

A Survey of the Essence of Dhammasaṅgaṇi in Abhidhamma

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**A thesis submitted to the graduate school in partial fulfilment of the requirements for
the degree of Master of Arts at the International Buddhist College, Thailand**

March, 2015

Abstract

The original four parts of the book of *Dhammasaṅgaṇi* is outlined as follow:

- i. The first part deals with the states of mind, listing and defining factors present in them.
- ii. The second part deals with corporeal phenomena, classifying them numerically.
- iii. The third part applies what had already been explained on the states of consciousness and corporeality by relating them to the classifications in the *Mātikā*.
- iv. The fourth does likewise, but in a different and sometimes more detailed ways, but herein omitting the sutta method of the 2-fold classifications.

In this writing, I will include the Fifty-Two *Cetasikas* as one separate Chapter Three by virtue of the *Cetasikas* being the second ultimate reality according to Abhidhamma, and because they are the immediate concomitants arising and ceasing together with cittas in the cognition process. In *Cetasikas*, “Feeling” (*vedanā*) and “Perception” (*saññā*) which are amongst the Five Aggregates as taught in the Suttanta, are included as two mental factors. The remaining fifty mental factors of *cetasikas* are the aggregate of “Volition” (*cetanā*) collectively termed as *Sanḅhārā*. The sections of analysis and summary to relate the contents of *cittas* and *cetasikas* to the classifications in the *Mātikā*, as what had been structured in (iii) and (iv) of the above outlines in accordance with the original text, will be elucidated to a large degree throughout the chapters. Hence there will not be further exposition with a separate chapter of *Aṭṭhakathākaṇḍa*.

The long-series catechism and the dull descriptive nature of Abhidhamma treatises often seemed the main reason why many interested readers who, despite their enthusiasm, eventually had forsaken the study of Abhidhamma. Thus the purpose of my work is to conduct research on the Pāli Abhidhamma text and other available material, to provide an essential brief manual of the *Dhammasaṅgaṇi*—a simpler and easier reading source for readers. The use of definitive tables and diagrams, trilingual explanation of terms, and analytical summaries to be used in this work, will facilitate readers to gain clearer insight into the enigmatical intricateness between our inner-self and the external phenomena, but whom are in awe of going through the entire treatise at great length. How to be able to relate the content and analysis of more than a thousand Q&A in this book with the *Abhidhamma*

Mātikā, and subsequently to delineate the interrelationship of the various classifications of mental and physical phenomena whilst still keeping its precise exposition and within the words limit of the thesis, truly represents a serious challenge for this work. As such, use of tabulation and structural outlines will be used often in order to interrelate the complex concepts.

The methodological approach to this research relies primarily on The *Dhammasaṅgaṇi* text in Pāli from <http://tipitaka.sutta.org>¹; also the translated version of the *Dhammasaṅgaṇi* by Rhys Davids with the English title “A Buddhist Manual of Psychological Ethics”; “The *Dhammasaṅgaṇī*: Enumeration of the Ultimate Realities”, translated by U Kyaw Khine; the Pāli commentary by Buddhaghosa in the book “*Atthasalini*”; an English translation of The *Atthasālinī* with the title “The Expositor” by Pe Maung Tin—all of these are recommended by the Pāli Texts Society. This research includes also a survey to an annotated translation of this treatise in the Chinese language by the Taiwanese monastery (元亨寺), and the survey work on Pāli Abhidhamma by the Japanese scholar, Mizuno Kogen. In cases of coming across words ambiguity and definitive incompleteness as in explanation from these translated books, validation will be referred to *Dhammasaṅgaṇi* Pāli texts and the Pāli-English dictionary published by PTS. My attempt at providing the Chinese definition for the Abhidhamma terminologies comes with the aim of facilitating readers who are of the multilingual capability, and by doing so should enhance a better understanding of the Pāli words connotative nuances.

¹ This source is preferred over the *Dhammasaṅgaṇi* Pāli text published by Edward Muller which according to Pe Maung Tin in his translation of The *Atthasālini* (p. XIV), the latter contain many errors and omissions.

Acknowledgements

Foremost, I would like to express my utmost gratitude to those people, without whose helps and contributions coming in the many different ways, I would not be where I am today—at the last threshold of the course graduation and relish in the writing of a truly very meaningful thesis, albeit a very challenging one.

I would like to convey my heartfelt thanks to Prof. Dr. Charles Willemen and Prof. Dr. Tilak Kariyawasam, whom have agreed to be the supervisors for my thesis. The personal advice, technical feedbacks, assistance and supports they have rendered for my thesis, provided me the invaluable requisites without which, the quest for completing the treatise of such enormous complexities would not be just as smooth—but “hurdles and painful tumbles”.

I like to dedicate my deepest gratitude also to the lecturers who have taught me over the course of my study in IBC—Prof. 徐孙铭, Dr. Fa Qing, Dr. Zhou Ruimeng, Ven. Dr. Sumanasiri, Ven. 胜授, and also Prof. Charles Willemen who had taught me in a Chinese class.

My special thanks are dedicated to Ven. Jointu who has assisted me with all the relevant e-books, website resources and important tips; also to Ven. Zhenti who has been of great assistance to me in varied ways throughout the past one year, whose helps and advice have enriched my experiences both on student life in campus and in my forward journey of higher education in Buddhist studies. Not to forget all my classmates who have been sharing selflessly with me their knowledge, information, good stories, gifts and the nice food, all of which have made our friendship so much more memorable and cherished.

I would like to take this opportunity to express my earnest thankfulness to Ven. Dr. Wei Wu, the founder of IBC, and also to Ven. Zhen Chan and Prof. Dr. Kapila Abhayawansa, all my achievements today wouldn't have been possible had I not been given the opportunity as well as their continuing encouragements and assistances all along, for which I truly appreciated.

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List of Abbreviations

AbhS.	Abhidhammatthasangaha (" <i>Compendium of Philosophy</i> ")
AN.	Aṅguttara Nikāya, 5 vols.
Ap.	Apadāna, 2 vols. (P.T.S.).
ApA.	Apadāna Commentary (S.H.B.).
Bu.	Buddhavamsa (P.T.S.).
BuA.	Buddhavamsa Commentary (S.H.B.).
BPS.	Buddhist Publication Society, Sri Lanka.
Cv.	Cūlavamsa, ed. Geiger, 2 vols. (P.T.S.).
Cv.Trs.	Cūlavamsa, translated by Geiger, 2 vols. (P.T.S.).
Dhp	Dhammapada
DhA.	Dhammapadatthakathā, 5 vols. (P.T.S.).
DhS.	Dhammasaṅgaṇī (P.T.S.).
DhSA.	Atthasālinī (P.T.S.).
DN	Dīgha Nikāya, 3 vols. (P.T.S.).
Dpv.	Dipavamsa, ed. Oldenberg (Williams and Norgate).
FX.	A Record of Buddhistic Kingdoms by FaXian (Oxford: 1886)
J.	Jātaka, ed. Fausboll, 5 vols.
ITs.	<i>A Record of the Buddhist Religion as Practised in India and The Malay Archipelago (A.D. 671-695)</i> (1896)
Itv.	Itivuttaka (P.T.S.).
ItvA.	Itivuttaka Commentary (P.T.S.).
JIABU	<i>Journal of the International Association of Buddhist Studies</i>
JPTS.	<i>Journal of the Pali Text Society</i>
Khp	Khuddakapāṭha
KhpA.	Khuddakapāṭha Commentary (P.T.S.).
Kvu.	Kathāvatthu (P.T.S.).
Mah.	Mahāvamsa.

Mbv.	Mahābodhivamsa (P.T.S.).
Mhv.	Mahāvamsa, ed. Geiger (P.T.S.).
MN.	Majjhima Nikāya, 3 vols. (P.T.S.).
MNid.	Mahā Niddeśa, 2 vols. (P.T.S.).
MnidA.	Mahā Niddeśa Commentary (S.H.B.).
NPD.	P.T.S. Pāli-English Dictionary.
P.T.S.	Published by the Pāli Text Society. http://www.palitext.com
Pug.	Puggalapaññatti (P.T.S.).
Pv.	Petavatthu (P.T.S.).
PvA.	Petavatthu Commentary (P.T.S.).
S.	Samyutta Nikaya, 5 vols. (P.T.S.).
SA.	Sāratthappakāsinī, Samyutta Commentary.
SN.	Samyutta Nikāya
Sn.	Sutta Nipata (P.T.S.).
SnA.	Sutta Nipāta Commentary, 2 vols. (P.T.S.)
Ud.	Udāna (P.T.S.).
UdA.	Udāna Commentary (P.T.S.).
Vibh.	Vibhaṅga
VibhA.	Sammoha-Vinodanī, Vibhanga Commentary (P.T.S.).
Vsm.	Visuddhimagga, 2 vols. (P.T.S.).

Introduction

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

The seven books of Pāli Abhidhamma were recited at the Third Council of Buddhism, held at *Pāṭaliputta* around 251 B.C. At that time the Pāli Abhidhamma Piṭaka was included. After that, Asoka's son, *Mahinda*, brought the Pāli Tripiṭaka to Sri Lanka, along with the commentaries that were recited at the Third Council. Thus the authenticity and significance of Pāli Abhidhamma can be traced back to as early as the beginning of the 2nd century B.C.

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

As a matter-of-fact, Abhidhamma nomenclatures, its extensive classifications and exhaustive analysis explain very much the reason for its prolixity and esotericism, and by no means can be comprehended with minimal effort. For example, in the Pāli text *Dhammasaṅgaṇi*, the question such as “Katame dhammā kusalā” or “which are the states that are good”, had been asked 146 times in the various categories, and likewise other questions are also repeated over and again many times. Altogether, the text contains a catechism of 1616 questions, and the similar mode of questions-and-answers had also been structured in the other Pāli Abhidhamma books which simply explains the reason why the study of

Abhidhamma literature is always a lengthy and a wearisome effort. Even until today, not many researches have been done in Abhidhamma as compared to the Suttas, and generally Abhidhamma remains very much a closed book amongst the scholars and even to the Buddhists themselves. To those who have the interest to study the *Dhammasaṅgaṇī*, this essential manual with many tables and lucid illustrations will ease the humdrum and weariness of that learning process.

As part of the term *Dhammasaṅgaṇī*, *dhamma* means “ultimate realities” (“法”), and *saṅgaṇī* means “collecting together” (“集”). Hence the name given to its Chinese title: “法集論”. The *Dhammasaṅgaṇī* begins with a *Mātikā* (matrix, “論母”), which is a list of classifications of dhamma, or “ultimate realities”², translated differently as phenomena, states, patterns, names, etc. Within the *Mātikā*, there are 22 *Tika* (triads or 3-fold classifications; “三法門”), followed by 100 *Duka* (dyads or the 2-fold classifications; “二法門”) in accordance with the Abhidhamma method (“論之論母”), and also 42 *Duka* conforming to the Sutta method known as *Suttantamātikā* (“經之論母”). Altogether, the 122 Abhidhamma classifications (*Abhidhammamātikā*) are also applied unanimously in the *Vibhaṅga*, *Dhātukathā*, *Yamaka* and *Paṭṭhāna* of *Abhidhamma* treatises. The *Dhammasaṅgaṇī* enumerates all the phenomena (*dhamma*), namely our consciousness (*citta*), the associated mental concomitants (*cetasika*), and corporeality (*rūpa*). In the enumeration of phenomena, they are being arranged into various categories to bring out their exact nature, functions, and interdependence relationship between ourselves internally and with our surroundings as the external world.

Abhidhamma philosophy, from the standpoint of ultimate reality (*paramatthato*), exists on account of their own intrinsic natures (*sabhāva*)—are the dhammas that explain the ultimate, irreducible components of existence. It is by no means equivalent to the conventional realities which merely are referents of the generalized, reducible conceptual ideas (*sammuti*) lacking ultimacy. Hence *paramattha* is used, which is derived from “*parama*” which means “ultimate or final”, and “*attha*” means “reality”. Thus *Dhammasaṅgaṇī* sets forth enumerating the ultimate realities, using the classification method of triads (*tikas*) and dyads (*dukas*) as laid out in the *Matika*. The Pāli Abhidhamma manifested fourfold ultimate realities in terms of consciousness, mental factors, matter, and *Nibbāna*. In other words, the

² U Kyaw Khine referred to it as “ultimate realities” in his book “The *Dhammasaṅgaṇī*: Enumeration of the Ultimate Realities”. In Abhidhamma philosophy, ultimate realities are fourfold, viz. consciousness, mental factors, matter, and *nibbāna*.

whole purpose of the *Dhammasaṅgaṇī* is all about an in-depth analytical enquiry into our inner self, a detailed guide for the safeguarding of human moralities and ethics, and an unerring blueprint for the ultimate deliverance from all sufferings for all humanities.

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

The first three ultimate realities of the Abhidhamma (consciousness, mental factors, and matter) incorporate the Five Aggregates of the Suttanta. The Suttanta's "aggregate of consciousness" (*viññākhandha*) can be comprehended by the term "consciousness" (*citta*) taken from Abhidhamma, but importantly, the word *citta* is to be understood to denote different classes of consciousness distinguished by their corresponding concomitants. The Theravada's Abhidhamma distinguishes *citta* into a variety of classes known as the 89 states of consciousness, and by a finer method of practising differentiation, becomes 121 states. The mental procedure of the 52 mental factors (*cetasikas*) conjoined with the 89 states of consciousness work on the basis of interdependency. The Abhidhamma philosophy enumerates the 52 mental factors that arise together with our consciousness—in which the Suttanta's aggregates of feeling and perception are taken in as two factors, whereas the aggregate of volition (*saṅkhārakkhandha*) (“行蘊”) is sub-divided distinctly into fifty mental factors. However, a more significant distinction being that, the Five Aggregates are non-inclusive of the Abhidhamma fourth reality of *Nibbāna*, which in its own right, is an unconditioned reality—an ultimate state of deliverance from all sufferings.

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

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

Let us also have a brief understanding of the relevant importance and co-relationship among these seven treatises. The *Dhammasaṅgaṇī* enumerates all the dhamma in the *Mātikā* and categorically analyses them in terms of mental phenomena and corporeal phenomena. The *Vibhaṅga* and *Dhātukathā* give a full analysis and detailed view of the selected categories of the *Tika* and *Duka* groups in the *Mātikā*. The *Puggalapaññatti* sets out the classifications of the different types of individuals, serves to take account of the conceptual realities excluded by the strict application of absolute terms by the *Abhidhamma* proper. The *Kathāvattu*, a controversial treatise ascribed to the elder *Moggaliputta Tissa* who convened the Third Great Synod, is concerned mainly with refutation of the fallacious views of the schismatic schools outside the Theravadin fold. The *Yamaka* sets out to analyse the interrelationship of *dhamma* (from *Dhammasaṅgaṇī*, *Vibhaṅga* and *Dhātukathā*) and *puggalas*, resolving ambiguities and defining the precise usage of technical terms. The *Paṭṭhāna*, applies its scheme of twenty-four conditional relations together with all their conceivable permutations, to correlate all the phenomena of existence enumerated in the *Abhidhamma Mātikā*. Compared to the analytical approach of the earlier treatises of the *Abhidhamma*, the *Paṭṭhāna* is a synthetic method which attests that the dhammas or phenomena are not isolated and self-contained identities but are nodes in a well-coordinated system of inter-related and inter-dependent thought-moment events. It is the most voluminous and most thorough of the seven books, comprising 2640 pages in the Burmese-script of the Sixth Buddhist Council edition. The *Dhammasaṅgaṇī* which is the summarized epitome of all the *Abhidhamma* literature, and the *Paṭṭhāna* being designated the “Great Treatise” (*Mahāpakaraṇa*) and for which is compared as the profound testimony to the omniscience of

the Buddha—together are the two most important of the seven treatises which lay out the quintessence of the entire Theravada Abhidhamma philosophy.

It is important to note that although the various earlier schools of Buddhism also developed their own versions of the Abhidhamma, but only three Abhidhamma literatures actually still exist today, namely the Pāli Abhidhamma, the Sarvastivadin Abhidhamma, and the Śāriputra Abhidhamma. The Pāli Abhidhamma is preserved in Pāli. The Śāriputra Abhidhamma is thought to come from the Dharmaguptaka School. The *Śāriputrābhidharma-Śāstra* (Sanskrit) ("舍利弗阿毗曇論") survives only in the Chinese translation as the Sanskrit manuscripts are lost, although some Tibetan texts are still extant. The Śāriputra Abhidhamma is a vast commentarial literature which summarizes the first two Abhidhammas. The later addition of the Yogācāra Abhidhamma which, although is based on the Sarvāstivādin system, is elaborated in certain works of the Mahāyāna Yogācāra tradition. The Sarvastivadin Abhidhamma, which was translated into Chinese, also had not survived the Sanskrit manuscripts. Although the Sarvastivadin Abhidhamma also has seven texts, but neither any of these texts coincide with any of those seven Pāli Abhidhammas, nor are originated from any of them. The massive *Jñānaprasthāna-Śāstra* (Sanskrit) ("發智論") was the culmination developed from the different six smaller śāstras, which eventually led to the writing of the Sarvastivadin *Mahāvibhāṣā-Śāstra* (Sanskrit)—the Great Commentary, (大毗婆沙論), under the patronage of king *Kaṇiṣka* during the first century B.C. Briefly, the seven books of the Sarvāstivādin Abhidhamma are:

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

Commentaries are known to preserve the earliest possible interpretation of the texts. The following draws to compare the major commentaries between Theravada and other schools, explaining in terms of their categories of *cetasikas* or mental factors.

- *Atthasālinī* (The Expositor, "殊勝義注") — a Theravada commentary on *Dhammasaṅgaṇī* by Buddhaghosa, explains the fifty-two mental factors.
- *Abhidhammattha-saṅgaha* (A Manual of Abhidhamma, "攝阿毗達摩義論") — a Theravada commentary by Acariya Anuruddha, written as a condensed summary of the seven canonical Abhidhamma treatises, lists out fifty-two mental factors.
- *Abhidharmakośa* (Sanskrit) (The Treasury of Abhidharma, "阿毘達磨俱舍論") — thought to be a Sautrāntika³ rather than a Sarvastivada/Vaibhāṣika commentary by Vasubandhu, which fundamentally is a synopsis of the *Mahāvibhāṣā Śāstra*, lists out forty-six mental factors.
- *Abhidharma-samuccaya* (Sanskrit) (The Compendium of Abhidharma, "大乘阿毘達磨集論") — a Mahāyāna-Yogācāra commentary by Asaṅga, lists out fifty-one mental factors.

The *Dhammasaṅgaṇī* appears to have been also called *Dhammasaṅgaha*⁴. King Vijayabāhu I, of Ceylon (1059-1114 A.C.) translated the *Dhammasaṅgaṇī* into Sinhalese⁵, but this translation had been lost. The Pāli text was published by the P.T.S. in 1885, and it was translated into English by Mrs. Rhys Davids in 1900, under the title "A Buddhist Manual of Psychological Ethics". Buddhaghosa also wrote a commentary on the *Dhammasaṅgaṇī*, called the *Atthasālinī*. There is also an English translation of the *Atthasālinī* ("The Expositor") by PE Maung Tin (edited by Mrs. Rhys Davids) and was first published in 1920.

Chapter 1: The Matrix (*Mātikā*)

This chapter covers the classification of consciousness in *Mātikā* which summarizes by way of roots, aggregates, doors, planes of existence, causes, effects, and names. I will provide a summarized exposition in this chapter on the Triads pertaining to *Tika Mātikā*, the Dyads pertaining to *Duka Mātikā*, and the Dyads pertaining to *Suttantika-Duka*.

³ Cf. Robert Kritzer, "Sautrantika in the Abhidharmakośabhaṣya," JIABU, Volume 26 (2003): No. 2

⁴ Buddhaghosa, the *Sumaṅgalavilāsini* (DA.i.17).

⁵ Geiger, *Cūlavamsa*, ed., (London: PTS) 2 Vols. lx.17.

Part I: Composition of the *Mātikā* and description of its constituents

The *Abhidhamma Mātikā* (see Appendix I) is the key to the Abhidhamma method of exposition. The *Mātikā* is marked off into 15 divisions, which consist of 1 division of triads, 13 divisions of *Mātikā* dyads, and 1 division of Suttantika Dyads. The *Abhidhamma Mātikā* has grouped the dhamma into triads in 22 ways, and grouped the dhamma into dyads in 100 ways. Each triad consists of three categories and each dyad consists of two categories. In *Suttantika Duka Mātikā*, the dhamma is grouped into 42 categories ⁶.

i. The 22 Triads (*Tika Mātikā*)

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

I will briefly explain the definitions of the groups of triads and dyads, as are outlined in the table in Appendix I. The word *Dhamma* or States (法), should be interpreted in the sense of Tipiṭaka texts, virtues, root causes, absence from an entity, and conforming to ultimate realities. *Kusala* ⁷, as interpreted in *Aṭṭhasālinī*, means: of good health, blameless, productive of favourable kamma result, skillful. *Kusala* can also cover such meanings as moral, wholesome, impeccable, good, right, decently skilful, espousing the good cause for happiness. Thus *Kusala Dhamma* must include the extermination of any wicked thought, either which has already arisen or the latent malignity. *Akusala* means to the contrary of *Kusala*. This same way of antonymous definition applies to the remaining triads and dyads. Henceforth, I will skip the antonyms unless they are distinctive from the foregoing.

In the following triad, *Sukha* (樂) means happiness or “pleasurable feeling” of object. *Vedanā* (受) means “what is felt”. *Dukha* (苦) means suffering, which signifies distressful or

⁶ Suttantika Duka Mātikā was added by the Venerable Sāriputta to facilitate the study of Suttanta Piṭaka, according to the Commentary, “*Aṭṭhasālinī*”.

⁷ *Kusala* is better not to be directly interpreted as “meritorious” because in Pāli term, “meritorious” carries the word “*puñña*” for which it sometimes has been used quite loosely in kammically wholesome action and thought. “Merit” is more of a consequence of the acts of being kusala. The opposite, *Apuñña*, means “demeritorious”.

unpleasant feeling, is the root cause of all evils. The words “associated with” (相應) means conjoined with in a variety of ways, which are of a common origin, basis, objective or purpose. The states which are *Vipāka* (異熟) or “resultants”, refer to the distinct effects of moral and immoral volitions.

In the *Upādiṇṇa* triad, *upādāniyā* (執取) means “favourable to grasping or to the objects of attachment”. The name, *Upādinnupādāniyā*, denotes the mental states arising from kamma ascribed to *āsava* or “intoxicants” of the mind. The triad of *Saṅkiliṭṭha* (染) refers to the defilements that corrupt a mind. In *Vitakka* triad, *vitakka* (尋) denotes states that apply the citta and the mental factors onto the sense-object (the initial application of mind). *Vicārā* (伺) denotes the reflection or the continued examining process of the mind on the object, or sometimes called “the sustained application of mind”.

In the *Pīti* triad, *Pīti* (喜) denotes the states that are accompanied by zest, which should not be confused with joy (*somanassa*), *Sukha* means happiness, and *Upekkha* (捨) refers to states of equanimity through disinterestedness of temporal attachments, or of neutrality that adopts impartial views which is a balanced state of mind. The *Dassana* (見) triad explains the vision or insight, obtained through the first path of *sotāpatti-magga* (入流) - the first of the four stages of Enlightenment. *Sotāpanna* literally means "one who entered (*āpanna*) the stream (*sota*)", is also called "stream-winner". *Bhāvanāya* or “by cultivation” (斷), denotes further development through the remaining 3 higher paths ⁸. The 3rd term of the *Dassana* triad denotes the states, the roots of which are eliminable neither by insight nor by cultivation.

The *Ācayagāmi* (流轉) triad refers to states that make for the cycle of incessant rebirth and decease, attribute to the corruptions of mind and unwholesome kamma result. The *Sekkhā* (有學) triad denotes trainees or studentship, whereas *Asekhā* (無學) denotes no further training that is required as having already completed fruition of Arahantship. The *Paritta* triad (小) appertains to states of “limitedness”, confined in scope by nature of being little objects, little power, small effect, etc. *Mahaggatā* (大), on the contrary, appertains to persons of sublimity and wider scope, having able to remain unrecurrently aloof from

⁸ The 4 stages of realizing *Nibbāna*, viz. the first path of stream-entry (*sotāpatti-magga*); the remaining 3 paths of once-returning (*sakadāgāmi-magga*), non-returning (*anāgāmi-magga*), and arahantship (*arahatta-magga*).

sensuous appetites and discard mental corruptions. *Appamāṇā* (無量) denotes states that are incomparable, immense or immeasurable. In the *Hīnā* triad, *Hīnā* (劣) means low or inferior, *Paṇītā* (勝) means exalted or superior, which in a sense, is applicable to mental transcendence, and *Majjhimā* (中) means midway between *Hīnā* and *Paṇītā*. In the *Micchatta* triad, *Micchatta* and *Sammatta* (邪正) refers to the “false nature” and “true nature”, the wrongfulness and righteousness, in either case of which, is kammically fixed as to its consequences. Its third scenario, *Aniyatā* (不定), denotes none of the either case, that which do not entail any fixed consequences kammically. The *Magga* (道) triad describes states that have the Eightfold Path as their object of thought, states that are dependent upon the Eightfold Path but in causal relation; and states that have the Noble Eightfold Path as dominant factor.

Uppannā (生) triad deals with states that have arisen, not arisen, and those that will inevitably arise. The *Atītā* (過去) triad illustrates “past” as having passed the nascent split second instant, and passed beyond the primal characteristics; exemplifies “future” as “as yet happened”; and “present” as emergence that is dependent upon the past and the future. In the *Ajjhatta* triad, *Ajjhatta* or “personal” (內) has an extended fourfold meaning, that is—personal in field (rapt at and mentally concentrated), self-reference (e.g. the 6 sense-organs of individual), personal in range (e.g. in terms of areas, etc., of what had been achieved, or regarding one’s own scope of capability) in the sense of “self-dominion”, and “just personal” (which has the bearing on individual’s idiosyncrasy)⁹. *Bahiddhā* or “external” (外), refers to states that fall outside “personal” irrespective of whether they are bound up with our controlling sense-faculties or not. In the last triad, *Sanidassana* and *Anidassana* (有見無見) explain the visible states and the unseen states, both of which, to some extent, are impinging to self. The intermediate triad, *anidassana-appaṭighā* (無見無對), explains the unseen states which have no bearing upon self.

ii. The 100 Dyads (*Duka Mātikā*)

There are altogether 10 *gocchakas*, called collections or clusters of *Dukas*, with each *gocchaka* containing a common factor. To articulate this further, the 10 common factors are grouped as: *Hetu* (Conditions or Causes, "因"), *Āsava* (Intoxicants or Outflows, "漏"),

⁹ Cf. Pe Maung Tin, and Rhys Davids, eds., *The Expositor (Atthasalini) - Buddhaghosa’s Commentary on the Dhammasangani*. (Oxford: P.T.S., 1976) 60.

