

The Two Types of *Dhammas* explained in *Abhidhamma*:

There are two types of *dhammas* that are explained in *Abhidhamma* treatise. They are *Paññatti* and *Paramattha*.

Paññatti comprises names and things. The names are *paññatti*. Because, through names we are able to know things. Things are also *paññatti*. Because they have to be known through names. All of the names we call and all of the words we use are “*sadda paññatti*”. Because, through them we have to know the things concerned. The things are “*attha paññatti*”. Because they have to be known by mean of names and words.

Paññatti changes its designation when its form or substance changes. It is, however, conventional truth (*sammuti sacca*), because it is something that is generally accepted. Using the conventional truth, the Buddha gives guidelines dealing with status, obligation of human society, morality, conditions of success in life and so on.

Paramattha is the ultimate reality. The *dhamma* of ultimate reality is that they never change (their nature or characteristic). It is real forever. The ultimate reality is abstract truth (*paramattha sacca*). Using the abstract truth, the Buddha expounds the wisdom of realization and emancipation (liberation).

The Four Ultimate Realities

The ultimate reality can be divided into four according to its own characteristics, namely:

1. *Citta* = Consciousness
2. *Cetasika* = Mental states
3. *Rūpa* = Matter
4. *Nibbāna* = The state of freedom from attachment

In the ultimate sense, a human being is only a concept. It is composed of mind and matter. Mind consists of consciousness and mental states.

Nibbāna is a state in which mind and matter become completely extinct.

CHAPTER 1

Citta: Consciousness

Definition and classification

Citta, consciousness, is awareness of object. It is conscious (aware) of object, so it is called *citta*. All types of consciousness are the same according to the nature of being conscious of the object. But, it can be classified into 89 or 121 through the plane where it arises, type, associated *dhamma*, promptitude, *jhāna*, object that receives and *magga* (the constitution of the Eight Noble Paths).

Kāmāvacara Citta = 54

Rūpāvacara Citta = 15

Arūpāvacara Citta = 12

Lokuttara Citta = 8/40

Citta 89/121

<i>Kāmāvacara</i> = 54	<i>akusala</i> = 12	<i>lobhamūla</i> = 8
		<i>dosamūla</i> = 2
		<i>mohamūla</i> = 2
	<i>ahetuka</i> = 18	<i>akusala vipāka</i> = 7
		<i>kusala vipāka</i> = 8
		<i>kriya</i> = 3
	<i>kāma sobhana</i> = 24	<i>kusala</i> = 8
		<i>vipāka</i> = 8
		<i>kriya</i> = 8
<i>Rūpāvacara</i> = 15	<i>kusala</i> = 5	
	<i>vipāka</i> = 5	
	<i>kriya</i> = 5	
<i>Arūpāvacara</i> = 12	<i>kusala</i> = 4	
	<i>vipāka</i> = 4	
	<i>kriya</i> = 4	
<i>Lokuttara</i> = 8/ 40	<i>magga</i> = 4/20	
	<i>phala</i> = 4/20	

Kāmāvacara – 54

Cittas that frequent *kāma* plane are called “*kāmāvacara*” (consciousness that frequents the plane of sensual pleasure). The *kāmāvacara citta* is first classified into three, namely, *akusala*, *ahetuka* and *sobhana*.

Akusala – 12

Akusala means “contradiction of *kusala*”. *Kusala* means meritorious, wholesome or moral. So *akusala* is demeritorious, unwholesome or immoral. All types of *akusala* are with fault and bring about ill (bad) results.

Akusala consciousness is classified into three types by means of its root, namely:

1. *Lobhamūla* Attachment-rooted consciousness
2. *Dosamūla* Hatred-rooted consciousness
3. *Mohamūla* Delusion-rooted consciousness

***Note: Attachment, hatred and delusion are mental concomitants, and they are the root of all types of *akusala*.

Lobhamūla – 8

The consciousness that is rooted in attachment is “*lobhamūla*”. All types of *lobhamūla* are the same in the nature of craving. But it is divided into eight according to feeling, association and promptitude.

The *lobhamūla* consciousness is twofold by means of feeling: pleasant feeling and neutral feeling. Each one is twofold by means of association: with wrong view and without wrong view. So *lobhamūla* is four types. Again each of them is divided twofold by means of promptitude: with promptitude and without promptitude. Thus *lobha-mūla* is classified into eight.

