhammā are with sustained application.

§1592. Dhammā not with sustained application

Katame dhammā avicārā? What are the dhammā which are not with sustained application? **Dvepañcaviññāṇāni, rūpāvacaratikajjhānā kusalato ca vipākato ca kiriyato ca, cattāro arūpāvacarā kusalato ca vipākato ca kiriyato ca, lokuttaratikajjhānā kusalato ca vipākato ca, vicāro ca, rūpañca, nibbānañca**—two sets of fivefold sense consciousnesses; wholesome mind, resultant mind, and kiriya pertaining to three or three absorptions of Fine-material Sphere; wholesome mind, resultant mind, and kiriya pertaining to four absorptions of Immaterial Sphere; wholesome mind and resultant mind pertaining to three or three absorptions of Supramundane; sustained application, materiality, and nibbāna; **ime dhammā**

avicārā—these dhammā are without sustained application.

XIII. 7. Sappītika Duka

§1593. Dhammā with joy

Katame dhammā sappītikā? What are the dhammā which are with joy? **Kāmāvacarakusalato cattāro somanassa saḥagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato pañca, kiriyato pañca**—four wholesome mind accompanied by pleasure pertaining to Sense Sphere, four unwholesome mind; five wholesome resultants of the Sense Sphere, five kiriya; **rūpāvacaradukatikajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaradukatikajjhānā kusalato ca vipākato ca, etthuppannaṃ pītiṃ ṭhapetvā**—wholesome mind, resultant mind, and kiriya pertaining to two or three Fine-material Sphere absorption, wholesome mind or resultant mind pertaining to two or three supramundane absorption; **ime dhammā sappītikā**—these dhammā are with joy.

§1594. Dhammā without joy

Katame dhammā appītikā? What are the dhammā which are without joy? **Kāmāvacarakusalato cattāro upekkhā saḥagatacittuppādā, akusalato aṭṭha, kāmāvacara kusalassa vipākato ekādasa, akusalassa vipākato satta, kiriyato cha**—four wholesome mind accompanied by neutral feeling pertaining to Sense Sphere, eight unwholesome mind, eleven resultants of Sense Sphere wholesome mind, seven resultants of unwholesome mind, six kiriya; **rūpāvacaradukadukajjhānā kusalato ca vipākato ca kiriyato ca, cattāro āruppā kusalato ca vipākato ca kiriyato ca, lokuttaradukadukajjhānā kusalato ca vipākato ca pīti ca, rūpañca, nibbānañca**—wholesome mind, unwholesome mind, and kiriya pertaining to two or two Fine-material Sphere absorptions; wholesome mind, unwholesome mind, and kiriya pertaining to four Immaterial absorptions; wholesome mind and resultant mind pertaining to two or two supramundane, joy, materiality, and nibbāna; **ime dhammā appītikā**—these dhammā are without joy.

XIII. 8. Pītisahagata Duka

§1595. Dhammā which are accompanied by joy [answer similar to §1593]⁹⁶

§1596. Dhammā which are not accompanied by joy [answer similar to §1594]⁹⁷

XIII. 9. Sukhasahagata Duka

§1597. Dhammā which are accompanied by bliss

Katame dhammā sukhasahagatā? What are the dhammā which are accompanied by bliss? **Kāmāvacarakusalato cattāro somanassa saḥagatacittuppādā, akusalato cattāro, kāmāvacarakusalassa vipākato cha, kiriyato pañca**—four wholesome mind of Sense Sphere

accompanied by happiness, four unwholesome mind, six resultant mind of Sense Sphere wholesome mind, five kiriya; rūpāvacaratikacatukkajjhānā kusalo ca vipākato ca kiriyato ca lokuttara tikacatukkajjhānā kusalo ca vipākato ca, etthuppannam sukham thapetvā—leaving aside bliss that arises in them, wholesome mind, unwholesome mind, and kiriya pertaining to three or four Fine-material absorptions; wholesome mind and unwholesome mind pertaining to Supramundane absorptions; ime dhammā sukhasahagatā—these dhammā are accompanied by bliss.

§1598. Dhammā which are not accompanied by bliss

Katame dhammā na sukhasahagatā? What are the dhammā which are not accompanied by bliss? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato aṭṭha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato satta, kiriyato cha—four wholesome mind of the Sense Sphere which are accompanied by neutral feeling, eight unwholesome mind, ten resultant mind of Sense Sphere wholesome mind, seven resultant mind of unwholesome mind, six kiriya; rūpāvacaram catuttham jhānam kusalo ca vipākato ca kiriyato ca, cattāro āruppā kusalo ca vipākato ca kiriyato ca lokuttaram catuttham jhānam kusalo ca vipākato ca, sukhañca, rūpañca, nibbānañca—wholesome mind, resultant mind, and kiriya pertaining to fourth absorption of the Fine-material Sphere; wholesome mind, resultant mind, and kiriya pertaining to four Immaterial; wholesome mind and resultant mind pertaining fourth absorption of supramundane, bliss, materiality, and nibbāna; ime dhammā na sukhasahagatā—these dhammā are without bliss.

XIII. 10. Upekkhāsahagata Duka

§1599. Dhammā which are accompanied by neutral feeling

Katame dhammā upekkhāsahagatā? What are the dhammā which are accompanied by neutral feeling? Kāmāvacarakusalato cattāro upekkhāsahagatacittuppādā, akusalato cha, kāmāvacarakusalassa vipākato dasa, akusalassa vipākato cha, kiriyato cha—four wholesome mind consciousnesses of the Sense Sphere which arise accompanied by neutral feeling, six unwholesome mind, ten resultant mind of the Sense Sphere wholesome mind, six resultant mind of unwholesome mind, six kiriya; rūpāvacaram catuttham jhānam kusalo ca vipākato ca kiriyato ca, cattāro āruppā kusalo ca vipākato ca kiriyato ca, lokuttaram catuttham jhānam kusalo ca vipākato ca, etthuppannam upekkham thapetvā—leaving aside neutral feeling in them, wholesome mind, resultant mind, and kiriya pertaining to fourth absorption of the Fine-material Sphere; wholesome mind, resultant mind, and kiriya pertaining to four Immaterial; wholesome mind and resultant mind pertaining to fourth supramundane absorption; ime dhammā upekkhāsahagatā—these dhammā are with neutral feeling.

§1600. Dhammā which are not accompanied by neutral feeling

Katame dhammā na upekkhāsahagatā? What are the dhammā which are not accompanied by neutral feeling? Kāmāvacarakusalato cattāro somanassa sahagatacittuppādā, akusalato cha,

kāmāvacarakusalassa vipākato cha, akusalassa vipākato eko, kiriyato pañca—four wholesome mind unit of the Sense Sphere which are accompanied by happiness, six unwholesome mind, six resultant mind of Sense Sphere wholesome mind, one resultant mind of unwholesome mind, five kiriya; **rūpāvacaratikacatukkajjhānā kusalato ca vipākato ca kiriyato ca, lokuttaratikacatukkajjhānā kusalato ca vipākato ca, upekkhā ca, rūpañca, nibbānañca**—wholesome mind, unwholesome mind, and kiriya pertaining to three or four Fine-material Sphere absorptions; wholesome mind and resultant mind pertaining to three or four Supramundane; neutral feeling, materiality, and nibbāna; **ime dhammā na upekkhāsahagatā**—these dhammā are without neutral feeling.

XIII. 11. Kāmāvacara Duka

§1601. Dhammā pertaining to the Sense Sphere

Katame dhammā kāmāvacarā? What are the dhammā which pertain to Sense Sphere? **Kāmāvacarakusalāṃ, akusalāṃ, sabbo kāmāvacarassa vipāko, kāmāvacarakiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the Sense Sphere, unwholesome mind, all Sense Sphere resultants, Sense Sphere kiriya, all materiality; **ime dhammā kāmāvacarā**—these dhammā pertain to Sense Sphere.

§1602. Dhammā which do not pertain to the Sense Sphere

Katame dhammā na kāmāvacarā? What are the dhammā which do not pertain to Sense Sphere? **Rūpāvacarā arūpāvacarā, apariyāpannā**—Fine-material, Immaterial, and supramundane; **ime dhammā na kāmāvacarā**—these dhammā do not pertain to Sense Sphere.

XIII. 12. Rūpāvacara Duka

§1603. Dhammā pertaining to Fine-material

Katame dhammā rūpāvacarā? What are the dhammā which pertain to Fine-material? **Rūpāvacaracatukkapañcakajjhānā kusalato ca vipākato ca kiriyato ca**—wholesome mind, resultant mind, and kiriya pertaining to four or five Fine-material absorptions; **ime dhammā rūpāvacarā**—these dhammā pertain to Fine-material Sphere.

§1604. Dhammā not pertaining to Fine-material Sphere

Katame dhammā na rūpāvacarā? What are the dhammā which do not pertain to Fine-material; **Kāmāvacarā, arūpāvacarā, apariyāpannā**—Sense Sphere, Immaterial, and supramundane; **ime dhammā na rūpāvacarā**—these dhammā do not belong to Fine-material Sphere.

XIII. 13. Arūpāvacara Duka

§1605. Dhammā pertaining to the Immaterial Sphere

Katame dhammā arūpāvacarā? What are the dhammā which pertain to Immaterial Sphere? **Cattāro āruppā kusalato ca vipākato ca kiriyato ca**—wholesome mind, resultant mind, and kiriya pertaining to four Immaterial; **ime dhammā arūpāvacarā**—these dhammā pertain to Immaterial Sphere.

1606. Dhammā not pertaining to the Immaterial Sphere

Katame dhammā na arūpāvacarā? What are the dhammā which do not pertain to Immaterial Sphere? **Kāmāvacarā, rūpāvacarā, अपरियāpannā**—Sense Sphere, Fine-material, and supramundane; **ime dhammā na arūpāvacarā**—these dhammā do not pertain to Immaterial Sphere.

XIII. 14. Pariyāpanna⁹⁸ Duka

§1607. Dhammā which are within the world.

Katame dhammā pariyāpannā? What are the dhammā which are within the world? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**— wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, and materiality; **ime dhammā pariyāpannā**—these dhammā are within the world.

§1608. Dhammā which are not within the world

Katame dhammā अपरियāpannā? What are the dhammā which are not within the world? **Cattāro maggā अपरियāpannā, cattāri ca sāmāññaphalāni, nibbānañca**— four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā अपरियāpannā**—these dhammā are not within the world.

XIII. 15. Niyyānika⁹⁹ Duka

§1609. Dhammā which lead away from suffering.

Katame dhammā niyyānikā? What are the dhammā which lead away from suffering? **Cattāro maggā अपरियāpannā**—four ariya paths which are beyond the world; **ime dhammā niyyānikā**—these are the dhammā which lead away from suffering.

§1610. Dhammā which do not lead away from suffering.

Katame dhammā aniyyānikā? What are the dhammā which do not lead away from suffering? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**— wholesome mind of the three spheres, unwholesome mind, resultant

mind of the four spheres, kiriya of the three spheres; **ime dhammā aniyyānikā**—these dhammā which do not lead away.

XIII. 16. Niyata¹⁰⁰ Duka

§1611. Dhammā which are fixed

Katame dhammā niyatā? What are the dhammā which are fixed? **Cattāro diṭṭhigatasampayuttacittuppādā, dve domanassasahagatacittuppādā**—four consciousnesses associated with wrong view, two consciousnesses accompanied by hatred; **ime dhammā siyā niyatā siyā aniyatā**—these dhammā are sometimes fixed sometimes not fixed; **Cattāro maggā apariyāpannā**—four ariya paths which are beyond the world; **ime dhammā niyatā**—these dhammā are fixed.

§1612. Dhammā which are not fixed

Katame dhammā aniyatā? What are the dhammā which are not fixed? **Cattāro diṭṭhigatavippayutta lobhasahagata cittuppādā, vicikicchāsahagato cittuppādo, uddhaccasahagato cittuppādo, tīsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca, nibbānañca**—four consciousnesses associated with wrong view and accompanied by greed, consciousness accompanied by doubt, consciousness accompanied by restlessness, wholesome mind of the three spheres, resultant mind of the four spheres, kiriya of the three spheres, materiality, and nibbāna; **ime dhammā aniyatā**—these dhammā are not fixed.

XIII. 17. Sa-uttara¹⁰¹ Duka

§1613. Dhammā which have other states superior to them.¹⁰²

Katame dhammā sa-uttarā? What are the dhammā which have other states superior to them? **Tīsu bhūmīsu kusalaṃ, akusalaṃ, tīsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbañca rūpaṃ**—wholesome mind of the three spheres, resultant mind of the three spheres, kiriya of the three spheres, all materiality; **ime dhammā sa-uttarā**—these dhammā have other states superior to them.

§1614. Dhammā which do not have other states superior to them.¹⁰³

Katame dhammā anuttarā? What are the dhammā which do not have other states superior to them? **Cattāro maggā apariyāpannā, cattāri ca sāmāññaphalāni, nibbānañca**—four ariya paths which are beyond the world, the four fruitions of the life of a samaṇa, and nibbāna; **ime dhammā anuttarā**—these dhammā do not have other states superior to them.

XIII. 18. Saraṇa¹⁰⁴ Duka

§1615. Dhammā which are polluters.

Katame dhammā saraṇā? What are the dhammā which are polluterst? **Dvādasā akusalacittuppādā**—twelve unwholesome mind consciousnesses; **ime dhammā saraṇā**—these dhammā are polluters.

§1616. Dhammā which are not polluters.

Katame dhammā araṇā? What are the dhammā which are not polluterst? **Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṇca, nibbānaṇca**—wholesome mind of the four spheres, resultants of the four spheres, kiriya of the three spheres; materiality, and nibbāna; **ime dhammā araṇā**—these dhammā are not polluters.

Atthuddhāro niṭṭhito.

Notes

XIII. Piṭṭhidukam

DUKA		DHAMMA	Cit	Cetas		Rū	Ni	Du Mu
1	Dassanena pahātabba	Dassanena pahātabbā	4 diṭ.sa + 1 Vici ¹⁰⁵ 4 diṭ.vi + 2 do ¹⁰⁶	22 25	27			
		na dassanena pahātabbā (not eradicated by sotāpattimagga)	4 diṭ.vi + 2 do ¹⁰⁷ = 6 21Ku, 36 Vi, 20Ki	25 38	50	28	1	
2	Bhāvanāya pahātabba	bhāvanāya pahātabbā	4 diṭ.vi + 2 do ¹⁰⁸ 4 diṭ.vi ¹⁰⁹ , 1 uddh	25 21				
		na bhāvanāya pahātabbā	4 diṭ.vi + 2 do ¹¹⁰ 4 diṭ.sam, vici, 21Ku- 36 Vi-20Ki	52		28	1	
3	Dassanena pahātabbahetuka	dassanena pahātabbahetukā	4 diṭ.sam, vicik, 4 diṭ.vip+ 2 do	22 25				
		Nadassanena pahātabbahetukā	4 diṭ.vip+ 2 do ¹¹¹ , Uddh, 77 (Ku- Vi-Ki)	50 (exc. diṭṭh&vic) Moha in vici ¹¹²		28	1	
4	Bhāvanāya pahātabbahetuka	bhāvanāya pahātabbahetukā	4 diṭ.vip + 2 do ¹¹³ 4 diṭ.vip ¹¹⁴ + uddh	25 21				
		nabhāvanāya pahātabbahetukā	4 diṭ.vip + 2 do (by Sotāpatti) 4 diṭ.sam, vici, 77 (Ku- Vi-Ki)	52, moha in uddha		28	1	
		avitakkā	66 avitakka	37(-vitk) 55 vitk in 55 savi		28	1	

§1581 5 citta and 22 cetasika (except māna and dosa cetasika-4) are completely eliminated by Sotāpatti Magga:

- Diṭṭhigatasampayutta citta 4
- Vicikicchāsampayutta citta 1

§siyā dassanena pahātabbā: 6 dhammā and 25 cetasika (except diṭṭhi and vicikicchā) which have the potential to lead one to apāya abodes are eradicated by Sotāpatti Magga.