Saññojana (Fetters,"結"), *Gantha* (Knots or Bonds,"縛"), *Ogha* (Floods or Raging Currents,"暴流"), *Yoga* (Yokes,"軛"), *Nīvaraṇa* (Hindrances,"蓋"), *Parāmāsa* (Contagions or Attachments,"取着"), *Upādāna* (Grasping or Clinging,"執取"), *Kilesa* (Corruptions or Defilements,"熏染"). See the Matrix in Appendix I. Among the Mātikā Dyads, there are 3 groups which are not called *gocchakas* because they are not mutually related to each other, or having states that are without the causal relations. These 3 groups are compiled separately as 6, 14, and 18 mutually unrelated dukas.

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

In the *Āsavā Gocchaka*, *Āsavā* means “Intoxicants”, “Outflows” (漏). It also means defilements or pollutants that befuddle the mind. Why it was termed as “Intoxicants” originally in Buddhaghosa’s Commentary, was a matter of Indian culture. Juices of the *madira*¹⁰ or other fruits in the process of fermentation to produce wines and spirits, become intoxicants after a prolonged duration of time. In comparison, the mental states behave similarly—the mind gradually depraved with corruptive ideation over long duration, with attenuating impact on our moral principles and loss of primal nature of innocence. Intoxicants are the root cause that beget the incessant cycle of rebirths in the context of kamma. “Co-intoxicants” states are those that occur together or at a later time as a result of the main

¹⁰ *Madira* fruits from Mahua tree (*Bassia latifolia* or *Madhuca latifolia*), a native tree in India, the flowers and dry fruit husks are used in preparation of distilled liquors, alcohol and spirits. <<http://www.fruitipedia.com>>.

intoxicants. Other divisions in this *Āsavā*-group should be understood in the same way as explained in the foregoing dyads group.

In the *Saññojana Gocchaka*, it describes “Fetters” (結) as the states which bond the person in perpetual rounds of birth-decease cycle. Conversely, states that are “Not-Fetters” appertain to those who are aloof from worldly defilements. States that are “favourable to Fetters” means states that whet, foster, and help in the furtherance of Fetters. Other remaining divisions should be understood in the same way as explained in the *Hetū*-group.

In *Gantha Gocchaka*, *Gantha* is defined as “Knots”, or more explicitly, “Bonds” (縛), which in a strict sense, tie the person in recurrent rounds of endless birth-decease. *Gantha* bear close correspondence in definition with *Saññojana* (Fetters). “Non-Knots” means the contrary—states of a person having abandoned all bonds with the temporal attachments. States that are “favourable to Knots” refers to states that are liable to become enmeshed in Knots, or to become bondage to the worldly attachments.

The next four groups - the *Ogha Gocchaka* describes *Ogha* as “Floods” or “Raging Currents” (暴流); the *Yogā Gocchaka* describes states that are “Yokes” (軛); the *Nīvaraṇa Gocchaka* describe states that are “Hindrances” (蓋); the *Parāmāsa Gocchaka* describe states that are “Contagions”¹¹ or “Attachments”¹² (取着). These four groups have interpretive affinity to the preceding groups of Intoxicants, Fetters and Knots, and therefore their division of dyads should also be understood in the same manner as explained in the foregoing.

Here is the explanation to the intermediate 14 Dyads which are not mutually co-relative. States being termed as “objective” (有所緣) because they attend to objects and certainly will not come into place without objects. States termed as “subjective” (無所緣) because they have no objects to be attended to. The term *Cittā* as “Consciousness” (心法) is equivalent of such mental phenomena as “Mind”. States termed as “Mental Concomitants” or collectively as *Cetasikā* (心所法) because they are the accompanying factors that are inseparable from the mind. States termed as “Conjoined with Consciousness” (心相雜法) because they are completely coalesced with the person’s thought process from nascent to cessation stage. States termed as “originated by consciousness” (心等起法) because they

¹¹ *Parāmāsa*, as in the PTS publication and its Pali dictionary, was interpreted as “contagion”.

¹² Nyanaponika, *The Buddhist Dictionary: Manual of Buddhist Terms & Doctrines*. It interprets *Parāmāsa* as “adherence, attachment, or misapprehension”.

sprung from thought. States termed as “connate with consciousness” (心俱在法) because they naturally come into being together with the person’s thought. States termed as “Mental Successors” because they always follow consciousness, and are consecutive to thought. The subsequent combined states that are “connate with and originated by consciousness” (心相雜等起法), and “conjoined with, originated by and connate with consciousness” (心相雜等起俱在法), should be understood in a similar light. States termed as “Personal” (內法) and “External” (外法) have already been explained in the triad. States termed as “Derived” (所造法) because they are the constituents that lend the origins from the Four Great Essentials (*mahābhūta*)¹³.

The *Upādāna Gocchaka* describe states that are “Grasping” (執取) because of the great intensity of the person’s clinging to the world objects. The *Kilesa Gocchaka* describe states that are “Corruptions or Defilements” (熏染) because those are the impairment of virtues and the contaminants of mind.

In the final compilation of the 18 unrelated Dyads, of which—the *Dassana* (insight), *Bhāvana* (cultivation), *Vitakka* (the initial application of mind), *Vicārā* (reflection or the sustained application of mind), *Pīti* (zest), *Sukha* (happiness) and *Upekkha* (equanimity through disinterestedness) dyads—have already been explained in the foregoing triad groups. The *Kāmāvacarā* (欲界纏) dyad refers to states that have the attributes of the sensual sphere—objects, sight, feeling, perception, thinking, reflection, etc. - are all states appertaining to the sense-sphere. In the *Rūpāvacarā* (色界纏) dyad, although scriptually *rūpāvacara* refers to the Brahma world up to the *Akaniṭṭha* heaven, nonetheless in the Abhidhamma context, it denotes states that have the attributes of the corporeality realms, or in other words, of those corporeal matters of the attenuating and delicate nature of the mind. The *Arūpāvacarā* (無色界纏) dyad, asides from the sphere of infinite space above the mythic *Akaniṭṭha* heaven, it more expressively refers to states that have attributes of the formless realms, having neither existence nor non-existence of perception in a *Jhāna* state—a much finer and more subtle nature of the mind. In *Pariyāpannā* (繫) dyad, states termed as “worldly bonds” because they remain bound by the above-mentioned threefold planes of existence. The *Niyyānikā* (出離) dyad describes states termed as “leading-out” of the cycle of

¹³ *Mahābhūta*, or the Four Great Essentials—the four primary material elements as earth, water, fire, and air.

incessant rebirths, equivalent of the spiritual liberation of *Nibbāna*¹⁴. The *Niyatā* (定法) dyad describes states that are fixed as to its rightful consequences instantaneously after the person's death. *Sa-Uttarā* (有上) dyad describes states termed as “surpassable” because they can still be outstripped by others. The opposite is the “unsurpassable” (無上) that is, by all means, incomparable. The *Sa-Raṇā* (諍;“貪瞋癡”) dyad describes states that are termed as “conflictive” because they are mental concomitants arising out of the three basic evil afflictions—greed, hatred, and delusion, due to infatuation¹⁵— and the mental corruptions that are associated with the Four *Khandhas*¹⁶.

iii. The 42 Suttantika Dyads (*Suttantika Duka Mātikā*)

This section shall provide concise explanation of the 42 Suttantika Dyads. The *Vijjābhāgi* (明分) dyad describes states that “partake of wisdom” by way of association with it because they arise as parts or divisions of wisdom¹⁷. States termed as “belonging to ignorance” (無明分) because they arise as parts or divisions of ignorance. Ignorance herein arisen by virtue of self-deceiving intellects. For instance, although smart and intelligent, but one who unwittingly holding to keep oneself out of the facts of life, to realize its origin and this life hereafter, and the unmistakable path exhorted by the Enlightened One which would lead to cessation of all sufferings. The *Vijjūpamā* (電光喻) dyad metaphorically describes states of “lightning-alike”, much the same like the lightning flashes that are capable of the riddance of the darkness of evil minds. When states are termed figuratively as “thunderbolt-parallel” is because those states resemble thunderbolt that can transform utter darkness into broad daylight, albeit may be only momentarily. The *Bālā* dyad describes states that are “foolish” (愚) because they are the acts, words and thoughts of imprudence, unconscientiousness and folly. Conversely, states that are “wise and discreet” (賢) are owing

¹⁴ *Nibbāna*: the ultimate and absolute deliverance from all future rebirth, old age, disease and death, cessation of all sufferings and miseries. (*Buddhist Dictionary: Manual of Buddhist Terms & Doctrines*, by Venerable Nyanaponika).

¹⁵ The exercise of greed and lust denotes “passion”, whereas the sense of that strong passion, either with or without anger and delusion, denotes as “infatuation”.

¹⁶ The Four *Khandhas* (Pāli): Sensual feeling (*vedanā*), Recognition or Conception (*saññā*), Volition, the mental formations (*saṅkhāra*), Consciousness (*viññāna*).

¹⁷ There are the eight modes of the Buddhist *vijja* (possessed of wisdom;“明”), viz.: knowledge born of insight (*vipassanananam*), the potency (*iddhi*) of the will-power, and the six forms of supernatural knowledge (*abhiñña*) – consist of the five mundane powers through the utmost perfection in mental concentration (*samādhi*), and one supermundane power attainable through penetrating insight (*vipassanā*). Cf. Pe Maung Tin, and Rhys Davids, eds., *The Expositor (Atthasalini)* (London: PTS, 1976): 68, 23.

to having attributes of wisdom and the person being scrupulous about such implication as to conduct and behaviour, impact and aftermath.

In the *Kaṇhā-Sukkā* (黑白) dyad, states that are “dark” indicate an absence of the mental brilliancy, lack of the qualities of talent, cleverness, righteousness, conscientiousness, and other ethical values. Generally, all bad dhammas are considered as “dark”. States are termed as “white” because they are the properties and palpable signs of the brightness of one’s mind, and generally all good dhammas are regarded as “white”. The states of *Kaṇhā-Sukkā* is used strictly in the context of ethical significance. The *Tapanīyā* (苦行) dyad refers to states that are self- mortifying and conducive to remorse.

The *Adhivacanā* (增語) dyad refers to states that are the “synonymous nomenclatures”, which means that there is a vocabulary of words having identical meaning, and are interchangeable in usage. The only difference is in the words character and perhaps certain words when they are spoken in a particular culture, religion or group that carry different connotations. The *Nirutti* (詞法) dyad describes the “interpretative” states. In the Pāli dictionary by PTS, *Nirutti* carries the meaning as “explanation of words”, “etymological interpretation”, “grammatical analysis”, “ways of speaking or expression...” States of *Niruttipatha* (詞道) denotes the bases or meanings of the word derivation. *Paññatti* (施設) dyad mentions states that are “designations” which means the one word or the same idea, can be expressed in a variety of ways. For example, the expressions of *takka* (think), *vitakka* (initial application of mind), *saṅkappa* (intent) that all come from the same base but formed and designated as different meanings.

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

The *Bhavadiṭṭhi* dyad introduces the “theories of becoming-of” (有見) which signifies the belief of the continuance of existence, or soul, as in the case of the views of the dissident schools. The opposite is the “disbelief in continuance” (無見). The *Sassatadiṭṭhi* dyad refers to the notion of “eternalism” (常見), that this soul, this world, is eternal and imperishable. But, as we all know, that this earth and even the entire universe, will one day in the coming times approaching to an end and a whole new cycle begins thenceforth. The opposite extremism is the “theories of annihilation” (斷見), believing that life as well as other existing phenomena will one day cease, becoming extinct and be dissolved altogether. This supposition had dismissed the theory of birth and kamma, dhamma of the “Twelvefold Casual Genesis”¹⁸, and ruled out the perpetual harmonised interdependency of all things. In *Antavādiṭṭhi* dyad, the states about the beliefs that the power of God is limitless, that the universe is endless, that this soul is ceaseless, are some of the examples of the “Infinite Theory” (無邊見). The opposite is the “Finite Theory” (邊見) that all states contain their own limits and ultimate ends. In the *Pubbantānudiṭṭhi* dyad, it mentions the “theories of origins” (前際見) and the “theories of hereafter” (後際見), which are states of what are known out of the past occurring and states of what are presupposed and speculated of the future.

The *Hirī-Ottappa* dyad describes *Hirī* (慚) as states that are “shame”, and describes *Ottappa* (愧) as states that are “conscience or dreadful of moral remorse”. *Ahirika* denote states that are unashamed of doing the disgraceful things, and are not in the least wary of being blamed, is termed as “unshameful” (無慚). State whereby a person who do not carry out deed conscientiously as what one ought to do, and feeling no sense of guilt, or do not carry through with the anticipated carefulness and responsibility, is termed as “unconscientious” (無愧). In the *Dovacassatā* dyad, it mentions states that are the “gratification of contumacy” (頑拒), characteristic of an ill-natured person who shows disposition of obstinate disobedience and who favours surly speeches and conducts. *Pāpamittatā* refers to the “wicked companionship” (惡友) such as instances of friends who frequently introduced or influenced the person with those immoral or inappropriate ideas and

¹⁸ The Twelvefold Casual Genesis: also known as “the twelve limbs of the law of dependent origination”, namely: (1) ignorance (無明); (2) volition (行); (3) consciousness (識); (4) name and form (名色); (5) the six-fold sphere of sense faculties (六處); (6) contact (觸); (7) feeling (受); (8) craving (愛); (9) grasping (取); (10) becoming (有); (11) birth (生); (12) old age and death (老死) signifying impermanence. In this sequence of order, the preceding situation becomes the condition for the arising and extinction of the subsequent situation.

things, and those friends who are the unbelievers of the Buddha and his teachings. In *Sovacassatā* dyad, *Sovacassatā* (温和文雅) means states of “suaveness”, or the qualities which include such gracious acts of mannerism, gentleness, elegant appearance and speech. *Kalyāṇamittatā* (善友) refers to “good companionship” in the sense of ethical significance and support.

The *Āpattikusalatā* (入罪善巧) dyad describes states that are the “skilfulness in dealing with offences”. There are five groups of offences (*Āpatti*), and with an additional two which make up the seven groups of offences¹⁹. *Āpattivuṭṭhānakusalatā* (出罪善巧) refers to states that are “the proficiency in regard to the restoration from the effect of the committed offences”. Buddhaghosa’s Commentary does not elaborate on the terms regarding the restoration which are to be referred to in the *Vinaya* canon. The *Samāpattikusalatā* (入定善巧) dyad describes states that are the “proficiency in attainments”, which are referring to a person being skilful at sustaining an internal state of imperturbability called *jhāna*. The opposite is the state of “skilfulness in the emergence from attainments” (出定善巧), which is the person’s mastered adeptness and easefulness of coming out of every *jhāna*. The next three groups of (i) *Dhātukusalatā* dyad, (ii) *Āyatanakusalatā* dyad, and (iii) *Ṭhānakusalatā* dyad, deal with the eighteen elements²⁰ and the 12 sensual spheres. Respectively, the three describe: (i) states that are the “proficiency in the knowledge of the eighteen elements” (界善巧), and states that are the “proficiency as to the contemplation and skilful application of the eighteen elements” (作意善巧); (ii) states that are the “proficiency in the field of the 12 sensual spheres” (處善巧), and states that are the “proficiency in the twelve-fold causal genesis”¹⁸ (緣起善巧); (iii) states which are the “proficiency in affirming the causes of events or occasions” in a given conjuncture (導因善巧); states which are “proficiency in discerning the non-causes of events or occasions” in a given conjuncture, (非導因善巧).

¹⁹. The five groups of *Āpatti* are termed *Parājika*, *Saṅghādisesa*, *Pācittaya*, *Pāṭidesanīya* and *Dukkaṭa* offences, of which when include *Thullaccaya* and *Dubbāsita* offences, are the seven groups of offences. Cf. *Atthasalini*, 394.

²⁰. The 18 elements (*dhātus*), viz: seeing, hearing, smelling, tasting, tactile sensibility, mind (the 6 Dvāras); visible object, sound, odor, taste, tangible object, mental factors as the 52 cetasikas, etc (the 6 Sense-objects); and the 6 consciousness classes as visual cognition, auditory cognition, olfactory cognition, gustatory cognition, tactile cognition, and lastly, consciousness with its concomitants cognition or “mano-viññāṇa-dhātu”, or more specifically, the 76 cittas excluding 10 dvipaṅca-viññāṇa cittas and 3 mano-dhātu cittas as a “representative” mental cognition. Cf. Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995): 292.

In *Ajjava dyad*, *Ajjava* (質直) refers to states termed as “Uprightness”, which denote the person’s personality as one without deflexion, deceitfulness, depravity, and all the attributes of corruptness, or rather such characters that are honest, ethical, moral, conscientious and responsible. *Maddavo* (柔和) refers to states that are “Meekness”, the qualities appertaining to gentleness, mildness, but who are tolerant and submissive in nature. In *Khanti dyad*, *Khanti* (堪忍) refers to states that are “forbearance”, which means one is having the qualities of constantly exerting self-restraint and patience, and also having the ability to endure sufferings. *Soracca* (可樂) refers to states that are “delightfulness”. In *Sākhalya dyad*, *Sākhalya* (和順) denotes states which are the “amiability”, which refers to remarks and behaviour that are not insolent, not disagreeably harsh and grating, neither are irritating nor enraging to others, but belong to qualities that are urbane, pleasant to the eyes and ears, giving out warmth at heart, and even remarks of good intention that may be made a little insensitively but innocuous and acceptable generally. *Paṭisanthā* (承迎) describes states termed as “courtesy” and this, Buddhaghosa interpreted at length²¹ by dividing “courtesy” into: (i) hospitality towards the bodily needs (for instance, giving up your seats for the elders), and (ii) considerateness in light of the doctrinal principles and matters of what the Buddha had taught (for instance, embracing the spirit of forgiveness and uniformity towards our adversaries). It essentially means voluntarily diffusing the appreciation of kindness and generosity, both spiritually and physically, in order to lessen the gap that may prevail between the giver and the recipient who is to be given attention.

Indriyesu Aguttadvāra (不護根門) dyad refers to states termed as “unguarded as to the doors of faculties”, which essentially means the lack of restraint of the six controlling sense-faculties (眼耳鼻舌身意). On an illustrative note, when one becomes increasingly covetous of an object, feeling dejected or overwhelmed at hearing a bad news, relishing perfume fragrance, feast on the sapid tastes, wallow in tactile tangibles, one is thereby so enchanted without complete control over his faculties, is what is termed as “doors of faculties unguarded or untended”. *Bhojane amattaññutā* (食不知量) refers to states that are the “immoderation in one’s diet”, one who does not exercise the measure of accepting or the partaking of food, is also called “intemperance as to food”.

²¹. *Paṭisanthāro*, or “courtesy”, by virtue of both *āmisena* and *dhammena*, is described in great detail by Rev. Buddhaghosa. Cf. *Atthasalini*, 397. *et seq.*

In the *Sati-Sampajañña* dyad, *Sati* (正念) means states that are “mindfulness”, which means recollecting and remembering the need for behavioural righteousness and uprightness, which is the opposite of obliviousness, bare superficiality and shallowness of thought. “Mindfulness” is also the foremost of the Seven Factors of Enlightenment²². *Sampajañña* (正知) means states that are the “comprehension through wisdom”. It must be made clear that such a word as “wisdom” or “*paññā*” has no best-fit equivalent of the European lexicon, for the word *paññā* in Sutta Tipiṭaka was being mentioned by the Buddha in different places and times, to best correspond with the varying circumstances and needs of the audience, but nevertheless, with a common objective of delivering comprehension, relief and deliverance. One should be aware that “*paññā*”, as has been used in the various Suttas, carries with them the different allusions and connotations. Thus in general, wisdom or *paññā*, is an intellectual process of accumulated knowledge, erudition, and the ability to apply such knowledge and experience with an unmistakable insight and easefulness. The opposite of the two states are “unmindfulness” (失念) and “non-comprehension that is devoid of wisdom” (非正知).

The *Paṭisaṅkhānabala* (思擇力) dyad describes states that are the “power of reflection”, which denotes the ability with the sustained contemplation in the thought process. *Bhāvanābala* (修習力) refers to states that are the “power of mental cultivation”, which means the pursuing and further development, proliferation of the good states, and attainment of the higher intellect particularly through the Seven Factors in the Great Awakening²² and the three higher paths⁸. In the *Samatha-Vipassanā* dyad, *Samatha* (止) means states that are the “tranquility or calmness”, which carries such meanings as solid calmness, unwavering concentration of the right focus, unperturbed mental procedure, or the power of composedness of the sense-faculties. *Vipassanā* (觀) means states that are the “insights” which denote a clear awareness and understanding of a complex situation or process, as in the comprehension of sense-objects and their relations to the three characteristics of existence (無常, 苦, 空, 無我) known as impermanence (*anicca*), suffering (*dukkha*) and non-substantiality or “no-self” (*anatta*). *Samathanimitta* (止相) refers to states that are termed “the sign of tranquility”, indicating as the mark of composure. *Paggāhanimitta* (策勵) refers to states that

²². The Seven Factors of Enlightenment: (1) mindfulness (*satisambojjhango*), (2) investigation of states (*dhammavicayasambojjhango*), (3) energy or determination (*viriyasambojjhango*), (4) joy or zest (*pīṭisambojjhango*), (5) tranquility (*passaddhisambojjhango*), (6) concentration (*samādhisambojjhango*), (7) equanimity (*upekkhāsambojjhango*). Cf. Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma* (Sri Lanka: BPS, 2007): 281.

are termed “the sign of exertion”, indicating as the mark of grasping. *Avikkhepa* (不散亂) refers to states that are termed “balance”, which indicates self-collectedness, in a composed manner which is unperturbed and undistracted.

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

In the *Samvego* dyad, states termed as “agitation” because of the existing anxiety over such cause for worry (於煩厭處厭). States termed as “occasions for agitation” because of the cause factors and conditions that have arisen (煩厭者之如理勤勵). In *Asantutuṭṭhitā* dyad, states termed as “discontent in good states” (於善法不喜足) because of the insatiable appetite for the good or wholesome dhamma. States termed as “relentless in effort” (於勤勵不被遮止), being on account of the person’s unflagging effort and perseverance in the path of attaining enlightenment. The *Vijjā-Vimutti* dyads describe states of “wisdom” (*Vijjā*; “明智”) which means having both the quality of sagacity and attributes of wisdom; and also describe states that are “emancipation” (*Vimutti*; “解脫”) for being destitute of mental corruptions and moral depravity, and thus it means “emancipated” and achieve deliverance. The final dyad, *Khayeñāṇa* and *Anuppādeñāṇa*, describe states which are “knowledge in the noble path” (*Khayeñāṇa*; “盡智”), is referring to the wisdom that brings about the cessation of all defilements; and describe states which are the “knowledge in non-origination”

(*Anuppādeñāṇa*; “無生智”) which means by virtue of the wisdom of the Arhant fruition that it brings about the extermination of the elements and defilements. Here ends the brief explanation of all the triads and dyads of the *Mātikā*.

Chapter 2: Division On The Rising of Consciousness (Cittuppāda Kaṇḍa)

Part I: The 89 States of Consciousness (*Cittuppāda Kaṇḍa*)

In the classification of consciousness in *Dhammasaṅgaṇi*, it has been divided into the four spheres of existence. In the analysis by type, the constituents of consciousness are made up of 21 wholesome states, 12 unwholesome states, 36 indeterminable resultants, and 20 indeterminable functionals thereof, altogether constitute the 89 cittas. For simplification, Table 2.1 below numerically summarizes the 89 classes of consciousness. To facilitate easier reference, I further summarized them by type in Table 2.2. The detailed constituents of all the classes can be referred to the table in Appendix II.

Table 2.1 Summary of the 89 states of consciousness

Types Sphere		Good or Wholesome States <i>(kusalacittāni)</i> (善心)	Bad or Unwholesome States <i>(akusalacittāni)</i> (不善心)	Indeterminate States <i>(abyākata)</i> (無記心)		
				On Resultants <i>(vipākacittāni)</i> (異熟無記心)	On Functionals <i>(kiriya-cittāni)</i> (唯作無記心)	
Sensuous Sphere (欲界)		8	12	23	11	54
Fine-Material Sphere (色界)		5		5	5	15
Immaterial Sphere (無色界)		4		4	4	12

Transcendental Sphere (出世間)	4		4		8
Total:	21	12	36	20	89

Table 2.2 The 89 states of consciousness summarized by Planes and Types.

Summarized Numbers of Consciousness	
	<u>12 Unwholesomes:</u> <u>24 Beautifuls</u> ²³ : <u>18 Non-Roots:</u>
The Sensual-Sphere (total 54)	Greed-Based (8) Wholesomes (8) Aversion-Based (2) Resultants (8) Delusion-Based (2) Functionals (8) Wholesome-Resultants (8) Unwholesome-Resultants (7) Functionals (3)
The Fine-Material-Sphere (total 15)	Wholesomes (5) Resultants (5) Functionals (5)
The Immaterial-Sphere (total 12)	Wholesomes (4) Resultants (4) Functionals (4)
The Supramundane-Sphere (total 8)	Transcendental Development Paths (4) Transcendental Noble Fruits (4)

²³. Excluding those cittas that are unwholesome and without Hetu (rootless), the rest are called “Beautiful”, including the 15 cittas of the rūpāvacara, 12 of the arūpāvacara, and 8 of the lokuttara.
Cf. Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: BMS, 1956): 55.

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

As delineated in In Table 2.1, there are four planes of consciousness – the sense-sphere, the fine-material sphere, the immaterial sphere, and the transcendental sphere. The first three are mundane. The fourth plane is the supra-mundane consciousness ascribed to its unconditioned element, *Nibbāna*. The four planes of existence are realms or worlds where all beings are reborn into. Consciousness of a particular sphere is not confined exclusively to that particular plane, but they may also arise in other planes of existence. However, in the case of kammically-active unwholesome consciousness which accumulates kamma, and also whenever a rebirth opportunity is possible, the being will tend to gain a new life in the same plane of existence. What this tells us is that the consciousness of ordinary people of a particular sphere, “frequent” or tend to move about in their corresponding planes of existence rather than in other planes.

In the Sensuous Sphere consciousness (*kāmāvacaracitta*), it carries the characteristics of the craving for sensual pleasures (known as the subjective sensuality), and the five external sensuous objects, namely sights, sounds, odors, tastes, and tangibles (known as the objective sensuousness)²⁴. All beings, spirits, and six sensuous heavens, exist in this sphere. The Fine-Material Sphere relates to the plane of consciousness pertaining to the composed states of meditative tranquility called the *rūpajjhāna*, which essentially is an attainment in meditative practice (by concentrating initially on a form object (*rūpa*) as the meditation developed). Hence the word *rūpajjhāna* is derived. The Immaterial Sphere consciousness refers to the meditative states in which one has dispensed with focusing concentration on material form but instead one adopts the incorporeal states as meditative focus. Hence it derived the word,

²⁴. By “*Kāma*”, it also refers to the four states of misery (*Apāya*) as the worlds of animals, ghosts, demons, and hell; human abode (*Manussaloka*); the six celestial realms (*Devaloka*) – the eleven kinds of sentient existence. Cf. Narada Maha Thera, *A Manual of Abhidhamma: Being Abhidhammattha-Sāṅgaha of Bhadanta Anuruddhācariy* (Malaysia: BMS, 1956): 25.

arūpajjhānas – immaterial absorptions. The Supra-Mundane Sphere of consciousness transcends the three mundane spheres (which contain all the conditioned physical and mental phenomena) by virtue of its unconditioned and ultimate element, *nibbāna*.