The following is how *lobhamūla* can be divided into eight types:

Feeling	Association	Promptitude
With pleasant	With wrong view	Without
With neutral	Without wrong view	With

The meaning of *Pāḷi* terms:

<i>Somanassa-sahagata</i>	= accompanied by pleasure
<i>Upekkhā-sahagata</i>	= accompanied by indifference
<i>Diṭṭhigata-sampayutta</i>	= connected with wrong view
<i>Diṭṭhigata-vippayutta</i>	= disconnected from wrong view
<i>Asaṅkhārika</i>	= without promptitude
<i>Sasaṅkhārika</i>	= with promptitude

Dosamūla – 2

The consciousness that is rooted in hatred is “*dosamūla*”. All types of *dosamūla* are the same in feeling and association. But it is classified into two by means of promptitude: with promptitude and without promptitude.

The following is how *dosamūla* can be divided into two types:

Feeling	Association	Promptitude
With displeasure	With ill will	Without
		With

Pāḷi terms and their meanings:

<i>Domanassa-sahagata</i>	= accompanied by displeasure
<i>Paṭigha-sampayutta</i>	= connected with ill will

Mohamūla – 2

The consciousness that is rooted in delusion is “*mohamūla*”. All types of *mohamūla* are the same in feeling, indifference. It is classified into two according to association. But it cannot be divided as “with promptitude and without promptitude”.

How *mohamūla* can be divided into two types:

Feeling	Association
Indifference	Connected with doubt
	Connected with restlessness

Pāḷi terms and their meanings:

Upekkhā-sahagata = accompanied by indifference

Vicikicchā-sampayutta = connected with doubt

Uddhacca-sampayutta = connected with restlessness

Ahetuka – 18

In *Abhidhamma* treatise, the six types of mental states, *lobha* = attachment, *dosa* = hatred, *moha* = delusion, *alobha* = non-attach-ment, *adosa* = non-hatred, and *amoha* = non-delusion, are described as “*hetu*”, meaning conditions that fortify effects concerned like the root of a tree.

The consciousness that dissociates from such a “*hetu*” is called “*ahetuka*”. It means a consciousness that is absent from “*hetu*”.

Ahetuka citta is divided into three according to “types”, namely,

1. *Akusala vipāka* = result of *akusala*
2. *Kusala vipāka* = result of *kusala*, and
3. *Kriya / kiriya* = functional consciousness

Akusala vipāka – 7

The consciousness that is the result of *akusala* is called “*akusala vipāka*”. The *akusala vipāka citta* is classified into seven according to base where mind arises and function that mind performs.

Note: The base where mind arises is six-fold; the function mind performs is 14. They will be explained later.

How *akusala vipāka* is classified into seven:

A. According to base:

1. Eye-consciousness accompanied by indifference, and so are
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness accompanied by pain

B. According to function:

6. Receiving consciousness accompanied by indifference
7. Investigating consciousness accompanied by indifference

Pāḷi terms and their meanings:

Upekkhā-sahagata = accompanied by indifference

Dukkha-sahagata = accompanied by pain

Cakkhu-viññāṇa = eye-consciousness

Sota-viññāṇa = ear-consciousness

Ghāna-viññāṇa = nose-consciousness

<i>Jivhā-viññāṇa</i>	= tongue-consciousness
<i>Kāya-viññāṇa</i>	= body-consciousness
<i>Sampaṭicchana</i>	= receiving
<i>Santīraṇa</i>	= investigating

Kusala vipāka – 8

The consciousness that is the result of *kusala* is called “*kusala vipāka*”. The *kusala vipāka citta* is classified into eight according to base where mind arises and function that mind performs.

How *kusala vipāka* is classified into eight:

A. According to base:

1. Eye-consciousness accompanied by indifference, and so are
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness accompanied by happiness

B. According to function:

6. Receiving consciousness accompanied by indifference
7. Investigating consciousness accompanied by indifference
8. Investigating consciousness accompanied by pleasure

Pāḷi terms and their meanings:

<i>Upekkhā-sahagata</i>	= accompanied by indifference
<i>Sukha-sahagata</i>	= accompanied by happiness

Kriya – 3

The consciousness that acts, but does not produce an effect (as *kamma* does) is called “*kriya*”. The *kriya citta* is classified into three according to function.

How *kriya* is classified into three types:

1. Adverting consciousness in Five-door accompanied by indifference
2. Adverting consciousness in Mind-door accompanied by indifference
3. Smile-producing consciousness accompanied by pleasure

Pāḷi terms and their meanings:

<i>Pañca-dvāra-āvajjana</i>	= altering consciousness in Five-door
<i>Mano-dvāra-āvajjana</i>	= altering consciousness in Mind-door
<i>Hasituppāda</i>	= smile-producing consciousness

Kāma-sobhana – 24

Among the *kamāvacara cittas*, 24 types of consciousness are called “*sobhana*” because they are magnificent due to being good qualities and producing good effects.