- Diṭṭhigatavippayutta citta 4
- Paṭighasampayutta citta 2

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātus (2); 4. Sacca (2).

§1582 **Classification:** 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4).

§1583

1) The dhammā which are further attenuated by Sakadāgāmimagga

- 4-diṭṭhigatavippayutta cittas,
- 2-dosamūla cittas
- 25-cetasikas (except diṭṭhi and vicikicchā).

- 2) The dhammā which are completely eradicated by Anāgāmi magga
 - 4-diṭṭhigatavippayutta cittas (accompanied by kāmarāga),
 - 2-dosamūlacittas,
 - 25-cetasikas (except diṭṭhi and vicikicchā).
- 3) The dhammā which are completely eradicated by Arahattamagga
 - 4-diṭṭhigatavippayutta cittas (accompanied by Rūparāga & Arūparāga),
 - Uddhaccasahagata citta,
 - 21-cetasikas (except dosa, issā, macchhariya, kukkucca, vicikicchā and diṭṭhi).

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1584 4 diṭṭhigatasampayutta citta, vicikicchāsampayutta citta, and 22 cetasika (except māna and dosa cetasika 4 are not eliminated by the three higher maggas because they have been already eliminated by Sotāpattimagga citta.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1585 4-diṭṭhigatasampayutta cittas, Vicikicchāsahagata citta, 22 cetasika (except māna and dosa cetasika 4 and moha in vicikicchāsahagata cittas) are eliminated by Sotāpatti Magga. The grosser form of 4 Diṭṭhigatavippayutta citta, 2 Paṭighasampayutta citta and 25 cetasika (exc. diṭṭhi, vicikicchā) which can lead one to four apāya abodes are eradicated by Sotāpatti Magga.

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1587 The dhammā with roots (that do not lead to the four miserable existences) are eliminated by the three higher Maggas. [answer similar to §1583].

- 1) **The dhammā with root cause which are weakened by Sakadāgāmi Magga:**
 - 4-diṭṭhigatavippayutta cittas
 - 2-dosamūla cittas
 - 25-associated cetasikas (except diṭṭhi & vicikicchā)
 - 2) **The dhammā with root cause which are totally eradicated by Anāgāmi Magga:**
 - 4-diṭṭhigatavippayutta cittas (accompanied by kāmarāga)
 - 2-dosamūlacittas
 - 25-associated cetasikas (except diṭṭhi & vicikicchā)
 - 3) **The dhammā with root cause which are totally eradicated by Arahatta Magga:**
 - 4-diṭṭhigatavippayutta cittas (accompanied by rūparāga and arūparāga)
 - Uddhaccasahagata citta
- 21-associated cetasikas (except dosa, issā, macchhariya, kukkucca, vicikicchā, diṭṭhi and moha in Uddhaccasahagatacitta).

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhammadhātu (2); 4. Sacca (2).

§1588 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4). Saccamuttaka: 4-maggacittas and 28 associated cetasikas; 4-phalacittas and 36 associated cetasikas.

§1589 There are altogether 55 citta and 51 cetasika (exc. vitakka) which are associated with initial application:

- + 44 dhammā associated with initial application pertaining to Kāmāvacara (exc. dvipaṇcaviññāṇa-10) are:
 - 12 akusala citta,
 - 8 mahākusala citta,
 - 11 kusala vipāka citta (3 ahetuka kusala vipāka citta, 8 mahā vipāka)
 - 2 akusala vipāka citta (ahetuka akusala vipāka [sampaṭicchana & santīraṇa])
 - 11 Kiriya citta (3 ahetuka kiriya, 8 mahā kiriya)
- + 3 Rūpāvacara 1st jhāna kusala, vipāka, and kiriya.
- + 8 Lokuttara 1st jhāna kusala and vipāka

Classification:

1. Khandha (4); 2. Āyatana (2); Dhātu (3); 4. Sacca (3): Dukkhasacca: 47-lokiya savitakkacittas and 50-cetasikas (except lobha and vitakka); Samudayasacca: lobha; Maggasacca: 7 factors of Magga (except sammā saṅkappa) in magga cittas. Saccamuttaka: maggacittuppāda 29, phala cittuppāda 36.

§1590 66 citta and 37 cetasika (exc. vitakka) do not associate with initial application:

- + 10 citta (two sets of fivefold sense consciousnesses) pertaining to Kāmāvacara, namely:
 - Dvipaṇcaviññāṇa (ahetuka akusala & kusala vipāka citta) 10
- + 12 citta pertaining to Rūpāvacara jhāna citta
 - 2nd, 3rd, 4th, 5th jhāna (kusala, vipāka & kiriya) 12
- + 12 citta pertaining to Arūpāvacara jhāna citta
 - 1st, 2nd, 3rd, 4th jhāna (kusala, vipāka & kiriya) 12
- + 32 citta pertaining to lokuttara jhāna kusala & vipāka citta
 - Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta 2nd, 3rd, 4th, 5th jhāna 32
- + 55 vitakka in 55 savitakka citta
- + 28 rūpa
- + and nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (17); 4. Sacca (3): Dukkhasacca: 34-lokiya avitakkacittas¹¹⁵, 34 cetasikas, 47-lokiyavitakkas [in lokiyasavitakka cittas], 28-rūpas; Nirodha Sacca: Nibbāna; Maggasacca: 7 factors of Magga [except sammā saṅkappa] in maggacittas and 4-vitakka in 4-first jhāna maggacittas; Saccamuttaka: 29 maggacittuppāda, 36 phala cittuppāda, 4 vitakka in 4 1st jhāna phala cittas.

§1591 66 citta and associated 51 cetasika (exc. vicāra):

- + 44 dhammā associated with sustained application of the mind pertaining to Kāmāvacara (exc. 10 dvipaṇcaviññāṇa), namely:
 - Akusala citta 12
 - Mahā kusala citta 8

- Kusala vipāka citta	11
- ahetuka kusala vipāka citta	3
- mahā vipāka	8
- Akusala vipāka citta	2
- ahetuka akusala vipāka (sampaṭicchana & santīraṇa)	2
- Kiriya citta	11
- ahetuka kiriya	3
- mahā kiriya	8

+ 6 dhammā pertaining to Rūpāvacara jhāna citta, namely:

- 1 st , 2 nd jhāna (kusala, vipāka & kiriya)	6
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+ 16 dhammā pertaining to Lokuttara jhāna kusala & vipāka citta, namely:

- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta 1 st , 2 nd jhāna	16
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Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (3); 4. Sacca (3): Dukkhasacca: 50-lokiya savicāracittas and 50-cetasikas (except lobha and vicāra); Samudayasacca: lobha; - Maggasacca: 8/7 factors of Magga in maggacittas; Saccamuttaka: 28 maggacittuppāda and 36 phala cittuppāda.

§1592 55 citta and associated 36 cetasika (exc. vitakka, vicāra):

+ 10 dhammā (two sets of fivefold sense consciousnesses) pertaining to Kāmāvacara, namely:

- Dvipaṇcaviññāṇa (ahetuka akusala & kusala vipāka citta)	10
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+ 9 dhammā pertaining to Rūpāvacara jhāna citta, namely:

- 3 rd , 4 th , 5 th jhāna (kusala, vipāka & kiriya)	9
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+ 12 dhammā pertaining to Arūpāvacara jhāna citta, namely:

- 1 st , 2 nd , 3 rd , 4 th jhāna (kusala, vipāka & kiriya)	12
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+ 24 dhammā pertaining to lokuttara jhāna kusala & vipāka citta

- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta 3 rd , 4 th , 5 th jhāna	24
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+ 55 vicāra in 55 savicāra citta which are associated with vitakka only.

+ 11 vicāra in 11 savicāra citta which are neither associated with vitakka nor vicāra.

+ 28 rūpa and nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (17); 4. Sacca (3): Dukkha Sacca: 31 lokiya avicāra cittas, 33 cetasika, lokiya vicāra 50, rūpa 28; Nirodha Sacca: Nibbāna; Maggasacca: 7-factors of Magga (except sammā saṅkappa) magga cittas; Saccamuttaka: magga cittuppāda 28, phala cittuppāda 36, 16 vicāra in lokuttara savicāra cittas.

§1593 51 citta and associated 46 cetasika (exc. pīti, dosa-4, and vicikicchā):

+ 18 dhammā associated with joy pertaining to Kāmāvacara:

- Lobhamūla somanassasahagataṃ citta	4
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- Mahākusala somanassasahagataṃ citta	4
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- Somanassasahagataṃ kusala vipāka	5
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- somanassasahagataṃ santīraṇa citta	1
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- mahāvipāka somanassasahagataṃ citta	4
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- Somanassasahagataṃ kiriya	5
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- somanassasahagataṃ hasituppāda citta	1
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- mahākiriya somanassasahagataṃ citta	4
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+ 9 dhammā pertaining to Rūpāvacara jhāna citta, namely:

- 1 st , 2 nd , 3 rd jhāna (kusala, vipāka & kiriya)	9
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- + 4 dhammā pertaining to Lokuttara jhāna kusala & vipāka citta
- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta 1st, 2nd, 3rd jhāna 24

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (12); 4. Sacca (3): Dukkhasacca: 27-lokiya pītisahagatacittas and 45 cetasikas (except lobha); Samudayasacca: lobha; Maggasacca: 8/7 factors of Magga in maggacittas; Saccamuttaka: 28 magga cittuppāda, 36 phala cittuppāda.

§1594 70 citta and associated 51 cetasika (exc. pīti):

+36 citta pertaining to Kāmāvacara, which do not associate with joy:

- Upekkhāsahagataṃ akusala citta & domanassa citta 8
 - lobhamūla upekkhāsahagataṃ 4
 - mohamūla upekkhāsahagataṃ 2
 - domanassasahagataṃ 2
- Mahākusala upekkhāsahagataṃ citta 4
- Upekkhāsahagataṃ akusala vipāka 7
 - upekkhāsa. cakkhu, sota, ghāna, jīhvaviññāṇaṃ 4
 - dukkhasahagataṃ kāyaviññāṇaṃ 1
 - upekkhāsahagataṃ sampañichanna citta 1
 - upekkhāsahagataṃ santīraṇa citta 1
- Upekkhāsahagataṃ kusala vipāka 11
 - upekkhāsa. cakkhu, sota, ghāna, jīhvaviññāṇaṃ 4
 - sukkhasahagataṃ kāyaviññāṇaṃ 1
 - upekkhāsahagataṃ sampañichanna citta 1
 - upekkhāsahagataṃ santīraṇa citta 1
 - upekkhāsahagataṃ mahāvīpāka citta 4
- Upekkhāsahagataṃ kiriya 6
 - upekkhāsahagataṃ pañcadvārāvajjana citta 1
 - upekkhāsahagataṃ manodvārāvajjana citta 1
 - upekkhāsahagataṃ mahākiriya citta 4

+ 6 dhammā pertaining to Rūpāvacara 4th & 5th jhāna kusala, vipāka, and kiriya.

+ 12 dhammā pertaining to Arūpāvacara 1st — 4th jhāna kusala, vipāka, and kiriya.

+16 dhammā pertaining to Lokuttara kusala & vipāka jhāna citta, namely:

- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta 4th & 5th jhāna 16

+51 pīti in 51 pītisahagata citta.

+ 28 rūpa and Nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4): Dukkhasacca: 54-lokiya appītikacittas, 50-cetasikas (except lobha), 27 lokiya pīti and 28-rūpas; Samudayasacca: lobha; Nirodhasacca: Nibbāna; Maggasacca: 7 factors of Magga (except sammā saṅkappa) in magga cittas; Saccamuttaka: magga cittuppāda 27, phala cittuppāda 34, 24 lokuttara pīti.

§1597 63 citta and associated with 46 cetasika (exc. sukha vedanā, 4 dosa, and vicikicchā):

+ 19 consciousnesses pertaining to Kāmāvacara

- Akusala somanassasahagataṃ 4
- Mahākusala somanassasahagataṃ 4
- Kusala vipāka 6
 - ahetuka kusala vipāka (sukha kāyaviññāṇa, santīraṇa) 2
 - Mahāvīpāka somanassasahagataṃ 4

- Kiriya citta	5
- ahetuka kiriya (hasituppāda)	1
- mahākiriya somanassasahagataṃ	4
+ 12 consciousnesses pertaining to Rūpāvacara	
- 1 st jhāna — 4 th jhāna kusala	4
- 1 st jhāna — 4 th jhāna vipāka	4
- 1 st jhāna — 4 th jhāna kiriya	4
+ 32 consciousnesses pertaining to lokuttara	
- 1 st jhāna — 4 th jhāna Sotāpatti magga & phala	8
- 1 st jhāna — 4 th jhāna Sakadāgāmi magga & phala	8
- 1 st jhāna — 4 th jhāna Anāgāmi magga & phala	8
- 1 st jhāna — 4 th jhāna Arahatta magga & phala	8

Classification

1. Khandha (3); 2. Āyatana (2); 3. Dhātu (3); 4. Sacca (3): Dukkhasacca: 31-lokiya sukkhasahagatacittas, 45-cetasikas (except lobha); Samudayasacca: lobha; Maggasacca: 8/7 factors of Magga in magga cittas ; Saccamuttaka: magga cittuppāda 28, phala cittuppāda 36.

§1598 58 citta and associated 51 cetasika (exc. pīti):

+ 3 dhammā associated with unpleasant sensation, namely:	
- Dosamūla citta	2
- Ahetuka akusala vipāka (dukkha kāyaviññāṇa)	1
+ 32 dhammā pertaining to Kāmāvacara, namely:	
- Akusala citta	6
- lobhamūla upekkhāsahagataṃ	4
- mohamūla upekkhāsahagataṃ	2
- Mahākusala upekkhāsahagataṃ	4
- Kusala vipāka	10
- ahetuka (exc. sukha kāyaviññāṇa & somanassa santīraṇa)	6
- mahāvīpāka upekkhāsahagataṃ	4
- Ahetuka akusala vipāka (exc. dukkha kāyaviññāṇa)	6
- 6 Kiriya citta	
- ahetuka (exc. hasituppāda)	2
- mahākiriya upekkhāsahagataṃ	4
+ 3 dhammā pertaining to Rūpāvacara, namely:	
- 5 th rūpāvacara jhāna kiriya	3
+ 12 dhammā pertaining to Arūpāvacara, namely:	
- 1 st — 4 th arūpāvacara jhāna kiriya	12
+ 8 dhammā pertaining to Lokuttara, namely:	
- 5 th lokuttara jhāna kusala & vipāka	8
+ 63 sukha vedanā in 63 sukkhasahagata citta.	
+ 28 Rūpa and Nibbāna.	