With respect to its nature (*jāti*), consciousness is classified into four kinds—good (wholesome), bad (unwholesome), resultant and functional. Let us understand the relationship between them. Good states of consciousness (*kusalacitta*) are consciousness that are accompanied by the wholesome passions – that forsakes three roots source of all wickedness (greed, hatred, and delusion) but embracing generosity, compassion, loving-kindness, and wisdom. Herein the word *Kusala* means “of good health” (*ārogya*), “faultless” (*anavajja*), “productive of happy results” (*sukha vipāka*). Bad states of consciousness (*akusalacitta*) are consciousness attributed to one or another of the three unwholesome roots which are greed, hatred, and delusion. The third category of consciousness is regarded as “indeterminate” (*abyākata*; “無記”) because it comprises both the matured results of the wholesome and unwholesome *kamma*, and so is called “resultants” (*vipāka*; “異熟”). *Kamma*, herein being purely a volitional activity, transformed into the varied consciousness that is specific to this category, or, essentially are consciousness experiencing the ripening of *kamma*. The fourth category of consciousness is also termed “indeterminate” or *abyākata*, because it comprises consciousness that is neither *kamma* itself nor is a *kamma*-resultant, neither is wholesome nor unwholesome. The mental activity here is kammically indeterminate, because the action-thought is casually ineffective of *kamma*, and is being called “functional” (*kiriya*; “唯作”). Literally, *kiriya* means action.

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

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

i. The Sensuous-Sphere States of Consciousness (*Kāmāvacaracittāni*)

Table 2.3.1 The 54 states of consciousness along the sense-sphere plane of existence

	Wholesome States (8)	Unwholesome States (12)
	<u>8 sense-sphere wholesome, beautiful, root-condition cittas (有因欲界善心)</u> <u>(mahā kusala-sobhana-sahetukacittāni):</u>	<u>12 sense-sphere unwholesome cittas,</u> <u>(欲界不善心)</u> <u>(akusalacittāni):</u>
S	(1) Accompanied by joy, associated with knowledge, unprompted.	<u>8 greed-rooted cittas (lobhamūlacittāni):</u>
E	(2) Accompanied by joy, associated with knowledge, prompted by another.	(9) Accompanied by joy, associated with fallacy, unprompted.
N	(3) Accompanied by joy, dissociated from knowledge, unprompted.	(10) Accompanied by joy, associated with fallacy, prompted by another.
S	(4) Accompanied by joy, dissociated from knowledge, prompted by another.	(11) Accompanied by joy, dissociated from fallacy, unprompted.
U	(5) Accompanied by equanimity, associated with knowledge, unprompted.	(12) Accompanied by joy, dissociated from fallacy, prompted by another.
O	(6) Accompanied by equanimity, associated with knowledge, prompted by another.	(13) Accompanied by equanimity, associated with fallacy, unprompted.
U	(7) Accompanied by equanimity, dissociated from knowledge, unprompted.	(14) Accompanied by equanimity, associated with fallacy, prompted by another.
	(8) Accompanied by equanimity, dissociated from knowledge, prompted by another.	(15) Accompanied by equanimity, dissociated from fallacy, unprompted.
		(16) Accompanied by equanimity, dissociated from fallacy, prompted by another.

S	<p style="text-align: center;"><u>2 hatred-rooted cittas (<i>dosamūlacittāni</i>):</u></p> <p>(17)Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), unprompted.</p> <p>(18)Accompanied by displeasure, associated with aversion (<i>paṭigha</i>), prompted.</p>
S	<p style="text-align: center;"><u>2 delusion-rooted cittas (<i>mohamūlacittāni</i>):</u></p> <p>(19)Accompanied by equanimity, associated with doubt.</p> <p>(20)Accompanied by equanimity, associated with restlessness.</p>
P	
H	
E	
R	
E	

In the sensuous-sphere plane of existence, there are twenty of “Wholesomes” and “Unwholesomes”, twenty-three “Resultants”, eleven “Functionals”—54 consciousness in total.

Table 2.3.1 shows the eight classes of wholesome consciousness as “beautiful, with root-condition”. The eight classes are dichotomised base on three principles. The first is the concomitant feeling in the four cases of joyful feeling (*somanassa*), and the four cases of equanimity (*upekkhā*), often accompanied by disinterested, or state of neutrality in the sense of impartiality and not taking preference. The second principle is based on the presence or absence of knowledge; the third is whether the consciousness is unprompted or prompted. By “associated with knowledge” (*ñāṇasampayutta*), it means to comprehend things as they are in a non-delusive manner as one who has already acquainted with the mental factors of wisdom.

Herein, *ñāṇa* is synonymous with wisdom, or the knowledge about all the right and wrong causes, implications, and conclusions. By “dissociated from knowledge” (*ñāṇavippayutta*), it means having consciousness destitute of such comprehension of the wisdom, but it does not necessarily mean also having ignorance (*avijjā*) or delusion (*moha*). “Unprompted” refers to acts of consciousness, arising not because one has performed such deed in the past or for whatsoever reasons, but rather because one acts out of the spur of the moment without any enticing factors. “Prompted” refers to acts of consciousness which is not performed out of spontaneity but rather is acting under the influence of inducement either from within or externally. These eight classes of consciousness are “with-roots” (有因) or *sahetuka* (*hetu* q.v.) because they have the root-condition concomitants²⁵. Root (*Hetu*) can be explained as a “stabilising factor” in a particular consciousness. Cittas that have roots are comparatively stronger than those non-root consciousness. When a consciousness is termed as *ahetuka* or “rootless”, that means the consciousness is devoid of the concomitant causal conditions. In other words, non-root consciousness (無因) do not contain the three unwholesome roots (greed, hatred, and delusion), nor do they contain the concomitant good roots (non-greed, non-hatred, and non-delusion), but they can either be wholesome or indeterminate (see Table 2.2). These eight classes of consciousness are also termed as beautiful (*sobhana*) because they are connected with the wholesome roots and yield acts of good and right qualities. Beautiful consciousness excludes the 12 classes of unwholesome consciousness, as well as those non-root’s 18 classes (see Table 2.2 and Appendix II). With the above explanations, the 8 classes of consciousness thus can be comprehended easily.

There are 12 unwholesome consciousness in sense-sphere, which are divided into greed, hatred, and delusion-based. In Abhidhamma, greed (*lobha*) and hatred (*dosa*) are mutually exclusive, that is, the two cetasikas cannot coexist. However, delusion (*moha*) exists in every citta of these unwholesome consciousness, but delusion can also arise without the accompaniment of greed and hatred, as well as delusion being a precursor leading to the happenings of greed and hatred. In this category, there are eight consciousness rooted in greed which are dichotomised based on three principles. The first principle is the concomitant feeling whether it is of joy or equanimity; the second is based on the presence or absence of fallacy or heretical wrong views; the third is of whether it is unprompted or prompted. The

²⁵. *Hetu* means “root” or “causal condition”. The frequently used phrase in suttas—“*ko hetu ko paccayo*”—means “what cause, what reason”, Abhidhamma differentiated between the two specifically. *Paccaya* is an aiding condition (缘) like sunlight, water, etc. to the root of a tree (*hetu*) (因).

permutations are the same as in the aforesaid eight classes of wholesome consciousness, except that here the consciousness is associated with fallacy instead of with knowledge. *Diṭṭhi* means “view” and is herein understood to refer as wrong view or fallacy. Prompted or unprompted act is according to whether it arises out of original spontaneity or inducement. There are two hatred-rooted consciousness which are dichotomised based on three principles, namely displeasure, associated with aversion, and whether it is unprompted or prompted. “Unpleasant” feeling (*domanassa*) refers to unpleasant mental feeling that follows hatred. Why the word “aversion” (*paṭigha*) is being used instead of “hatred”, is because aversion includes all kinds of hatred from frenzied outrage down to the slightest of the inconspicuous irritations. The last is the class of consciousness that is delusion-rooted, and is dichotomised based on two principles – accompanied by equanimity, and whether it is associated with doubt or restlessness. Equanimity (*upekkhā*), being disinterestedness from temporal attachments, has the attributes of neutrality, impartiality, and a balanced state of mind. Doubts (*vicikicchā*) is a form of hindrance, refers to the perplexity in the thinking. Doubts deny a person of unerring answers or truth, and which leads to varying degree of skepticism and indecision. *Uddhacca* means “restlessness” or as explained in *Atthāsālini*: “disquietude, mental distraction or confusion”. The factor of restlessness can exist independently, or coexists with the rest of the unwholesome consciousness but in such cases not as the predominant factor.

Table 2.3.2 The 54 states of consciousness along the sense-sphere plane of existence (Continued).

Indeterminate Resultants (23)		
S E	<p><u>8 wholesome, non-root resultant cittas</u></p> <p>(無因善異熟心)</p> <p><u>(ahetuka-kusala-vipākacittāni):</u></p> <p>(21) Eye-consciousness accompanied by equanimity.</p> <p>(22) Ear-consciousness accompanied by equanimity.</p> <p>(23) Nose-consciousness accompanied by equanimity.</p>	<p>(32) Accompanied by joy, dissociated from knowledge, prompted by another.</p> <p>(33) Accompanied by equanimity, associated with knowledge, unprompted.</p> <p>(34) Accompanied by equanimity, associated with knowledge, prompted by another.</p> <p>(35) Accompanied by equanimity, dissociated from knowledge, unprompted.</p> <p>(36) Accompanied by equanimity, dissociated from knowledge, prompted by another.</p>

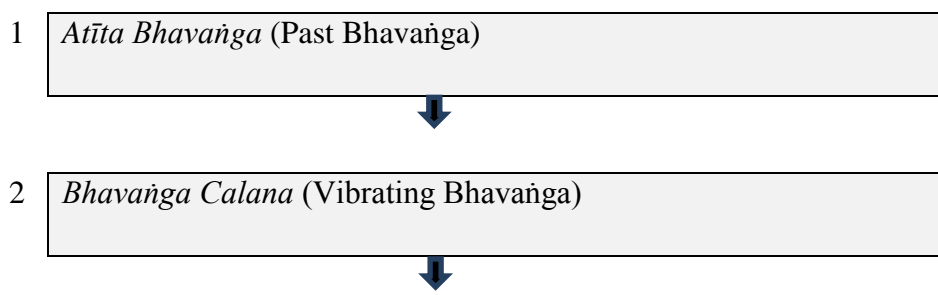
N S U O U S	(24) Tongue-consciousness accompanied by equanimity.	<u>7 unwholesome, non-root resultant cittas</u> (無因不善異熟心) <u>(ahetuka-akusala-vipākacittāni):</u>
	(25) Body-consciousness accompanied by pleasure.	
	(26) Receiving-consciousness accompanied by equanimity.	
	(27) Investigating-consciousness accompanied by joy.	
	(28) Investigating-consciousness accompanied by equanimity.	
	(37) Eye-consciousness accompanied by equanimity	
	(38) Ear-consciousness accompanied by equanimity	
	(39) Nose-consciousness accompanied by equanimity.	
S P H E R E	<u>8 wholesome, beautiful, with-root resultant cittas</u> (有因善異熟心) <u>(mahā sahetuka-sobhana-kusala-vipākacittāni):</u>	(40) tongue-consciousness accompanied by equanimity.
	(29) Accompanied by joy, associated with knowledge, unprompted.	(41) Body-consciousness accompanied by pain.
	(30) Accompanied by joy, associated with knowledge, prompted by another.	(42) Receiving-consciousness accompanied by equanimity.
	(31) Accompanied by joy, dissociated from knowledge, unprompted.	(43) Investigating-consciousness accompanied by equanimity.

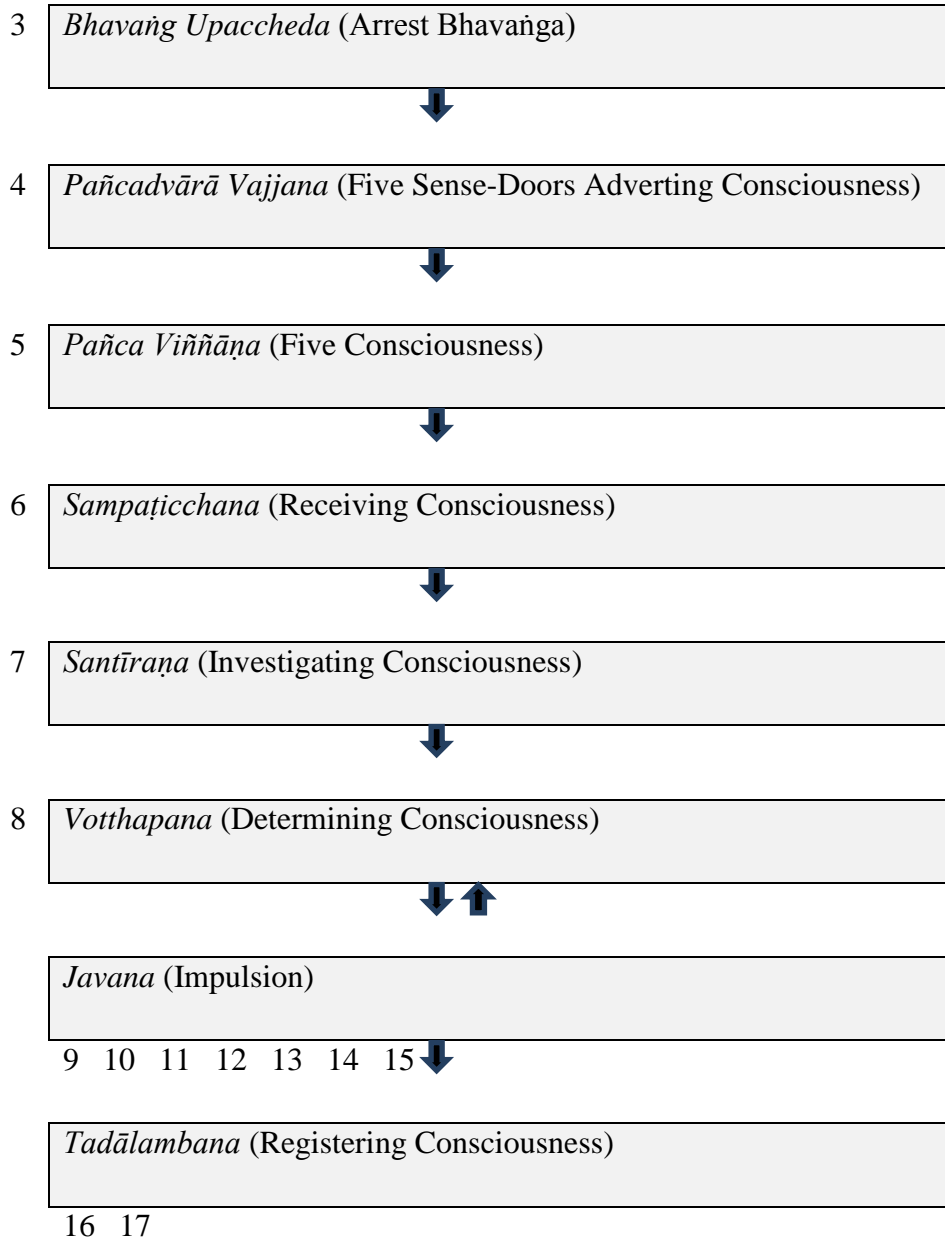
In Table 2.3.2, the twenty-three indeterminate resultants of the sensuous sphere are divided into wholesome and unwholesome cittas. The indeterminate wholesome cittas are subdivided into eight “wholesome, beautiful, with-root” cittas, and eight “wholesome, non-root” cittas. The seven indeterminate unwholesome cittas are non-root. The word “unwholesome” resultants here means that they are the resultants produced by unwholesome kamma (the past experience of immoralities), herein kammically indeterminate, and not because the resultants are naturally unwholesome.

Seeing in Table 2.3.2, there are five types of consciousness arising from sense-objects cognition—the cognition from seeing, hearing, smelling, tongue tasting, and tangibles— that are included in both the wholesome resultants and the unwholesome resultants. What then are the differences between these two groups? For the five sensuous wholesome-resultants consciousness, they arise as a result of the objects impinging on the five faculties – objects that are either moderately desirable (*iṭṭha*) or extremely desirable (*ati-iṭṭha*). In contrast, the five sensuous unwholesome-resultants consciousness arise in regard to undesirable or unpleasant objects (*aniṭṭha*). In both two groups, the first four sense-consciousness types are similarly accompanied by non-preferential equanimity, but the fifth, body-consciousness, differs in the way of whether the objects impinged on the body is that followed by tactile pleasure (*sukha*) in the case of wholesome-resultants, or of bodily pain (*dukkha*) in the case of unwholesome-resultants. “Receiving Consciousness” (*sampaṭicchana*) refers to the consciousness which “receive” the objects through the bodily faculty-doors. “Investigating Consciousness” (*santīraṇa*) are consciousness arising immediately after the receiving consciousness, whose job is only to momentarily examine the objects that had just been cognized. After the Investigating Consciousness has examined the object, there will be “Determining Consciousness” (*votthapana*)—a stage of representative cognition which distinguishes the object. The Determining Consciousness, either freewill or not, arises by following the pattern of past experiences, habitual inclinations, and favored knowledge. To aid understanding, diagram 2.1 below shows the flow of a human thought-process (*citta-vīthi*) which, according to Abhidhamma, when an object is formed at the mind through one of the five faculty-doors, a sequential thought-process follows as shown in the diagram.

Lastly, the eight types of the sense-sphere wholesome-beautiful-resultants consciousness which are with-roots, are to be understood in the same way as explained in their eight sense-sphere counterpart cittas as shown in Table 2.3.1.

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





Looking at Diagram 2.1, *Bhavaṅgacitta* refers to that consciousness whose function preserves the continuity of life of an individual, or rather, it is an indispensable factor of existence. For example, passively when we are in deep sleep, our mind is said to be in a state of *Bhavaṅga*. Arising and perishing in an infinitesimal part of time and in innumerable times in between our constant occasions of active cognition, *bhavaṅga* is liken immeasurably to a stream-flow without ever remaining static for two consecutive moments. “*Past bhavaṅga*” consciousness refers to the moment that passes by its passive state when one of the five sense organs comes in contact with its object. “*Vibrating bhavaṅga*” refers to that moment of consciousness when the objects impinge on the mind, the *bhavaṅga* consciousness vibrates for one single thought-moment (*cittakhaṇa*). Thereupon the flow of *bhavaṅga* consciousness

is cut off or arrested which gives its name as “*Arrest bhavaṅga*”. Subsequently, the sense-door advertising consciousness arises to cognize the object that impinges on the sense-faculty, then it ceases before being taken over by the five sense-consciousness (*pañca viññāṇa*). The ensuing “receiving consciousness”, “investigating consciousness”, and “determining consciousness” have been explained in the resultant cittas in Table 2.3.2. Immediately after the “determining consciousness” (*voṭṭhapana*), “Impulsion” (*javana*) arises, at which stage an individual action is judged as moral or immoral, and hence kamma takes place here. If the view is of fallacy (*ayoniso manasikāra*), it becomes immoral. This “Impulsion” stage usually lasts for seven thought-moments, or, at time of death, five thought-moments. After *javana* is the “Registering Consciousness” (*tadālabhāna*), which identifies and registers for two thought-moments. When the second registering thought-moment has perished, the *bhavaṅga* resumes until interrupted again by another thought process²⁶. These thought-moments occur in infinitesimal time, each one depending on the preceding one, but all share the same object. There is no soul or self in this process but requiring vigilant mindfulness during the “determining consciousness” before passes on to the volitional moments in *javana*. In a particular thought-process, there may arise various thought-moments which may be kammical, resultants or functionals.

Table 2.3.3 The 54 states of consciousness along the sense-sphere plane of existence (Continued).

Indeterminate Functionals (11)	
S	<u>3 non-root-condition cittas</u>
E	(無因唯作心) (<i>ahetuka-kiriyacittāni</i>):
N	(44) Five sense-door “adverting” consciousness accompanied by equanimity.
S	(45) Mind-door “adverting” consciousness.
U	(46) “Smile-producing” consciousness accompanied by joy.
O	<u>8 beautiful, root-condition cittas</u>

²⁶. A detailed exposition of the subject of thought-process can be referred to Narada Maha Thera, *A Manual of Abhidhamma...* (Malaysia: Buddhist Missionary Society, 1956) Chapter IV, 231 *et seq.*

U	(有因唯作心) (<i>mahā sahetuka-sobhanakiriyacittāni</i>):
S	(47) Accompanied by joy, associated with knowledge, unprompted.
	(48) Accompanied by joy, associated with knowledge, prompted.
	(49) Accompanied by joy, dissociated from knowledge, unprompted.
S	(50) Accompanied by joy, dissociated from knowledge, prompted.
P	(51) Accompanied by equanimity, associated with knowledge, unprompted.
H	(52) Accompanied by equanimity, associated with knowledge, prompted.
E	(53) Accompanied by equanimity, dissociated from knowledge, unprompted.
R	(54) Accompanied by equanimity, dissociated from knowledge, prompted.
E	

In Table 2.3.3 above, the three types of the indeterminate consciousness are non-root, termed as “functionals” (*kiriya*) because these consciousness only perform functions that do not have kamma potency and impact. In other words, these consciousness are neither kamma themselves nor are the kamma-resultants, neither are wholesome nor unwholesome. The five “sense-door adverting consciousness” (*pañcadvārā vajjanacitta*) are simply the functions of “adverting” (*āvajjana*) to whatever objects that are impinging on the five sensual organs, but they do not function interpretatively as see, hear, smell, taste and feel. These adverting consciousness are accompanied by equanimity, being disinterestedness of the impinging objects. Thereafter the sense-door adverting consciousness is taken over instantaneously by the appropriate sense-consciousness (*viññāṇa*). In immediate succession, the “mind-door adverting-consciousness” (*manodvārāvajjanacitta*)—same type as “determining-consciousness” (*voṭṭhapana*)—arises to determine and define the object that has been cognized by the sense-consciousness earlier on. The function of *manodvārāvajjanacitta* which focus on the object formed at the mind faculty and which brings about the ideation process, is what has rendered its name “adverting at the mind-faculty”. The “smile-producing consciousness” (*hasituppādacitta*) is a verbatim translation which, as the name suggests, is to cause the Arhants (as well as *Pacceka*buddhas and Buddhas) to smile. But why smile and for what? The Arhants will “smile” with one or more of the four beautiful-and-accompanied-by-

equanimity functional citta, or the rootless smile-producing citta²⁷. The smile-producing citta is specific to the phenomenal realm of an Arhant.

ii. The Fine-Material-Sphere States of Consciousness (*Rūpāvacaracittāni*)

Table 2.4.1 The fifteen states of consciousness that frequents the fine-material plane of existence.

	Wholesome States (5)	Unwholesome States
F I N E M A T E R I A L	(1) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness.	Not Applicable.
	(2) Second Jhāna consciousness together with sustained application, zest, happiness, one-pointedness.	
	(3) Third Jhāna consciousness together with zest, happiness, one-pointedness.	
	(4) Fourth Jhāna consciousness together with happiness, and one-pointedness.	
	(5) Fifth Jhāna consciousness together with equanimity, and one-pointedness.	
	Indeterminate Resultants (5)	Indeterminate Functionals (5)
S	(6) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness.	(11) First Jhāna consciousness together with initial application, sustained application, zest, happiness, one-pointedness. (12) Second Jhāna consciousness together

²⁷. According to Abhidhamma, a worldling *sekkha* may laugh with one of the four types of greed-rooted unwholesome cittas accompanied by joy (regardless of its association with wrong views), or with one of the four wholesome cittas accompanied by joy. Whereas *Sotāpannas*, *Sakadāgāmīs* and *Anāgāmīs*, may smile with one of the four wholesome cittas accompanied by joyful feeling, or with one of the two unwholesome cittas accompanied by joyful feeling but dissociated from fallacy.

P H E R E	(7) Second Jhāna consciousness together with sustained application, zest, happiness, one-pointedness.	with sustained application, zest, happiness, one-pointedness.
	(8) Third Jhāna consciousness together with zest, happiness, one-pointedness.	(13) Third Jhāna consciousness together with zest, happiness, one-pointedness.
	(9) Fourth Jhāna consciousness together with happiness, and one-pointedness.	(14) Fourth Jhāna consciousness together with happiness, and one-pointedness.
	(10) Fifth Jhāna consciousness together with equanimity, and one-pointedness.	(15) Fifth Jhāna consciousness together with equanimity, and one-pointedness.

The absence of gross matter in the fine-material sphere in which remains only tiny residues of matter, is how it derived its name as “fine-material”. Entrance or rebirth into this sphere is achieved by the attainment of the meditative states of imperturbability and serenity called *rūpajhānas*. Referring to Table 2.4.1, there are fifteen states of consciousness that frequent the fine-material sphere plane of existence—five wholesomes, five resultants, and five functionals. The five wholesomes cittas are experienced by worldly trainees (*sekkha*) who attain *jhānas*. The five resultant cittas are experienced by the beings who have been reborn there as a result of developing the *jhānas*. The five functional cittas are experienced only by Arahants. The *jhānas* involve the strengthening of the faculty of mental concentration (*samādhi*) by focusing the mind on a chosen object or any contrivance device for focusing. As one becomes more adept at concentration, it will form a mental image called “counterpart sign” (*paṭibhāganimitta*) which is a conceptual object of the *jhāna*-consciousness. As to why the five *jhānas* have been arranged in such order, is because that’s the way the Buddha had taught.