The *kāma-sobhana citta* is classified into three types, namely, *kusala*, *vipāka* and *kriya*.

Kusala – 8

Kusala is so-called because it eradicates evil. All types of *kusala* are naturally free from fault and bring about happiness.

Kusala citta is classified into eight, according to feeling, association and promptitude. The following is how *kusala* can be divided into eight types:

Feeling	Association	Promptitude
With pleasant	With knowledge	Without
With neutral	Without knowledge	With

When *kusala citta* arises, it feels pleasant or indifferent. Each of them is two-fold: with knowledge and without knowledge. So *kusala* is four. Four multiplied by the two promptitudes, without or with, gives eight.

The meaning of *Pāli* terms:

Ñāṇa-sampayutta = connected with knowledge

Ñāṇa-vippayutta = disconnected from knowledge

Vipāka – 8

The consciousness that is the result of *kusala* is called “*vipāka*”. The *vipāka citta* is classified in the same way as *kusala* that is its cause. Thus, *vipāka* is classified into eight types similar to *kusala*.

Kriya – 8

Kriya means mere action. It is, although similar to *kusala*, not operative. Nor does it bear the result of *kusala*. It arises within *arahantas* who are devoid of mental defilements and do not come to be reborn in the next life. *Kriya* is classified into eight types in the same way.

Classification of *kāmāvacara citta*

1. According to feeling:	
Citta associated with pleasure	18
Citta associated with happiness	1
Citta associated with displeasure	2
Citta associated with pain	1
Citta associated with neutral feeling	32
Total	54
2. According to type:	
<i>Kusala</i>	8
<i>Akusala</i>	12
<i>Vipāka</i>	23
<i>Kriya</i>	11
Total	54

Rūpāvacara – 15

The consciousness that arises mostly in the “*rūpa brahma*” world is called “*rūpāvacara*”. The *rūpāvacara citta* is basically classified into five according to the five *jhāna* stages. Then five multiplied by the three types, *kusala*, *vipāka* and *kriya*, comes to 15.

The constitution of *jhānas*

1. The first *jhāna* that is constituted by *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*.
2. The second *jhāna* that is constituted by *vicāra*, *pīti*, *sukha* and *ekaggatā*.
3. The third *jhāna* that is constituted by *pīti*, *sukha* and *ekaggatā*.
4. The fourth *jhāna* that is constituted by *sukha* and *ekaggatā*.
5. The fifth *jhāna* that is constituted by *upekkhā* and *ekaggatā*.

The meaning of *Pāli* terms:

<i>Jhāna</i>	= <i>Jhāna</i> is so called because it concentrates firmly on an object. The word <i>jhāna</i> is used for the unity of <i>jhāna</i> factors.
<i>Jhānaṅga</i>	= There are 5 <i>jhāna</i> factors, namely, <i>vitakka</i> , <i>vicāra</i> , etc.
<i>Vitakka</i>	= Initial application
<i>Vicāra</i>	= Sustained application
<i>Pīti</i>	= Joy
<i>Sukha</i>	= Happiness
<i>Upekkhā</i>	= Neutral feeling
<i>Ekaggatā</i>	= One-pointedness of the object

Paṭhama jhāna is the constitution of five *jhāna* factors, and it is the first stage that is attained.

Dutiya jhāna is the constitution of four *jhāna* factors, and it is the second stage that is attained.

Tatiya jhāna is the constitutions of three *jhāna* factors, and is the third stage attained.

Catuttha jhāna is the constitution of two *jhāna* factors, and it is the fourth stage that is attained.

Pañcama jhāna is the constitution of two *jhāna* factors, and it is the fifth stage that is attained.

Jhānaṅgas					Jhānas
V	V	P	S	E	1 st
V		P	S	E	2 nd
P		S	E		3 rd
S		E			4 th
U		E			5 th

The meaning of *jhāna*:

In another way, *jhāna* is so-called because it temporarily burns those adverse mental states. They are termed *nivaraṇa* in *Pāli*.