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4): Dukkhasacca: dukkhasahagata cittas 3, 47-lokiya upekkhāsahagata cittas, 50 cetasikas (except lobha), lokiya 31 Sukhavedanā in Sukkhasahagata cittas, 28-rūpas; Samudayasacca: lobha; Nirodhasacca:

Nibbāna; Maggasacca: 7 factors of Magga (except sammā saṅkappa) magga cittas; Saccamuttaka: magga cittuppāda 27, phala cittuppāda 34, 32 lokuttara sukha vedanā.

§1599 55 citta and associated 46 cetasika (exc. upekkhā vedanā, pīti, & 4 dosa):

- + 32 dhammā pertaining to Kāmāvacara
 - 6 Akusala citta
 - lobhamūla upekkhāsahagataṃ 4
 - mohamūla upekkhāsahagataṃ 2
 - 4 Mahākusala upekkhāsahagataṃ
 - 10 Kusala vipāka
 - ahetuka (exc. sukha kāyaviññāṇa & somanassa santīraṇa) 6
 - mahāvipāka 4
 - 6 Ahetuka akusala vipāka (exc. dukkha kāyaviññāṇa)
 - 6 Kiriya citta
 - ahetuka (exc. hasituppāda) 2
 - mahākiriya upekkhāsahagataṃ 4
- + There are 3 dhammā pertaining to Rūpāvacara
 - 5th rūpāvacara jhāna kiriya 3
- + 12 dhammā pertaining to Arūpāvacara
 - 1st — 4th arūpāvacara jhāna kiriya 12
- + 8 dhammā pertaining to lokuttara
 - 5th lokuttara jhāna kusala & vipāka 8

Classification: 1. Khandha (3); 2. Āyatana (2); 3. Dhātu (7); 4. Sacca (3): Dukkhasacca: 47-lokiya upekkhāsahagatacittas and 45-cetasikas (except lobha); Samudayasacca: lobha; Maggasacca: 7 factors of Magga in magga cittas; Saccamuttaka: magga cittuppāda 26, phala cittuppāda 33.

§1600 66 citta and associated 51 cetasika (exc. vicikicchā) do not arise together with equanimity:

- + 19 pleasant sensation consciousnesses pertaining to Kāmāvacara, namely:
 - 4 Somanassasahagataṃ akusala
 - 4 mahākusala somanassasahagataṃ
 - 6 Kusala vipāka
 - ahe.kus vipā (sukha kāyaviññāṇa, santīraṇa) 2
 - mahāvipāka somanassasahagataṃ 4
 - 5 Kiriya citta
 - ahetuka kiriya (hasituppāda) 1
 - mahākiriya somanassasahagataṃ 4
- + 12 pleasant sensation consciousnesses pertaining to Rūpāvacara, namely:
 - 1st jhāna — 4th jhāna kusala 4
 - 1st jhāna — 4th jhāna vipāka 4
 - 1st jhāna — 4th jhāna kiriya 4
- + 32 pleasant sensation consciousnesses pertaining to Lokuttara, namely:
 - 1st jhāna — 4th jhāna Sotāpatti magga & phala 8
 - 1st jhāna — 4th jhāna Sakadāgāmi magga & phala 8
 - 1st jhāna — 4th jhāna Anāgāmi magga & phala 8
 - 1st jhāna — 4th jhāna Arahatta magga & phala 8
- + 3 dhammā associated with unpleasant sensation, namely:

- 2 Dosamūla citta
- 1 Ahetuka akusala vipāka (dukkha kāyaviññāṇa)
- + 55 upekkhā vedanā in 55 upekkhāsahagata citta.
- + 28 rūpa and nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (13); Sacca (4): Dukkha Sacca: 31 lokiya sukha sahagata cittas, 3 dukkha sahagata cittas, 50 cetāsika (except lobha), 47 lokiya upekkhā vedanā, 28 rūpa; samudaya sacca: lobha; Nirodha Sacca: Nibbāna; Magga Sacca: 8/7 path factors in magga cittas; Sacca vimutta: magga cittuppāda 29, phala cittuppāda 37, 8 lokuttara upekkhā vedanā.

§1601 Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

§1602 Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (3); Saccamuttaka: 4-maggacittas and 28-cetāsikas [except 8-factors of Magga]; 4-phalacittas and 36-associated cetāsikas.

§1603 The ultimate realities: 15-Rūpāvacaracittas, 35-associated cetāsikas (except 3-viratis).

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1).

§1604 74 citta and associated 52 cetāsika, 28 rūpa and nibbāna.

- + 54 dhammā pertaining to the Kāmāvacara
- + 12 dhammā pertaining to the Arūpāvacara
- + 8 supramundane consciousnesses (lokuttara citta)

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28-cetāsikas [except 8-factors of Magga]; 4-phalacittas and 36-associated cetāsikas.

§1605 12 Arūpāvacara kusala, vipāka, kiriya citta and 30 cetāsika (except 3 virati, 2 appamaññā)

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1).

§1606 54-kāmāvacaracittas, 15-rūpāvacaracittas, 8-lokuttaracittas, 52-associated cetāsikas, 28-rūpas, Nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (4); Saccamuttaka: 4-maggacittas and 28-cetāsikas [except 8-factors of Magga]; 4-phalacittas and 36-associated cetāsikas).

§1607 81 lokiya cittas, 52 cetāsika, and 28 rūpa.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2).

§1608 UR: 8 supramundane citta, 36 cetāsika, and nibbāna.

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2); **Saccamuttaka:** 4-maggacittas and its 28-associated cetāsikas; 4-phalacittas and its 36-associated cetāsikas.

§1609 UR: 4 lokuttara magga citta and 36 cetāsika

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (1); Saccamuttaka: 4-maggacittas and 28-cetāsikas [except 8-factors of Magga].

§1610 UR: 81 lokiya citta, 4 lokuttara phala, 52 cetāsika, 28 rūpa and nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (2); Saccamuttaka: 4-phalacittas and 36-associated cetasikas.

§1611 The 7th javana of 4 diṭṭhigatasampayutta citta and 21 cetasika (except māna, dosa cetasika 4, vicikicchā) associated with fixed wrong view; the 7th javana of 2 paṭighasampayutta citta and 22 cetasika (except pīti, lobha-3, vicikicchā) associated with any one of 5 kinds of heinous crimes (pañcānantariyakamma); and 4 maggacittas and 36 cetasika (See my Tikamatika, Niyata Tika for details).

Classification: 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (3); Saccamuttaka: 4-maggacittas and 28-cetasikas [except 8-factors of Magga]).

§1612 UR: 12-akusalacittas (The 4-diṭṭhigatasampayutta cittas can arise without niyatamicchādiṭṭhi and 2-dosamūlacittas can arise without any one of pañcānantariyakamma. In that case they are unfixed); 17 wholesome consciousnesses (kusala citta) of the three planes; 36 resultant mind consciousnesses (vipāka citta) of the four planes; 20 kiriya citta, 52 cetasika, 28 rūpa and nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); Saccamuttaka: 4-phalacittas and 36-cetasikas.

§1615 UR: 12 akusala citta and associated with 27 cetasika. **Classification:** 1. Khandha (4); 2. Āyatana (2); 3. Dhātu (2); 4. Sacca (2).

§1616 21-kusalacittas, 36-vipākacittas, 20-kiriyacittas, 38-associated cetasikas, 28-rūpas, Nibbāna.

Classification: 1. Khandha (5); 2. Āyatana (12); 3. Dhātu (18); 4. Sacca (3); saccamuttaka: 4-maggacittas and its 28-associated cetasikas; 4-phalacittas and 36 cetasikas.

**Atthuddhāro niṭṭhito.
Dhammasaṅgaṇīpakaraṇaṃ niṭṭhitaṃ.
End Duka Mātikā**

Appendix I. 52 Cetasikas

Sabbacittasādhāraṇa (Universal)-7

(i) 1. Phassa, 2. Vedanā, 3. Saññā, 4. Cetanā, 5. Ekaggata, 6. Jīvitindriya, 7. Manasikāra

Pakiṇṇaka (particular)-6

1. Vitakka, 2. Vicāra, 3. Adhimokkha, 4. Viriya, 5. Pīti, 6. Chanda

Akusala (Unwholesome)-14

1. All unwholesome: 1. Moha, 2. Ahirikā, 3. Anottappā, 4. Uddhacca.
2. Cetasika of Lobha group: 1. Lobho, 2. Diṭṭhi, 3 Māna.
3. Cetasika of Dosa group: 1. Doso, 2. Issā, 3. Macchhariya, 4. Kukkucca
4. Cetasika belonging to lobha and dosa: 1. Thīna, 2. Middhā,
5. Vicikicchā

Sobhanasādhāraṇa (Universal beautiful)-19

Virati (abstinence)-3

1.. Sammāvācā, 2. Sammākammanta, 3. Sammā ājīva.

Appamaññā (illimitable)-2

1. Karuṇā, 2. Muditā

Paññindriya (faculty of wisdom)-1

1. Paññindriya

Appendix II. 28 Rūpa

a. Oḷārika rūpa 12

1. Paṭhavi, tejo, vāyo.
2. Cakkhu, sota, ghāṇa, jivhā, kāya.
3. Rūpa, sadda, gandha, rasa, phoṭṭhabba (Paṭhavi, tejo, vāyo)

b. Sukhuma rūpa (16)

1. āpo
2. Bhāva 2: Itthī, purisa.
3. Hadayavatthu.
4. Jīvitindriya.
5. āhāra.
6. ākāsa.
7. Viññatti 2: Kāyaviññatti, vacīviññatti.
8. Vikāra 3: Rūpassa lahutā, Rūpassa mudutā, Rūpassa kammaññatā.
9. lakkhaṇa 4: Rūpassa upacay, Rūpassa santati, (Rūpassa jaratā, Rūpassa aniccatā).

Appendix III
Analysis of Kenaci Viññeyya Duka -According to Commentary
(Same subject, different object)

Pada	Subject (Ārammaṇika)	Object (Ārammaṇa)
(i)	Cognizable by Cakkhuviññāṇa	Rūpārammaṇa
(ii)	Not Cognizable by Cakkhuviññāṇa	Citta-89; Cet.-52; Rūpa 27; Nibbāna
(i)	Cognizable by Sotaviññāṇa	Saddārammaṇa
(ii)	Not Cognizable by Sotaviññāṇa	Citta-89; Cet-52; Rūpa-27; Nibbāna
(i)	Cognizable by Ghānaviññāṇa	Gandhārammaṇa
(ii)	Not Cognizable by Ghānaviññāṇa	Citta-89; Cet-52; Rūpa-27; Nibbāna
(i)	Cognizable by Jivhāviññāṇa	Rasārammaṇa
(ii)	Not Cognizable by Jivhāviññāṇa	Citta-89; Cet-52; Rūpa-27; Nibbāna
(i)	Cognizable by Kāyaviññāṇa	Phoṭṭhabbārammaṇa-3(pv,tj,vy)
(ii)	Not Cognizable by Kāyaviññāṇa	Citta-89; Cet-52; Rūpa-25; Nibbāna
(i)	Cognizable by Manodhātu-3	Pañcārammaṇa (rū,sd,gd,rs,pv,tj,vy)
(ii)	Not Cognizable by Manodhātu-3	Citta-89; Cet-52; Rūpa-21; Nibbāna
(i)	Cognizable by Tadārammaṇa-11; Hasituppāda	Kāmāvacara-54; Cetasika-52; Rūpa-28
(ii)	Not Cognizable by Tadārammaṇa-11; Hasituppāda	MahaggataLokuttara-35; Cetasika-38; Nibbāna
(i)	Cognizable by Aku.-12; Mahāku.ñā.vipp.-4; Mahākri.ñā.vipp.-4	Lokiya-81; Cetasika-52; Rūpa-28
(ii)	Not Cognizable by Akusala-12; Mahāku.ñā.vipp.-4; Mahākiri.ñā.vipp.-4	Lokuttara-8; Cetasika-36; Nibbāna
(i)	Cognizable by Mahāku.ñā.samp.-4; Ku.Abhiñāṇa-1	Citta-87; Cetasika-52; Rūpa-28; Nibbāna
(ii)	Not Cognizable by Mahāku.ñā.samp.-4; Ku.Abhiñāṇa-1	Arahatta Magga & Phala-2; Cetasika-36
(i)	Cognizable by Mahākri.ñā.samp.-4; Kri.Abhiñāṇa-1; Manodvārāvajjana-1	Citta-89; Cetasika-52; Rūpa-28; Nibbāna
(ii)	Not Cognizable by Mahākri.ñā.samp.-4; Kri.Abhiñāṇa-1; Manodvārāvajjana-1	Nil
(i)	Cognizable by Viññāṇañcāyatana-3	Ākāśāṇañcāyatana.ku. & kri.-2; Cetasika-30
(ii)	Not Cognizable by Viññāṇañcāyatana-3	Citta-87; Cetasika-52; Rūpa-28; Nibbāna
(i)	Cognizable by N'evasaññān'āsaññāyatana-3	Ākiñcaññāyatana.ku. & kri.-2; Cetasika-30
(ii)	Not Cognizable by N'evasaññān'āsaññāyatana-3	Citta-87; Cetasika-52; Rūpa-28; Nibbāna
(i)	Cognizable by Lokuttara	Nibbāna
(ii)	Not Cognizable by Lokuttara	Citta-89; Cet.-52; Rūpa-28

Analysis of Kenaci Viññeyya Duka
According to Sub-Commentary (Different subject, same object)