Each *jhāna* consciousness is defined by way of a selection of mental concomitants or called its *jhāna* factors. The first *jhāna* contains five factors—initial application, sustained application, zest, happiness, one-pointedness—all must be present in the contemplative absorption in order that the Six Hindrances (*nīvaraṇa*)²⁸ can be inhibited or eradicated. The

²⁸. The Six Hindrances (*nīvaraṇa*), viz – sensuous desire (*kāmacchanda* as *lobha* in the 8 *lobhamūlacittas*), ill-will (*vyāpāda* which is *dosa* in the 2 *dosamūlacittas*), sloth and torpor (*thina-middha* which are among the *akusala-paṭiṇṇak cetasikas*), restlessness and worry (which are the *uddhacca-cetasika* and *kukkucca-*

“initial application” (*vitakka*) means applying the citta and its concomitants onto the object leading to the thought-process. The “sustained application” (*vicāra*) refers to the continued examining process of the mind on the object, which tends to also temporarily inhibit the hindrance of doubt. The word “zest” (*pīti*) means a delighted or joyful feeling of interest in the object. Some Chinese translations have interpreted *pīti* (zest), *somanassa* (joy), and *muditā* (“altruistic joy” as under *Appamaññā* in the *Cetasika*) by adopting the same word “喜”, which does not really cover the connotative nuances. The concomitant “zest”, inhibits the hindrance of ill-will (*vyāpāda*). “Happiness” (*sukha*) refers to the pleasurable feeling belonging to spiritual happiness, different from the happiness derived from the bodily sensual gratification. “Happiness” counters the hindrance of restlessness and worry (*uddhaccakukkucca*). “One-Pointedness” (*ekaggatā*) in Pāli means: one (*eka*) pointed (*agga*) state (*tā*). One-Pointedness, another name for concentration, is the most salient of the *jhāna* factors which brings out calmness and imperturbability in the contemplation of object. One-pointedness temporarily inhibits sensual desires. It necessarily requires all five *jhāna* factors to be in a concerted and joint action in order to bring about the process of First Jhāna absorption (*appanā*). In the Second Jhāna, *vitakka* is eliminated; in the Third Jhāna, *vitakka* and *vicāra* are eliminated; in the Fourth Jhāna, the first three factors are eliminated and only happiness remains; in the Fifth Jhāna, happiness is replaced by equanimity. When only four *Jhānas* (as are expounded in Suttas) are taken into account instead of the Abhidhamma’s five, in which case the Second *Jhāna* consists of only three constituents as both *vitakka* and *vicāra* are eliminated at once. Thus the higher *jhānas* are attained by way of successively abandoning the grosser *jhāna* factors and strengthening inner imperturbability and absorption with the finer factors.

cetasika), doubt (*vicikicchā* which is the *vicikicchā-cetasika*), and ignorance (*avijjā* which is *moha* in the 2 *mohamūlacittāni*).

iii. The Immaterial-Sphere States of Consciousness (*Arūpāvacaracittāni*)

Table 2.5.1 The twelve states of consciousness along the immaterial-sphere plane of existence.

	Wholesome States (4)	Unwholesome States
I	(1) Pertain to the base of infinite space.	Not Applicable.
M	(2) Pertain to the base of infinite	
M	consciousness	
A	(3) Pertain to the base of nothingness.	
T	(4) Pertain to the base of neither	Not Applicable.
E	perception nor non-perception.	
R	Indeterminate Resultants (4)	Indeterminate Functionals (4)
I	(5) Pertain to the base of infinite space.	(9) Pertain to the base of infinite space.
A	(6) Pertain to the base of infinite	(10) Pertain to the base of infinite
L	consciousness	consciousness
S	(7) Pertain to the base of nothingness.	(11) Pertain to the base of nothingness.
P	(8) Pertain to the base of neither	(12) Pertain to the base of neither
H	perception nor non-perception.	perception nor non-perception.
E		
R		
E		

The cittas along the immaterial-sphere plane of existence have surpassed the fine-materials, remains with only consciousness and mental factors. Entrance or rebirth into this sphere is through attainment of the meditative states called *arūpajhānas*. Referring to Table 2.5.1, there are twelve cittas—the four wholesome cittas of attainment are experienced by the

worldly trainees; the four resultant cittas are experienced by beings who have been reborn there; the four functional cittas arises in Arahants. As for the “base of infinite space” (*ākāsānañcāyatana*), the word *āyatana* means “base” (處) which actually is referred to as a “domicile” for the citta. Here a meditator, who has consummated the fifth fine-material *jhāna*, expands his contemplative mental object boundlessly in multiplicity and in stratum into space, concentrating on the infinity of space. He is, by this way, said to be dwelling on a “conceptual base” of infinite space as his object, but nonetheless, and synchronically, he also partakes in the consciousness of infinite space. In the “base of infinite consciousness” (*viññāṇañcāyatana*), the consciousness here is referring to the consciousness arisen from the first immaterial-sphere absorption. Here the meditator contemplates, absorbed in “infinite consciousness” by taking the “base of infinite space” as his object. In the “base of nothingness” (*ākīñcaññāyatana*), the meditator contemplates with the notion of non-existence or “neither perception nor non-perception”, also taking the “base of infinite space” as his object until the third immaterial-sphere absorption arises. The “base of neither-perception-nor-non-perception”²⁹ (*n’evasaññān’āsaññāyatana*) is so named because perception (*saññā*) at this stage has become so diminutive and subtle that it is almost analogous to inactivity. Yet perception is not altogether absent but it only exists residually. Hence we say that it is neither absent nor exist. Consciousness herein has commonly been misunderstood as perpetually dormant, thus has often been disapproved and discredited. It must be understood that the tiny yet subtle scale of perception here has embraced all the potency of wisdom, after having reached the highest of the twenty-eight realms of contemplative endeavour. The meditator, based on this notion of neutrality, taking consciousness of the “base of nothingness” as his object to develop his fourth immaterial absorption.

iv. The Transcendental-Sphere States of Consciousness (*Lokuttaracittāni*)

Table 2.6.1 The eight states of consciousness along the transcendental-sphere plane of existence.

²⁹ Cf. AN. Vol IV. A being who is reborn into the “base of neither-perception-nor-non-perception”, whose lifespan is aeons, according to Tipiṭaka, exists up to as long as 84,000 great kalpas, also called *mahākalpa* (大劫). (One great kalpa is the period from the beginning to the destruction of the universe, is equivalent to 80 smaller kalpas (小劫). One small kalpa is equivalent to 16.8 million years on earth. So the lifespan in this realm before the *Sotāpanna* is in trillions of earth-years).

	Wholesome States (4)	Indeterminate Resultants (4)
T R A N S C E N D E N T A L	(1) Path consciousness of Stream-Entry.	(5) Fruition consciousness of Stream-Entry.
	(2) Path consciousness of Once-Returning.	(6) Fruition consciousness of Once-Returning.
	(3) Path consciousness of Non-Returning.	(7) Fruition consciousness of Non-Returning.
	(4) Path consciousness of Arāhantship.	(8) Fruition consciousness of Arāhantship.

The transcendental consciousness leads to deliverance from the cycle of rebirth and death, cessation of all sufferings, free from *saṅkāra*, and leading to the attainment of *nibbāna*. Referring to Table 2.6.1, there are eight transcendental consciousness experienced through the four stages of enlightenment (stream-entry, once-returning, non-returning, and arahantship). In each stage, “Path Consciousness” (*maggacitta*) and “Fruition Consciousness” (*phalacitta*) are involved, with both taking *nibbāna* as the object. The attainment of these consciousness is through further development of insight by which wisdom is enhanced. The Path Consciousness serves to attenuate and eliminate defilements, whereas the Fruition Consciousness, which is a resultant citta, succeeds it to experience the varied degrees of attainment. Each Path Consciousness arises only once, not repeatable, and lasts for one mind-moment, then the corresponding Fruition Consciousness takes over which lasts for two or

three mind-moments depending on the individual. Thereafter the Fruition Consciousness can be repeated and lasts for many more mind-moments.

In the “Path Consciousness of Stream-Entry” (*sotāpatti-maggacitta*, “入流向心”), this stream (*sota*) flows in no way resembling the whimsicality nature of the worldlings, but the “stream” flows to the fruition of *Nibbāna* by becoming a *sotāpanna* as an unchanged destiny. This stream-entry consciousness path and the other three higher paths are all referring to the Noble Eightfold Path. Table 2.6.3 below details out the constituents of consciousness and factors that make up the Noble Eightfold Path. The “Path Consciousness of Stream-Entry” eliminates the three Fetters—wrong view of self-illusion or the theory of individuality (*sakkāya diṭṭhi*), doubts (*vicikicchā*), and adherence to wrongful rites and ceremonies (*sīlabbata parāmāsa*). It also eliminates the four greed-rooted cittas associated with wrong views, as well as the delusion-rooted citta that is associated with doubt. In Table 2.6.4 which lists out the Ten Fetters as distinguished in the Sutta Pitaka and Abhidhamma Tipiṭaka. As the being here has not eradicated all the other Fetters, thus there will be, at maximum, seven times of reborn assured before one finally attains liberation.

The “Path Consciousness of Once-Returning” (*sakadāgāmi-maggacitta*, “一來向心”) is based on the Noble Eightfold Path. It does not eradicate the remaining Fetters but it only attenuates the malevolence of greed, hatred, and delusion. Having reached this stage as a “once-returner”, the being is destined to be reborn only once in this world.

The “Path Consciousness of Non-Returning” (*anāgāmi-maggacitta*, “不來向心”) has the function that totally eradicates all the fetters of sensual desires as well as the two hatred-rooted cittas. Once a person attained as a “non-returner”, he is assured of never gain be reborn into this sensuous world. Except that when this person does not attain Arahantship in his lifetime, he will be assured of reborn once into the fine-material world to attain Arhantship therefrom.

In the “Path Consciousness of Arahantship” (*arahatta-maggacitta*, “阿羅漢向心”), the consciousness has the function of eradicating the subtle Fetters—*bhavarāga* (i.e. the attachment to fine-material phenomena, immaterial-jhānas, immaterial-existence), conceit, restlessness, and ignorance. It also eliminates the remaining types of unwholesome cittas—the four rooted in greed dissociated with fallacy and the one rooted in delusion associated with restlessness. (See Table 2.3.1). Thus the Arhant is totally eradicated of all the

defilements. The corresponding “Fruition Consciousness” (*phalacitta*) arises automatically in their respective fruitions, immediately succeeding the *maggacittas*.

How does the total number of consciousness increase from 89 to become a finer differentiation of 121? In light of the five *Jhāna* states of consciousness, it replaces each wholesome and resultant consciousness with five each, thus 5 x 2 x 4, together make up a total 40 consciousness in the Transcendental Sphere as illustrated in Table 2.6.2 below. Hence the total number of consciousness in the Compendium of Consciousness has been rearranged from 89 to become 121 cittas.

Table 2.6.2 The Total Forty Cittas in the Transcendental Sphere

		Wholesome States					Indeterminate Resultant States				
		Path					Fruition				
Jhāna Type		1st	2nd	3rd	4nd	5th	1st	2nd	3rd	4nd	5th
Stream-Entry		(82)	(83)	(84)	(85)	(86)	(102)	(103)	(104)	(105)	(106)
Once-Returning		(87)	(88)	(89)	(90)	(91)	(107)	(108)	(109)	(110)	(111)
Non-Returning		(92)	(93)	(94)	(95)	(96)	(112)	(113)	(114)	(115)	(116)
Arhantship		(97)	(98)	(99)	(100)	(101)	(117)	(118)	(119)	(120)	(121)

Table 2.6.3 Constituents of the Noble Eightfold Path

1. Right View (<i>sammā-diṭṭhi</i>)	It is <i>paññā</i> (般若), presents in the 8 <i>kusalacittāni</i> , the 8 <i>kiriyaṅcittāni</i> and the 26 <i>appanā-jāvanas</i> .
2. Right Thought (<i>sammā-saṅkappa</i>)	It is <i>vitakka</i> or the initial application of mind (尋), presents in the above 42 cittas.
3. Right Speech (<i>sammā-vācā</i>)	It is <i>sammā-vācā cetasika</i> (離語惡作心所), presents in the 8 <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
4. Right Action (<i>sammā-kammanta</i>)	It is <i>sammā-kammanta cetasika</i> (離身惡作心所), presents in the 8 <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
5. Right Livelihood (<i>sammā-ājīva</i>)	It is <i>sammā-ājīva cetasika</i> (離邪命心所), presents in the <i>kusalacittāni</i> and the 8 <i>lokuttaracittāni</i> .
6. Right Effort (<i>sammā-vāyāma</i>)	It is <i>virīya</i> (精進), presents in the 8 <i>kusalacittāni</i> , the 8 <i>kusalacittāni</i> and the 26 <i>appanā-jāvanas</i> .
7. Right Mindfulness (<i>sammā-sati</i>)	It is <i>sati-cetasika</i> (念心所), presents in the above 42 cittas.
8. Right Concentration (<i>sammā-samādhi</i>)	It is <i>ekaggatā</i> or “one-pointedness” (心一境性), presents in the above 42 cittas.

Table 2.6.4 The Ten Fetters (*Saṅgōjana*) as in the Sutta Piṭaka and Abhidhamma Piṭaka.

The Ten Fetters according to Sutta Piṭaka:	The Ten Fetters according to Abhidhamma Piṭaka:
1. <i>Kāmarāga</i> —attachment to sense-objects.	1. <i>Kāmarāga</i> —attachment to sense-objects.
2. <i>Rūparāga</i> —attachment to rūpajhānas and	2. <i>Bhavarāga</i> —attachment to rūpa- and

<p>rūpa-existences.</p> <p>3. <i>Arūparāga</i>—attachment to arūpajhāna and arūpa-existences.</p> <p>4. <i>Vyāpāda/Paṭighā</i>—ill-will or aversion.</p> <p>5. <i>Māna</i>—conceit.</p> <p>6. <i>Sakkāya Diṭṭhi</i>—wrong views.</p> <p>7 <i>Sīlabbata-parāmāsa</i> – adherence to the false views, rites and ceremonies, making one becomes bovine and a ludicrous morality.</p> <p>8. <i>Vicikicchā</i>—sceptical doubt.</p> <p>9. <i>Uddhacca</i>—restlessness.</p> <p>10. <i>Avijjā</i>—ignorance.</p>	<p>arūpajhānas, and rūpa- and arūpa-existences.</p> <p>3. <i>Vyāpāda/Paṭighā</i>—ill-will or aversion.</p> <p>4. <i>Māna</i>—conceit.</p> <p>5. <i>Sakkāya Diṭṭhi</i>—wrong views.</p> <p>6. <i>Sīlabbata-parāmāsa</i>—adherence to the false views, rites and ceremonies, making one becomes bovine and a ludicrous morality.</p> <p>7. <i>Vicikicchā</i>—sceptical doubt.</p> <p>8. <i>Issā</i>—envy.</p> <p>9. <i>Macchhariya</i>—avarice.</p> <p>10. <i>Avijjā</i>—ignorance.</p>
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Chapter 3: The 52 *Cetasikas* (Mental Factors)

Part I: Classification and Exposition of *Cetasikas*

This chapter enumerates the second type of ultimate reality—the Mental Factors or *Cetasikas* (*Caitasika* or *Caitti* in Sanskrit)—the mental concomitants that arise very rapidly in varying degree and perish simultaneously with the consciousness that have been explained in the preceding chapter. The different types of consciousness also succeed one another very rapidly. Thus as soon as the *kusala cittas* have fallen away, the *akusala cittas* tend to take over. The mental factors cannot arise without consciousness, and vice versa. Though the two are functionally interdependent, but consciousness is still regarded as the primary cognitive element.

There are four characteristic properties that delineate the relation between consciousness and its concomitant mental factors, namely, they: (1) arise simultaneously; (2) ceasing together; (3) having identical object; (4) having common base. On this note, there are two material phenomena—bodily intimation and vocal intimation³⁰— which also arise and cease simultaneously with consciousness but however these material phenomena do not experience an object nor having a common basis. On the contrary, all mental phenomena of the consciousness and its co-adjunct *cetasikas* experience the common object and the same base. For example, in the sense-sphere, the consciousness and the *cetasikas* occur together with either one of the five sense-organs as the common base, whereas in the fine-material-sphere they have the common supporting base of the “mind” (*mano*).

In Table 3.1, “Feeling” (*vedanā*) and “Perception” (*saññā*) as in the Five Aggregates that have been taught in the Suttanta, are taken in as two mental factors. The remainder fifty factors are collectively designated as *Sanḅhārākkhandha* which is also the aggregate of volition (行蘊) in the Suttanta’s teaching. The *Cetasikas* constitute of 13 Common Factors (*Aññasamāna*: 7 “Universals” that are common to every consciousness, 6 “Occasionals” that may or may not arise with any one of the consciousness); and 14 Unwholesome Factors

³⁰. “Bodily Intimation” means the implication of those acts of kamma performed physically through the sense-doors (stealing, lying, sexual misconduct, etc), including an act of inducement of others to cause immoral conduct or harm because volition (*cetanā*) herein has arisen in the mind. “Vocal Intimation” implies from those verbal remarks such as from slander, harsh comment to even frivolous speech occurring through the sense-door of speech, or even non-verbal gestures of immoral intention which is a form of intimation. Bodily Intimation and Vocal Intimation, also include those good or indeterminate acts. Rhys Davids in “A Buddhist Manual of Psychological Ethics...” has given better definition for both^{44, 45}.

(*Akusalas*: 4 “Unwholesome Universals”, 10 “Unwholesome Occasionals”; 25 Beautiful Factors (*Sobhaṇa*: 19 “Beautiful Universals” which are common to all the moral consciousness, 6 other beautiful concomitants that arise based on occasion).

Table 3.1. The Classification of the 52 *Cetasikas*³¹ (Mental Factors)

13 Common Factors (Non-Beautiful) (<i>Aññasamāna</i>), "通一切心心所"	
<p><i>Sabbacittasādhāraṇā</i></p> <p>(All Common Non-Beautiful Universals) (遍行心所) —7 :</p> <p>(1) Phassa (Contact)(觸) (2) Vedanā (Feeling)(受) (3) Saññā (Perception)(想) (4) Cetanā (Volition)(思) (5) Ekaggatā (One-pointedness)(心一境性) (6) Jīvitindriya (Life faculty)("名法"命根) (7) Manasikāra (Attention)(作意)</p>	<p><i>Pakiṇṇakā</i> (Occasionals)</p> <p>(別境心所) —6 :</p> <p>(8) Vitakka (Initial application)(尋) (9) Vicāra (Sustained application)(伺) (10) Adhimokkha (Decision)(勝解) (11) Viriya (Energy)(精進) (12) Pīti (Zest) (喜: 熱忱之喜悅) (13) Chanda (Desire)(欲)</p>
14 Unwholesome Factors (<i>Akusala</i>) (不善心所)	
<p><i>Akusala Sabbacittasādhāraṇā</i></p> <p>(All Common Unwholesome Universals)</p> <p>(不善遍行心所) —4 :</p> <p>(14) Moha (Delusion)(癡) (15) Ahirika (Shamelessness)(無慚) (16) Anottappa (Unconscientiousness)(無愧)</p>	<p><i>Akusala Pakiṇṇakā</i></p> <p>(Unwholesome Occasionals)</p> <p>(不善別境心所) —10 :</p> <p>(18) Lobha (Greed)(貪) (19) Diṭṭhi (Fallacy)(謬見) (20) Māna (Conceit)(傲慢) (21) Dosa (Hatred)(瞋)</p>

³¹ The Chinese interpretations are based on the Chinese book 《攝阿毘達摩義論》, being the direct translation of *The Abhidhammatthasangaho* by 葉均. Several Chinese interpreted words have been corrected herein in order to be more precise in meaning.

<p>(17) Uddhacca (Restlessness)(掉舉)</p>	<p>(22) Issā (Envy)(嫉)</p> <p>(23) Macchariya (Avarice)(慳)</p> <p>(24) Kukkucca (Worry)(憂慮)</p> <p>(25) Thīna (Sloth)(昏沉)</p> <p>(26) Middha (Torpor)(睡眠)</p> <p>(27) Vicikicchā (Doubt)(疑)</p>
<p>25 Beautiful Factors (Sobhaṇa) (善心所)</p>	
<p style="text-align: center;"><i>Sobhanasādhāraṇā</i></p> <p style="text-align: center;">(All Common Beautiful Universals)</p> <p style="text-align: center;">(遍行善心所)—19 :</p> <p>(28) <i>Saddhā</i> (Faith)(信心)</p> <p>(29) <i>Sati</i> (Mindfulness)(念)</p> <p>(30) <i>Hiri</i> (Shame)(慚)</p> <p>(31) <i>Ottappa</i> (Fear of wrong; Conscience)(愧)</p> <p>(32) <i>Alobha</i> (Non-greed)(無貪)</p> <p>(33) <i>Adosa</i> (Non-hatred)(無瞋)</p> <p>(34) <i>Tatramajjhataṭṭā</i> (Neutrality of mind)(中捨性)</p> <p>(35) <i>Kāyapassaddhi</i> (Tranquility of mental structure)(身輕安)</p> <p>(36) <i>Cittapassaddhi</i> (Tranquility of consciousness)(心輕安)</p> <p>(37) <i>Kāyalahutā</i> (Lightness of mental structure)(身輕快性)</p> <p>(38) <i>Cittalahutā</i> (Lightness of consciousness)(心輕快性)</p> <p>(39) <i>Kāyamudutā</i> (Malleability of mental structure)(身柔軟性)</p>	<p style="text-align: center;"><i>Viratiyo</i> (Abstinences)</p> <p style="text-align: center;">(離法心所)—3 :</p> <p>(47) <i>Sammāvācā</i> (Right speech)</p> <p>(離語惡作)</p> <p>(48) <i>Sammākammanta</i> (Right action)</p> <p>(離身惡作)</p> <p>(49) <i>Sammā ājīva</i> (Right livelihood)</p> <p>(離邪命)</p> <p style="text-align: center;"><i>Appamaññā</i> (Illimitables)</p> <p style="text-align: center;">(無量心所)—2 :</p> <p>(50) <i>Karuṇā</i> (Compassion)(悲)</p> <p>(51) <i>Muditā</i> (Atruistic joy)</p> <p>(喜:無私之喜)</p> <p style="text-align: center;"><i>Paññindriya</i> (Non-Delusional)</p>

<p>(40) <i>Cittamudutā</i> (Malleability of consciousness)(心柔軟性)</p> <p>(41) <i>Kāyakammaññatā</i> (Wieldiness of mental structure)(身適應性)</p> <p>(42) <i>Cittakammaññatā</i> (Wieldiness of consciousness)(心適應性)</p> <p>(43) <i>Kāyapāguññatā</i> (Proficiency of mental structure)(身練達性)</p> <p>(44) <i>Cittapāguññatā</i> (Proficiency of consciousness)(心練達性)</p> <p>(45) <i>Kāyujjukatā</i> (Rectitude of mental structure)(身正直性)</p> <p>(46) <i>Cittujjukatā</i> (Rectitude of consciousness)(心正直性)</p>	<p>(慧心所)—1 :</p> <p>(52) <i>Paññindriya</i> (Wisdom faculty)(無癡)</p> <p><i>Paññindriyena saddhiṃ pañcavīsati</i> <i>Cetasikā Sobhanā'ti veditabbā.</i> (With the Faculty of Wisdom, these 25 mental states are in every way to be understood as “Beautiful”.)</p>
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i. The 7 Common “Universal” Concomitants (*Sabbacitta Sādhāraṇā Cetasikas*)

The following seven *Sabbacitta Sādhāraṇās* perform the rudimentary and most essential cognitive functions, and are universally common to all cittas.

(1) *Phassa* (contact) (觸). Although “contact” means “it touches”, it also denotes the consciousness which mentally focus on the object that has just occurred, thereby triggering the cognitive process. The Pāli Commentaries had fourfold ways of telling each mental factor apart. Herein, “contact” has touching as its “characteristic”, impingement (of object on the sense-doors) as its “function”, concurrence (of sense-faculty, object, and consciousness) as its “manifestation”, and the object that has come into focus as its “proximate cause” (i.e. of what it directly dependent upon). Although “contact” is mentioned first in the order, but as the *Atthasālinī* mentions, there is of no significance in its sequence because the mental factors are all coexistent, like there are feeling and contact, perception and contact, and so on.

(2) *Vedanā* (feeling) (受). Feeling is a better word than “sensation”. It differs from “emotion” which is a synthesized phenomenon comprising of varied mental factors. In a strict sense, *Nibbāna* is a blissful happiness of deliverance free from all sufferings that is not associated with feeling which is a sensuous pleasure. In the Theory of Dependent-Origination (*paṭicca-samuppada*), contact is the condition for the arising of feelings, and feeling is the condition for the arising of craving (*taṇhā*). Feeling has the characteristic of being felt, the function of experiencing something (pleasurable, painful, or neutral), the manifestation of relishing the associated mental factors, and tranquility as its proximate cause.

(3) *Saññā* (perception) (想). *Saññā* can be translated as perception, recognition, or noting. The *Atthasālinī* states that: it has the characteristic of noting and the function of recognising what has been previously noted (like noting a mark on a person’s forehead)... Thus perception has the characteristic of perceiving by an act of general inclusion. It has the function of making marks as a condition for repeated perception (for recognizing or remembering), like when woodcutters “perceive” logs³². Its manifestation is inclining of an attention, like in the case when a blind person who imagines what an elephant looks like when he touches particular characteristics of an elephant. Its proximate cause is the object as conceived in the mind.

³². Cf. Pe Maung Tin, and Rhys Davids, eds., *The Expositor (Atthasālinī) - Buddhaghosa’s Commentary on the Dhammasaṅgani* (Oxford: PTS, 1976) 146-147.

(4) *Cetanā* (volition) (思). In *Anguttara Nikaya* (Vol. 3, p 415), the Buddha says: “I declare, O bhikkhus, that mental volition (*cetanā*) is kamma. Having volition, one acts by body, speech and thought”. However, involuntary, unintentional or unconscious actions do not constitute Kamma, because volition, being the most important determinant of Kamma, is absent.

Shwe Zan Aung wrote that, according to Ledi Sayadaw, *cetanā* organizes and coordinates the associated mental concomitants with itself to act on this or that object—*cetanā* thereby acts on its concomitants, regulate their functions, and acts in accomplishing the task³³. Because *cetanā* is a volition that determines moral or immoral action, it is therefore the predominant mental factor in generating kamma. Though *cetanā* is also found in *vipāka* consciousness, it has no moral significance as it is not kammically accumulative.

Cetanā has the characteristic of willingness, function of accumulating kamma, manifestation of coordinating with its concomitants. Its proximate cause is their associated states.

(5) *Ekaggatā* (one-pointedness) (心一境性). This mental state means concentrating or focusing the mind on an object, and thus hold its adjunct concomitants together from dissipation. One-Pointedness is one of the five *Jhāna* factors. In its developed perfection, it is designated as *Samādhi*. One-Pointedness has non-distraction as its characteristic, combining the associated co-existent states as its function, peace of mind as its manifestation, and having ease as its proximate cause.

(6) *Jīvitindriyaṃ* (life faculty) (“名法”命根). What is referred to here is the “mental” life faculty. In Pāli, it is from *jīvita+indriya*, or life+controlling faculty, which means this mental life faculty sustains and control its concomitants. By “control”, it means ceaselessly exercising its predominant influence over continuity in the mental states. Hence it is *jīvitindriya* which vitalises *cetanā* and other concomitants. *Jīvitindriya* has the characteristic of maintaining governance over its associated states, making them occur as its function, establishing their presence as its manifestation, and maintaining states that have to be kept going on as its proximate cause.

³³. Cf. Shwe Zan Aung, and Mrs. Rhys Davids, eds., *Compendium of Philosophy: Being a Translation of Abhidhammattha-Sangaha* (Oxford: PTS, 1910) 236.