Nivaraṇa – 5

The *Pāli* word, *nivaraṇa*, is equivalent to the English word “hindrance”. *Nivaraṇa* is the hindrance of merit. There are five types of mental states:

1. *Kāmacchanda* = sensual desire
2. *Byāpāda* = ill will
3. *Thīna-middha* = sloth and torpor
4. *Uddhacca-kukkucca* = restlessness and remorse
5. *Vicikicchā* = doubt

Those five hindrances are burnt by the five *jhāna* factors each:

1. *Thīna-middha* by *vitakka*
2. *Vicikicchā* by *vicāra*
3. *Byāpāda* by *pīti*
4. *Uddhacca-kukkucca* by *sukha*
5. *Kāmacchanda* by *ekaggatā*

How *rūpāvacara citta* is classified into 15:

<i>Jhāna</i>	<i>Kusala</i>	<i>Vipāka</i>	<i>Kriya</i>
First <i>jhāna</i> = 3	1	1	1
Second <i>jhāna</i> = 3	1	1	1
Third <i>jhāna</i> = 3	1	1	1
Fourth <i>jhāna</i> = 3	1	1	1
Fifth <i>jhāna</i> = 3	1	1	1
Total 15 =	5 +	5 +	5

Arūpāvacara – 12

The consciousness that mostly arises in the *arūpa brahma* world is called “*arūpāvacara*”. *Arūpāvacara citta* is basically classified into 4 types, according to object. Then, 4 multiplied by 3 types, namely, *kusala*, *vipāka* and *kriya*, comes to 12.

Object - 4

The 4 objects are divided into two: Passing over and receiving.

The passed-over objects	The receiving objects
<i>Kasiṇa</i> device	Infinite space
Infinite space	First <i>viññāṇa</i>
First <i>viññāṇa</i>	Nothingness
Nothingness	Third <i>viññāṇa</i>

The meaning of terms:

Kasiṇa = Entirety of device. The ten kinds of entirety of device are used as an object of *rūpa jhāna*.

Infinite space = A space that is known by removing the entirety of device.

First *viññāṇa* = The consciousness that occurs depending on infinite space. It is only the first type of *arūpa citta*.

Nothingness = It is the non-existence of the first *viññāṇa* of *arūpa citta*.

Third *viññāṇa* = The consciousness that occurs depending on the non-existence of the first *viññāṇa*.

How *arūpāvacara citta* is classified into 12:

Object	<i>Kusala</i>	<i>Vipāka</i>	<i>Kriya</i>
<i>Ākāsaṇaṅca āyatana</i>	= 3	1	1
<i>Viññāṇaṅca āyatana</i>	= 3	1	1
<i>Ākiñcaṅṅca āyatana</i>	= 3	1	1
<i>Nevasaññā-nāsaññā āyatana</i>	= 3	1	1
Total	12 =	4 +	4 +

The meaning of *Pāli* terms:

Ākāsaṇaṅcāyatana = The consciousness that has the “infinite space” as its object.

Viññāṇaṅcāyatana = The consciousness that has the “infinite *viññāṇa*” as its object.

Ākiñcaṅṅcāyatana = The consciousness that has “non- existence of the first *viññāṇa*” as its object.

Nevasaññā-nāsaññāyatana = The consciousness that has neither perception nor non-perception based on its object.

***Note: All types of *arūpa jhāna* belong to the fifth *jhāna*, the constitution of *upekkhā* and *ekaggatā*.

Lokuttara – 8/40

These three types of worlds, *kāma*, *rūpa* and *arūpa*, are called “*loka*”, meaning “mundane”. The consciousness that goes out from “*loka*” or is higher than *loka* is called “*lokuttara*”, meaning “supra-mundane”.

Magga, the constitution of the Eightfold Noble Path, is classified into four. So, *lokuttara citta* is classified into four according to *magga*.

Phala, the effect of *magga*, is also four, according to *magga* that is its cause.

The meaning of Pāli terms:

Magga = By removing mental defilements, it attains *Nibbāna*, so it is called *magga*

Maggaṅga = The eight factors that compose *magga*: they are described as the “Eightfold Noble Path.”

Sammā-diṭṭhi = Right understanding

Sammā-saṅkappa = Right thought

Sammā-vācā = Right speech

Sammā-kammanta = Right action

Sammā-ājīva = Right livelihood

Sammā-vāyāma = Right effort

Sammā-sati = Right mindfulness

Sammā-samādhi = Right concentration

Four Types of Magga

Magga, the constitution of the Eightfold Noble Path, is classified into four:

1. *Sotāpatti* = *Magga* that enters the stream to *Nibbāna*
2. *Sakadāgāmi* = *Magga* of once-returner to the *kāma* world
3. *Anāgāmi* = *Magga* of non-returner to the *kāma* world
4. *Arahatta* = *Magga* that is the cause of *arahatta* fruition

Magga and saṃyojanas (fetters)

The *magga* of *sotāpatti* completely eradicates the two fetters, wrong view and doubt.

The *magga* of *sakadāgāmi* causes reduction of sensual desire and hatred.

The *magga* of *anāgāmi* completely eradicates the two fetters, sensual desire and hatred.

The *magga* of *arahatta* completely eradicates the five fetters, desire for *rūpa jhāna*, desire for *arūpa jhāna*, conceit, mental restlessness, and ignorance.