Pada	Subject (Ārammaṇika)	Object (Ārammaṇa)
(i)	Cognizable by Cakkhuviññāṇa	Rūpārammaṇa
(ii)	Not Cognizable by Sotaviññāṇa, Ghānaviññāṇa, Jivhāviññāṇa, Kāyaviññāṇa	Rūpārammaṇa
(i)	Cognizable by Sotaviññāṇa	Saddārammaṇa
(ii)	Not Cognizable by Cakkhuviññāṇa, Ghānaviññāṇa, Jivhāviññāṇa, Kāyaviññāṇa	Saddārammaṇa
(i)	Cognizable by Ghānaviññāṇa	Gandhārammaṇa
(ii)	Not Cognizable by Cakkhuviññāṇa, Sotaviññāṇa, Jivhāviññāṇa, Kāyaviññāṇa	Gandhārammaṇa
(i)	Cognizable by Jivhāviññāṇa	Rasārammaṇa
(ii)	Not Cognizable by Cakkhuviññāṇa, Sotaviññāṇa, Ghānaviññāṇa, Kāyaviññāṇa	Rasārammaṇa
(i)	Cognizable by Kāyaviññāṇa	Phoṭṭhabbārammaṇa-3
(ii)	Not Cognizable by Cakkhuviññāṇa, Sotaviññāṇa, Ghānaviññāṇa, Jivhāviññāṇa	Phoṭṭhabbārammaṇa-3 (pv,tj,vy)
(i)	Cognizable by Manodhātu-3	Pañcārammaṇa
(ii)	Not Cognizable by the 1 st jhāna, and so on	Pañcārammaṇa (rū,sd,gd,rs,pv,tj,vy)
(i)	Cognizable by Tadārammaṇa-11; Hasituppāda	Kāmāvacara-54; Cetasika-52; Rūpa-28
(ii)	Not Cognizable by the 1 st jhāna, and so on	Kāmāvacara-54; Cetasika-52; Rūpa-28
(i)	Cognizable by Akusala-12; Mahāku.ñā.vipp.-4; Mahākri.ñā.vipp.-4	Lokiya-81; Cetasika-52; Rūpa-28
(ii)	Not Cognizable by the 1 st jhāna, and so on	Lokiya-81; Cetasika-52; Rūpa-28
(i)	Cognizable by Mahāku.ñā.samp.-4; Ku.Abhiñāṇa-1	Citta-87; Cetasika-52; Rūpa-28; Nibbāna
(ii)	Not Cognizable by the 1 st jhāna, and so on	Citta-87; Cetasika-52; Rūpa-28; Nibbāna
(i)	Cognizable by Mahākri.ñā.samp.-4; Kri.Abhiñāṇa-1; Manodvārāvajjana-1	Citta-89; Cetasika-52; Rūpa-28; Nibbāna
(ii)	Not Cognizable by the 1 st jhāna, and so on	Citta-89; Cetasika-52; Rūpa-28; Nibbāna
(i)	Cognizable by Viññāṇañcāyatana.ku. & vip.-2	Ākāśānañcāyatana.ku.-1; Cetasika-30
(ii)	Not Cognizable by Cakkhuviññāṇa, and so on	Ākāśānañcāyatana.ku.-1; Cetasika-30
(i)	Cognizable by Viññāṇañcāyatana.kri-1	Ākāśānañcāyatana.ku. & kri.-2; Cetasika-30
(ii)	Not Cognizable by Cakkhuviññāṇa, and so on	Ākāśānañcāyatana.ku. & kri.-2; Cetasika-30
(i)	Cognizable by N'evasaññān'āsaññāyatana.ku. & vip.-2	Ākiñcaññāyatana.ku.-1; Cetasika-30
(ii)	Not Cognizable by Cakkhuviññāṇa, and so on	Ākiñcaññāyatana.ku.-1; Cetasika-30
(i)	Cognizable by N'evasaññān'āsaññāyatana.kri.	Ākiñcaññāyatana.ku. & kri.-2; Cetasika-30
(ii)	Not Cognizable by Cakkhuviññāṇa, and so on	Ākiñcaññāyatana.ku. & kri.-2; Cetasika-30
(i)	Cognizable by Lokuttara-8	Nibbāna
(ii)	Not Cognizable by Akusala-12, and so on	Nibbāna

End Notes

¹In Paṭṭhāna, hetu is described as 'condition' (paccaya) 'that fortifies (supports) its conditioned state' (FuA p. 60). In Yamaka, these dhammā are explained in detail using the term 'mūla'. Hence, 'mūla' and 'hetu' seem to be interchangeable words—they are different in grammar but same in meaning' (Yamaka-The Five Question and Answer) Ledi Sayadaw [LS] p. 83).

'Hetu' is to be understood in the sense of root cause (Aṭṭhs §1-6) ([Paṭṭhānuddesa Dīpanī p.64; Manuals of Dhamma [MoD]). 'Mūla' is used here in the sense of something that supplies nutrients and provides support just as the roots of a tree (Ṭikā Co VIII §14 [Tika-co]). Therefore, fortified by the roots that provide nourishment, unwholesome and wholesome states arise and sustain themselves. Therefore these roots are pointed out as causes of kamma (Nidānasuttaṃ 133-134). In the absence of unwholesome roots, there cannot be any unwholesome actions. And in the absence of wholesome roots, there cannot be any wholesome actions. In another sense, they are called roots because they strengthen the states that arise with it. For instance, the states that are associated with three roots are stronger than states associated with two roots. Scholars suggest that the word 'motive' comes closer to the meaning connotated by 'hetu'. But this term can get mixed up with the meaning of 'cetanā'. Swe Zan Aung says 'condition' could be a nearest equivalent (Compendium of Philosophy p.279 [CoP]).

Here, non-greed, non-hatred, & non-delusion does not necessarily mean mere absence of negative roots. Non-greed can manifest in various positive states such as charity, detachment, renouncement, and so on. Non-hatred can manifest as loving-kindness, goodwill. Non-delusion can manifest as insight, enlightenment. Therefore, the three wholesome roots though they are put in negative, they do not imply mere absence of unwholesome roots but actually refer to presence of wholesome dhamma. Accordingly, 'amoha' does not mean 'absence of moha', but wisdom. A note here is that the three wholesome roots are direct opposites of the three unwholesome roots respectively and can subdue them up to the level of extinction.

One more thing that should be understood at this point is that in the wholesome side, knowledge may or may not present with the two other roots that are always present together in some degree. On the unwholesome side, delusion is present in all unwholesome states and the two other roots are present only in their respective domain, i.e., greed in the domain of greed and hatred in the domain of hatred.

² Here, dhamma means 'that which bears its own nature'. In other words it refers to states that exist ultimately. So, it does not include the concepts within its scope. It also means, 'absence of an entity or living soul' (Aṭṭhasālinī [Aṭṭhs1]). 'Absence' however does not mean that it is absent here in the sense of 'have not' and is present elsewhere. It is simply highlighting the fact that the the story of 'soul' or 'self' in its smaller or greater sense is, to repeat the word of the Elders, nothing but "hare's horn". From the point of Vipassanā, it can mean 'no one else's ungovernable thing'.

³ Etymologically, the term kusala derives from 'ku' and 'sala'. 'Ku' means 'evil'; and 'sala' means to 'destroy' (see A Manual of Abhidhamma [Nārada Thera]) p. 18 for detailed analysis of this term). Aṭṭhasālinī (§1) defines: "It shakes, agitates, and destroys the contemptible evil states; therefore, it is called kusala." Akusala is the opposite of kusala. The wholesome and unwholesome are used here in an ethical sense to imply that they are liable to produce aftereffect (nisaṇḍa) or results (vipāka). It further explains, "That which is faultless and brings about happy results is kusala, that which is faulty and brings about unhappy result is akusala, and that which does not produce any result is abyākata.

⁴ The dhamma that are neither wholesome nor unwholesome are abyākata. It means they are not ethically active. Hence, won't produce further results. 'Not declared as kusala or akusala' (Aṭṭhs §1) has not been said here in the sense of 'not clearly understood'. The meaning is that they are not capable of playing active role in the prolonging of saṃsāra or assisting it. They can be divided into three classes: nāma abyākata, rūpa abyākata, and nibbāna. Nibbāna being the state transcending both nāma and rūpa, is completely beyond the classification of wholesome and unwholesome. 'Rūpa' also cannot be classified as wholesome and unwholesome as they are not capable of producing results of any sorts. Some type of rūpa get involved in wholesome and unwholesome actions. But they themselves cannot be classified as wholesome and unwholesome.

The fact that rūpa and nibbāna are abyākata is quite clear. Nāma abyākata can be further divided into vipāka abyākata & kiriya abyākata. And kiriya abyākata can be even further divided into ahetuka and hetuka. It is quite clear that vipāka cannot produce further vipāka and hence they are classified as abyākata. The only thing that needs clarification is kiriya abyākata. Abyākata hetu is synonymous with kiriya hetu, and refers only to hetu associated with sahetuka kiriya consciousnesses. Hence, they refer to sense-sphere, fine-material, and immaterial 'actions' of an Arahant. It implies that the 'actions' of Arahants do not produce any wholesome or unwholesome results.

As unwholesome actions are supported by unwholesome roots, it is intelligible that when unwholesome roots are uprooted, unwholesome actions cannot arise. But, it might be difficult for some to make out that when unwholesome roots are destroyed, the 'wholesome actions' are also not possible. Logically, should we say that wholesome actions are possible, we have to say rebirth is also possible. But in actuality no 'future aggregates' are possible for that Noble Being who has already purged off unwholesome roots. For those who have destroyed ignorance and craving, no new kamma is accumulated; and all causes and conditions for a new rebirth dissipates. But in this case, as it has been said that actions exist dependent upon roots, what will be the roots of further actions performed by that particular Noble Being? Do not those noble beings perform actions anymore? It will be performed, but by kiriya abyākata hetu. This type of 'hetu' does not supply with the necessary conditions for kamma to be accumulated, neither through association nor through natural dependence. (See f9 for further explanation of Kiriya.)

⁵ According to the nature, consciousnesses can be classified into four: Sense, Fine-material, Immaterial, and Supramundane. The first three are space locations (okāsa) and are called 'loka' ('real' plane). The supramundane consciousnesses are also called sphere but not because that this is also one of the planes where beings are born. It has crossed over the other three planes (loka), hence they are called 'something that has gone beyond loka' (lokuttara). It comes within the classification of spheres when all consciousnesses are classified according to their nature. Therefore, it should not be taken that these lokuttara consciousnesses also after death produce result in lokuttara planes just as the jhāna consciousnesses does. In fact, these lokuttara consciousnesses produces its result just next to its arising.

Generally, lokuttara dhammas include nibbāna also. But here, as sphere, only the conditioned lokuttara dhammas are included, i.e., magga and phala. As the Nibbāna is unconditioned dhamma, it cannot be classified as sphere. Therefore, 'bhumi (sphere)' here is more a classification of conditioned states rather than physical planes of existence.

Wholesome are found in all the four spheres, resultant are also found in all the four spheres, but kiriya is found only in three Spheres: Sense, Fine-material, and Immaterial. Unwholesome, although it is found in all the three 'real' Spheres—as they frequent more in Sense Sphere—they are classified as Sense Sphere dhammā. Lokuttara can be found in all the blissful planes: Sense Sphere, Fine-material, & Immaterial. And the rūpa belongs to kāmāvacara plane (see §1601).

⁶ That which frequents kāma plane—Avīci below and Paranimmitavasavatti above—is called kāmāvacara. Kāma is twofold: subjective (defilements) and objective (sense objects)—just as the place where armed men resort is called battlefield, even though there may be other creatures as well—these planes are so called because they are especially characterized and frequented by these twofold sensuous experiences, even though it also frequents the Fine-material and Immaterial planes. Just as living creatures whose habitat is water, though placed out of water, are still called 'aquatic,' even so these consciousnesses are called kāmāvacara though occurring elsewhere (Expo. pp 82-83) (Aṭṭhs §1)

⁷ It refers to consciousness as well as mental factors arising together in a certain mind moment. In this work 'mind' refers to both the consciousness as well as mental factors arising in a certain mind moment.

⁸ The 'kiriya with root' refers to the 'actions' done by an Arahant, which do not accumulate kamma. "Good deeds of Buddhas and Arahants are called kiriya because kamma is not accumulated by them as they have gone beyond good and evil" (Nārada Thera). This term has been translated in many ways as 'inoperative', 'unmoral', 'non-causative action', 'mere action', 'functional action', and so on. But none of these connotations give the full meaning that is intended. Therefore, it is better left untranslated.

Kusala and akusala 'hetu' affects cetanā (volition) in its transformation into kamma, the cause, and therefore conditions the effect of that cause' (CoP p. 281). Therefore, as the abyākata hetu are neither kusala nor akusala, cetanā associated with them do not get any chance to be transformed into kamma—no fresh kamma is performed. In other words, there would be no asynchronous kamma. This type of 'mere action' (karaṇamattaṃ) which is not liable to produce any further results—not having transformed itself into

kamma—is called kiriya (see CoP Index I for further reading). But it does not imply that the 'mere actions' of Arahants are not good or powerful. It is in the sense of its inefficacy to produce results that it is called kiriya, and not because of action itself.

- ⁹ Sahetuka is derived from Saha>sa + hetu + ka; 'saha' means 'with'; 'hetu' is root; and 'ka' is a noun suffix. Hence, Sahetuka means the dhammā which associates with root. 'Sahetuka is a term applied to classes of consciousness which are not devoid of concomitant hetu (CoP p. 280; Aṭṭhs §1-6). The opposite of this term is ahetuka, meaning the dhammā which dissociates from root. The ultimate realities of sahetukā duka are similar to hetusampayuttā duka.
- ¹⁰ That which associates with root by way of arising together, etc., is called hetusampayuttā (Aṭṭhs §1-6). States which are not associated with roots are called ahetuka (Aṭṭhs §1-6). The ultimate realities of hetusampayutta duka is similar to sahetuka duka. They have been expounded in two two ways for the 'beauty of exposition' and 'to meet different mental dispositions' (Aṭṭhs §1-6).
- ¹¹ For the ultimate realities and its classification, see §1443.
- ¹² For the ultimate realities and its classification, see §1444.
- ¹³ For the ultimate realities and its classification, see §1447.
- ¹⁴ For the ultimate realities and its classification, see §1448.
- ¹⁵ For the ultimate realities and its classification, see §1448 .
- ¹⁶ Moha which arises together with 2 mohamūla citta do not have any other associated root.
- ¹⁷ Chanda does not associate with 18 ahetuka citta
- ¹⁸ Delusion is the only root present in two mohamūla citta unit. Therefore, delusion in these two cittas are ahetuka and hetuvippayutta dhammā.
- ¹⁹ From the next duka the classification will not be shown in detail.
- ²⁰ The classification of khandha applies only to conditioned things. As Nibbāna is unconditioned, it does not come into the classification of khandha.
- ²¹ Sammāsaṅkappa, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, sammāsamādhi (Sammādiṭṭhi is a hetu. Therefore, it should be excluded).
- ²² Cittuppāda refers to 'mind unit' that consists of citta as well as cetasika that arise in a certain moment.
- ²³ Aṭṭhs §1-6
- ²⁴ States which occur accompanied with their own completed cause in a relation is termed 'having cause'. States which have cause, neither at the arising moment nor at the genesis moment is called 'not having causes'. (Aṭṭhs §7-13).
- ²⁵ Although there is only a single dhammā that is unconditioned, the plural is used here because the question is set forth in the plural. {Aṭṭhs 1091} The same is true regarding other instances.
- ²⁶ That which is 'made' by a concurrence of causes-in-relation is called 'conditioned' (Exo p. 63; Aṭṭhs §7-13). 'Unconditioned' means not made by any other state (Aṭṭhs §7-13). The ultimate realities of Saṅkhata Duka is similar to Sappaccaya Duka.
- ²⁷ For the ultimate realities and its classification, see §1453.
- ²⁸ For the ultimate realities and its classification, see §1454.
- ²⁹ The sense objects can stimulate the sense bases and the sense bases can receive the stimulation. Hence, they are called 'sappaṭigha rūpa' — materiality that can 'touch' one another. Sayadaw U Nandamālā translated this term as 'with impingement' (FuA p.56); C.A.F Rhys Davids translated this as 'states that react' (A Buddhist Manual of Psychological Ethics [BMoP] p.265). The term that has been used here is adopted from 'A Comprehensive Manual of Abhidhamma'. U Kyaw Khine translated this term as 'which arise with impingement' (The Dhammasaṅgaṇī p.726)
- ³⁰ The loka is the round of rebirth which is dissolving and crumbling. And states which are engaged in the loka by included therein are called 'lokiyā'. States that has crossed over or gone beyond such states is 'uttarā'. Or dhammā that has crossed over the loka by not belonging or included in it is called lokuttara (Aṭṭhs §7-13).
- ³¹ Āsava (a + sru) literally means 'that which flows (out)'; 'discharge from a sore (pus)'; or 'that which has been fermented for a long time'. Taking the first meaning, 'they are said to flow or circulate about the senses and the mind' (BMoP p. 268 f1; Aṭṭhs §14-19); and corrupt the six objects (Paramattha Dīpanī Saṅgahamahāṭīkāpāṭha 203 [PaDi]). When these 'āsavā' flow in, they delude the mind, and things are not seen as they really are. The objects are taken as 'permanent', 'desirable', and 'governable'. These dhammā always flow into the mind of those who have not cut off ignorance and craving. Taking the second meaning, CMoA (p. 265) translated 'āsavā' as 'taints'. By this, because of these 'taints', mind of beings are as repulsive as the

discharge from a sore. 'Canker' is the term preferred by Ven. Ñāṇamoli in his translation of Visuddhimagga; BMoP and Dhammasaṅgaṇī have left it untranslated.