(7) *Manasikāra* (attention) (作意). *Manasikāra* literally means “makes the mind”—a mode of making the object in the mind, so to speak. The meanings of “attention” may not seem to be the best connotation of *manasikāra*, and so are other words. “Attention” herein denotes a mere unprompted attention which does not exhibit peculiar vividness. *Manasikāra* should be distinguished from *Vitakka*. *Manasikāra* “directs” its concomitants to the object, while *Vitakka* “applies” them onto the object. In the Suttas, it is frequently mentioned as *yoniso-manasikāra* (wise-attention). *Manasikāra* has the characteristic of driving associated states towards the object, the function of joining associated states to the object, manifestation of facing the object. Its proximate cause is the object.

ii. The 6 “Occasionals” Concomitants (*Pakiṇṇakā Cetasikas*)

(8) *Vitakka* (initial application of mind) (尋): Literally it means “one thinks about”. As explained in Chapter Two, *vitakka* applies the citta together with its concomitants to various sense-objects that leads to the thought processes. When *vitakka* is cultivated through concentration, it becomes the foremost of the five *Jhāna* factors, termed *appanā*, as a result of the absorption of the mind in the object. Otherwise it is just an “ordinary *vitakka*” of the initial application of mind—not “applied thinking”. *Vitakka* inhibits the hindrance of sloth and torpor. It is identical to “Right-Thought” in the Noble Eightfold Path, presents in the different 42 cittas. (See Table 2.6.2).

Vitakka has the characteristic of “directing and mounting” the mind onto the object, the function of initially knocking at the object, the manifestation of contemplating knowledge which persuades and leads the mind towards the object. Its proximate cause is the object.

(9) *Vicāra* (sustained application of mind) (伺). While *Vitakka* is noted as to the initial knocking of the object just like the initial striking of the drum, *Vicāra* reflects the object again and again just like the continuous all round sounding of the drum³⁴. *Vicāra* has the characteristic of continued reviewing of the object, the function of sustained application of the associated co-existing mental states to the object, the manifestation of “anchoring and binds” the mind persistently to the object. Its proximate cause is the object.

(10) *Adhimokkha* (decision) (勝解). Literally, *Adhimokkha* means “releasing the mind onto the object”. It is like a judge who decides on a lawsuit with an unwavering resolve.

³⁴ The differentiation of *vitakka* and *vicāra* as told by reverend Nāgasena to the king.
Cf. T. W. Rhys Davids, *The Questions of King Milinda (Milindapañha)*. (Oxford: PTS, 1980) 318.

Hence has been rendered the word “decision or resolution”. The *Visuddhimagga* (chapter XIV) gives this definition of *Adhimokkha*: it has the characteristic of conviction, the function of not to fumble, the manifestation of decisiveness, and its proximate cause is a thing to be convinced about.

(11) *Viriya* (energy) (精進). Other equivalentents are “effort, exertion, or determination”. Being one of the Five Powers (*pañca balāni*)³⁵, *Viriya* overcomes idleness. It is also one of the Four Means to Accomplishment (*cattāro iddhipādā*)³⁶. It is sublimated as one of the Seven Factors of Enlightenment (*satta bojjhaṅgā*)²². It is also elevated to one of the eight representatives of the Noble Eightfold Path (*Aṭṭhaṅgika Magga*) as *Sammā Vāyāma* (Right Effort). Hence *Atthasalini* regards *Viriya* as the root of all achievements.

Viriya has the characteristic of supporting, upholding, or sustaining its concomitants, the function of consolidating its associated states, the manifestation of non-collapse, and the proximate cause of providing initial grounds for exertion.

(12) *Pīti* (zest) (熱忱之“喜”). *Pīti*, as explained in the *jhāna* factors. Many of the Chinese translations commonly translated *Pīti* as “喜” which is mere “joy or delight”, and which had somehow overlooked the connotative nuances. But *Pīti*, as among *sāṅkhārakkhandha*, is not the same as pleasant feeling (*vedanākkhandha*). *Pīti* has the characteristic of endearing (*sampiyāyana*), the function of refreshing the mind and body, the manifestation of elation or trilling with rapture, the mind and body as the proximate cause. (The *Visuddhimagga*, IV).

(13) *Chanda* (desire) (欲). Other meanings are “conation, intention, wish-to, or a desire to act”. However, the desire herein denotes virtuous desire or a righteous wish to act on wholesome grounds. It should be distinguished from the unwholesome sensuous cravings arising from greed (*lobha*), and lust (*rāga*). Shwe Zan Aung (Compendium of Philosophy, p.18) wrote that while the effort of conation or will is due to *Viriya*, an interest in the object is attributable to *Pīti*, *Chanda* constitutes the intention with respect to object. *Chanda* has the characteristic of a desire to act, the function of searching for an object, the manifestation of a need-for, and its proximate cause is that desirable object.

³⁵. The Five Powers: faith (*saddhābala*), energy (*viriyabala*), mindfulness (*satibala*), concentration (*samādhibala*), wisdom (*paññābala*).

³⁶. The Four Means to Accomplishment: desire (*chandiddhipādo*), energy (*viriyiddhipādo*), consciousness (*cittiddhipādo*), investigative or analytical wisdom (*vīmaṃsiddhipādo*).

iii. The 4 “Unwholesome-Universals” (*Akusala-Sabbacitta Sādhāraṇā Cetasikas*)

The following four types of *cetasikas* are common to all immoral types of consciousness.

(14) *Moha* (delusion) (癡). *Moha* is synonymous with ignorance (*avijjā*) (無明) because both are the direct opposite of wisdom. *Moha* cloaks us from seeing the true nature of sense-objects which are made up only of mind and matter, thus we are deluded to stubbornly believe that things will always be permanent (*nicca*), pleasant (*sukha*), and that it is myself (*atta*). The three close followers of *Moha* are—*lobha* (greed), *diṭṭhi* (fallacy), and *māna* (conceit). *Moha* has the characteristic of unknowing (*aññāna*), the function of veiling of the true nature of sense-objects, the manifestation of fallacious understanding. Its proximate cause is unwise attention (*ayoniso manasikāra*). *Moha* is regarded as the root of all unwholesome states.

(15) *Ahirika* (shamelessness) (無慚). *Ahirika* and *Anottappa* have already been explained in the *Suttantika Dyads*. *Ahirika* has the characteristic of indifference to one’s own misconduct and disgrace, the function of conducting corrupt behaviours, the manifestation of not dwindling from wickedness. Its proximate cause is an inconsideration to own self and to others.

(16) *Anottappa* (unconscientiousness) (無愧). *Anottappa* has the characteristic of an absence of conscience and with no sense of guilt of one’s own wrongdoing. Its function is to carry out wicked deeds. It manifest as not subsiding the evil wrongfulness. Its proximate cause is being disrespectful to own self and to others.

(17) *Uddhacca* (restlessness) (掉舉). *Uddhacca*, as explained in *Atthāsalini*, means “disquietude, mental distraction or confusion”. It is the unsettled state of mind, the opposite of collectedness (*vupasama*). Restlessness is also one of the Six Hindrances (*nīvaraṇa*)²⁸ and among the Ten Fetters (*Saññojana*) (See Table 2.6.4). Its characteristic is disquietude; function is keeping one’s mind unstable. It is manifested as agitation, and its proximate cause is the unwise attention to disquietude.

iv. The 10 “Unwholesome-Occasionals” (*Akusala Pakiṇṇakā Cetasikas*)

(18) *Lobha* (greed) (貪). *Lobha* includes all degrees of attachment and clinging to the sensuous possessions, as well as the longing for *jhāna* happiness. Its characteristic is the unceasing desire for the sensuous objects. Its function is clinging to them. It manifests as not to let go or relinquishing. Its proximate cause is equating those gains and benefits to enjoyment in things that lead to bondage of all the perishables in life.

(19) *Diṭṭhi* (fallacy) (謬見). *Diṭṭhi* means “view, opinion”, herein is understood to mean wrong view or fallacy (*micchà-diṭṭhi*) as an immoral *cetasika*. Because *Moha* clouds the mind to think that things are permanent, pleasant and “myself”, thus *Lobha* sets in to cling to this “self”, and thereupon *Diṭṭhi* takes the fallacious view that “myself” is permanent and real. It has the characteristic of unwise opinion of things, the function of presuming, manifestation of a mistaken conviction. Its proximate cause is the disinclination to follow the noble causes.

(20) *Māna* (conceit) (傲慢). conceitedness, vainglory or self-pride should not be mistakenly thought as a virtue for happiness. *Māna* is one of the Ten Fetters (*Saññojana*). (See Table 2.6.4). *Māna* has the characteristic of a lofty manner, the function of self-exalting. It manifests as extreme vanity in oneself who assumes superiority in comparison to others. Its proximate cause is the absence of right views.

(21) *Dosa* (hatred) (瞋). *Dosa* should be understood to have included all degrees of aversion, from rage, anger, animosity to annoyance, and even the slightest irritation. It is the most destructive element because all retaliatory conflicts and killings happened out of *Dosa*. It has the characteristic of bursting into anger, the function of spreading of itself. It is manifested as taking offence, and its proximate cause is having the grounds for annoyance.

(22) *Issā* (envy) (嫉). Envy or jealousy arises because of someone else having success, prosperity, or receiving honour, praise, and better things. *Issā* has the characteristic of not enduring the success of others, the function of having displeasure with someone else’s success. It is manifested as a strong dislike towards that, and its proximate cause is others who are having success.

(23) *Macchhariya* (avarice) (慳). While *Issā* is objective because of an exterior influence, *Macchhariya* is subjective, but both elements deprive a person of happiness. *Macchhariya* has the characteristic of being stingy with regard to sharing with others about information,

knowledge, gain, recognition, time, and money, etc. which one has obtained. The characteristic of avarice or stinginess is the reluctance to share one's own success. Its function is to refrain from sharing with others. It is manifested as niggardliness, and its proximate cause is one's own success.

(24) *Kukkucca* (scruple or worry). *Kukkucca* has the meanings of “scruples, remorse, uneasiness of conscience, worry”. Hence in Chinese it should be 顧忌;躊躇;憂慮 instead of what has been interpreted as “misconduct”³⁷. Though *Issā*, *Macchhariya* and *Kukkucca* arise separately, but when either one of them arises, it is always accompanied by *Dosa*. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commitment and omission).

(25) *Thīna* (sloth) (惛沉). *Thīna* is sluggishness or a lethargic state of mind. It is opposed to *Viriya*. *Thīna* is also explained as sickness of the mind (*gelañña*). It has the characteristic of a deprivation of drive, the function of dispelling energy. It manifests as the sinking of the associated states and cittas. Its proximate cause is unwise attention to dullness, laziness, drowsiness, etc.

(26) *Middha* (torpor) (睡眠). Torpor is the morbid state of the mental concomitants. It is explained as sickness of the mental structure (*kaya-gelañña*), i.e. the 52 *cetasikas*. *Thīna* and *Middha* are among the Six Hindrances²⁸. Its characteristic is unwieldiness of sense. Its function is closing the doors of consciousness. It is manifested as drooping, or sleepiness. Its proximate cause is the unwise attention to laziness, boredom and sleepiness.

When one is overcome by sloth and torpor, there is absence of energy (*vīriya*), no vigour to attain *jhāna*, to observe *sīla*, to study *dhamma*, or to develop *upekkhā*.

(27) *Vicikicchā* (doubt) (疑). *Vicikicchā*, in this context, is referring to the sceptical doubt about the Triple Gems (*Ti-Ratana*), about the training the Buddha taught, about the Law of the Twelfefold Causal Genesis, about the noble truths and the noble path. *Vicikicchā* is totally eliminated in the stream-entry path consciousness. Its characteristic is being sceptical to the Buddha's teachings. Its function is to doubt and waver. It is manifested as

³⁷ *Kukkucca* has been interpreted as “misconduct” or “惡作” in the Chinese translation of *Abhidhammattha saṅgaho*. Cf. 葉均譯, 攝阿毗達摩義論 (法雨道場印行: 臺灣嘉義, 1999).

indecisiveness and hesitance due to uncertainty. Its proximate cause is unwise attention to the wrong views.

v. The 25 “Beautiful” Concomitants (*Sobhaṇa*)

There are 25 beautiful cittas which are sub-divided into four groups: 19 common beautiful universals (*Sobhanasādhāraṇā*); and the three groups that are made up of three kinds of Abstinenes (*Viratiyo*), 2 Illimitables (*Appamaññā*), and Non-delusion (*Paññindriya*). The last three groups are variable adjuncts not necessarily contained in the beautiful consciousness.

(a) The 19 “Beautiful-Universals” (*Sobhaṇa Sādhāraṇā Cetasikas*)

(28) *Saddhā* (faith) (信心). *Saddhā*, or Faith, Confidence, is the first of the beautiful *cetasikas*. When a person takes refuge in the Three Jewels of Buddhism, the spirit of inquiry has always been encouraged so that it will not become a blind faith. When one has the right *Saddhā*, all the unwholesome concomitants will wane and eventually vanish, with the result that the mind becomes clear of all ambiguities. *Saddhā* arises with the beautiful cittas of the sense-sphere, with the *rūpāvacara cittas*, *arūpāvacara cittas*, and the *lokuttara cittas*. The *Atthasālinī* described *Saddhā* as the “forerunner” of wholesomeness.

Saddhā has confiding-in as its characteristic, to purify as its function. It manifests as unambiguity or the non-obscure of mind. Its proximate cause is factors of a “Stream-Winner”.

(29) *Sati* (mindfulness) (念). *Sati* is the mindfulness of things that are taking place presently rather than the faculty of memory remembering what had been the past. *Saddhā* should be regarded as a gatekeeper from guarding the six doors of our senses to keep us from unwholesome acts. One should also always be mindful to follow the Buddha’s teaching to strive for liberation from all sufferings. *Sati* is also a member of the Five Spiritual Faculties³⁸ as well as a member of the Five Spiritual Powers³⁵. It is also one of the Seven Factors of Enlightenment²² (*bojjhaṅga*) and the seventh link of the Noble Eightfold Path (See Table 2.6.3).

³⁸. The Five Spiritual Faculties are taken here as the factors of Enlightenment: 1. *Saddhindriya* (faith or confidence); 2. *Vīriyindriya* (energy or effort); 3. *Satindriya* (mindfulness); 4. *Samādhindriya* (concentration); 5. *Paññindriya* (wisdom). Cf. Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995): 283.

(30) *Hiri* (shame) (慚), and (31) *Ottappa* (Dreadful of Moral Remorse, or Conscience) (愧). *Hiri* which is “shame”, and *Ottappa* is “conscience or the fear of wrongfulness and moral remorse”, both have already been explained in the Suttantika Dyads. These two elements are the “guardians of the world” as said by the Buddha. They prevent humanities from inundated with immoralities and corruptions. While *Hiri* has the characteristic of repellent of all wickedness, *Ottappa* has the characteristic of being dreadful of it. They both have the function of not doing evil, and are manifested as the shying-away from evil. Their proximate cause is self-respect and respect for others, respectively.

(32) *Alobha* (non-greed) (無貪). *Alobha* is not the mere absence of greed, but it includes the presence of altruistic virtues such as unselfish sharing, sacrifices, liberality, generosity and renunciation. It is one of the three beautiful roots (*sobhana hetus*). All beautiful cittas are rooted in *alobha*, *adosa*, and *amoha*. The worldlings, because of self-importance and self-esteem, desire the pleasant things only for themselves and for those people who are important to them, and clinging to attachments unflinching—are opposed to *Alobha*. *Alobha* has the characteristic of the mind being free from cupidity for the objects, the function of not to seize as possession, and the manifestation in the form of detachment and generosity.

(33) *Adosa* (non-hatred) (無瞋). *Adosa* is not a mere absence of hatred or aversion but it includes such positive virtues as loving-kindness, gentleness, amity, harmony, friendliness, etc. *Adosa* has the characteristic of the absence of anger and resentment like the two friends in concord. It has the function of removing annoyance and fostering kindness, the manifestation of agreeableness.

According to the *Visuddhimagga* (Chapter IX, 93), when *Adosa* appears as *mettā* (or loving-kindness which supposedly is one of the four Illimitables³⁹), it is characterized herein as promoting the welfare of other living beings, the function of taking preference care of their welfare, the manifestation of removing ill-will or annoyance. Its proximate cause is seeing all beings as lovable. However, such loving kindness must be distinguished from the temporal affection which is characterized by selfishness, differentiation and clinging.

³⁹. Even though only *Karunā* (compassion) and *Muditā* (altruistic joy) are mentioned as the two Illimitables, the other two, *Mettā* (loving-kindness) is implied in *Adosa* (greedlessness), and *Upekkhā* (equanimity) is implied in *Tatramajjhataṭṭā* (neutrality of mind). These four limitless states are called *brahmavihāras*, “divine abodes” or sublime states.

(34) *Tatramajjhataṭṭā* (neutrality of mind) (中捨性). Literally, *Tatramajjhataṭṭā* means “there in the middleness.” It is synonymous with equanimity (*upekkhā*)³⁹ not as a neutral feeling of disinterestedness or partiality, but as a balanced state of mental attitude or the “neutrality of mind”. The *Atthasālinī* explains about the “balance of mind” as—when there is equanimity, there is neither elation nor depression because the object is viewed with neutrality. When we are being generous, adhering to precepts and morality, develop the right understanding of the interrelationship between corporeality, *cittas* and their associated *cetasikas* that have arose together with, then, there is a “balance of mind”.

Tatramajjhataṭṭā has the characteristic of conveying consciousness and the mental factors evenly. Its function is to prevent an attitude of partiality. It is manifested as neutrality. The importance of applying equanimity in the states of *cittas* and *cetasikas* should be understood.

The next twelve *cetasikas* are classified into six pairs—each pair contains one term pertaining to *kāya* or called “mental structure” which is the collection of mental concomitants (*vedanā*, *saññā*, and *saṅkhārā*), and another term is pertaining to *citta*. The word “structure” here is preferred over “body” (身) as the latter can be misinforming as a material body if translated verbatim. Herein *Citta* connotes the “whole consciousness”. These *cetasikas* occur in pairs because together they oppose their unwholesome opponents. It should be understood herein this explanation for *kāya* and *citta* be applied to all these six pairs of *cetasikas*.

(35, 36) *Passaddhi-Kāyapassaddhi* (tranquility of mental structure) (身輕安); *Cittapassaddhi* (tranquility of consciousness) (心輕安).

Passaddhi means tranquility, calmness, quietude. Such tranquility must be distinguished from the calmness arising from pleasant feeling with the sense-objects (e.g. mind free from worry, restfulness, and relaxation of mind) because these are still moments of attachment, albeit subtle, that usually appear unnoticed.

When it is highly developed, *Passaddhi* becomes a factor of Enlightenment (*Bojjhaṅga*). “Tranquility of the mental structure” suppresses or allays the agitation of the accompanying *cetasikas*, conditioning the smooth and even way of their functioning. “Tranquility of consciousness” allays agitation of the accompanying consciousness. Together they are opposed to such defilements as restlessness and worry (*uddhacca-kukkucca*), which create distress.

This twofold tranquility has the characteristic of calming down the uneasiness of the mental factors and *citta*, respectively. Its function is to crush the disturbances of them both. It manifests as an unfaltering state of coolness and composedness. Its proximate cause is the mental factors and *citta*.

(37, 38) *Lahutā-Kāyalahutā* (lightness of mental structure) (身輕快性); *Cittalahutā* (lightness of consciousness) (心輕快性).

Lahutā means lightness, agility, or buoyancy. When there is lightness in the absence of sluggishness and inertia, the mental factors and *citta* react with alertness. In the case when mindfulness arises (which fills those moments of unawareness of what exactly went through our six sense doors), there is also lightness of *kaya* and of *citta* as well as alertness which perform their wholesome functions. This pair of *cetasikas* are opponents of such defilements as sloth and torpor, which create heaviness of the mental concomitants and consciousness.

The twofold lightness has the characteristic of suppressing the heaviness of the *cetasikas* and *citta*, respectively. Its function is to crush heaviness in both. It is manifested as non-sluggishness in both. Its proximate cause is the mental factors and *citta*.

(39, 40) *Mudutā-Kāyamudutā* (malleability of mental structure) (身柔軟性); *Cittamudutā* (malleability of consciousness) (心柔軟性).

The two *cetasikas* refer to the pliancy, malleability or elasticity of the mental factors and consciousness, which removes stiffness, inflexibility, and resistance. This pair of *cetasikas* is the opponents of such corruptions as opinionatedness, wrong views, and conceit which create rigidity of the mental concomitants and consciousness. Such mental pliancy or malleability is necessary so that a person can develop open-mindedness in order to accumulate the right understanding of the ultimate realities.

The twofold malleability has the characteristic of the subsiding of rigidity (*thambha*) of the mental factors and consciousness, respectively. Its function is to crush rigidity in both. It manifests as setting up non-resistance. Its proximate cause is the mental factors and *citta*.

(41, 42) *Kammaññatā-Kāyakammaññatā* (wieldiness of mental structure) (身適應性), *Cittakammaññatā* (wieldiness of consciousness) (心適應性).

Kammaññatā means wieldiness, workableness, or adaptability like in the case of pure gold, with the suitable degree of pliancy and softness to become serviceable and workable. Thus the two *cetasikas* refer to the adaptability of the mental factors and consciousness. Wieldiness is necessary for every *kusala* such as the development of calmness, insight, generosity, etc., in order to gain confidence. The pairs of wieldiness are opponents of the hindrances (*nīvaraṇa*)²⁸, which create unwieldiness of the mental factors and *citta*.

The twofold wieldiness has the characteristic of the subsiding of unwieldiness or unadaptability in the mental factors and *citta*, respectively. Its function is to crush unwieldiness. It is manifested as the success of the mental factors and *citta* in making something a wholesome object. Its proximate cause is the mental factors and *citta*.

(43, 44) *Pāguññatā-Kāyapāguññatā* (proficiency of mental structure) (身練達性); *Cittapāguññatā* (proficiency of consciousness) (心練達性).

Pāguññatā denotes the proficiency, competence and fitness in the carrying-out of *kusala*. It is only with the right understanding of the dhamma and ultimate realities being developed, only one can condition the proficiency of all wholesome mental factors and *cittas*. The higher levels of proficiency in *kaya* and *cittas* occur as one attains higher stages of enlightenment where all defilements are eradicated.

The twofold proficiency has the characteristic of healthiness of the mental factors and *citta*, respectively. Its function is to suppress sickness and unhealthiness in both. It is manifested as the absence of inefficiency in both. Its proximate cause is the mental factors and *citta*. This pair of proficiency is opposed to the lack of faith, diffidence, skepticism, corruptions, etc., which cause sickness and unhealthiness of the mental factors and *citta*.

(45, 46) *Ujjukatā-Kāyujjukatā* (rectitude of mental structure) (身正直性); *Cittujjukatā* (rectitude of consciousness) (心正直性).

Ujjukatā means rectitude, uprightness, straightness. It may be edifying to extract a quote from the *Visuddhimagga* which describes insincerity or the absence of rectitude about the monk who walks, stands, sits and lies down as though mindfully concentrated which in actual fact, this may not be so⁴⁰. In actual situations, people tend to pretend that they are

⁴⁰. Cf. Bhikkhu Ñāṇomali, *the Path of Purity (Visuddhimagga)*, (Buddhist Publication Society: 2010): 27. “... It is hypocrisy on the part of one of evil wishes, which takes the form of deportment influenced by

better than what they really are, and also generous acts are sometimes performed out of the expectation of gaining recognition, popularity or other benefits in return. Thus the rectitude of *cetasikas* and of *citta* are necessary for accompanying the “*citta*”—which develops right understanding of the most upright and sincere way for all defilements to be eradicated.

The twofold rectitude has the characteristic of uprightness of the mental factors and *citta*, respectively. Its function is to crush impurities and unscrupulousness of the mental factors and *citta*, and its manifestation is non-crookedness. Its proximate cause is the mental factors and *citta*. The pair of rectitude *cetasikas* are opponents of craftiness, dishonesty, fraudulence, treachery, scheming, hypocrisy, etc., which create crookedness in the mental factors and *citta*.

The above six pairs of *cetasikas* accompany all beautiful consciousness. They are indispensable for every kind of wholesome state, be it generosity (*dāna*), morality (*sīla*), development of calmness (*samatha*), or insight (*vipassanā*).

The next six beautiful *cetasikas* are based on occasions when their functions are individually exercised. They are: the three *virati cetasikas*, two *appamaññā cetasikas*, and the one *paññindriya cetasika*.

(b) The 3 “Beautiful-Abstinenes” (*Virati Cetasikas*)

It should be noted that when a person abstains from committing a wicked deed without any prompting reason but out of spontaneity or natural awareness of morality, such is not a case of *Virati*. The *Atthasālinī* distinguishes three kinds of Abstinenes (*virati*) as stated below.

(1) Natural abstinence (*sampatta-virati*). It is the abstinence from performing evil deeds as they arise, in view of one’s status, reputation, and other social implications.

(2) Abstinence by undertaking precepts (*samādāna-virati*). It is the abstinence from performing evil deeds because one had undertaken to observe precepts or follow *vinaya*.

eagerness to be admired, that should be understood as the instance of scheming... Here someone of evil wishes, a prey to wishes, eager to be admired, thinking ‘thus people will admire me,’ composes his way of walking, composes his way of lying down; he walks studiously, stands studiously, sits studiously, lies down studiously; he walks as though concentrated, stands, sits, lies down as though concentrated; and he is one who meditates in public. Such disposing, posing, composing, of deportment, grimacing, grimacery..., is known as the instance of scheming called deportment.”

(3) Abstinence by eradication (*samuccheda-virati*). It is the abstinence that is associated with the Transcendental-Path Consciousness which completely eradicates all the roots of ill-will and mundane passions.

The *Viratis* contain three distinct mental factors—namely, Right Speech, Right Action, and Right Livelihood. These three *cetasikas* arise together only in the Supramundane Consciousness, whilst in other mundane consciousness they arise separately because they are still volitional *cetasikas*.

(47) *Sammāvācā* (Right Speech) (離語惡作). This is the volitive abstinence from wrong speech, namely—harsh speech, slanderous speech, lying, and frivolous conversation. (惡口, 兩舌, 妄語, 綺語).

(48) *Sammākammanta* (Right Action) (離身惡作). This is the volitive abstinence from wrong bodily action—killing, stealing, and sexual misconduct. (殺, 盜, 淫).

(49) *Sammā ājīva* (Right Livelihood) (離邪命). This is the volitive or deliberate abstinence from wrong livelihood—for example, drug-trafficking; dealing in weapons, liquors, prostitution, butcher's trade, etc. (非正業).

(c) The 2 “Beautiful-Ilimitables” (*Appamaññā Cetasikas*)

In essence, there are four Ilimitables or states of boundless range towards all sentient beings—loving-kindness (*mettā*), compassion (*karuṇā*), altruistic joy (*muditā*), and equanimity (*upekkhā*). These four Ilimitables are sometimes called “brahmavihāras”, “divine abodes” or “sublime states”. However, only *karuṇā* and *muditā* are included in the *cetasikas*. It is because *mettā* (loving-kindness) is implied in *adosa* (non-hatred), and *upekkhā* (equanimity) is also implied in the mental factor of *tatramajjhataṭṭā* (neutrality of mind).