Phala = fruition

Phala is that which is the effect of *magga*. It belongs to *vipāka citta*. But “*phala*” is a special term for the effect of *magga*.

Lokuttara jhāna

Lokuttara is divided twofold: without *jhāna* and with *jhāna*. If it arises without *jhāna*, *lokuttara citta* is divided into 8. If it arises with *jhāna*, *lokuttara citta* is divided into 40.

The 5 *jhānas* multiplied by the 4 *maggas* make 20. The 5 *jhānas* multiplied by the 4 *phalas* is 20. Thus, 20 plus 20 becomes 40.

Jhāna citta – 67

The *jhāna citta*s, mundane and supramundane, total 67.

	Mundane	Supramundane	Total
First <i>jhāna</i>	3	8	= 11
Second <i>jhāna</i>	3	8	= 11
Third <i>jhāna</i>	3	8	= 11
Fourth <i>jhāna</i>	3	8	= 11
Fifth <i>jhāna</i>	15	8	= 23
Total			= 67

CHAPTER 2

Cetasika

Definition

When *citta* arises, there are mental states that depend on *citta*. Those that have to occur depending on *citta* are called “*cetasika*”.

All types of *cetasika* are able to arise only by depending on *citta*. Without *citta*, they are not able to arise. But *citta* arises without some of the *cetasika*.

When *citta* and *cetasika* associate with one another, they have four characteristics:

1. to arise together,
2. to pass away together,
3. to have an equal object, and
4. to have an equal basis.

Cetasika – 52

Cetasika is composed of 52 types. It is classified into three groups:

1. *Aññasamāna* group 13
 2. *Akusala* group 14
 3. *Sobhana* group 25
- Total 52

Aññasamāna – 13

Aññasamāna, “common to others”, is classified into two: universal and particular.

The universal *aññasamāna* that associates with all *cittas* is further subdivided into seven:

1. *Phassa* = Contact
2. *Vedanā* = Feeling
3. *Saññā* = Perception
4. *Cetanā* = Motivation
5. *Ekaggatā* = One-pointedness
6. *Jīvitindriya* = Faculty of mental life
7. *Manasikāra* = Attention

The particular *aññasamāna* that associates with some of the *cittas* is further subdivided into six:

1. *Vitakka* = Initial application
2. *Vicāra* = Sustained application
3. *Adhimokkha* = Decision
4. *Vīriya* = Effort
5. *Pīti* = Joy
6. *Chanda* = Wish to do

Akusala cetasika – 14

Akusala cetasika, “immoral mental state” is subdivided into 14:

1. *Moha* = Ignorance
2. *Ahirika* = Shamelessness
3. *Anottappa* = Fearlessness
4. *Uddhacca* = Restlessness
5. *Lobha* = Attachment
6. *Diṭṭhi* = Wrong view
7. *Māna* = Conceit
8. *Dosa* = Hatred, fear
9. *Issā* = Envy
10. *Macchariya* = Stinginess
11. *Kukkucca* = Remorse

12. *Thīna* = Sloth
13. *Middha* = Torpor
14. *Vicikicchā* = Doubt

Note: The first four are common to all types of immoral mental states. *Lobha* is common to all attachment-rooted consciousness and *diṭṭhi* and *māna* to some of them. The other four, *dosa*, etc., are common to all types of hatred-rooted consciousness. *Thīna* and *middha* associate with some of both attachment-rooted and hatred-rooted consciousness. *Vicikicchā* is associated with the consciousness accompanied by doubt.

Sobhana cetasika – 25

The mental state that is with virtue is “*sobhana*”. The *sobhana* mental states are 25. They should be classified into four groups:

1. *Sobhana-sādhāraṇa* = Common to all types of *sobhana citta*s
2. *Virati* = Abstinence
3. *Appamaññā* = Illimitable (Limitless, Boundless, Immeasurable)
4. *Paññā* = Wisdom

Sobhana-sādhāraṇa – 19

There are 19 *sobhana* mental states that are common to all types of *sobhana citta*:

1. *Saddhā* = Faith
2. *Sati* = Mindfulness
3. *Hiri* = Moral shame
4. *Ottapa* = Moral dread
5. *Alobha* = Non-attachment
6. *Adosa* = Non-hatred
7. *Tatramajjhataṭṭā* = Equanimity
8. *Kāya-passaddhi* = Tranquillity of mental factors
9. *Citta-passaddhi* = Tranquillity of mind
10. *Kāya-lahutā* = Lightness of mental factors
11. *Citta-lahutā* = Lightness of mind
12. *Kāya-mudutā* = Pliancy of mental factors
13. *Citta-mudutā* = Pliancy of mind
14. *Kāya-kammaññatā* = Adaptability of mental factors
15. *Citta-kammaññatā* = Adaptability of mind
16. *Kāya-pāguññatā* = Proficiency of mental factors
17. *Citta-pāguññatā* = Proficiency of mind
18. *Kāya-jukatā* = Rectitude of mental factors
19. *Cittu-jukatā* = Rectitude of mind