Venerable Buddhaghosa says, 'āsavā are so called because they flow right up to the topmost plane of existence or because they flow up to change-of-lineage (gotrabhū)' (CMoA p.265); Aṭṭhs §14-19). The prefix 'ā' is used in the sense of 'keeping within (Aṭṭhs §14-19)'. So, they keep the beings within the wheel of suffering (saāsāra) — beings keep moving (flowing) from one plane to another. The term that denotes 'freedom from the saāsāra' is anāsava, khīṇāsava, or āsavakkhaya; which suggests that 'āsavā' make beings flow towards the ocean of birth.

Taking the third meaning, Pāli English Dictionary [PTSd] defines āsava as 'certain specified ideas (states) which intoxicate the mind (bemuddle it, befuddle it, so that it cannot arise to higher things)'. Just like the mind of a person heavily drunk with different kinds of intoxicant, a being intoxicated by these 'āsavā' are like a blind turtle in the sea that keeps moving about—not knowing where he is, where he is going and so on. Taking this meaning, 'āsavā' could also be translated as 'intoxicant'. Therefore, the commentaries define: "It gets fermented up to the attainment of Arahatta magga therefore it is called 'āsava'". The ultimate realities of āsava gocchaka, ogha gocchaka, and yoga gocchaka are same. They have been explained in three names to suit different temperaments and mental disposition of people. People come from different 'nature and nurture'. While 'flood' (something that sweeps away) may make sense to some, 'yoke' (something that yokes) may make sense to others. For instance, the 'flood' may make sense to someone who has witnessed the 'Tsunami' or 'Nargil'; and 'yoke' may make sense to someone who has experienced entrapment.

³² The five Sense objects are called 'kāma'; and craving for them is called kāmāsavo. Strong craving for Brahmā realm, attachment to jhāna, craving associated with eternality belief, aspiration for existence is bhavāsavo. Not only the actions done aspiring superior rebirths but also the arising in such existences is called bhavāsavo. The sixty-two wrong views are diṭṭhāsavo. Not knowing the eight dhammā (four noble truths, the past, the future, or both, and dependent origination) is avijjāsavo (Aṭṭhs §§1102).

³³ Saāyोजना is derived from 'saā' + 'yuj', to yoke, to bind, to tether. Commentaries therefore explain saāyोजना as 'the states which tether or truss beings for whom they exist, to the round of existence' (Aṭṭhs §20-25). Because of these fetters, beings cannot escape the rounds of suffering, just like the clog-bound dog (SIII.I.x.7).

³⁴ 'Māna' in a positive sense means 'respect' 'honour'; in a negative sense it means conceit, arrogance (Abhidhammāvatāra Purāṇa Abhinava Tīkā 82), pride (Aṭṭhs §1125). PTSd opined that it comes from the root 'man' which perhaps means 'high opinions'. (Of course man has always high opinion about himself.) According to Kaccāyana, it is derived from 'māna' (Kaccāyana §433). Pāli commentaries usually explain three modes of conceit: 'ahaā seyyo' (I am better), 'ahaā sadiso' (I am as good as they), 'ahaā hīno' (I am inferior). A noteworthy point here is that 'māna' refers not only to the complex of superiority, but also inferiority and equality. Venerable Buddhaghosa comments that this fetter arises because of unwise reflection as 'no one but me' (Majjhima Nikāya (MN) 10 commentary). It means wrong estimation (Manual of Dhamma p.22 [MoD]).

³⁵ Envy has the characteristic of discontentment and grumbling over other's gain, honour, respect, etc., saying 'what use to this man is this?' (Expo. p. 479; Aṭṭhs §1126). It means lack of appreciation (MoD p.22).

³⁶ 'Macchariya' has the 'lack of generosity of heart' (Expo. p. 483). It wishes other persons to get nothing. It does not want others to have prosperity, wealth, fame, beauty etc. (Abhidhamma in Daily Life p. 66[AdL]). It does not wish to share what one has to others. It says, 'let it be only for me and not for others (Expo. p. 479). It has the characteristic of hiding or grasping what one has by saying, 'May this marvel be only for me (Aṭṭhs §1127). It would even prevent other people from making donations and giving in charity (BMoP p.277). In the 'Workings of Kamma' (WoK, 374) the 'creative' editors have suggested 'possessiveness' as its closest English counterpart.

³⁷ Gantha is derived from 'ganth' which means to tie or to fasten together. They are so called because they tie beings for whom it exists, in the wheel of life by way of death and birth (Aṭṭhs §1140). It ties the mind to the body or the present body to body in future existence. Here the term "body" (kāya) applies to the mental body, and not the physical body. This term has been probably used to make the analogy very real; for one cannot make knot with the mind.

³⁸ Some teachers say, the belief that mere charity or morality would lead to attainment of enlightenment also come under this wrong belief. It is true that only with charity and morality one cannot attain enlightenment. But it can become a upanissaya condition for the attainment of enlightenment. The Blessed One says that if one does merit wishing enlightenment, that merit can eventually lead that person to enlightenment.

- ³⁹ *Idaāśaccābhiniveso* is getting attached to wrong view of eternity etc., and holding it firmly thus: 'only this is true' (*Aṭṭhs* §1140).
- ⁴⁰ The ultimate realities and its classification of *ogha* *gocchaka* are similar to *āsava* *gocchaka*. *Ogha* is derived from 'han' to harm or kill. The same defilements that are called *āsavā* are also called *ogha* which has 'flood' or 'whirlpool' as its nearest equivalent. The reason has been already mentioned above. They are so called because they sweep beings away into the ocean of existence, and because they are hard to cross (*CMoA* p.266).
- ⁴¹ The ultimate realities and classification of *yoga* *gocchaka* are similar to *āsava* *gocchaka*. *Yoga* is derived from 'yuj' which means 'yoke', 'attachment', 'connection'. They are so called because they yoke beings to the rounds of existence or to the 'machine of existence' (*Nārada Thera* II 46) and do not allow them to escape (*CMoA* p.266).
- ⁴² The word is derived from the root 'var', 'to obstruct', 'to hinder'. Venerable Buddhaghosa defined it as 'that which hinders or covers up the mind' (*Aṭṭhs* §44-49). Hindrances are mental factors which prevent unarisen wholesome states such as *jhāna* from arising and do not allow arisen wholesome states to endure (*CMoA* p.267; *Tika-co* VII/8).
- ⁴³ It gives trouble and destroys; therefore it is called *byāpāda* (*Tika-co*, VII 8).
- ⁴⁴ *Thina* is explained as sickness and unworkability of consciousness (*Tika-co* II 5; *Aṭṭhs* §1162). *Middha* is explained as sickness of the remaining three aggregates (*cetasika*) (*Tika-co* II 5).
- The *Nikkhepakaṇḍa* §1162 of *Dhammasaṅgaṇī* explains *thina* as indisposition, unpreparedness, sluggishness, stolidity, sloth, and so on. It is like a density without expansion like that of a lump of butter (*Expo.* p. 484). The commentary explains that *middha* shrouds the mind just like the storm cloud covering the sky (*Aṭṭhs* §1162). As *middha* is explained here by way of torpor, sleepiness, drowsiness, sleepiness, etc.—which are physical phenomenon—some hold the view that 'middha' is material phenomena. The commentaries say that such is not the meaning. Here, *kāya* means *nāmakāya*. The physical states mentioned above has been said as being the result of that torpor—when there is torpor, there is also sleeping and so on. Thus, by a figure of speech, torpor, though immaterial, has been described as 'sleep', 'drowsiness', 'slumbering' etc. (*Expo.* p. 486, *Aṭṭhs* §1163). Read *Aṭṭhs* 1163 and *Tika-co* II 5 for further explanation.
- Here, *thina* and *middha* as well as *uddhacca* and *kukucca* are taken as pair of hindrances, though their ultimate realities are different, because their function, cause, and opposite states are same. The function of the first pair is to induce sluggishness, cause is inactivity (*tandī*), and opposite state (*virodhino*) is exertion (*vīriya*). The function of the second pair is disquietude (*asantatā*), cause is (*nātivitakka*), and opposite state is calm (*samatha*) (*Tika-co* p.220, *CMoA* p.268).
- ⁴⁵ In *Suttanta*, '*avijjā*' is not counted as a hindrance. Therefore, the number of hindrances comes to five. Usually, these five hindrances are presented in *Suttanta* as the obstruction to higher spiritual attainments. When they arise, beings lose control over their mind and they stop thinking rationally. They just 'do something' to allay the calls of hindrances by enslaving or submitting oneself to the arisen hindrance. They do this because of '*avijjā*'. 'Covered' or 'obstructed' by ignorance, beings cannot see the truth; beings cannot see their welfare (*Tika-co* VII/8). *Avijjā* as the root and origin underlies all the five hindrances. It need not be separately dealt with. For instance, when we say, *dosa* is arising, *avijjā* is also arising. When we say *uddhacca* is arising *avijjā* is also arising. *Abhidhamma*, following its profound nature of exposition, just highlights this unwholesome state that is behind all the other hindrances.
- ⁴⁶ 'Partial' refers to those that lead to rebirth in woeful planes.
- ⁴⁷ Some commentaries say it is eradicated totally by *soṭāpattimagga*. For e.g. (*Pop* XXII 71).
- ⁴⁸ 'Completely' refers to complete eradication.
- ⁴⁹ The hindrances left un-eradicated by 1st path is attenuated by this path.
- ⁵⁰ *Aṭṭhas* § 1511
- ⁵¹ States which do not see things as they really are and assume them erroneously to be permanent, etc., is called *parāmāsa*. It is a name of wrong view. It is so called because it sees 'something else' – sees what is not true or what is not present. It is derived from 'para' + 'ā' + 'masati', 'to touch another', i.e. in a way inverse to the right way — a wrong minded procedure (*BMoP* p.293). 'Passing beyond the impermanence, etc., of things as they really are and, by assuming them to be permanent, etc., handle them reversely, are termed 'reversing' (*Expo.* p. 65; *Aṭṭhs* §50-54). Here, *Aung* translated '*parāmāsa*' as 'reversion'.
- ⁵² Why is the plural used here? The most obvious reason is that the question was put in plural, so, it was necessary to answer also in plural for the sake of aestheticism. The *Aṭṭhasālinī* commentary says that the

plural number has been made to be consistent with the question, ‘which are the states?’ It could be possible that the the word ‘parāmāsa’ has been used in plural to mean past, present, and future misconceptions. Another possible reason might be because of multiplicity of wrong views. Although ultimate reality is only one, it can manifest in various types of wrong views.

⁵³ ‘Buddhist Manual of Psychological Ethics (BMoP)’ translated this term as ‘perversion’ f.n. 1 p.293; Venerable Ñāṇamoli, in *The Path of Purification*, translates it as ‘misapprehension’, ‘adherence’, or ‘preassumption’. Venerable Buddhaghosa describes this term as adhered-to (Trans. I 35 PoP) meaning adhered to through craving and false view. He further says in XXII 58 that parāmāsa is a term for wrong view, because it occurs in the aspect of missing the individual essence of a given state and apprehending (āmasana), otherwise (parato), an unactual individual essence.

⁵⁴ Objects of misconception

⁵⁵ See §1480

⁵⁶ They cannot exist without objects, therefore called sārammaṇā. States which can arise without taking any other dhammā as an object is anārammaṇā (Aṭṭhs §55-68). Here, one point necessary to consider is that only those dhammā that have the nature to take object can inseparably mix with one another. Hence, the dhammā which cannot take objects are not associated inseparably with citta and cetasika. Only citta & cetasika can associate in such way.

⁵⁷ Citta is derived from the root ‘cit’, to think (Nārada Thera p.8). The commentary explains, “State that thinks, or because it is wonderful, motley, diverse, & variegated (Aṭṭhs §55-68). Here, ‘cinteti’ has the meaning of ‘knowing or being aware of the object (Tika-co 2). Therefore, other dhammā which do not have this characteristic are not citta. Here, all cittas are classified by way of viññāṇa.

⁵⁸ States that are inseparably joined to the mind are termed ‘mental factors’ (Aṭṭhs §55-68). But it does not mean that all the cetasika are always present in all citta. It cannot take the object without the help of citta—this is the meaning. But can citta arise or take object without cetasika? No, it cannot. Nevertheless, it can arise without some of the cetasika; while no cetasika can arise without citta. The ultimate realities of Cetasika Duka, Cittasamsaṭṭhasamuṭṭhāna Duka, and Cittasamsaṭṭhasamuṭṭhānasahabhu Duka, and Citta samsaṭṭhasamuṭṭhānuparivatti Duka are same.

⁵⁹ States which are thoroughly mixed up with the citta from the state of genesis to the state of dissolution are termed cittasaṁsaṭṭhā (Aṭṭhs §55-68). For the ultimate realities and its classification, see X. 4. Cittasampayutta Duka.