Mettā (慈) is derived from the root, √*mid*, which means “to soften, to love”. Thus *Mettā* can be understood as a state (or *cetasika*) whereby the mind is softened and thereupon a warm and friendly disposition towards others is established. It sees the “lovableness” of other beings indiscriminately. “Loving-kindness, goodwill, benevolence” are suggested as the appropriate definitions. *Mettā* should be distinguished from temporal love, carnal or sensuous affection which are elements of the human attachment. *Mettā*, in its own right, represents unconditional love which embraces the good and welfare of all beings without any

differentiation. It has the characteristic of promoting the welfare of other beings, and the function of ensuring the happiness of others. It is manifested as non-enmity.

Upekkhā (捨), is derived from *Upa* (means “impartially”) + √ *ikkh* (means to “view”). Thus *Upekkhā* indicates a state of neutrality without partiality or bias, and represents a balanced state of mind. *Upekkhā* is not exactly the same as the “neutral feeling”, but is a sterling and immeasurable virtue which embraces all goods and evils, inferiors and superiors, and all such antithetic two ends. Thus “equanimity” is suggested as the closest equivalent.

(50) *Karuṇā* (compassion) (悲). *Karuṇā*, derived from √ *kar*, means “to do, to make”. *Karuṇā* can be interpreted as “states that make the heart solemnly feeling the same degree as those who are afflicted with sorrow and miseries, so much so that one feels accountable to eradicate all their sufferings.”

Compassion (*karuṇā*) herein must be distinguished from “loving-kindness” (*mettā*). Loving-kindness is the mode of the “non-hatred” (*adosa*) *cetasika*, which is directed towards the “loveableness” of all beings, and to promote their welfare and happiness. Compassion, on the other hand, is directed towards the allaying of their sufferings.

Karuṇā is characterized as promoting the allaying of suffering in others. Its function resides in not tolerating oneself with seeing others suffering. It is manifested as emancipation from agony and cruelty. Its proximate cause is seeing the helplessness of those in suffering. *Karuṇā* sees its success when it has alleviated the suffering, cruelty and sorrow of others, and it fails when the same has not subsided.

(51) *Muditā* (altruistic joy) (無私之“喜”). *Muditā* derived from √ *mud*, means “to be pleased”. *Muditā* is not mere sympathy, but an appreciative joy that is pleased in an altruistic, selfless manner. It has the characteristic of gladness in silent acquiescence at the success of others. Its function is not to be envious and jealous at the success of others. It is manifested as the elimination of aversion. Its proximate cause is to see the success of others. It succeeds when it causes jealousy and envy to subside, and it fails when it does not produce merriment or rejoicing.

(d) The “Beautiful Non-Delusional” Concomitant (*Paññindriya Cetasika*)

(52) *Paññindriya* (wisdom faculty) (無癡).

Paññā means wisdom, insight, *Indriya* means a controlling faculty. Herein it is called a faculty because it exercises control over the comprehension of things in light of the three characteristics of existence—*anicca*, *dukkha* and *anatta*. In the Abhidhamma, wisdom (*paññā*), knowledge (*ñāṇa*), and non-delusion (*amoha*) are synonymous. Because *paññā* overcomes ignorance (*avijjā*), it is called non-delusion (*amoha*) or sometimes called the higher knowledge (*vijjā*). When cultivated through the perfect mental concentration (*samādhi*), *paññā* elevates to become supernormal knowledge (*abhiññā*).

Paññā is one of the four means of accomplishing one's end ³⁶, under the name “investigative or analytical wisdom” (*vīmaṃsiddhipādo*). It is also a component of the Noble Eightfold Path, under the name of “Right-View” (*sammā-diṭṭhi*). When *paññā* is highly cultivated, it becomes a Factor of Enlightenment²² under the name “Investigation of States”. *Paññā* at its culmination will be the omniscience of the Buddha.

Paññā has the characteristic of unfaltering inquiry according to its intrinsic nature. It has the function of illuminating the objective field of inquiry like the function of a lamp. It manifests as non-bafflement. Its proximate cause is wise attention (*yoniso manasikāra*).

Part II: The Association of Each of the *Cetasikas* with the different *Cittas*.

Table 3.2 (also see Appendix IV, tabulated in English terms) depicts in Pāli terms the relationship between the 52 *cetasikas* and the 89 *cittas*. The 89 (or 121) *cittas* are taken from the table in Appendix III. In Table 3.2, the numbering sequence of the 15 Fine-Material Sphere consciousness (*Rūpāvacaracittāni*) and the 12 Immaterial Sphere consciousness (*Arūpāvacaracittāni*) are correspondent with the same numbering sequence as in Table 2.4.1 and Table 2.5.1 respectively.

The below summarizes the combination of 52 *cetasikas* with the different types of *cittas*.

- The 7 *sabbacitta-sādhāraṇas* (Non-Beautiful Universals) link with all the *cittas*.
- The 6 *pakiṇṇakas* (Non-Beautiful Occasionals) associate with certain *sobhaṇa* and *asobhaṇa cittas*.
- The 4 *akusala sādhāraṇas* (Unwholesome-Universals) link with all unwholesome *cittas*.

- The 10 *akusala cetasikas* (Unwholesome-Occasionals) only associate with unwholesome *cittas*.
- The 19 *sobhaṇa sādharmaṇas* (Beautiful-Universals) link with all *sobhaṇa cittas*.
- The remaining 6 *sobhaṇa cetasikas* (Beautiful-Occasionals) only associate with *sobhaṇa cittas*.

Table: 3.2 Association of the 52 Cetasikas with the 89 (or 121) Cittas

89 (or 121) Cittas		52 Cetasikas										13 Aññasamāna						14 Akusala						25 Sobhana			Sub-Total (Cittas)
												6 Pakiṇṇakā						10 Akusala Pakiṇṇakā						25 Sobhana			
												(1-7. Sabbacitta-Sādhāraṇā)						(14-17. Akusala Sabbacitta-Sādhāraṇā)						(28-46. Sobhana-Sādhāraṇā)			
		8. Vitakka	9. Vicāra	10. Adhimokkha	11. Viriya	12. Pīti	13. Chanda	18. Lobha	19. Diṭṭhi	20. Māna	21. Dosa; 22. Issā	23. Macchhariya; 24. Kukkucca	25. Thina; 26. Middha	27. Vicikicchā	47. Sammāvācā; 48. Sammākamanta; 49. Sammā-ājīva	50. Karuṇā; 51. Muditā	52. Paññindriya										
Sub-Total (Cetasikas)		7	1	1	1	1	1	1	1	4	1	1	1	2	2	2	1	19	3	2	1	52					
12 Kāmvācāra-Akusala-cittāni	5 Asankhārika	1. lobha-mūla somanassasahagataṃ diṭṭhigatasampayuttaṃ	1	7	1	1	1	1	1	1	4	1	1									19					
		3. lobha-mūla somanassasahagataṃ diṭṭhigatavippayuttaṃ	1	7	1	1	1	1	1	1	4	1		1									19				
		5. lobha-mūla upekkhāsahagataṃ diṭṭhigatasampayuttaṃ	1	7	1	1	1	1		1	4	1	1										18				
		7. lobha-mūla upekkhāsahagataṃ diṭṭhigatavippayuttaṃ	1	7	1	1	1	1		1	4	1		1									18				
		9. dosa-mūla domanassasahagataṃ paṭighasampayuttaṃ	1	7	1	1	1	1		1	4				2	2							20				
	5 Sasankhārika	2. lobha-mūla somanassasahagataṃ diṭṭhigatasampayuttaṃ	1	7	1	1	1	1	1	1	4	1	1				2						21				
		4. lobha-mūla somanassasahagataṃ diṭṭhigatavippayuttaṃ	1	7	1	1	1	1	1	1	4	1		1			2						21				
		6. lobha-mūla upekkhāsahagataṃ diṭṭhigatasampayuttaṃ	1	7	1	1	1	1		1	4	1	1				2						20				
		8. lobha-mūla upekkhāsahagataṃ diṭṭhigatavippayuttaṃ	1	7	1	1	1	1		1	4	1		1			2						20				
	2 Moha-Mūla	10. dosa-mūla domanassasahagataṃ paṭighasampayuttaṃ	1	7	1	1	1	1		1	4				2	2	2						22				
		11. moha-mūla upekkhāsahagataṃ vicikicchāsampayuttaṃ	1	7	1	1		1			4							1					15				
	8 Kusala-Vipākacittāni	12. moha-mūla upekkhāsahagataṃ uddhaccasampayuttaṃ	1	7	1	1	1	1			4												15				
1-4. upekkhāsahagataṃ viññāṇaṃ (cakkhu, sota, ghāna, jivhā)		4	7																			7					
5. sukhasahagataṃ kāyaviññāṇaṃ		1	7																			7					
6. upekkhāsahagataṃ sampaṭicchana-cittaṃ		1	7	1	1	1																10					
8 Kusala-Vipākacittāni	7. somanassasahagataṃ santīraṇa-cittaṃ	1	7	1	1	1		1														11					
	8. upekkhāsahagataṃ santīraṇa-cittaṃ	1	7	1	1	1																10					

	5,10,15. upekkh ⁷ -ekaggatā-sahitaṃ pañcamajjhāna (kusalacittaṃ, vipākacittaṃ, kriyācittaṃ)	3	7			1	1	1									19		1	30	
12 Arūpāvacaracittāni	1,5,9. ākāsānañcāyatana (kusalacittaṃ, vipākacittaṃ, kriyācittaṃ)	3	7			1	1	1									19		1	30	
	2,6,10. viññāṇaṇcāyatana (kusalacittaṃ, vipākacittaṃ, kriyācittaṃ)	3	7			1	1	1									19		1	30	
	3,7,11. ākiñcaññāyatana (kusalacittaṃ, vipākacittaṃ, kriyācittaṃ)	3	7			1	1	1									19		1	30	
	4,8,12. n ⁷ evasaññān ⁷ āsaññāyatana (kusalacittaṃ, vipākacittaṃ, kriyācittaṃ)	3	7			1	1	1									19		1	30	
40 Lokuttaracittāni	1-8. paṭhamajjhāna	8	7	1	1	1	1	1	1								19	3	1	36	
	1-8. dutiyajjhāna	8	7		1	1	1	1	1								19	3	1	35	
	1-8. tatiyajjhāna	8	7			1	1	1	1								19	3	1	34	
	1-8. catutthajjhāna	8	7			1	1	1	1								19	3	1	33	
	1-8. pañcamajjhāna	8	7			1	1	1	1								19	3	1	33	
Total:		89	89	55	58	78	73	36	69	12	8	4	4	2	2	5	1	59	16	28	47
		121	121	55	66	110	105	51	101									91	48		79

Denotation of Cetasikas:

The 7 Sabbacitta-Sādhāraṇā — 1. Phassa, 2. Vedanā, 3. Saññā, 4. Cetanā, 5. Ekaggatā, 6. Jvīvitindriya, 7. Manasikāra.

The 4 Akusala-Sabbacittasādhāraṇā — 14. Moha, 15. Ahirika, 16. Anottappa, 17. Uddhacca.

The 19 Sobhana-Sādhāraṇā — 28. Saddhā, 29. Sati, 30. Hiri, 31. Ottappa, 32. Alobha, 33. Adosa, 34. Tatramajjhataṭṭā, 35. Kāyapassaddhi, 36. Cittapassaddhi, 37. Kāyalahutā, 38. Cittalahutā, 39. Kāyamudutā, 40. Cittamudutā, 41. Kāyakammaññatā, 42. Cittakammaññatā, 43. Kāyapāguññatā, 44. Cittapāguññatā, 45. Kāyujjukatā, 46. Cittujjukatā.

Chapter 4: Division on the Corporeality (*Rūpakāṇḍa*)

Part I: The 11 Categories that Analyse and Expound Corporeality

This chapter deals with matter or form (*rūpa*)—the corporeal qualities. *Rūpa* is derived from the verb *ruppati* which means “to be deformed, disturbed, knocked about, broken.” Matter is so-called because it is subject to alteration owing to adverse physical conditions such as coldness, heat, sunlight, wind, water corrosion, etc.

All Corporeality is a state that is neither wholesome nor unwholesome, also called “indeterminate” state. This has already been explained in the Chapter on 89 cittas (*abyākata* q.v.). The *Dhammasaṅgaṇi* mentions that: the resultants of wholesome and unwholesome states of the sensuous sphere, fine-material sphere, immaterial sphere, and the transcendental sphere (all of which are connected with the aggregates of sensation, perception, volitional activities, and consciousness); the indeterminate states, so-called “functionals” (*kiriya*), are neither wholesome nor unwholesome, so are the “resultants” of kamma which are non-causative actions; and also All Corporeality and the the Unconditioned Element (*nibbāna*)—these are “indeterminate” states.

So what is “All” that is “Corporeality”? Essentially, it is the Four Great Essentials¹³ and the material phenomena derived from these four great essentials—termed as “all corporeality”—and together the two constitute eleven categories which are laid down under a unitary method, dual method, or a mix of the two. The first method comprises 43 sets, majority of which belong to the dyads of the *Mātikā*.

i. The First Method: 43 sets viewed as a single category

The 43 singular sets of All that is Corporeality—paragraph (594)

All that is Corporeality—

1. is not a cause (非因);
2. has indeed no cause (無因);
3. is not associated with a cause (因不相應);
4. is due to a cause (有緣);
5. is conditioned (有為);
6. is a form, object (色);
7. is mundane (世間);
8. is object favourable to the arising of of defilements that befuddle the mind (有漏);
9. is object favourable to the arising of “Fetters” (順結);
10. is object favourable to the arising of “Bonds” (順縛);
11. is object favourable to the arising of “Raging Currents” (順暴流);
12. is object favourable to the arising of “Yokes” (順軛);
13. is object favourable to the arising of “Hindrances” (順蓋);
14. is object favourable to the arising of “Attachments” (順取著);
15. is object favourable to the arising of “Clingsings” (順執取);
16. is object favourable to the arising of “Defilements” (順熏染);
17. is neither wholesome nor unwholesome (無記);
18. is that which attends to objects (所緣);

19. is not mental concomitant (非心所);
20. is not associated with the mind (心不相應);
21. is neither a resultant nor that which causes resultants (非異熟非異熟法法);
22. is not defiled yet is the object favourable for the arising of defilements (不己雜染順熏染);
23. is neither with the initial application nor the sustained application of the mind (非有尋有伺);
24. does not have initial application nor have only sustained application of the mind (無尋非有伺);
25. is without both the initial application and the sustained application of the mind (無尋無伺);
26. does not arise together with zest (非喜俱行);
27. does not arise together with happiness (非樂俱行);
28. does not arise together with equanimity (非捨俱行);
29. is neither eliminated by *Sotāpatti Magga* nor by the three higher paths (非見非修所斷);
30. is not the cause of which may be eliminated by *Sotāpatti Magga* nor by the three higher paths (非見非修所斷因);
31. is neither leading to rebirth and death, nor to the realization of *nibbāna* (非流轉非還滅);
32. is neither appertaining to ariyas who are still training themselves for arahantship, nor of ariyas who have completed the training and attained arahantship (非有學非無學);
33. is of limited efficacy (小);
34. is having attributes of the sensual sphere (欲纏);
35. does not have attributes of the fine-material sphere (非色纏);
36. does not have attributes of the immaterial sphere (非無色纏);
37. is included in the mundane (所攝);
38. is not supramundane (非非所攝);

39. unavailing for ethical guidance (不定);
40. does not lead to liberation (不出);
41. is cognizable by the six kinds of consciousness when in existence (六識所識);
42. is subject to impertinence (無常);
43. is subject to aging (老所蔽).

ii. The Second Method: 104 sets viewed by way of positive-negative dyads

This second method comprises of 104 sets, in positive-negative dual attributes, mainly belonging to the dyads of the *Mātikā*, are sub-divided into Miscellaneous (e.g. derived and not-derived (*Upādā*, *No upādā*; “取, 非取”), Bases (*Vatthu*; “基”), Sense-Objects (*Ārammaṇaṃ*; “所緣”), Sense-Bases (*Āyatanaṃ*; “處”), Elements (*Dhātu*; “界”), Faculties (*Indriyaṃ*; “及根”), and Subtle sets. In the following tabulations, the paragraph figures in the brackets in this method and the subsequent methods are referring to the specific Q&A paragraphs in the text on the “Division Concerning Corporeality”.

(a) The 14 sets of miscellaneous dyads that are Corporeality:	
1.	(i) There is derived or dependent Corporeality ⁴¹ . (有色取); (596, 645) (ii) There is non-derived Corporeality. (非色取); (646, 651)
2.	(i) There is Corporeality which is the result of previous deeds attended by Craving and wrong view. (有色之已取); (652) (ii) There is Corporeality which is not the result of previous deeds attended by Craving and wrong view. (色之不已取); (653)
3.	(i) There is Corporeality which is the result of previous deeds attended by Craving and wrong view and is also an object of Clinging. (有色之已取順取); (654) (ii) There is Corporeality which is not the result of previous deeds attended by Craving and wrong view but is only an object of Clinging. (色之不已取順取); (655)
4.	(i) There is Corporeality which is visible. (有色之有見); (656) (ii) There is Corporeality which is not visible. (色之無見); (657)
5.	(i) There is Corporeality which reacts and impinges on the five senses. (有色之有對); (658)

⁴¹. Form could be derived from: (i) the sphere of vision, hearing, smell, tasting, and body-sensibility; (ii) the sphere of sights, sounds, odors, tastes, and the faculties of femininity and masculinity, and visibility; (iii) intimation by act and speech; (iv) the element of space; (v) the attributes of Form—buoyancy, plasticity, wieldiness, integration, maintenance, decay, and impermanence. Cf. C.A.F., Rhys Davids, eds., Trans. *A Buddhist Manual of Psychological Ethics: being a translation made from the Pali of Dhammasaṅgani* (Oxford: PTS, 1900) 172-173.

	(ii) There is Corporeality which does not react, impinge on the five senses. (色之無對); (659)
6.	(i) There is Corporeality which is a faculty (<i>indriyam</i>)—the faculties of eye, ear, nose, tongue, body, femininity, masculinity, and vitality. (有色之根); (660) (ii) There is Corporeality which is not a faculty—but a visible object which causes the arising of eye-consciousness ... and bodily nutriment, which is not a faculty. (非色之根); (661)
7.	(i) There is Corporeality which is a Great Element (<i>mahābhūtam</i>)—a tangible object which causes the arising of body-consciousness, and the element of Cohesion. (有色之四大種);(662) (ii) There is Corporeality which is not a Great Element—but corporeality which is vision-base ...and bodily nutriment from food. (非色之四大種); (663)
8.	(i) There is Corporeality which is bodily intimation and vocal intimation. (<i>viññatti</i>) (有色之表); (664) (ii) There is Corporeality which is not bodily intimation and vocal intimation (非色之表); (665)
9.	(i) There is Corporeality which is caused by the mind (<i>citta-samuṭṭhānaṃ</i>)—the bodily intimation and vocal intimation, or whatever other form exists that is born of thought as the root cause and source, whether it be visible forms, sounds, odors, tastes or tangibles, which causes the Elements of Space, Malleability, Lightness, Wieldiness (or Preparedness), Initial Integration, or the Continued Development of form, or in bodily nutriment—are sprung from thought. (有色之心等起); (666) (ii) There is Corporeality which is not caused by the mind—which is the opposite of the 9(i) above, and also the sphere of the five senses, faculty of Femininity, faculty of Masculinity, faculty of Vitality, the aging and decay, and the impermanence of form. (非心等起); (667)
10.	(i) There is Corporeality which arises together with the mind (<i>citta-sahabhū</i>)—the bodily intimation and vocal intimation. (有色之心俱在);(668) (ii) There is Corporeality which does not arise together with the mind—but corporeality which is sense-base of eye consciousness...nutriment from food. (非心俱在);(669)

11.	<p>(i) There is Corporeality which always accompanies the mind (<i>citt' ānuparivatti</i>)—the bodily intimation and vocal intimation. (有色之心隨轉);(670)</p> <p>(ii) There is Corporeality which does not accompany the mind—but corporeality which is sense-base of eye consciousness ... nutriment from food. (非心隨轉);(671)</p>
12.	<p>(i) There is Corporeality which belongs to the self internally (<i>ajjhattikaṃ</i>)—the five senses. (有色之內);(672)</p> <p>(ii) There is Corporeality which arises externally—the five kinds of sense-objects...and nutriment from food. (色之外);(673)</p>
13.	<p>(i) There is Corporeality which is gross (<i>olārikaṃ</i>)—the five senses and the five kinds of sense-objects. (有色之粗);(674)</p> <p>(ii) There is Corporeality which is subtle (<i>suk-humaṃ</i>)—the faculty of Femininity ... and bodily nutriment from food. (色之細);(675)</p>
14.	<p>(i) There is Corporeality which is distant—the faculty of Femininity ... and bodily nutriment from food (<i>dūre</i>). (有色之遠);(676)</p> <p>(ii) There is Corporeality which is near— the spheres of the five senses and the five kinds of sense-objects (<i>santike</i>). (色之近);(677)</p>
(b) The 25 sets of dyads concerning Bases (<i>vatthu</i>;“基”) that are Corporeality:	
1.	<p>(i) There is Corporeality which is the base of Eye-Contact (<i>cakkhusamphassassa vatthu</i>)—the sense-base of eye-consciousness. (有色之眼觸事);(678)</p> <p>(ii) There is Corporeality which is not the base of Eye-Contact—but the sense-base of hearing ... and bodily nutriment from food. (非色之眼觸事);(679)</p>
2.	<p>(i) There is Corporeality which is the base of the Feeling which is born of eye-contact—the sense-base of eye-consciousness. (有色之眼觸所生受識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of the Feeling caused by eye-contact—but the sense-base of hearing ... bodily nutriment from food. (非眼觸所生受識之事);(681)</p>

3.	<p>(i) There is Corporeality which is the base of the Perception born of eye-contact—the sense-base of eye-consciousness. (有色之眼觸所生想識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of the Perception caused by eye-contact—but the sense-base of hearing ... bodily nutriment from food. (非眼觸所生想識之事);(681)</p>
4.	<p>(i) There is Corporeality which is the base of the Volition born of eye-contact—the sense-base of eye-consciousness. (有色之眼觸所生思識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of the Volition caused by eye-contact—but the sense-base of hearing ... bodily nutriment from food. (非眼觸所生思識之事);(681)</p>
5.	<p>(i) There is Corporeality which is the base of the Visual Cognition that is born of eye-contact—the sense-base of eye-consciousness. (有色之眼觸所生眼識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of the Visual Cognition caused by eye-contact—the sense-base of hearing ... bodily nutriment from food (非眼觸所生眼識之事);(681)</p>
6-10.	<p>(i) There is Corporeality which is the base of <i>Ear-Contact</i>, and the base of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of ear-contact (repeat as in 1 to 5). (有色之耳觸事,乃至耳觸所生受...想...思...乃至耳識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of <i>Ear-Contact</i>, and not the base of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of ear-contact (repeat as in 1 to 5). (非耳觸事,乃至非耳觸所生受...想...思...乃至耳識之事);(681)</p>
11-15.	<p>(i) There is Corporeality which is the base of <i>Nose-Contact</i>, and the base of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of nose-contact (repeat as in 1 to 5). (有色之鼻觸事,乃至鼻觸所生受...想...思...乃至鼻識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of <i>Nose-Contact</i>, and not the base of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of nose-contact (repeat as in 1 to 5). (非鼻觸事,乃至非鼻觸所生受...想...思...乃至鼻識之事);(681)</p>
16-20.	<p>(i) There is Corporeality which is the base of <i>Tongue-Contact</i>, and the base of <i>Feeling,</i></p>

	<p><i>Perception, Volition, and Visual Cognition</i>, born of tongue-contact (repeat as in 1 to 5). (有色之舌觸事,乃至舌觸所生受...想...思...乃至舌識之事);(680)</p> <p>(ii) There is Corporeality which is not the base of <i>Tongue-Contact</i>, and not the base of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of tongue-contact (repeat as in 1 to 5) (非舌觸事,乃至非舌觸所生受...想...思...乃至舌識之事);(681)</p>
21.	<p>(i) There is Corporeality which is the base of contact associated with auditory, olfactory, gustatory, and bodily consciousness—the sense-base of body consciousness. (有色之耳觸...乃至鼻、舌、身、觸之事);(682)</p> <p>(ii) There is Corporeality which is not the base of contact associated with auditory, olfactory, gustatory, and bodily consciousness—but the sense-base of eye-consciousness ... bodily nutriment from food (非耳觸...乃至非鼻、非舌、非身觸之事);(683)</p>
22-25.	<p>(i) There is Corporeality which is the base of the <i>Feeling, Perception, Volition, and Bodily Cognition</i> that is born of body-contact—the sense-base of body consciousness. (repeat as in 2 to 5) (有色之身觸所生受、想、思...乃至身識之事);(684)</p> <p>(ii) There is Corporeality which is not the base of the <i>Feeling, Perception, Volition, and Cognition of Body</i> that is born of body-contact—but the sense-base of eye-consciousness ... and bodily nutriment from food. (非身觸所生受...想...思...乃至身識之事);(685)</p>
<p>(c) The 25 sets of dyads concerning Sense-Objects (<i>ārammaṇaṃ</i>; “所緣”) that are the Corporeality:</p>	
1.	<p>(i) There is Corporeality which is the object in Eye-Contact—the visible forms. (有色之眼識所緣);(686)</p> <p>(ii) There is Corporeality which is not the object in Eye-Contact—but the sense-base of eye-consciousness ... and bodily nutriment from food. (非眼識所緣);(687)</p>
2-5.	<p>(i) There is Corporeality which is the sense-object of the <i>Feeling, Perception, Volition, and Visual Cognition</i>, caused by eye-contact—the sense-base of eye-consciousness.</p>