Virati cetasika – 3

Virati is a type of mental state that abstains from evil speech, action and livelihood. It is classified into three:

1. *Sammā-vācā* = Right speech
2. *Sammā-kammanta* = Right action
3. *Sammā-ājīva* = Right livelihood

Appamaññā cetasika – 2

Appamaññā is a type of mental state that has limitless objects on which one must be practised. *Appamaññā* is divided twofold:

1. *Karuṇā* = Compassion
2. *Muditā* = Sympathetic joy

Paññā cetasika – 1

Paññā is a mental state that realizes an object. It is termed in *Pāli*, “*paññindriya*”, faculty of wisdom.

Two Ways of Association

Cetasika arises depending only on *citta*. *Citta* associates with *cetasika*. *Cittas* and some of the *cetasikas* work together on the same object. When *citta* and *cetasika* associate with one another, there are two ways of association:

1. The way of *sampayoga*, and
2. The way of *saṅgaha*.

The way of *sampayoga*

In the way of *sampayoga*, it describes how the *cetasika* associates with how many *cittas*.

1. The seven universal mental states arise depending on all types of *cittas*.
2. **Vitakka** arises depending on 55 types of *cittas*, namely, 44 *kāma citta*s except the 10 *viññāṇa citta*s, and the 11 First *jhāna citta*s. Altogether, they are 55.
3. **Vicāra** arises depending on 66 types of *cittas*. It comprises the 11 Second *jhāna citta*s and the 55 *cittas* of *vitakka*.
4. **Adhimokkha** arises depending on 78 types of *cittas*. It comprises the 43 *kāma-citta*s except the 10 *viññāṇa citta*s, and 1 *citta* of *vicikicchā*, 15 *rūpāvacara citta*s, 12 *arūpāvacara citta*s and 8 *lokuttara citta*s. Altogether, they are 78.
5. **Vīriya** arises depending on 73 types of *cittas*: 12 *akusala*, 2 *ahetuka*, namely *manodvārāvajjana* and *hasituppāda*, and the other 59 *sobhana citta*s. Altogether, they are 73.
6. **Pīti** arises depending on 51 types of *cittas*: 18 *kāma citta*s accompanied by pleasure, 11 First *jhānas*, 11 Second *jhānas* and 11 Third *jhānas*. Altogether, they are 51.
7. **Chanda** arises depending on 69 types of *cittas*: 10 *akusala citta*s except 2 *mohamūla*, and 59 *sobhana citta*s. Altogether, they are 69.

Aññasamāna – 13

<i>Cetasika</i>	Associated <i>citta</i>	Dissociated <i>citta</i>
<i>Phassa</i> , etc.	89	No
<i>Vitakka</i>	55	66
<i>Vicāra</i>	66	55
<i>Adhimokkha</i>	78	11
<i>Vīriya</i>	73	16
<i>Pīti</i>	51	70
<i>Chanda</i>	69	20

Regarding *akusala* 14:

8. **Moha**, **ahirika**, **anottappa** and **uddhacca** arise depending on 12 *akusala citta*s.
9. **Lobha** arises depending on 8 *lobhamūla citta*s.
10. **Diṭṭhi** arises depending on 4 types of *lobhamūla* connected with wrong view.
11. **Māna** arises depending on 4 types of *lobhamūla* disconnected from wrong view.
12. **Dosa**, **issā**, **macchhariya** and **kukkucca** arise depending on 2 *dosamūlas*.
13. **Thīna** and **middha** arise depending on 5 types of *akusala* with promptitude.
14. **Vicikicchā** arises depending on only 1 *citta* accompanied by doubt.