⁶⁰ Those states which have consciousness as a cause for origin are termed ‘originated by consciousness’ (Expo. p. 66; Aṭṭhs §55-68)

⁶¹ Literally, ‘kabala’ means ‘a lump’, ‘a morsel’; ‘āhāra’ means ‘food’. Therefore, ‘kabalikāro āhāro’ means ‘the food taken by making it into morsels’. In general sense, it means something that is made into morsel and swallowed down; or simply something that is eatable or something by which beings maintain themselves (Expo. p. 430). It includes what is drunk and licked including ‘intravenous’ and ‘intradermal’ nutrition. The nutriment taken by a mother originates materiality by pervading the body of the child in gestation. Also nutriment smeared on the body originates materiality (PoP XX.37). In the ultimate sense, it means the nutritive essence (oja) that is found in all type of materiality—not only food that humans eat, but also food that other creatures, insects, animals, etc., can eat. For it is said that peacocks can even digest stones and hyenas can eat the discarded bones (Expo. p. 431). Moreover, the oja present in citta-born materiality, kammborn materiality & temperature-born materiality also also produce further material octads that has nutriment as the eighth. (PoP XX29, 33, 37, 42).

Hence, in a broader sense, kabalikārāhāra is not necessarily only eatables—what is eatable to one being may be poison to another. The commentary says that the nutriment of devas is subtle than humans and can sustain as long as one or two months. (PoP XX.37). The nutriment of humans are subtle than animals. The nutritive essence in gross substance is weak, in the subtle substance strong (Expo. p. 431).

⁶² “States which occur together are connate” (Aṭṭhs §55-68). States which occur together with consciousness are termed ‘connate with consciousness’ (Expo. p. 66). The ultimate realities of Cittasahabhu Duka and Cittānuparivatti Duka are same. Here, sahabhu refers not only arising at the same time, but also ceasing together. Although cittaja rūpa (§ 1534) arise together with citta, they do not cease together with the citta that produced it. Hence, they cannot be called cittasahabhu.

- ⁶³ The life span of 'real' materiality (rūpa) is seventeen consciousness moments (cittakkhaṇa). An exception, however, is made for bodily (kāyaviññatti) and verbal intimation (vacīviññatti) because these two types of intimations have the life span of one mind moment.
- ⁶⁴ States which always follow other are termed 'inevitable successors' (Aṭṭhs §55-68). Those which follow consciousness are termed 'mental successors' (Expo. p. 66).
- ⁶⁵ For the ultimate realities and its classification, see §1529.
- ⁶⁶ For the ultimate realities and its classification, see §1530.
- ⁶⁷ For the ultimate realities and its classification, see §1529.
- ⁶⁸ For the ultimate realities and its classification, see §1530.
- ⁶⁹ For the ultimate realities and its classification, see §1529.
- ⁷⁰ For the ultimate realities and its classification, see §1530.
- ⁷¹ In this duka, internal & external refers to the two divisions of 12 types of āyatana.
- ⁷² "States which cling to the four essentials, but which are not clung to as are the essentials, are termed 'derived' (Aṭṭhs §55-68)." It refers to the derived material phenomena that arise dependent upon four great elements.
- ⁷³ Upādiṇṇa means the dhammā which are the resultant of kamma and which are grasped by craving (taṇhā) and wrong view (diṭṭhi) as their object. Some translate it as 'grasped at' (BMoP p. 298). Matter produced by causes other than kamma, discussed in the next section, is known as 'not clung-to'.
- ⁷⁴ Upādāna is derived from upa+ ā + 'dā', to give. The prefix 'upa' means 'strongly' (Aṭṭhs §1219). So, the meaning of upādāna is 'grasping', 'holding', 'cleaving'. In most of the places, upādāna means strong form of craving. When craving is brooded, it becomes strong or intense; and upādāna arises (taṇhā paccayā upādānaā). While taṇhā is like a thief groping in the dark to steal something, upādāna is like the actual stealing (Nārada Thera II p. 46). In this particular sense, clinging refers not only to intense form of craving but also wrong view. This term is used here to refer to states that cling to their object firmly. However, in both of these cases, as craving is inevitably present, the distinction seems to have been made considering whether clinging is associated with wrong view or not. It means clinging can cling with and also without wrong view. When wrong view is predominant in that clinging, it is called clinging of wrong view. Apparently it looks like two mental states together can be called wrong view clinging. But wrong view clinging refers only to wrong view cetasika, although there is lobha cetasika inevitably present there. According to Aṭṭhasālinī, "States which cling strongly in the sense of holding fast are termed 'grasping' (Expo. p. 66)." Tika-co explains, "Just like a snake to a frog, it grasps the object strongly and firmly." Clinging has the characteristic of seizing; its function is not to release; it is manifested as a strong form of craving and view; its proximate cause is craving (PoP p. 607; Visuddhimagga §588 [VsM]).
- ⁷⁵ Clinging firmly to objects of senses (Aṭṭhs §1219).
- ⁷⁶ It refers to clinging to 10 bases of wrong view. One grasps that there is no result of giving, no result of great giving, no result of good or bad deed, this world does not exist, there is no next world, there is no good deed in serving one's mother, there is no good deed in serving one's father, there are no beings with spontaneous births, there is no ascetic and Brahmin in this world who has practiced the right path and can show it. (Digha Nikāya 2 171). This is a wrong view held by Ajita Kesakambala, a contemporary to Buddha.
- ⁷⁷ Some people think cows are very virtuous, for they usually harmless and eat only grass. And they too go about like cows hoping to be purified. This type of wrong view is called Silabbata (wrong ascetic practice). The commentary says that this type of clinging means adhering to the cow habits and cow observances for purification (Aṭṭhs §1219) (also see Kukkuravatika Sutta Majjhima 2 17). The commentary explains that a cow-ascetic wears 'horns' and 'tail' and roams about grazing with cows. This type of ascetics can be still found in India. There can be many other forms of 'wrong ascetic practice' such as dog habit.
- ⁷⁸ For the ultimate realities and its classification, see §1479.
- ⁷⁹ For the ultimate realities and its classification, see §1480.
- ⁸⁰ For the ultimate realities and its classification, see §1553.
- ⁸¹ For the ultimate realities and its classification, see §1480.
- ⁸² Kilesa means stain or impurity. Tika-co defines, "These are so called because mind becomes soiled, tormented, and afflicted by these (VII 12). They defile beings by dragging them down to a mentally soiled and depraved condition (CMoA p.269).
- ⁸³ For the ultimate realities and its classification, see §1479.
- ⁸⁴ For the ultimate realities and its classification, see §1480.

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- ⁸⁵ For the ultimate realities and its classification, see §1507.
- ⁸⁶ For the ultimate realities and its classification, see §1508.
- ⁸⁷ The ultimate realities and classification of kilesasampayutta duka is similar to that of saṁkiliṭṭha duka
- ⁸⁸ For the ultimate realities and its classification, see §1565.
- ⁸⁹ For the ultimate realities and its classification, see §1565.
- ⁹⁰ For the ultimate realities and its classification, see §1565.
- ⁹¹ For the ultimate realities and its classification, see §1576.
- ⁹² For the ultimate realities and its classification, see §1480.
- ⁹³ PoP. XXII 650.
- ⁹⁴ Here, vision refers to Sotāpatti Magga.
- ⁹⁵ Cultivation means the three higher maggas: Sakadāgāmi, Anāgāmi, and Arahatta.
- ⁹⁶ For the ultimate realities and its classification, see §1593.
- ⁹⁷ For the ultimate realities and its classification, see §1594.
- ⁹⁸ States which belong to or are included in the three spheres of existences are called pariyāpanna. (Aṭṭhs §83-100)
- ⁹⁹ This word is derived from nis + yāna, 'going out', 'departure', 'leading out' (from saāsāra); or 'release', 'deliverance', 'salvation'. Ven. Buddhaghosa explained, "It destroys the root of rounds of rebirth, takes nibbāna as object and goes away from the rounds of rebirth." Aṭṭhs §83-100
- ¹⁰⁰ This word is derived from ni + yam, 'fixed in the consequence'. These dhammā unfailingly produce results — in the next moment or next life. The commentary defines, "That which bears result, after death or just in the subsequent moment is called niyatā."
- ¹⁰¹ Sauttara means having something superior which means these states themselves are 'inferior, 'surpassable'; 'capable of transcending' BMoP p. 312 f2. Anuttara means without a superior, unrivalled, unparalleled (PTSD). According to Ven. Buddhaghosa states which go beyond others are called superior. States which arise with 'ulterior states' capable of outstripping themselves are termed 'co-ulterior' [surpassable] (Expo. 67). Those which have no such superior states are termed 'unsurpassable' (Aṭṭhs §83-100).
- ¹⁰² For the ultimate realities and its classification, see §1607.
- ¹⁰³ For the ultimate realities and its classification, see §1608.
- ¹⁰⁴ 'Raṇa' means 'fault', 'harmful', 'lust', intoxication'; 'battle', 'fight', 'strife', 'disturbance'. Hence, something that 'pollutes' or 'destroys' the mind is called raṇa. Therefore raṇa has been translated here as 'polluter'. The dhammā overpowered by which beings cry and bewail is also called raṇa (Aṭṭhs §83-100). According to Dhammasaṅgaṇī §1301, states that associates with the three evil roots, lobha, dosa, and moha are called sarāṇa.
- ¹⁰⁵ Completely eliminated.
- ¹⁰⁶ Attenuate the potentials of giving result in woeful states.
- ¹⁰⁷ Unable to take one to miserable planes.
- ¹⁰⁸ Not leading to woeful states are attenuated by Sakadāgāmīmagga. Diṭṭhigata sampayutta accompanied by sensual desire are completely eradicated by Anāgāmi magga.
- ¹⁰⁹ Accompanied by Rūparāga & Arūparāga.
- ¹¹⁰ Which lead to apāya.
- ¹¹¹ Not leading to apāya.
- ¹¹² Moha in Vicikicchāsahagata is dassanena pahātabba hetuka dhamma.
- ¹¹³ Attenuated by Sakadāgāmī. Diṭṭhigata sampayutta accompanied by sensual desire are completely eradicated by Anāgāmi magga.
- ¹¹⁴ Accompanied by Rūparāga & Arūparāga
- ¹¹⁵ Dvipaṇcaviññāṇas, 3-2nd jhānacittas, 3-3rd jhānacittas, 3-4th jhānacittas and 15-5th jhānacittas.

ABBREVIATIONS

The Pāli texts referred with “CSCD” are from the *Chaṭṭhasaṅgāyanā* CD-ROM, version 3, by *Vipassanā* Research Institute. The page number referred is Myanmar edition page.

<i>Abhis.</i>	Abhidhammatthasaṅgaha
<i>AdL</i>	Abhidhamma in Daily Life
<i>Aṭṭhs</i>	Aṭṭhasālini pāḷi
<i>BMoP</i>	Buddhist Manual of Psychological Ethics
<i>Com.</i>	Commentary
<i>CMoA</i>	A Comprehensive Manual of Abhidhamma
<i>CoP</i>	Compendium of Philosophy
<i>CSCD.</i>	Chaṭṭha Saṅgāyanā CD-ROM: Version 3; 6 th Buddhist Synod Edition
<i>Dhs.</i>	Dhammasaṅgaṇī Pāḷi
<i>Ledi</i>	Summary of Yamaka (ms)
<i>FuA</i>	Fundamental Abhidhamma
<i>MoD</i>	A Manual of Dhamma
<i>p</i>	page number
<i>PaDi</i>	Paramatthadīpanī Saṅgahamahāṭīkāpāṭha
<i>PoP</i>	The Path of Purification
<i>PTSd</i>	Pāli English Dictionary
<i>PTS.</i>	Pāli Text Society
<i>Tika-co</i>	Ṭīkā Co
<i>VsM</i>	Visuddhimagga

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Dhammasaṅgaṇī pāḷi, CSCD
Dīgha-Nikāya, CSCD
Kukkuravatika Sutta Majjhima pāḷi, CSCD
Majjhima-Nikāya pāḷi, CSCD
Paṭṭhānuddesa Dīpanī pāḷi, CSCD
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Vibhāvinī, CSCD
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Q. 1. Cūḷantara Duka

1. In Cūḷantara Duka, how many dyads are there?
IN Cūḷantara Duka there are seven dyads, namely (i) Sappaccaya, (ii) Saṅkhata, (iii) Sanidassana, (iv) sappatigha (v) Rūpī, (vi) lokiya, and (vii) Kenaci viññeyya.

2. Show the natures with impingement (sappatighā dhammā) and the natures without impingement (appatighā dhammā)?

ANS: The natures with impingement (sappatighā dhammā) are:

12 Oḷārika rūpas viz., eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity, visible object, audible object, smell object, taste object, and tangible object consisting of pathavī, tejo, vāyo.

The natures without impingement (Appatigha) are

Akusala cittas	12
Kusala cittas	21
Vipāka cittas	36
Kiriya cittas	20,
52 cetasikas,	
16 sukhuma rūpa	
+ and Nibbāna.	

3. Count the Sapaccaya and Appaccaya natures.

Ans: The Dhammā that are due to causes (Sapaccaya) are:

- 21 kusala
- 12 ākusala
- 36 vipāka
- 20 kiriya
- 52 cetasika
- 28 rūpa.

Nibbāna is the dhamma which is not due to causes (Appaccaya),

4. How many visible matter are there and how many non-visible nature? Answer referring the Pāli text?

There is only one visible matter, "Rūpāyatanaṃ" (visible object base)

The dhamma which are not visible are:

- 21 kusala
- 12 akusala
- 36 vipāka
- 20 kiriya
- 52 cetasika
- 27 rūpa except vaṇṇa/rūpa
- and Nibbāna.

5. What are the rūpino (Corporeal nature) and arūpino (non-Corporeal natures)?

Ans: The 28 rūpa are matter.

The dhammā which are not matter are:

- a. 12 ākusala
- b. 21 kusala
- c. 36 vipāka
- d. 20 kiriya
- e. 52 cetasika
- f. Nibbāna.

6. In Lokiya Duka, express the lokiya (mundane) and lokuttara (Supramundane natures)

A: The mundane (Lokiya) dhamma are:

- a. 17 lokiya kusala
- b. 12 akusala
- c. 32 lokiya vipāka
- d. 20 kiriya
- e. 52 cetasika
- f. 28 rūpa

The dhammā which are Supermundane are:

- a. 4 magga
 - b. 4 phala
 - c. 36 cetasikas
 - d. Nibbāna
-

- i. Dhammā which are cognizable by santīraṇa (kusala vipāka santīraṇa/akusala vipāka saṇṭīraṇa) (tadārammaṇa):- kāma object: 54 citta, 52 cetasika, 28 rūpa)
- ii. Dhammā which are cognizable by rebirth-linking of animal (dog, bird) (pa.tisandhi: akusala vipāka upekkhā santīraṇa/duggati ahetuka): kamma, kamma nimitta, gati nimitta (or kāma object: 54 citta, 52 cetasika, 28 rūpa)
- iii. Dhammā which are cognizable by rebirth-linking of birth deaf/blind/ human (pa.tisandhi: kusala vipāka upekkhā santirana/sugati ahetuka): kamma, kamma nimitta, gati nimitta (or kāma object: 54 citta, 52 cetasika, 28 rūpa)
- iv. Dhammā which are cognizable by rebirth-linking (pa.tisandhi) of dvihetuka human being/tihetuka human being (sugati dvihetuka/tihetuka): kamma, kamma nimitta, gati nimitta (or kāma object: 54 citta, 52 cetasika, 28 rūpa)
- v. Dhammā which are cognizable by 8 mahāvipāka (tadārammaṇa):- kāma object: 54 citta, 52 cetasika, 28 rūpa
- vi. Dhammā which are cognizable by rebirth-linking (paṭisandhi) of rūpa brahmas beings:- concept
- vii. Dhammā which are cognizable by rebirth-linking (paṭisandhi) of 1st arūpa brahmas beings (1st arūpa vipāka citta): concept of space

viii. Dhammā which are cognizable by rebirth-linking (paṭisandhi) of 3rd arūpa brahmas beings (3rd arūpa vipāka citta): concept of infinite consciousness

ix. Dhammā which are cognizable by rebirth-linking (paṭisandhi) of 2nd arūpa brahmas beings (object of 2nd arūpa vipāka):- mahaggata: 1st arūpa kusala citta, cetasika 30

x. Dhammā which are cognizable by rebirth-linking (rūpa paṭisandhi) of asaññasatta beings: there is no object/rūpa cannot take object.