	<p>(repeat as in 2 to 5) (有色之眼觸所生受...想...思...乃至眼識所緣);(688)</p> <p>(ii) There is Corporeality which is not the sense-object of the <i>Feeling, Perception, Volition, and Visual Cognition</i>, caused by eye-contact—but the sense-base of ear-consciousness ... and bodily nutriment from food. (非眼觸所生受...想...思...乃至眼識所緣);(689)</p>
6-10.	<p>(i) There is Corporeality which is the sense-object of <i>Ear-Contact</i>, and the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> caused by ear-contact.</p> <p>(repeat as in 1 to 5) (有色之耳識所緣,乃至耳觸所生受...想...思...乃至耳識所緣);(688)</p> <p>(ii) There is Corporeality which is not the sense-object of <i>Ear-Contact</i>, and not the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> caused by ear-contact.</p> <p>(repeat as in 1 to 5) (非耳識所緣,乃至非耳觸所生受...想...思...乃至耳識所緣);(689)</p>
11-15.	<p>(i) There is Corporeality which is the sense-object of <i>Nose-Contact</i>, and the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> caused by nose-contact.</p> <p>(repeat as in 1 to 5) (有色之鼻識所緣,乃至鼻觸所生受...想...思...乃至鼻識所緣);(688)</p> <p>(ii) There is Corporeality which is not the sense-object of <i>Nose-Contact</i>, and not the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> caused by nose-contact.</p> <p>(repeat as in 1 to 5) (非鼻識所緣,乃至非鼻觸所生受...想...思...乃至鼻識所緣);(689)</p>
16-20.	<p>(i) There is Corporeality which is the sense-object of <i>Tongue-Contact</i>, and the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of tongue-contact.</p> <p>(repeat as in 1 to 5) (有色之舌識所緣,乃至舌觸所生受...想...思...乃至舌識所緣);(688)</p> <p>(ii) There is Corporeality which is not the sense-object of <i>Tongue-Contact</i>, and not the sense-object of <i>Feeling, Perception, Volition, and Visual Cognition</i> born of tongue-contact.</p> <p>(repeat as in 1 to 5) (非舌識所緣,乃至非舌觸所生受...想...思...乃至舌識所緣);(689)</p>
21.	<p>(i) There is Corporeality which is the sense-object in auditory, olfactory, gustatory, and bodily contact—tangible object causing the body consciousness.</p> <p>(有色之耳觸...乃至鼻、舌、身、觸之事);(690)</p>

	<p>(ii) There is Corporeality which is not the sense-object in auditory, olfactory, gustatory, and bodily contact—but the sense-base of eye-consciousness ... bodily nutriment from food. (非耳觸...乃至非鼻、非舌、非身觸之事);(691)</p>
22-25.	<p>(i) There is Corporeality which is sense-object of the <i>Feeling, Perception, Volition, and Cognition of Body</i>, caused by body-contact—the sense-object body-consciousness. (repeat as in 2 to 5) (有色之身觸所生受、想、思...乃至身識之所緣);(692)</p> <p>(ii) There is Corporeality which is not sense-object of the <i>Feeling, Perception, Volition, and Cognition of Body</i>, caused by body-contact—but the sense-object eye-consciousness. (repeat as in 2 to 5) (非身觸所生受、想、思...乃至身識之所緣);(693)</p>
<p>(d) The 10 sets of dyads concerning Sense-Bases (<i>āyatanaṃ</i>; “處”) that are Corporeality:</p>	
1.	<p>(i) There is Corporeality which is the sense-base of eye-consciousness—i.e. the eye and eye-sensitivity are only organ and functions derived from the Four Great Elements¹³. (有色之眼處);(694)</p> <p>(ii) There is Corporeality which is not the sense-base of eye-consciousness—but the sense-base of ear-consciousness ... bodily nutriment from food. (非眼處);(695)</p>
2-5.	<p>(i) There is Corporeality which is the sense-base of <i>Auditory, Olfactory, Gustatory, and Bodily Consciousness</i>—i.e. the body is only a sentient organ derived from the Four Great Elements and subject to decay⁴². (有色之耳處...乃至鼻、舌、身處);(696)</p> <p>(ii) There is Corporeality which is not the sense-base of <i>Auditory, Olfactory, Gustatory, and Bodily Consciousness</i>—but the sense-base of eye-consciousness ... and bodily nutriment from food. (非耳處...乃至非鼻、非舌、非身處);(697)</p>
6.	<p>(i) There is Corporeality which is the sense-base of Visible Object—derived from the Four Great Elements and is visible under various colors (有色之色處);(698)</p> <p>(ii) There is Corporeality which is not the sense-base of Visible Object—but the sense-base of</p>

⁴² The sense-base of auditory, olfactory, gustatory, and bodily consciousness are Corporeality made up of the Four Great Elements, are also called “empty village”. Cf. *Abhidhamma Dhammasaṅgāṇi*, par. 615.

	eye-consciousness ... and bodily nutriment. (非色處);(699)
7-10.	(i) There is Corporeality which is the sense-base of <i>Sound, Smell, Taste, and Tangible</i> ⁴³ —the sphere of the tangible. (有色之聲處...乃至香、味、觸處);(700) (ii) There is Corporeality which is not the sense-base of <i>Sound, Smell, Taste, and Tangible</i> —but the sense-base of eye-consciousness ... and bodily nutriment. (非聲處...乃至非香、非味、非觸處);(701)
(e) The 10 sets of dyads concerning Elements (<i>dhātu</i>; “界”) that are Corporeality:	
1.	(i) There is Corporeality which is Eye-element—the sense-base of eye-consciousness. (有色之眼界);(702) (ii) There is Corporeality which is not Eye-element—but the sense-base of ear-consciousness ... and bodily nutriment (非眼界);(703)
2-5.	(i) There is Corporeality which is the <i>Ear-element, Nose-element, Tongue-element, and Body-element</i> —the sense-base of body-consciousness. (有色之耳界...乃至鼻、舌、身界);(704) (ii) There is Corporeality which is not element of <i>Ear-element, Nose-element, Tongue-element, and Body-element</i> —but the sense-base of eye-consciousness ... and bodily nutriment. (非耳界...乃至非鼻、非舌、非身界);(705)
6.	(i) There is Corporeality which is element of Visible Object—the visible form that causes the arising of eye-consciousness. (有色之色界);(706) (ii) There is Corporeality which is not the element of Visible Object—but the sense-base of eye-consciousness ... and bodily nutriment (非色界);(707)
7-10.	(i) There is Corporeality which is the element of <i>Sound, Smell, Taste, and Tangible Object</i> —the tangible form that causes the arising of body-consciousness. (有色之聲界...乃至香、味、觸界);(708)

⁴³. Corporeality of the sense-base of Tangible is also known as the “Element of the Tangible Object”, or “Element of Solidity”. Cf. *Abhidhamma Dhammasaṅgaṇi*, par. 647.

	<p>(ii) There is Corporeality which is not the element of <i>Sound, Smell, Taste, and Tangible Object</i>—but the sense-base of eye-consciousness ... and bodily nutriment.</p> <p>(非聲界...乃至非香、非味、非觸界);(709)</p>
<p>(f) The 8 sets of dyads concerning Faculties (<i>indriyam</i>; “及根”) that are Corporeality:</p>	
1.	<p>(i) There is Corporeality which is the faculty of Vision—i.e. the eye is sentient organ derived from the Four Great Elements⁴². (有色之眼根);(710)</p> <p>(ii) There is Corporeality which is not the faculty of Vision—but is the sense-base of ear-consciousness ... and bodily nutriment from food. (非眼根);(711)</p>
2-5.	<p>(i) There is Corporeality which is the faculty of <i>sound, smell, taste, and body-sensibility</i>— i.e. the body is only a sentient organ derived from the Four Great Elements and subject to decay⁴². (有色之耳根...乃至鼻、舌、身根);(712)</p> <p>(ii) There is Corporeality which is not the faculty of sound, smell, taste, and body-sensibility—but is the sense-base of eye-consciousness ... and bodily nutriment from food. (非耳根...乃至非鼻、非舌、非身根);(713)</p>
6.	<p>(i) There is Corporeality which is the faculty of Femininity—feminine in appearance, occupation, behavior, characteristics, condition, and being a female in nature. (有色之女根);(714)</p> <p>(ii) There is Corporeality which is not the faculty of Femininity—none of the features in 6(i) but the sense-base of eye-consciousness... and bodily nutriment from food. (非女根);(715)</p>
7.	<p>(i) There is Corporeality which is the faculty of Masculinity—appearance of the male (hairy, etc), deportment, characteristics, being a male in nature. (有色之男根);(716)</p> <p>(ii) There is Corporeality which is not the faculty of Masculinity—none of the features in 7(i) but the sense-base of eye-consciousness... and bodily nutriment from food. (非男根);(717)</p>
8.	<p>(i) There is Corporeality which is the faculty of Vitality—that which has the continued development, preservation of life, the going-on and being kept continuing on.</p>

	(有色之命根);(718) (ii) There is Corporeality which is not the faculty of Vitality— none of 8(i) but the sense-base of eye-consciousness... and bodily nutriment from food. (非命根);(719)
(g) The 12 sets of dyads concerning Subtle Corporeality:	
1.	(i) There is Corporeality which is Bodily Intimation ⁴⁴ (有色之身表);(720) (ii) There is Corporeality which is not Bodily Intimation—but the sense-base of eye-consciousness... and bodily nutriment. (非身表);(721)
2.	(i) There is Corporeality which is Vocal Intimation ⁴⁵ —(有色之語表);(722) (ii) There is Corporeality which is not the Vocal Intimation—(非語表);(723)
3.	(i) There is Corporeality which is the Element of Space—that which has the nature of open space, the sky for instance, but untouched by the Four Great Elements. (有色之空界);(724) (ii) There is Corporeality which is not the Element of Space—but the sense-base of eye-consciousness... and bodily nutriment. (非空界);(725)
4.	(i) There is Corporeality which is the Element of Cohesion (or Fluidity)—the nature of viscosity, belongs to viscid, and the cohesiveness of form. (有色之水界);(726) (ii) There is Corporeality which is not the Element of Cohesion (or Fluidity)—but the sense-base of eye-consciousness... and bodily nutriment. (非色水界);(727)
5.	(i) There is Corporeality which is the Lightness of form—the capacity of changing fast and easily; agility, or the absence of sluggishness and inertia. (有色之輕巧性);(728) (ii) There is Corporeality which is not the Lightness of form—but the sense-base of eye-

⁴⁴. Bodily Intimation (*kayavinnatti*): That tension, that intentness, that state of making the body tense, in response to a thought, whether good, bad, or indeterminate, on the part of one who advances, or recedes, or fixes the gaze, or glances around, or retracts an arm, or stretches it forth—the making known, the state of having made known, of such resoluteness—this is that form which constitutes bodily intimation.

Cf. C.A.F., Rhys Davids, eds., *A Buddhist Manual of Psychological Ethics...* (Oxford: PTS, 1900) par.636.

⁴⁵. *Ibid.*, par.637. Vocal Intimation, by language (*vacīviññatti*): That speech, voice, enunciation, utterance, noise, making noises, language as articulate speech, which expresses a thought whether good, bad, or indeterminate—this is called language. And that resoluteness of making known, the state of having made known by language—this is that form which constitutes intimation by language or “vocal intimation”.

	consciousness... and bodily nutriment. (非色輕巧性);(729)
6.	(i) There is Corporeality which is the Malleability of form—that of pliancy and elasticity. (有色之柔韌延展性);(730) (ii) There is Corporeality which is not the Malleability of form—but the sense-base of eye-consciousness... and bodily nutriment. (非色之柔韌延展性);(731)
7.	(i) There is Corporeality which is the Wieldiness (or Preparedness) of form for good action—i.e. adaptability, workableness, or serviceableness for good action. (有色之色適應性);(732) (ii) There is Corporeality which is not the Wieldiness of form for good action—but the sense-base of eye-consciousness... and bodily nutriment. (非色適應性);(733)
8.	(i) There is Corporeality which arises at the Beginning Stage of Conception—the initial integration of the sense-bases at the moment of conception. (有色之色增廣);(734) (ii) There is Corporeality which does not arise at the Beginning Stage of Conception—but the sense-base of eye-consciousness... and bodily nutriment. (非色增廣);(735)
9.	(i) There is Corporeality which is the Continued Development (or Subsistence)—that which is the accumulation and integration of form. (有色之色相續);(736) (ii) There is Corporeality which is not the Continued Development—the sense-base of eye-consciousness... and bodily nutriment. (非色相續);(737)
10.	(i) There is Corporeality which is Decay—that which comes with ageing, decrepitude, hoariness, wrinkles, shrinkages, end of the functionality of organ faculties. (有色之色老朽性);(738) (ii) There is Corporeality which is not Decay—the sense-base of eye-consciousness... and bodily nutriment. (非色老朽性);(739)
11.	(i) There is Corporeality which is the Impermanence—the characteristics of disease and destruction, breaking up, breaking down, dissolution, discontinuation, cessation, etc.

	(有色之色無常性);(740) (ii) There is Corporeality which is not the Impermanence—the sense-base of eye-consciousness... and bodily nutriment. (非色無常性);(741)
12.	(i) There is Corporeality which is the Bodily Nutriment—from gross to fine food, by which living beings are kept alive. (有色之營養素);(742) (ii) There is Corporeality which is not the Nutriment—the sense-base of eye-consciousness... and impermanence of form. (非營養素);(743)

iii. The Third Method: 103 sets viewed as triplet categories

This third method which comprises of 103 sets of triads in three categories, are results of the combination of the preceding single and the dual categories of the dyads. These triads are sub-divided into 13 Miscellaneous, 25 Bases (*Vatthu*; “基”), 25 Sense-Objects (*Ārammaṇaṃ*; “所緣”), 10 Sense-Bases (*Āyatanaṃ*; “處”), 10 Elements (*Dhātu*; “界”), 8 Faculties (*Indriyaṃ*; “及根”), and 12 Subtle sets as shown in the following tabulations.

(a) The 13 sets of miscellaneous triads that are Corporeality:	
1.	(i) There is Corporeality which is internal and derived—the form of the five sense-organs (<i>Pasāda Rūpa</i>) ⁴⁶ . (所有色之內者為取); (744) (ii) There is Corporeality which is external and derived—visible object that causes the arising of eye-consciousness ... and bodily nutriment. (所有色之外者為有取); (745) (iii) There is Corporeality which is external and not derived—tangible object that causes the arising of body-consciousness and the Element of Cohesion. (所有色之外者為非取); (746)
2.	(i) There is Corporeality which is internal and is the issue of grasping—the spheres of our five senses. (所有色之內者為已取); (747) (ii) There is Corporeality which is external and is the issue of grasping—includes the faculties of femininity, masculinity, vitality, or whatever form through past kamma of experiences

⁴⁶ *Pasāda Rūpa*: *pasāda* means “to clarify the elements”. These matters are sensitive and enumerated into 5 types: the sensitive matters of eye, ear, nose, tongue and the body (or *cakkhupāsada*, *sotapasāda*, *ghānapasāda*, *jivhāpasāda*, *kāyapasāda*, respectively).

	<p>whether it is visible forms, odor, taste, or the tangible consciousness, the Elements of Space, Cohesion, Initial Integration, Subsistence (or Continued Development) of form, or in bodily nutriment. (所有色之外者為有已取);(748)</p> <p>(iii) There is external and not the issue of grasping—includes the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness (or preparedness), decay, and impermanence of, or whatever other form that exists which is not due to past karma, whether it be in the spheres of visible form, odor.... [continue as in ii.] (所有色之外者為不已取); (749)</p>
3.	<p>(i) There is Corporeality which is internal and both the issue of grasping as well as an object of grasping. (所有色之內者為已順取); (750)</p> <p>(ii) There is Corporeality which is external and both the issue of grasping as well as an object of grasping. (所有色之外者為有已取順取); (751)</p> <p>(iii) There is Corporeality which is external and not the issue of grasping but is an object of grasping. (所有色之外者為不已取順取); (752)</p> <p>*The answers are identical with those in the foregoing triplets, taken in order.</p>
4.	<p>(i) There is Corporeality which is internal and not visible—the spheres of the five senses. (所有色之內者為無見); (753)</p> <p>(ii) There is Corporeality which is external and visible—the sphere of visible object. (所有色之外者為有見); (754)</p> <p>(iii) There is Corporeality which is external and not visible—the sphere of sound ... and bodily nutriment. (所有色之外者為無見); (755)</p>
5.	<p>(i) There is Corporeality which is internal and impinging—the spheres of the five senses. (所有色之內者為有對); (756)</p> <p>(ii) There is Corporeality which is external and impinging—the spheres of the five types of sense-objects and the seven <i>Gocara Rūpa</i> ⁴⁷. (所有色之外者為有對); (757)</p>

⁴⁷. *Gocara Rūpa*: these are the five essential elements of the five senses but are enumerated into 7 elements in all: 1. *Rūpa* (form and color); 2. *Sadda* (sound); 3. *Gandha* (smell); 4. *Rasa* (taste); 5. *Phoṭṭhabba* (tangibility) which consists of three elements as *Pathavī* (hardness and softness), *Tejo* (heat and coldness),

	(iii) There is Corporeality which is external and non-impinging—the faculty of Femininity ... and bodily nutriment. (所有色之外者為無對); (758)
6.	(i) There is Corporeality which is internal and a faculty—the five sense-faculties. (所有色之內者為根); (759) (ii) There is Corporeality which is external and a faculty—the faculties of Femininity, Masculinity, and Vitality. (所有色之外者為有根); (760) (iii) There is Corporeality which is external and not a faculty—the sphere of visible object ... and bodily nutriment. (所有色之外者為非根); (761)
7.	(i) There is Corporeality which is internal and not a Primary Element—the spheres of the five senses. (所有色之內者為非四大種); (762) (ii) There is Corporeality which is external and is a Primary Element— the sphere of visible object ... and bodily nutriment. (所有色之外者為有四大種); (763) (iii) There is Corporeality which is external and is not a Primary Element— the sphere of visible object ... and bodily nutriment. (所有色之外者為非四大種); (764)
8.	(i) There is Corporeality which is internal and intimation by physical expression ^{44, 45} —the spheres of the five senses. (所有色之內者為有表); (765) (ii) There is Corporeality which is external and intimation by physical expression—bodily and vocal expression. (所有色之外者為有表示); (766) (iii) There is Corporeality which is external and not intimation by physical expression—the spheres of the five types of sense-objects ... and bodily nutriment. (所有色之外者為非表); (767)
9.	(i) There is Corporeality which is internal and does not sprung from the mind—not caused by

Vāyo (pressure or extension). These 7 forms (*rūpa*) serves as objects (*ārammaṇa*) of the senses. The Element of Cohesion or Fluidity (water, for example) is not included in the tangibility datum. The 1st four sense-objects are derived corporeality. Note that the mind-object (*dharmā-rammaṇa*) cannot arise at the five sense-doors (*pañca-dvāras*). The mind-object is sixfold: (i) 5 *pasāda rūpas* (sensitive parts of organs), (ii) 16 *sukhuma rūpas* (subtle matter), (iii) 89 *cittas* (consciousness), (iv) 52 *cetasikas* (mental concomitants), (v) *Nibbāna* and (vi) concepts such as *kaṣiṇa nimitta*. Cf. Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995): 129.

	<p>the spheres the five <i>pasāda rūpa</i> ⁴⁶. (所有色之內者為非心等起); (768)</p> <p>(ii) There is Corporeality which is external and sprung from the mind—bodily and vocal intimations, other form which is born of mind, has mind as the root cause, or has mind as the origin, such as visible objects which cause the arising of the various consciousness, etc.</p> <p>(所有色之外者為有心等起); (769)</p> <p>(iii) There is Corporeality which is external and not sprung from the mind—includes the faculties of femininity, masculinity, and vitality; ageing and decay; visible objects which cause the arising of the various consciousness; the Elements of Space, Cohesion (or Fluidity), Malleability, etc. (所有色之外者為非心等起);(770)</p>
10.	<p>(i) There is Corporeality which is internal and does not arise together with the mind—the spheres of the five senses. (所有色之內者為非心俱在); (771)</p> <p>(ii) There is Corporeality which is external and arises together with the mind—the bodily and vocal intimations. (所有色之外者為有心俱在); (772)</p> <p>(iii) There is Corporeality which is external and does not arise together with the mind—the spheres of the five kinds of sense-objects ... and bodily nutriment.</p> <p>(所有色之外者為非心俱在); (773)</p>
11.	<p>(i) There is Corporeality which is internal and never accompanies the mind.</p> <p>(所有色之內者為非心隨轉); (774)</p> <p>(ii) There is Corporeality which is external and always accompanies the mind.</p> <p>(所有色之外者為有心隨轉); (775)</p> <p>(iii) There is Corporeality which is external and never accompanies the mind.</p> <p>(所有色之外者為非心隨轉); (776)</p> <p>* The answers are identical with those in the preceding triplets, taken in order.</p>
12.	<p>(i) There is Corporeality which is internal and gross—the spheres of the five senses.</p>

	<p>(所有色之內者為粗); (777)</p> <p>(ii) There is Corporeality which is external and gross—the spheres of the five kinds of sense-objects. (所有色之外者為粗); (778)</p> <p>(iii) There is Corporeality which is external and subtle—the faculties of femininity, masculinity, and vitality... and bodily nutriment. (所有色之外者為細); (779)</p>
13.	<p>(i) There is Corporeality which is internal and near—the spheres of the five senses. (所有色之內者為近); (780)</p> <p>(ii) There is Corporeality which is external and remote (not obvious)—the faculties of femininity, masculinity, and vitality... and bodily nutriment. (所有色之外者為近); (781)</p> <p>(iii) There is Corporeality which is external and near—the spheres of the five kinds of sense-objects. (所有色之外者為遠); (782)</p>
<p>(b) The 25 sets of triads concerning Bases (<i>vatthu</i> “基”) that are Corporeality:</p>	
1.	<p>(i) There is Corporeality which is external and not the base of eye-contact—the spheres of the five kinds of sense-objects ... and bodily nutriment. (所有色之外者為非眼觸事); (783)</p> <p>(ii) There is Corporeality which is internal and the base of eye-contact—the sense-base of eye-consciousness. (所有色之內者為有眼觸事); (784)</p> <p>(iii) There is Corporeality which is internal and not the base of eye-contact—the spheres of the other four senses. (所有色之內者為非眼觸事); (785)</p>
2-5.	<p>(i) There is Corporeality which is external, and not the base of the <i>Feeling, Perception, Volition, and Visual Cognition</i> that is caused by eye-contact—but the sense-base of hearing ... and bodily nutriment (repeat as in preceding 2 to 5). (所有色之外者為非眼觸所生受...想...思...乃至眼識事);(786)</p> <p>(ii) There is Corporeality which is internal, and the base of the <i>Feeling, Perception, Volition, and Visual Cognition</i> caused by eye-contact—that is, the sphere of vision. (所有色之內者為眼觸所生受...想...思...乃至眼識事);(787)</p> <p>(iii) There is Corporeality which is internal, and not the base of the <i>Feeling, Perception,</i></p>

	<i>Volition, and Visual Cognition</i> caused by eye-contact—the sphere of the senses of ear, nose, tongue, and body. (所有色之內者為非眼觸所生受...想...思...乃至眼識事);(788)
6-21.	(i) There is Corporeality which is external, and is not the base of <i>Ear-contact, Nose-contact, Tongue-contact, and Body-contact</i> associated accordingly with <i>Feeling, Perception, Volition, and Visual Cognition</i> —the visible object causing eye-consciousness. (所有色之外者為非耳觸...非鼻觸...非舌觸...乃至非身觸所生受...想...思...乃至眼識事);(789) (ii) There is Corporeality which is internal, and is the base of <i>Body-Contact</i> —the sense-base of body consciousness. (所有色之內者為有身觸事);(790) (iii) There is Corporeality which is internal, and is not the base of <i>Body-Contact</i> —the sense-base ear-, nose-, and tongue-consciousness. (所有色之內者為非身觸事);(791)
22-25.	(i) There is Corporeality which is external, and is not the base of <i>Feeling, of Perception, of Volition, and of Body-Consciousness</i> —the visible object that cause the arising of eye-consciousness. (所有色之外者為非身觸所生之受...想...思...乃至非身識事); (792) (ii) There is Corporeality which is internal, and is the base of <i>Body-Consciousness</i> —the sense-base of body-consciousness. (所有色之內者為有身識事); (793) (iii) There is Corporeality which is internal, and is not the base of <i>Body-Consciousness</i> —the sense-base of eye-consciousness. (所有色之內者為非身識事); (794)
(c) The 25 sets of triads concerning Sense-Objects (<i>ārammaṇaṃ</i>; “所緣”) that are the Corporeality:	
1.	(i) There is Corporeality which is internal, and is not the sense-object of <i>Eye-contact</i> —the spheres of the five senses. (所有色之內者為眼觸非所緣); (795) (ii) There is Corporeality which is external, and is the sense-object of <i>Eye-contact</i> —the visible object which causes the arising of eye- consciousness. (所有色之外者為有眼觸所緣); (796) (iii) There is Corporeality which is external, and is not the sense-object of <i>Eye-contact</i> —that is, the sound that causes ear-consciousness ... (所有色之外者為非眼觸所緣); (797)
2-5.	(i) There is Corporeality which is internal, and is not the sense-object of <i>Ear-contact, Nose-contact, Tongue-contact, and Body-contact</i> —the spheres the five <i>pasāda rūpa</i> ⁴⁶ .