Akusala – 14

<i>Cetasika</i>	Associated <i>citta</i>	Dissociated <i>citta</i>
<i>Moha</i> , etc. 4	12	77
<i>Lobha</i>	8	81
<i>Diṭṭhi / Māna</i>	4	85
<i>Dosa</i> , etc. 4	2	87
<i>Thīna, Middha</i>	5	84
<i>Vicikicchā</i>	1	88

Regarding *sobhana* 25:

15. The 19 types of *sobhana* mental states arise depending on 59 types of *sobhana citta*s.
16. The three *viratis* arise depending on 16 *citta*s: on the 8 *kāma kusalas* sometimes and separately, and on the 8 *lokuttara citta*s always and together.
17. The 2 types of *appamaññā* arise depending on the 28 types of *citta*s: the 8 *mahākusala citta*s, the 8 *mahā kriya citta*s and the 12 *rūpāvacara citta*s except the 3 types of the fifth *jhāna*.
18. *Paññindriya* arises depending on the 47 types of *citta*s: the 12 types of *kāma sobhana citta*s connected with knowledge, the 15 *rūpāvacara citta*s, the 12 *arūpāvacara citta*s and the 8 *lokuttara citta*s.

Sobhana – 25

<i>Cetasika</i>	Associated <i>citta</i>	Dissociated <i>citta</i>
<i>Sobhana</i> 19	59	30
<i>Virati</i> 3	16	73
<i>Appamañña</i> 2	28	61
<i>Paññā</i> 1	47	42

The Way of *Saṅgaha*

In the way of *Saṅgaha*, it describes how the *citta* associates with how many *cetasikas*.

(A) Regarding the 12 *akusala citta*s

1. The 8 types of *lobhamūla citta* associate with the 22 *cetasikas*, namely, the 13 *aññasamāna* mental states, the 4 types of *akusala* mental states that are common to all immoral mental states, and *lobha*, *diṭṭhi*, *māna*, *thīna* and *middha*. Altogether they are 22.

Note: The 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states that are common to all immoral mental states, and *lobha*: altogether 17 types of mental states are common to all *lobhamūla citta*s. The other 5 mental states, namely, *pīti*, *diṭṭhi*, *māna*, *thīna* and *middha* are common to some of the *lobhamūla citta*s.

2. The 2 *dosamūla citta*s associate with the 22 *cetasikas*: the 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states common to all immoral mental states, and *dosa*, *issā*, *macchhariya*, *kukkucca*, *thīna* and *middha*. Altogether they are 22.

Note: *Issā*, *macchhariya* and *kukkucca* are sometimes and separately associated, *thīna* and *middha* sometimes, but always together.

3. The 2 *mohamūla citta*s associate with the 16 *cetasikas*: the 11 *aññasamānas* except *pīti* and *chanda*, the 4 *akusala* mental states common to all immoral mental states, and *vicikicchā*. Altogether, they are 16.

Therefore, the 12 types of *akusala citta*s associate with 27 *cetasikas*: namely, the 13 *aññasamānas* and the 12 *akusala* mental states. Altogether they are 27.

Lobhamūla – 8

Citta	Associated Cetasika
1 st Lobhamūla	19
2 nd Lobhamūla	21
3 rd Lobhamūla	19
4 th Lobhamūla	21
5 th Lobhamūla	18
6 th Lobhamūla	20
7 th Lobhamūla	18
8 th Lobhamūla	20

Dosamūla – 2

Citta	Associated Cetasika
1 st Dosamūla	20
2 nd Dosamūla	22

Mohamūla – 2

Citta	Associated Cetasika
1 st Mohamūla	15
2 nd Mohamūla	15

(B) Regarding the 18 ahetuka cittas

1. The 10 types of **viññāṇa cittas** associate with the 7 universal mental states.
2. The 4 types of **cittas**, the 2 **sampaṭicchanas** and the 2 **santīraṇas** accompanied by indifference and the **pañcadvārāvajjana** associate with the 10 **aññasamānas** except **vīriya**, **pīti** and **chanda**.
3. The **santīraṇa** accompanied by pleasure associates with the 11 **aññasamānas** except **chanda** and **vīriya**.
4. The **manodvārāvajjana** associates with the 11 **aññasamānas** except **chanda** and **pīti**.
5. The **hasituppāda** associates with the 12 **aññasamānas** except **chanda**.

Ahetuka – 18

Citta	Associated Cetasika
Viññāṇa 10	7
Sampaṭicchana 2 Upekkhā santīraṇa 2 Pañcadvārāvajjana 1	10
Somanassa santīraṇa 1 Manodvārāvajjana 1	11
Hasituppāda 1	12

(C) Regarding the 24 *kāma sobhana cittas*

1. The 8 ***mahā kusala cittas*** associate with the 38 types of *cetasikas*: the 13 *aññasamānas* and the 25 *sobhana* mental states. Altogether they are 38.
2. The 8 ***mahā vipāka cittas*** associate with the 33 types of *cetasikas*: the 13 *aññasamānas* and the 20 *sobhana* mental states except the 3 *virati* and the 2 *appamaññā*. Altogether they are 33.
3. The 8 ***mahā kriya cittas*** associate with the 35 types of *cetasikas*: the 13 *aññasamānas* and the 22 *sobhana* mental states except the 3 *virati*. Altogether they are 35.