Q. Express the Dhammā which are cognizable by the paṭisandhi of fourth arūpa brahmas (Nevasaññā-nāsaññāyatana vipāka)

* The Dhammā which are cognizable by Nevasaññā-nāsaññāyatana vipāka are mahaggata: 3rd arūpa jhāna (ākāsaññāyatana kusala), 30 cet

Q. Express the Dhammā which are cognizable by the paṭisandhi of 2nd arūpa brahmas (Viññānāññācāyatana vipāka)

* The Dhammā which are cognizable by Viññānāññācāyatana vipāka is mahaggata: 1st arūpa jhāna (ākāsāññācāyatana kusala), 30 cet

Q2.(a) Piṭṭhi Duka

Q. What are the dhamma that makes beings cry and lament? Or what are the saraṇa dhamma?

Ans: 12 akusala citta and associated with 27 cetasika.

Q. What are the dhamma that do not make beings cry and lament? Or what are the araṇa dhamma?

Ans: - kusala 21, vipāka 36, kiriya 20, cetasika 38, rūpa 28, nibbāna

Q. What are the dhamma that have other states superior to them (sauttara)/mundane (pariyāpanna)?

Ans: 81-lokiyacittas, 52-associated cetasikas, 28-rūpas

Q. What are the dhamma that do not have other states superior (anuttara)/ supramundane (apariyāpanna)?

Ans: 8 lokuttara cittas, 36 cetasikas, nibbāna

Q. What are the dhamma that lead being away from suffering (niyyānika)?

Ans: 4 magga, 36 cetasikas

Q. What are the dhamma that do not lead beings away from suffering (aniyyānika)?

Ans: 81-lokiyacittas, 4-phalacittas, 52 cetasikas, 28 rūpas, Nibbāna.

Q. What are the dhamma that are niyata? Or what are the dhammas that are fixed in giving results?

Ans: 4 diṭṭhigatasampayuttacittas (7th Javana), associated with micchā diṭṭhi, 21 cetasikas (Except māna, dosa-4 and vicikicchā)

- 2-dosamūlacittas (7th Javana), associated with pañcānantariya kamma, 22 cetasikas, (except pīti, lobha-3 and vicikicchā).

- 4-maggacittas, 36 cetasikas.

Q. what are the dhammas that unfailingly produce result in the next life?

Ans: 4 diṭṭhigatasampayuttacittas (7th Javana), associated with micchā diṭṭhi, 21 cetasikas, 2 dosamūlacittas (7th Javana), associated with pañcānantariya kamma, 22 cetasikas,

Q. what are the dhammas that produce result immediately in the next moment?

Ans: 4-maggacittas, 36 cetasikas.

.....

Q2.(b) KILESA GOCCHAKA

Q. What is the meaning of kilesa?

Ans: The dhamma which corrupts or defiles the mind is called kilesa. There are 10 kilesa, namely: Lobha, Dosa, Moha, Māna, Diṭṭhi, Vicikicchā, Thina, Uddhacca, Ahirika, Anottappa.

Q. what are the dhamma that are kilesa? How many kilesas are there? What are they?

Ans: There are ten: lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirika, anottappa—greed, hatred, ignorance, conceit, wrong view, doubt, sloth, restlessness, shamlessness of wrong doing, fearlessness of wrong doing

Q. what are the dhamma that are not kilesa?

Ans: 89-cittas, 42-cetasikas (except ten kilesas), 28-rūpas, Nibbāna.

Q. what are the dhamma that are objects of kilesa (saṃkilesikā)?

Ans: 81-lokiyacittas, 52-associated cetasikas, 28-rūpas

Q. what are the dhamma that are not objects of kilesa (asaṃkilesikā)?

Ans: 8 lokuttara cittas, 36 cetasikas, nibbāna

Q. What are the dhamma that are defiled (saṃkiliṭṭha)/ or what are the dhamma that are associated with defilements (kilesa sampayutta)?

Ans: 12 akusala cittas, 27 cetasikas

Q. What are the dhamma that are not defiled (asaṃkiliṭṭha)/ or what are the dhamma that are not associated with defilements (kilesa vippayutta)?

Ans: kusala 21, vipāka 36, kiriya 20, cetasika 38, rūpa 28, nibbāna

Q. What are the dhamma that are kilesa and associated with kilesa? Or dhamma that are kilesa and defiled by kilesa? Or dhamma that are kilesa and object of kilesa

Ans: 10 kilesa: lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirika, anottappa

Q. What are the dhamma that are kilesa but not associated with kilesa? Or dhamma that are kilesa but not the object of kilesa? What are the dhamma that are defiled but not associated with defilements?

Ans: NO dhammas

Q. What are the dhamma that are not kilesa but associated with kilesa? Or what are the dhamma that are not kilesa but defiled by kilesa?

Ans: 12 akusala cittas, 17 cetasikas (except 10 kilesa)

Q. What are the dhamma that are associated with kilesa as well as object of kilesa? What are the dhammas that are objects of defilements as well as defiled by defilements?

Ans: 12 akusala cittas, 27 cetasikas

Q. What are the dhamma that are not kilesa but objects of kilesa?

Ans: 81-lokiyacittas, 42 associated cetasikas (except 10 kilesa), 28-rūpas

Q. What are the dhamma that are not associated with kilesa but are object of kilesa? or What are the dhamma that are object of defilement but not defiled by defilement?

Ans: lokiya kusala 17, lokiya vipāka 32, kiriya 20, cetasika 38, rūpa 28

Q. Dhamma that are not kilesa and not associated with kilesa? or dhammas that are neither defilements nor associated with defilements?

Ans: kusala 21, vipāka 36, kiriya 20, cetasika 38, rūpa 28, nibbāna

Q. What are the dhamma that are neither associated with kilesa nor object of kilesa? Or Dhamma that are not kilesa and not the object of kilesa? or dhamma that are neither object of kilesa nor defiled by kilesa?

Ans: 8 lokuttara cittas, 36 cetasikas and nibbāna

[Q3(a)]. Dassanena Pahātabba Duka

Q1. What are the dhammā eradicated by sotāpatti magga? Or what are the dhamma eradicated by dassana (or what are dassanena pahatabba dhammas)?

a) The dhammā which are totally eradicated

- 4-diṭṭhigatasampayutta citta
- Vicikicchā sahagata moha citta
- 22-associated Cetasikas (except dosa, issā, macchariya, kukkuccha and māna)

b) The dhammā which are partially eradicated or weakened (Notes: that cause to be reborn in the four woeful states)

- 4-diṭṭhigatavippayutta cittas
- 2-dosamūla cittas
- 25-associated cetasikas (except diṭṭhi & vicikicchā)

Q2. What are the dhammā not eradicated by sotāpatti magga? Or what are the dhamma not eradicated by dassana (or what are 'na dassanena pahatabba dhammas'?)

The ultimate realities

- 4-diṭṭhigatavippayutta, 2-dosamūlacittas, (that do not lead to woeful states)
uddhaccasahagata moha citta,
- 25 cetasikas (except diṭṭhi and vicikicchā),
- 21-kusalacittas,
- 36-vipākacittas,
- 20-kiriyacittas,

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- 38 cetasikas,
- 28-rūpas,
- Nibbāna.

Q. 3 (b) whether sotāpatti magga can eradicate issā and macchhariya or not? Whether issā and macchhariya are eradicated by sotāpatti magga or anāgāmi magga?

Ans: The issā and macchhariya are cetasikas that belong to dosa group. But it does not always arise together with dosa. Sometime, dosa can arise without issā and macchhariya. Hence, it is not necessary to be free from dosa in order to be free from issā and macchhariya. Therefore, though dosa is not eradicated by sotāpatti magga, issā and macchhariya are eradicated by it. The commentaries also support this argument. Learned Myanmar Sayadaw like Mahāsi Sayadaw also accepted the commentary's opinion.

However, in the Dhammasaṅgaṇi Ayakaun, issā and macchhariya are taken as dhamma that are eradicated by anāgāmi magga. This goes contrary to the commentary's explanation. If we say it is eradicated by anāgāmi magga, we have to say sotāpanna and sakadāgāmi person can be selfish. But it is not possible to say that. Noble beings cannot be selfish. Noble Beings have understood the four noble truths completely by the magga cittas. A person can be selfish as long as they do not understand the four noble truths. And they have also eradicated wrong views that make people selfish.

Moreover, as sotāpanna has already eradicated diṭṭhi, especially atta diṭṭhi, selfishness etc., will not arise in him. Selfishness like issā and macchhariya arise because of atta diṭṭhi. If there is no atta diṭṭhi there can be no selfishness. Hence, it is possible to say that issā and macchhariya are eradicated by sotāpatti magga.

Q1. Mention the Dhamma which are root causes for the arising of wholesome and unwholesome dhammas. And classify them by the way of truth

Ans: The Dhamma which are root causes for the arising of wholesome are: alobha, adosa, & amoha

The Dhamma which are root causes for the arising of wholesome are: lobha, dosa, & moha

Classification:-

Dukkha Sacca: dosa and moha associated with 12 akusala cittas; alobha, adosa, and amoha associated with 17 lokiya kusala cittas

Samudaya Sacca: lobha

Magga Sacca: amoha which is called sammādiṭṭhi associated with 4 magga cittas

Saccamuttaka: alobha and adosa associated with 4 magga cittas

Q2. (a) Dhamma associated with root but not root

Ans: 12 Akusala cittas

21 Kusala cittas

21 Vipāka cittas (exc. 15 ahetuka vipāka cittas)

17 Kiriya cittas (exc. 3 ahetuka kiriya cittas)

46 cetasikas (except 6 roots; lobha, dosa, moha, alobha, adosa, amoha)

(b) Dhamma which are not associated with root and also not root

Ans: The Dhammā which are not associated with roots and also not root are

18 ahetuka cittas

12 aññasamāna cetasika exc. chanda

28 Rūpa

Nibbāna

(c) Dhamma which have root causes but which are not root causes.

Ans: 12 Akusala cittas

24 kāmāvacara sobhana cittas

15 rūpāvacara cittas

12 arūpāvacara cittas

8 lokuttara cittas

46 cetasikas (except 6 roots: lobha, dosa, moha; alobha, adosa, amoha)

Āsava Gocchaka

Q3. What are the Dhammas which flow up to the highest plane of existence or up to change of lineage? Mention the object of these dhammas and analyze them by way of dhātu and sacca from Abhidhamma standpoint.

Ans: The Dhammas which flow up to the highest plane of existence or up to change of lineage are four āsavas. They are:

1. Kāmāsava: the taint of sensual desire. It is lobha cetasika.

2. Bhavāsava: the taint of attachment to existence. It is lobha cetasika.

3. Diṭṭhāsava: the taint of wrong view. It is diṭṭhi cetasika.

4. Avijjāsava: the taint of ignorance. It is avijja cetasika.

Their objects of āsava are lokiya dhammas, i.e.,

- 12 Akusala cittas
- 17 lokiya kusala cittas
- 32 lokiya vipāka cittas
- 20 kiriya cittas
- 52 cetasikas
- 28 Rūpas

Classification:-

Dhātu 18:

1. cakkhu-pasāda is cakkhudhātu
2. Sota-pasāda is sotadhātu
3. ghāna-pasāda is ghānadhātu
4. jivhā-pasāda is jivhādhātu
5. kāya-pasāda is kāyadhātu
6. rūpa/vaṇṇa is rūpadhātu
7. sadda is saddadhātu
8. gandha is gandhādhātu
9. rasa is rasadhātu
10. paṭhavī, tejo and vāyo are phoṭṭhabbadhātu
11. 2-cakkhuviññāṇa are Cakkhuviññāṇadhātu
12. 2-sotaviññāṇa are sotaviññāṇadhātu
13. 2-ghānaviññāṇa are ghānaviññāṇadhātu
14. 2-jivhāviññāṇa are jivhāviññāṇadhātu
15. 2-kāyaviññāṇa are kāyaviññāṇadhātu
16. 1 pañcadvārāvajjana and 2 sampañcchana are manodhātu
17. The remaining 68 lokiya citta (except 10 viññāṇa & 3 manodhātu are manoviññāṇadhātu
18. 52 cetasikas and 16-sukhuma rūpas are dhammadhātu

Sacca 2: Dukkhasacca: 81 lokiya cittas, 51 cetasika (except lobha), and 28 rūpa.

Samudayasacca: lobha cetasika

Q4. Describe the dhammas which overwhelm sentient beings, making them down to four woeful states. And express natures that are object of these dhammas but are not associated with them.

Ans: The dhammas which overwhelm sentient beings, making them down to four woeful states are four yogas. They are:

1. Kāmogha: the flood of sensual desire. It is lobha cetasika.
2. Bhavogha: the flood of attachment to existence. It is lobha cetasika.
3. Diṭṭhogha: the flood of wrong view. It is diṭṭhi cetasika.
4. Avijjogha: the flood of ignorance. It is avijja cetasika.

The natures that are object of these dhammas but are not associated with them are:

- 17 lokiya kusala cittas
- 32 lokiya vipāka cittas
- 20 kiriya cittas
- 38 cetāsikas
- Moha in 2 dosamūla cittas and moha in 2 mohamūla cittas
- 28 Rūpas

Q5. Describe the dhammas which yoke sentient beings to suffering. And state the realities that are neither associated with these dhammas nor are object of these dhammas.

Ans: The dhammas which overwhelm sentient beings, making them down to four woeful states are four yogas. They are:

1. Kāma yoga: the yoke of sensual desire. It is lobha cetāsika.
2. Bhava yoga: the yoke of attachment to existence. It is lobha cetāsika.
3. Diṭṭhi yoga: the yoke of wrong view. It is diṭṭhi cetāsika.
4. Avijjā yoga: the yoke of ignorance. It is avijjā cetāsika.

The realities that are neither associated with these dhammas nor are object of these dhammas are: 8 lokuttara cittas, 36 cetāsikas, and Nibbāna

Q6. Identify the ultimate realities of following:

(a) dhammas which are not associated with āsavā but are object of āsavā

Ans: 17 lokiya kusala cittas
32 lokiya vipāka cittas
20 kiriya cittas
38 cetāsikas, moha in 2 dosamūla cittas and moha in 2 mohamūla cittas
28 Rūpas

(b) dhammas which are ogha and are also associated with ogha

Ans: lobha diṭṭhi and moha except moha in 2 dosamūla cittas and moha in 2 mohamūla cittas. Or,
lobha in 8 lobhamūla cittas
Diṭṭhi in 4 diṭṭhigata sampayutta cittas
Moha in 8 lobhamūla cittas

(c) dhammas which are yoga but are not associated with yoga

Ans: moha in 2 dosamūla cittas and moha in 2 mohamūla cittas

(d) dhammas which are not neither āsavā nor associated with āsavā

Ans: 21 kusala cittas
36 lokiya vipāka cittas
20 kiriya cittas
38 cetāsikas
28 Rūpas
Nibbāna

SAMYOJANA GOCCHAKA

Q7. State the dhammas which bind sentient beings to the round of existences. By which maggas are these dhammas eradicated respectively?

Ans: the dhammas which bind sentient beings to the round of existences are ten fetters, namely:

1. Kāmarāga saṃyojana	Fetter of attachment to sense pleasures
2. Byāpāda saṃyojana	Fetter of ill will
3. Māna saṃyojana	Fetter of conceit
4. Diṭṭhi saṃyojana	Fetter of wrong view
5. Vicikicchā saṃyojana	Fetter of doubt
6. Sīlabbataparāmāsa saṃyojana.	Fetter of wrong view regarding habit and observances
7. Bhavarāga saṃyojana	Fetter of craving for existence
8. Issā saṃyojana	Fetter of jealousy
9. Macchhariya saṃyojana	Fetter of meanness or stinginess
10. Avijjā saṃyojana	Fetter of ignorance

These dhammas are eradicated by four maggas in the following manner:

Sotāpatti magga:

- (a) totally eradicate: Diṭṭhi saṃyojana, Vicikicchā saṃyojana, Sīlabbataparāmāsa saṃyojana, Issā saṃyojana, & Macchhariya saṃyojana
- (b) Partially eradicate or weaken: Kāmarāga saṃyojana, Byāpāda saṃyojana, Māna saṃyojana, Bhavarāga saṃyojana, & Avijjā saṃyojana (that can lead to four apāya)

Sakadāgāmi Magga: Attenuate the grosser form of Kāmarāga saṃyojana, Byāpāda saṃyojana, Māna saṃyojana, Bhavarāga saṃyojana, Avijjā saṃyojana (that cannot lead to four apāya)

Anāgāmi Magga: Totally eradicate: Kāmarāga saṃyojana & Byāpāda saṃyojana

Arahatta Magga: Totally eradicate: Māna saṃyojana, Bhavarāga saṃyojana, & Avijjā saṃyojana

Q8. Answer the realities of the following:

- (a) dhammas which are objects of fetter but are not fetter

12 akusala cittas
17 lokiya kusala cittas
32 lokiya vipāka cittas
20 kiriya cittas
44 cetasikas (except 8 fetters: lobha, dosa, māna, diṭṭhi, vicikicchā, issā, macchhariya, & moha)
28 Rūpas

- (b) dhammas which arise together with fetters

12 akusala cittas, 27 cetasikas (except moha in Uddhaccasahagata mohamūla citta)

- (c) dhammas which are fetter (saṃyojana) but are not associated with fetter moha in Uddhaccasahagata mohamūlacitta
- (d) dhammas which are hindrances (nīvaraṇa) but are not object of hindrances no dhammas
- (e) dhammas which are not associated with hindrances (nīvaraṇa) but are object of hindrances
 - 17 lokiya kusala cittas
 - 32 lokiya vipāka cittas
 - 20 kiriya cittas
 - 38 cetāsikas
 - 28 Rūpas

Q9. What are the dhammas which tie sentient beings in the round of deaths and rebirths?

Ans: The dhammas which tie sentient beings in the round of deaths and rebirths are 4 bonds, namely:

- 1 Abhiṃjhā kāyagantha: The bodily knot of covetousness. It is lobha cetāsika.
- 2 Vyāpāda kāyagantha: The bodily knot of ill will. It is dosa cetāsika
- 3 Sīlabbataparāmāsa kāyagantha: The bodily knot of wrong view regarding habits and observances. It is diṭṭhi cetāsika.
- 4 Idamsaccābhinivesa kāyagantha: The bodily knot of dogmatic belief that 'this alone is the truth'. It is diṭṭhi cetāsika.

Q10. Describe the realities of following statements:

- (a) dhammas which are neither gantha nor are associated with gantha
 - 2 mohamūla cittas
 - 21 kusala cittas
 - 36 lokiya vipāka cittas
 - 20 kiriya cittas
 - 43 cetāsikas (except lobha, diṭṭhi, māna, dosa, issā, macchāriya, kukkucca, thina, & middha)
 - 28 Rūpas
 - Nibbāna
- (b) dhammas which are not associated with gantha but are objects of gantha
 - 2 mohamūla cittas
 - 17 lokiya kusala cittas
 - 32 lokiya vipāka cittas
 - 20 kiriya cittas
 - 43 cetāsikas (except lobha, diṭṭhi, māna, dosa, issā, macchāriya, kukkucca, thina, & middha)
 - Lobha in diṭṭhigata vippayutta cittas
 - Dosa in 2 dosamūla cittas
 - 28 Rūpas

(c) dhammas which are gantha but are not associated with gantha
Lobha in 4 diṭṭhigata vippayutta cittas
Dosa in 2 dosamūla cittas

(d) dhammas which are not gantha but are associated with gantha
8 lobhamūla cittas
2 dosamūla cittas
23 cetasikas except (lobha, diṭṭhi, dosa vicikicchā)

(e) dhammas which are gantha and are also associated with gantha
lobha & Diṭṭhi in 4 diṭṭhigata sampayutta cittas

Q11. Which Dhammas hinder sentient beings not to attain jhāna, magga, and phala? Explain which stages of enlightenment (magga) totally eradicate hindrances (nīvaraṇas) in accordance with dassanena pahātabbā duka and bhāvanāya pahātabba duka.

Ans: There are six hindrances that hinder sentient beings not to attain jhāna, magga, and phala:

- 1 Kāmacchanda nīvaraṇa: The hindrance of sensual desire. It is a mode of lobha cetasika.
- 2 Byāpāda nīvaraṇa: The hindrance of hatred. It is a mode of dosa cetasika.
- 3 Thina-middha nīvaraṇa: The hindrance of sloth and torpor. It is thina and middha cetasika respectively.
- 4 Uddhacca Kukkuca nīvaraṇa: The hindrance of restlessness and remorse. It is uddhacca and kukkuca cetasika respectively.
- 5 Vicikicchā nīvaraṇa: The hindrance of doubt. It is vicikicchā cetasika.
- 6 Avijjā nīvaraṇa: The hindrance of ignorance. It is identified as moha cetasika.

The four maggas eradicate the hindrances in the following manner:

Sotāpatti magga:

- (c) totally eradicate: Vicikicchā nīvaraṇa & Kukkuca nīvaraṇa
- (d) Partially eradicate or weaken: Kāmacchanda nīvaraṇa, Byāpāda nīvaraṇa, Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa (that can lead to four apāya)

Sakadāgāmi Magga: Attenuate the grosser form of Kāmacchanda nīvaraṇa, Byāpāda nīvaraṇa, Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa (that cannot lead to four apāya)

Anāgāmi Magga: Totally eradicate: Kāmacchanda nīvaraṇa & Byāpāda nīvaraṇa,

Arahatta Magga: Totally eradicate: Thina-middha nīvaraṇa, Uddhacca nīvaraṇa, & Avijjā nīvaraṇa

Q.12 (a) Define the term ‘parāmāsa’ (misconception) in accordance with the Dhammasaṅgaṇī and its commentary.

Ans: According to Dhammasaṅgaṇī, ‘State which assume things erroneously to be permanent, agreeable, and governable are termed parāmāsa (misconception)’. According to its commentary (Aṭṭhasālinī), ‘dhammānaṃ yathābhūtaṃ aniccādi ākāraṃ atikkamitvā ‘niccan’ti ādivasena pavattamānā parato āmasantīti parāmāsā — state that pass beyond the impermanence, etc., of things as they really are and, by assuming them to be permanent, etc., handle them reversely, is termed ‘misconception’.

The term derives from ‘para’ + ‘ā’ + ‘masati’, lit., ‘touch something else’, i.e., in a way inverse to the right way. It is a synonymous term of *diṭṭhi* (wrong view). Hence, all types of wrong views such as the world is eternal, the world is not eternal, there is end of the world, there is no end of the world, etc., are called *parāmāsa*.

(b) Give the reason why the Buddha used the plural form, parāmāsa although parāmāsa indicate only an unwholesome mental factor which is wrong view.

Ans: The most obvious reason is that the question was put in plural, so, it was necessary to answered also in plural for the sake of aestheticism. The Aṭṭhasālinī commentary says that the plural number has been made to be consistent with the question, ‘which are the states?’ (pucchāsabhāgena bahuvacanaṃ kataṃ). Moreover, the Buddha used ‘parāmāsa’ in plural to mean ‘past, present, future’ misconceptions. Another possible reason might be because of multiplicity of wrong views. Although ultimate reality is only one, it can manifest in various types of wrong views. Hence, plural form.

Q13. Mention the realities of the following dhammas:

(a) dhammas which are not associated with misconceptions

- 4 diṭṭhigatavippayutta cittas
- 2 dosamūla cittas
- 2 mohamūla cittas
- 21 kusala cittas
- 36 lokiya vipāka cittas
- 20 kiriya cittas
- 51 cetāsikas (except diṭṭhi)
- 28 Rūpas
- Nibbāna

(b) dhammas which are object of misconceptions but are not associated with misconceptions

- 4 diṭṭhigatavippayutta cittas
- 2 dosamūla cittas
- 2 mohamūla cittas
- 17 lokiya kusala cittas
- 32 lokiya vipāka cittas
- 20 kiriya cittas
- 51 cetāsikas (except diṭṭhi)

28 Rūpas

- (c) dhammas which are neither associated with misconceptions nor are object of misconceptions
8 lokuttara citas, 36 cetāsikas, nibbāna
- (d) dhammas which are defilements as well as object of defilements
The ten defilements: Lobha, Dosa, Moha, Māna, Diṭṭhi, Vicikicchā, Thina, Uddhacca, Ahirika, Anottappa.
- (e) dhammas which are defiled the mind (defiled by defilements) but are not defilements
12 akusala cittas, 17 cetāsikas (except 10 defilements: lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirika, anottappa)
- (f) dhammas which are not associated with defilements but are objects of defilements
17 lokiya kusala cittas
32 lokiya vipāka cittas
20 kiriya cittas
38 cetāsikas
28 Rūpas
- (g) dhammas that are neither defilements nor are defiled the mind (defiled by the defilements)
21 kusala cittas
36 vipāka cittas
20 kiriya cittas
38 cetāsikas
28 Rūpas
Nibbāna

14. Explain the four types of clinging according to Dhammasaṅgaṇī, pointing out ultimate realities of them.

Ans: The four types of clinging are:

1. Kāmapādāna (clinging to sense desire): It refers to clinging firmly to objects of senses. It is lobha cetāsika.
2. Diṭṭhupādāna (clinging to wrong view): It refers to clinging to 10 bases of wrong view. One grasps that there is no result of giving, no result of great giving, no result of small giving, no result of good or bad deed, this world does not exist, there is no next world, there is no good deed in serving one's mother, there is no good deed in serving one's father, there are no beings with spontaneous births, there is no ascetic and Brahmin in this world who has practiced the right path and can show it. It is diṭṭhi cetāsika.

3. Sīlabbatupādāna (clinging to wrong spiritual practices). It refers to adhering to bizarre spiritual habits such as cow habits and cow observances for purification of saṃsāra. It is diṭṭhi cetasika.
4. Attavādupādāna (clinging to the creed of self): It refers to clinging to the concept of 'soul' or 'self'. This clinging can arise with 20 types of wrong view: taking each of the five aggregates as: i) as self, ii) self as possessing it, iii) it as existing in self, and iv) Self as existing in it. It is diṭṭhi cetasika

Q.15 Identify the realities of the following statements:

- (a) dhammas which are associated with clingings as well as object of clingings
8 lobhamūla cittas
22 cetasikas (except (except dosa, issā, macchariya, kukkucā, vicikicchā)
Lobha in 4 diṭṭhigatavippayutta cittas
- (b) dhammas which are clingings and are also associated with clingings
lobha and diṭṭhi in 4 diṭṭhigatasampayutta cittas
- (c) dhammas which are not associated with clingings but are object of clingings
2 dosamūla cittas
2 mohamūla cittas
17 lokiya kusala cittas
32 lokiya vipāka cittas
20 kiriya cittas
49 cetasikas (except lobha, diṭṭhi, māna)
Lobha in 4 diṭṭhigatavippayutta cittas
28 Rūpas
- (d) dhammas which are neither associated with clingings nor are object of clingings
8 lokuttara cetas, 36 cetasikas, nibbāna
- (e) dhammas which are not associated with clingings but are clingings
Lobha in 4 diṭṭhigatavippayutta cittas

Appendix IV Analysis of realities into Khandha, Āyatana, Dhātu, and Saccā

4.Noble Truths	18- Elements	12- Base	5- Khandas	Number of realities	
	Cakkhuhātu	Cakkhāyana	Rūpakkhandha	Cakkhupasāda	
	Sotā...	Sotā...		Sotapasāda	
	Ghānā...	Ghānā...		Ghānapasāda	
	Jivhā...	Jivhā...		Jivhāpasāda	
Kāya...	Kāya...	Kāyapasāda			
Rūpā...	Rūpā...	Rūpārammana			
Saddā...	Saddā...	Saddā.....			
Gandhā...	Gandhā...	Gandhā....			
Rasā...	Rasā...	Rasā...			
Phoṭṭhabbā...	Phoṭṭhabbā...	16 sukhuma	Phoṭṭhabbā...3		
Dhammadhātu	Dhammāyatana	Vedanā-	Vedanā	52 Cetasikas	
		Saññā-	Saññā		
		Saṅkhāra-	Remaining 50		
			X		Nibbāna
		Sotā...	Manāyatana	Viññāṇakhandha	2 Cakhuviññāṇas 2 Sotā...
Ghāna...	2 Ghāna...				
Kāya...	2 Kāya...				
Manodhātu	3 Manodhātu				
Manoviññāṇa...	76 Manoviññādhātu				
	18- lokiyacittas, 51- cetasikas (except lobha), 28 rūpas		Dukkhasaccā		
	Lobha		Samudayasaccā		
	Nibbāna		Nirodhasaccā		
	8/7 realities of path-factors in four maggas		Maggasaccā		
	*remaining 29 maggacittuppāda, **37 phalacittauppada		Saccamuttaka		