Mahākusala – 8

<i>Citta</i>	Associated <i>Cetasika</i>
1 st , 2 nd	38
3 rd , 4 th	37
5 th , 6 th	37
7 th , 8 th	36

Mahākriya – 8

<i>Citta</i>	Associated <i>Cetasika</i>
1 st , 2 nd	35
3 rd , 4 th	34
5 th , 6 th	34
7 th , 8 th	33

Mahāvīpāka – 8

<i>Citta</i>	Associated <i>Cetasika</i>
1 st , 2 nd	33
3 rd , 4 th	32
5 th , 6 th	32
7 th , 8 th	31

(D) Regarding the mundane *jhāna cittas*

1. The 3 **first *jhāna cittas*** associate with the 35 types of *cetasikas*: the 13 *aññasamānas* and the 22 *sobhana* mental states except the 3 *virati*.
2. The 3 **second *jhāna cittas*** associate with the 34 types of *cetasikas* as before apart from *vitakka*.
3. The 3 **third *jhāna cittas*** associate with the 33 types of *cetasikas* as before apart from *vitakka* and *vicāra*.
4. The 3 **fourth *jhāna cittas*** associate with the 32 types of *cetasikas* as before apart from *vitakka*, *vicāra* and *pīti*.

5. The 3 **fifth *jhāna citta*** associate with the 30 types of *cetasikas* as the fourth *jhāna citta* apart from the 2 types of *appamaññā*.

Mundane *Jhāna* – 27

<i>Citta</i>	Associated <i>Cetasika</i>
1 st <i>Jhāna</i> 3	35
2 nd <i>Jhāna</i> 3	34
3 rd <i>Jhāna</i> 3	33
4 th <i>Jhāna</i> 3	32
5 th <i>Jhāna</i> 15	30

(E) Regarding the supramundane *jhāna citta*s

1. The 8 **first *jhāna citta*** associate with the 36 types of *cetasikas*: the 13 *aññasamānas* and the 23 *sobhana* mental states except the 2 *appamaññās*.
2. The 8 **second *jhāna citta*** associate with the 35 types of *cetasikas* as before apart from *vitakka*.
3. The 8 **third *jhāna citta*** associate with the 34 types of *cetasikas* as before apart from *vitakka* and *vicāra*.
4. The 8 **fourth *jhāna citta*** associate with the 33 types of *cetasikas* as before apart from *vitakka*, *vicāra* and *pīti*.
5. The 8 **fifth *jhāna citta*** associate with the 33 types of *cetasikas* as before apart from *vitakka*, *vicāra* and *pīti*.

Supramundane *Jhāna* – 40

<i>Citta</i>	Associated <i>Cetasika</i>
1 st <i>Jhāna</i> 8	36
2 nd <i>Jhāna</i> 8	35
3 rd <i>Jhāna</i> 8	34
4 th <i>Jhāna</i> 8	33
5 th <i>Jhāna</i> 8	33

Special Note

1. There are 10 types of *cetasikas* that differentiate the number of *cetasikas* associated with *cittas*, namely *vitakka*, *vicāra*, *pīti*, *sukha*, 3-*virati*, 2-*appamaññā* and *paññindriya*.
2. There are 11 types of *cetasikas* that only sometimes associate with *cittas*. They are as follows:
 - *Issā*, *macchhariya* and *kukkucca* sometimes and separately arise depending on *dosamūla citta*s.
 - *Māna* sometimes arises depending on *lobhamūla citta*s disconnected from wrong view.
 - *Thīna* and *middha* sometimes, but always together, arise depending on *lobhamūla* and *dosamūla* with promptitude.
 - The 3 *viratis* and the 2 *appamaññās* sometimes, and separately, arise depending on some *cittas*.
3. There are 71 types of *cittas* associated with “*hetu*”. They are classified into 3 types according to the *hetu* associated with them. They are as follows:
 - (i) *Ekahetuka*: The *cittas* associated with one *hetu*.
This comprises the 2 *mohamūla citta*s which have one *hetu*: *moha*.

- (ii) *Dvīhetuka*: The *cittas* associated with two *hetus*. They are altogether 22: the 8 *lobhamūlas*, the 2 *dosamūlas* and the 12 *kāma sobhana cittas* disconnected from knowledge.
- (iii) *Tīhetuka*: The *cittas* associated with three *hetus*. They are altogether 47: the 12 *kāma sobhana cittas* associated with knowledge, the 15 *rūpāvacaras*, the 12 *arūpāvacaras* and the 8 *lokuttaras*.