	<p>(repeat as in 2 to 5). (所有色之內者為眼觸所生之受...想...思...乃至眼識非所緣); (798)</p> <p>(ii) There is external Corporeality which is the sense-object of Eye-consciousness—the visible object which causes the arising of eye-consciousness. (所有色之外者為有眼識所緣);(799)</p> <p>(iii) There is external Corporeality which is not the sense-object of Eye-consciousness—the sound which causes ear-consciousness ... (所有色之外者為有眼識非所緣); (800)</p>
6-21.	<p>(i) There is Corporeality which is internal, and is not the sense-object of <i>Ear-contact, Nose-contact, Tongue-contact, and Body-contact</i> associated accordingly with <i>Feeling, Perception, Volition, and Visual Cognition</i>—the spheres the five <i>pasāda rūpa</i> ⁴⁶.</p> <p>(所有色之內者為耳觸...鼻觸...舌觸...乃至身觸所生之受...想...思...乃至眼識非所緣);(801)</p> <p>(ii) There is Corporeality which is external, and is the sense-object of Body-contact—the tangible which causes the arising of body-consciousness. (所有色之外者為有身識所緣); (802)</p> <p>(iii) There is Corporeality which is external, and is not the sense-object of Body-contact—the visible object which causes the arising of eye-consciousness.</p> <p>(所有色之外者為有身識非所緣); (803)</p>
22-25.	<p>(i) There is Corporeality which is internal, and is not the sense-object of the <i>Feeling, of Perception, of Volition, of Body-Consciousness</i>—the spheres of the five kinds of sense-objects (<i>pasāda rūpa</i>) ⁴⁶. (所有色之內者為身觸所生之受...想...思...乃至非身識所緣); (804)</p> <p>(ii) There is Corporeality which is external, and is the sense-object of Body-consciousness—the tangible which causes the arising of body-consciousness.</p> <p>(所有色之外者為有身識所緣); (805)</p> <p>(iii) There is Corporeality which is external, and is not the sense-object of Body-consciousness—the visible object which causes the arising of eye-consciousness.</p> <p>(所有色之外者為有身識非所緣); (806)</p>
(d) The 10 sets of triads concerning Sense-Bases (<i>āyatanaṃ</i>; “處”) that are Corporeality:	
1.	<p>(i) There is Corporeality which is external, and is not the sense-base of Eye-consciousness—the visible object which causes the arising of eye-consciousness.</p>

	<p>(所有色之外者為非眼處); (807)</p> <p>(ii) There is Corporeality which is internal, and is the sense-base of Eye-consciousness—the eye-sensitivity that is derived from the Four Great Elements... known as “the empty village”⁴². (所有色之內者為有眼處); (808)</p> <p>(iii) There is Corporeality which is internal, and is not the sense-base of Eye-consciousness—the other four sense-bases of consciousness other than eye-sensitivity. (所有色之內者為非眼處); (809)</p>
2-5.	<p>(i) There is Corporeality which is external, and is not the sense-base of Ear-consciousness, Nose-consciousness, Tongue-consciousness, and Body-consciousness—the visible object which causes the arising of eye-consciousness. (所有色之外者為非耳處...乃至非鼻處...非舌處...非身處); (810)</p> <p>(ii) There is Corporeality which is internal, and is the sense-base of Body-consciousness—the body-sensitivity that is derived from the Four Great Elements... known as “the empty village”⁴². (所有色之內者為有身處); (811)</p> <p>(iii) There is Corporeality which is internal, and is not the sense-base of Body-consciousness—the sense-base of eye-consciousness, nose-consciousness, and Tongue-consciousness. (所有色之內者為非身處); (812)</p>
6.	<p>(i) There is Corporeality which is internal, and is not a visible object which causes the arising of Eye-consciousness—the five sense-base consciousness. (所有色之內者為非色處); (813)</p> <p>(ii) There is Corporeality which is external, and is a visible object which causes the arising of Eye-consciousness—the visible object of various colors that arise with the impingement. (所有色之外者為有色處); (814)</p> <p>(iii) There is Corporeality which is external, and is not a visible object which causes the arising of Eye-consciousness—that is, sound which causes the Ear-consciousness. (所有色之外者為非色處); (815)</p>
7-10.	<p>(i) There is Corporeality which is internal, and which is not a sound causing the arising of Ear-consciousness, not an odor which causes the arising of Nose-consciousness, not a taste</p>

	<p>which causes the arising of Tongue-consciousness, and not a tangible object which causes the arising of Body-consciousness—but the sense-base of eye-consciousness.</p> <p>(所有色之內者為非聲處...乃至非香處...非味處...非觸處); (816)</p> <p>(ii) There is Corporeality which is external, and is a tangible object which causes the arising of Body-consciousness—that is, the Element of Solidity⁴³ which causes <i>Pathavī, Tejo, Vāyo</i> (<i>Gocara Rūpa</i> q.v.). (所有色之外者為有觸處); (817)</p> <p>(iii) There is Corporeality which is external, and is not a tangible object which causes the arising of Body-consciousness—a visible object which causes the arising of Body-consciousness. (所有色之外者為非觸處); (818)</p>
(e) The 10 sets of triads concerning Elements (<i>dhātu</i>; “界”) that are Corporeality:	
1.	<p>(i) There is Corporeality which is external, and is not an Eye-element—a visible object which causes the arising of Body-consciousness. (所有色之外者為非眼界); (819)</p> <p>(ii) There is Corporeality which is internal, and is an Eye-element—the sense-base of Eye-consciousness. (所有色之內者為有眼界); (820)</p> <p>(iii) There is Corporeality which is internal, and is not an Eye-element—the sense-base of Ear-consciousness. (所有色之內者為非眼界); (821)</p>
2-5.	<p>(i) There is Corporeality which is external, and which is not an Ear-element, Nose-element, Tongue-element, and Body-element—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非耳界...乃至非鼻界...非舌界...非身界); (822)</p> <p>(ii) There is Corporeality which is external, and which is the Body-element—the sense-base of Body-consciousness. (所有色之內者為有身界); (823)</p> <p>(iii) There is Corporeality which is internal, and which is not the Body-element—the four sense-base of Eye-, Ear-, Nose-, and Tongue-consciousness. (所有色之內者為非身界); (824)</p>
6.	<p>(i) There is Corporeality which is internal, and which is not an Element of Visible Object—the five <i>Pasāda Rūpa</i>⁴⁶. (所有色之內者為非色界); (825)</p> <p>(ii) There is Corporeality which is external, and which is an Element of Visible Object—the</p>

	<p>visible object which causes the arising of Eye-consciousness. (所有色之外者為有色界); (826)</p> <p>(iii) There is Corporeality which is external, and which is not an Element of Visible Object—the sound which causes the arising of ear-consciousness ... (所有色之外者為非色界); (827)</p>
7-10.	<p>(i) There is Corporeality which is internal, and which is not the Elements of Sound, Odor, Taste, and Tangible objects—the sense-base of eye-consciousness.</p> <p>(所有色之內者為非聲界...乃至非香界...非味界...非觸界); (828)</p> <p>(ii) There is Corporeality which is external, and which is the Element of Tangible Object—that causes the Body-consciousness. (所有色之外者為有觸界); (829)</p> <p>(iii) There is Corporeality which is external, and which is not the Element of Tangible Object—the visible object which causes the arising of Eye-consciousness.</p> <p>(所有色之外者為非觸界); (830)</p>
<p>(f) The 8 sets of triads concerning Faculties (<i>indriyam</i>; “及根”) that are Corporeality:</p>	
1.	<p>(i) There is Corporeality which is external, and which is not the Eye-faculty—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非眼根); (831)</p> <p>(ii) There is Corporeality which is internal, and which is the Eye-faculty—the sense-base of Eye-consciousness. (所有色之內者為有眼根); (832)</p> <p>(iii) There is Corporeality which is internal, and which is not the Eye-faculty—the sense-base of Ear-consciousness. (所有色之內者為非眼根); (833)</p>
2-5.	<p>(i) There is Corporeality which is external, and which is not the Ear-faculty, Nose-faculty, Tongue-faculty, and Body-faculty—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非耳根...乃至非鼻根...非舌根...非身根); (834)</p> <p>(ii) There is Corporeality which is internal, and which is the Body-faculty—the sense-base of Body-consciousness derived from the four Great Elements ⁴². (所有色之內者為有身根); (835)</p> <p>(iii) There is Corporeality which is internal, and which is not the Body-faculty—the four sense-base of Eye, Ear, Nose, and Tongue-consciousness. (所有色之內者為非身根); (836)</p>
6.	<p>(i) There is Corporeality which is internal, and which is not the faculty of Femininity—the</p>

	<p>sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness, or the five <i>pasāda rūpa</i>. (所有色之內者為非女根); (837)</p> <p>(ii) There is Corporeality which is external, and which is the faculty of Femininity—feminine in appearance, occupation, behavior, characteristics, condition, and being a female in nature. (所有色之外者為有女根); (838)</p> <p>(iii) There is Corporeality which is external, and which is not the faculty of Femininity—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非女根); (839)</p>
7.	<p>(i) There is Corporeality which is internal, and which is not the faculty of Masculinity—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非男根); (840)</p> <p>(ii) There is Corporeality which is external, and which is the faculty of Masculinity—there is appearance of a male (hairy, moustache, etc.), deportment and characteristics of a man, and being a male in nature. (所有色之外者為有男根); (841)</p> <p>(iii) There is Corporeality which is external, and which is not the faculty of Masculinity—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非男根); (842)</p>
8.	<p>(i) There is Corporeality which is internal, and is not the faculty of Vitality—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非命根); (843)</p> <p>(ii) There is Corporeality which is external, and which is the faculty of Vitality—that which has the continued development or subsistence, the preservation of life, the going-on and being kept going on. (所有色之外者為有命根); (844)</p> <p>(iii) There is Corporeality which is external, and which is not the faculty of Vitality—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非命根); (845)</p>
(g) The 12 sets of triads concerning Subtle Corporeality:	
1.	<p>(i) There is Corporeality which is internal, and which is not the Bodily Intimation—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非身表); (846)</p> <p>(ii) There is Corporeality which is external, and which is the Bodily Intimation—such as</p>

	<p>going forth and back, glance ahead or sideways, pointing fingers, movements of arms and legs, or other gestures, whether good or bad thoughts, which are apparent resoluteness of making the wishes known⁴⁴. (所有色之外者為有身表); (847)</p> <p>(iii) There is Corporeality which is external, and which is not Bodily Intimation—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非身表); (848)</p>
2.	<p>(i) There is Corporeality which is internal, and which is not Vocal Intimation—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非語表); (849)</p> <p>(ii) There is Corporeality which is external, and which is Vocal Intimation—such as speech, enunciation, utterance, making voice, whether good, bad, or indeterminate, which are obvious resoluteness of making such vocal language known⁴⁵. (所有色之外者為有語表); (850)</p> <p>(iii) There is Corporeality which is external, and which is not Vocal Intimation—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非語表); (851)</p>
3.	<p>(i) There is Corporeality which is internal, and which is not the element of Space—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非空界); (852)</p> <p>(ii) There is Corporeality which is external, and which is the element of Space— that which has the nature of open space, the sky for instance, but untouched by the Four Great Elements. (所有色之外者為有空界); (853)</p> <p>(iii) There is Corporeality which is external, and which is not the element of Space—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非空界); (854)</p>
4.	<p>(i) There is Corporeality which is internal, and which is not the element of Cohesion (or Fluidity)—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非水界); (855)</p> <p>(ii) There is Corporeality which is external, and which is the element of Cohesion—the nature of viscosity, belongs to viscid, and cohesiveness of form. (所有色之外者為有水界); (856)</p> <p>(iii) There is Corporeality which is external, and which is not the element of Cohesion—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非水界); (857)</p>

5.	<p>(i) There is Corporeality which is internal, and which is not the Lightness of form—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非色輕性);(858)</p> <p>(ii) There is Corporeality which is external, and which is the Lightness of form—being the ability to change fast, agile and not sluggish (所有色之外者為色輕性); (859)</p> <p>(iii) There is Corporeality which is external, and which is not the Lightness of form—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非色輕性);(860)</p>
6.	<p>(i) There is Corporeality which is internal, and which is not the Malleability of form—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非色軟性); (861)</p> <p>(ii) There is Corporeality which is external, and which is the Malleability of form—that of non-rigidity, pliability, and elasticity. (所有色之外者為有色軟性); (862)</p> <p>(iii) There is Corporeality which is external, and which is not the Malleability of form—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非色軟性); (863)</p>
7.	<p>(i) There is Corporeality which is internal, and which is not the Wioldiness (or Preparedness) of form for good cause—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非色適應性); (864)</p> <p>(ii) There is Corporeality which is external, and which is the Wioldiness of form for good cause—i.e. the adaptability, workableness, serviceableness, or preparedness for good action. (所有色之外者為有色適應性); (865)</p> <p>(iii) There is Corporeality which is external, and which is not the Wioldiness of form for good cause—the visible object which causes the arising of Eye-consciousness. (所有色之外者為非色適應性); (866)</p>
8.	<p>(i) There is Corporeality which is internal, and which is not at the Beginning Stage of Conception—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非色增廣); (867)</p> <p>(ii) There is Corporeality which is external, and which exists at the Beginning Stage of Conception—the initial integration of the sense-bases at the moment of conception.</p>

	<p>(所有色之外者為有色增廣); (868)</p> <p>(iii) There is Corporeality which is external, and which does not exist at the Beginning Stage of Conception—the visible object which causes the arising of Eye-consciousness.</p> <p>(所有色之外者為非色增廣); (869)</p>
9.	<p>(i) There is Corporeality which is internal, and which is not the Continued Development of form—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.</p> <p>(所有色之內者為非色相續); (870)</p> <p>(ii) There is Corporeality which is external, and which is the Continued Development of form that arises at the Beginning of Conception —that which is the subsistence, accumulation, and integration of form. (所有色之外者為有色相續); (871)</p> <p>(iii) There is Corporeality which is external, and which is not the Continued Development of form—the visible object which causes the arising of Eye-consciousness.</p> <p>(所有色之外者為非色相續); (872)</p>
10.	<p>(i) There is Corporeality which is internal, and is not at the Stage of Ageing and Decay—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.</p> <p>(所有色之內者為非色老朽性); (873)</p> <p>(ii) There is Corporeality which is external, and is at the Stage of Ageing and Decay—that which comes with ageing, decrepitude, hoariness, wrinkles, shrinkages, end of the functionality of sense-organs. (所有色之外者為有老朽性); (874)</p> <p>(iii) There is Corporeality which is external, and not at the Stage of Ageing and Decay—visible object which causes the arising of Eye-consciousness. (所有色之外者為非色老朽性); (875)</p>
11.	<p>(i) There is Corporeality which is internal, and which is not the Impermanence or subject to Stage of Dissolution—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness.</p> <p>(所有色之內者為非色無常性); (876)</p> <p>(ii) There is Corporeality which is external, and which is the Impermanence—the characteristics of disease destructiveness, breaking up and down, dissolution, discontinuation, cessation, etc. (所有色之外者為有色無常性); (877)</p>

	(iii) There is Corporeality which is external, and which is not the Impermanence—visible object which causes the arising of Eye-consciousness. (所有色之外者為非色無常性); (878)
12.	(i) There is Corporeality which is internal, and is not Nutriment—the sense-base of Eye-, Ear-, Nose-, Tongue-, and Body-consciousness. (所有色之內者為非色營養素); (879) (ii) There is Corporeality which is external, and is Nutriment— from gross to fine food, by which living beings are kept alive. (所有色之外者為有色營養素); (880) (iii) There is Corporeality which is external, and is not Nutriment—visible object which causes the arising of Eye-consciousness. (所有色之外者為非色營養素); (881)

iv. The Fourth Method: 22 sets viewed as fourfold categories from the foregoing

The Derived Corporeality which is born of Kamma:	
1.	(i) There is Corporeality which is derived and is the issue of grasping (born of kamma)—the spheres of the five senses; the potential faculties of femininity, masculinity, vitality; or whatever form through past experiences whether it is the sphere of visible forms, odor, taste, or the tangible; the Elements of Space, Cohesion, the Initial Integration or the Continued Development of form, or bodily nutriment. (於所有色之取者為有已取); (882) (ii) There is Corporeality which is derived and is not the issue of grasping (not kamma-born)—the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness (or preparedness), decay, and impermanence of form, or whatever other form that exists which is not due to past karma, whether it is visible forms, odor, taste, or tangible consciousness, the elements of Space, Cohesion, Initial Integration or Continued Development (Subsistence) of form, or in bodily nutriment. (於所有色之取者為不已取); (883) (iii) There is Corporeality which is underived and is the issue of grasping (born of kamma)—cause by the tangible and body-consciousness, and the element of Cohesion which is kamma-born. (於所有色之不取者為有已取); (884) (iii) There is Corporeality which is underived and is not the issue of grasping (not kamma-born)—cause by the tangible and body-consciousness, and the element of Cohesion which is

	not kamma-born. (於所有色之不取者為不已取); (885)
The Derived Corporeality, born of Kamma, as well as an object of grasping:	
2.	<p>(i) There is Corporeality which is derived, and both the issue of grasping and favourable to it (於所有色之取者為有已取順取); (886)</p> <p>(ii) There is Corporeality which is derived and not the issue of grasping but favourable to it. (於所有色之取者為不已取順取); (887)</p> <p>(iii) There is Corporeality which is underived and both the issue of grasping and favourable to it. (於所有色之不取者為有已取順取); (888)</p> <p>(iv) There is Corporeality which is underived and not the issue of grasping but favourable to it. (於所有色之不取者不已取順取); (889)</p> <p>* The respective answers are the same as in the group (1.) above.</p>
The Derived Corporeality with impingement	
3.	<p>(i) There is Corporeality which is derived and impinging—the five <i>Pasāda Rūpa</i>, and the sense objects of visible form, sound, odor, and taste. (於所有色之取者為有有對); (890)</p> <p>(ii) There is Corporeality which is derived and non-impinging—the faculties of Femininity, Masculinity, and Vitality; and bodily nutriment. (於所有色之取者為無對); (891)</p> <p>(iii) There is Corporeality which is underived and impinging—the sphere of the tangible. (於所有色之不取者為有有對); (892)</p> <p>(iv) There is Corporeality which is underived and non-impinging—the Element of Cohesion. (於所有色之不取者為無對); (893)</p>
The Derived Corporeality—Gross and Subtle	
4.	<p>(i) There is Corporeality which is derived and is gross—the five <i>Pasāda Rūpa</i>, and the four <i>Ārammaṇas</i> namely: <i>rūpa</i>, <i>sadda</i>, <i>gandha</i> and <i>rasa</i>. (於所有色之取者為有粗); (894)</p> <p>(ii) There is Corporeality which is derived and is subtle—the faculties of Femininity, Masculinity, and Vitality; and bodily nutriment. (於所有色之取者為有細); (895)</p>

	<p>(iii) There is Corporeality which is underived and is gross—the sphere of the tangible. (於所有色之非取者為有粗); (896)</p> <p>(iv) There is Corporeality which is underived and is subtle—the Element of Cohesion. (於所有色之非取者為有細); (897)</p>
The Derived Corporeality—Distance	
5.	<p>(i) There is Corporeality which is derived and remote (not obvious)—the faculties of Femininity, Masculinity, and Vitality; and bodily nutriment. (於所有色之取者為有遠); (898)</p> <p>(ii) There is Corporeality which is derived and near—the sphere of the five senses, and those of visible form, sound, odor, and taste. (於所有色之取者為有近); (899)</p> <p>(iii) There is Corporeality which is underived and remote (not obvious)—the Element of Cohesion. (於所有色之非取者為有遠); (900)</p> <p>(iv) There is Corporeality which is underived and near—the sphere of the tangible. (於所有色之非取者為有近); (901)</p>
The Kamma-Born Corporeality—Visibility	
6.	<p>(i) There is Corporeality which is the issue of grasping and is visible—the sphere of visible form due to kamma having been “shaped”. (於所有色之已取者為有有見); (902)</p> <p>(ii) There is Corporeality which is the issue of grasping and is not visible—the sphere of the five senses; sex and vitality, or whatever form through past kamma of experiences whether it be odor, taste, or the tangible consciousness, the Elements of Space, Cohesion, Initial Integration or Continued Development (Subsistence) of form, or bodily nutriment. (於所有色之已取者為無見); (903)</p> <p>(iii) There is Corporeality which is not the issue of grasping and is visible—the visible object which causes the arising of eye-consciousness not because of deeds and experience that have been carried out. (於所有色之不已取者為有有見); (904)</p> <p>(iv) There is Corporeality which is not the issue of grasping and is not visible—the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness (or preparedness), decay, and impermanence of form, or whatever other form that exists which is not due to past</p>

	<p>karma, whether it is visible forms, odor, taste, or tangible consciousness, the elements of Space, Cohesion, Initial Integration and Continued Development of form, or bodily nutriment. (於所有色之不已取者為無見); (905)</p>
<p>The Kamma-Born Corporeality—Impingement</p>	
7.	<p>(i) There is Corporeality which is the issue of grasping and impinging—the spheres of the five senses; or whatever other form through past kamma of experiences whether it be eye-consciousness, odor, taste or the tangible. (於所有色之已取者為有有對); (906)</p> <p>(ii) There is Corporeality which is the issue of grasping and non-impinging—the faculties of Vitality, Sex, or whatever other form through past kamma of experiences in the Elements of Space, Cohesion, Initial Integration or Continued Development of form, or in bodily nutriment. (於所有色之已取者為無對); (907)</p> <p>(iii) There is Corporeality which is not the issue of grasping and non-impinging—the sphere of sound, or whatever other form that exists which is not due to past karma of experiences in the sense objects of visible form, odor, taste, and tangible consciousness. (於所有色之不已取者為有有對); (908)</p> <p>(iv) There is Corporeality which not the issue of grasping and non-impinging—bodily and vocal intimation; the lightness, malleability, wieldiness, decay, impermanence of form, or whatever other form that exists which is not due to past karma of experiences in the elements of Space, Cohesion, Initial Integration or Continued Development of form, or in bodily nutriment. (於所有色之不已取者為無對); (909)</p>
<p>The Kamma-Born Corporeality—Great Element</p>	
8.	<p>(i) There is Corporeality which is the issue of grasping and is a Great Element—the sphere of the tangible, and the kamma-born element of Cohesion (於所有色之已取者為有四大種); (910)</p> <p>(ii) There is Corporeality which is the issue of grasping and is not a Great Element—the spheres of the five senses, sex, vitality, or whatever other form through past kamma of experiences in the Elements of Space, Initial Integration or Continued Development of form, or in bodily nutriment. (於所有色之已取者為非四大種); (911)</p> <p>(iii) There is Corporeality which is not the issue of grasping and is a Great Element—the</p>

	<p>sphere of the tangible, and the element of Cohesion which are not born of past kamma.</p> <p>(於所有色之不已取者為有四大種); (912)</p> <p>(iv) There is Corporeality which is not the issue of grasping nor a Great Element—the sphere of sound, bodily and vocal intimation; the lightness, malleability, wieldiness, decay, and impermanence of form, or whatever other form that exists which is due to past karma, whether it is visible form, odor, or taste, in the elements of Space, Initial Integration or Continued Development of form, or in bodily nutriment. (於所有色之不已取者為非四大種); (913)</p>
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The Kamma-Born Corporeality—Gross and Subtle

9.	<p>(i) There is Corporeality which is the issue of grasping and is gross.</p> <p>(於所有色之已取者為有粗); (914)</p> <p>(ii) There is Corporeality which is the issue of grasping and is subtle.</p> <p>(於所有色之已取者為有細); (915)</p> <p>(iii) There is Corporeality which is not the issue of grasping and is gross.</p> <p>(於所有色之不取者為有粗); (916)</p> <p>(iv) There is Corporeality which is not the issue of grasping and is subtle.</p> <p>(於所有色之不取者為有細); (917)</p> <p>* The respective answers are same as in the preceding group (8.).</p>
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The Kamma-Born Corporeality—Distance

10.	<p>(i) There is Corporeality which is the issue of grasping and is remote (not obvious).</p> <p>(於所有色之已取者為有遠); (918)</p> <p>(ii) There is Corporeality which is the issue of grasping and is near.</p> <p>(於所有色之已取者為有近); (919)</p> <p>(iii) There is Corporeality which is not the issue of grasping and is remote (not obvious).</p> <p>(於所有色之不取者為有遠); (920)</p>
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	<p>(iv) There is Corporeality which is not the issue of grasping and is near. (於所有色之不取者為有近); (921)</p> <p>* The respective answers are same as in the preceding group (7.) of “The Kamma-Born Corporeality—Impingement” except here the order of the 1st and 2nd as well as the 3rd and 4th answers are inverted.</p>
Corporeality that is Kamma-Born, as well as an object of grasping—Visibility	
11.	<p>(i) There is Corporeality which is the issue of grasping and favourable to grasping, and is visible. (於所有色之已取順取者為有有見); (922)</p> <p>(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is not visible. (於所有色之已取順取者為無見); (923)</p> <p>(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is visible. (於所有色之不已取順取者為有有見); (924)</p> <p>(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is not visible.—(於所有色之不已取順取者為無見); (925)</p> <p>* The respective answers are same as in the preceding group (6.): “The Kamma-Born Corporeality—Visibility”.</p>
Corporeality that is Kamma-Born, as well as an object of grasping—Impingement	
12.	<p>(i) There is Corporeality which is the issue of grasping and favourable to grasping, and is impinging. (於所有色之已取順取者為有有對); (926)</p> <p>(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is non-impinging. (於所有色之已取順取者為無對); (927)</p> <p>(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is impinging. (於所有色之不已取順取者為有有對); (928)</p> <p>(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is non-impinging. (於所有色之不已取順取者為無對); (929)</p> <p>* The respective answers are same as in the preceding group (7.): “The Kamma-Born Corporeality—Impingement”.</p>

Corporeality that is Kamma-Born, as well as an object of grasping—Great Element	
13.	<p>(i) There is Corporeality which is the issue of grasping and favourable to grasping, and is a Great Element. (於所有色之已取順取者為有四大種); (930)</p> <p>(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is not a Great Element. (於所有色之已取順取者為非四大種); (931)</p> <p>(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is a Great Element. (於所有色之不已取順取者為有四大種); (932)</p> <p>(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is not a Great Element. (於所有色之不已取順取者為非四大種); (933)</p> <p>* The respective answers are same as in the preceding group (8.): “The Kamma-Born Corporeality—Great Element”.</p>
Corporeality that is Kamma-Born, as well as an object of grasping— Gross and Subtle	
14.	<p>(i) There is Corporeality which is the issue of grasping and favourable to grasping, and is gross. (於所有色之已取順取者為有粗); (934)</p> <p>(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is subtle. (於所有色之已取順取者為有細); (935)</p> <p>(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is gross. (於所有色之不已取順取者為有粗); (936)</p> <p>(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is subtle. (於所有色之不已取順取者為有細); (937)</p> <p>* The respective answers are same as in the preceding group (9.): “The Kamma-Born Corporeality—Gross and Subtle”.</p>
Corporeality that is Kamma-Born, as well as an object of grasping—Distance	
15.	<p>(i) There is Corporeality which is the issue of grasping and favourable to grasping, and is remote (not obvious). (於所有色之已取順取者為有遠); (938)</p>

	<p>(ii) There is Corporeality which is the issue of grasping and favourable to grasping, and is near. (於所有色之已取順取者為有近); (939)</p> <p>(iii) There is Corporeality which is not the issue of grasping but favourable to grasping, and is remote (not obvious). (於所有色之不已取順取者為有遠); (940)</p> <p>(iv) There is Corporeality which is not the issue of grasping but favourable to grasping, and is near. (於所有色之不已取順取者為有近); (941)</p> <p>* The respective answers are same as in the preceding group (10.): “The Kamma-Born Corporeality—Distance”.</p>
Corporeality—Impingement and Faculty	
16.	<p>(i) There is Corporeality which is impinging and is a Faculty—the faculty of the five senses or the five <i>Pasāda Rūpa</i>. (於所有色之有對者為有根); (942)</p> <p>(ii) There is Corporeality which is impinging and not a Faculty—the five kinds of sense-objects. (於所有色之有對者為非根); (943)</p> <p>(iii) There is Corporeality which is non-impinging and is a Faculty—the faculties of Femininity, Masculinity, and Vitality (於所有色之無對者為有根); (944)</p> <p>(iv) There is Corporeality which is non-impinging and is not a Faculty—bodily and vocal intimation, and bodily nutriment. (於所有色之無對者為非根); (945)</p>
Corporeality—Impingement and Great Element	
17.	<p>(i) There is Corporeality which is impinging and is a Great Element—the sphere of the tangible. (於所有色之有對者為有大種); (946)</p> <p>(ii) There is Corporeality which is impinging and is not a Great Element—the spheres of the visible form, sound, odor, and taste. (於所有色之有對者為非大種); (947)</p> <p>(iii) There is Corporeality which is non-impinging and is a Great Element—the Element of Cohesion. (於所有色之無對者為有大種); (948)</p> <p>(iv) There is Corporeality which is non-impinging and is not a Great Element—the faculties of Femininity, Masculinity, and Vitality; bodily nutriment. (於所有色之無對者為非大種); (949)</p>

Corporeality—Faculty (potentiality) and Gross/Subtle	
18.	<p>(i) There is Corporeality which is a Faculty and is Gross—the faculty of the five senses or the five <i>Pasāda Rūpa</i>. (於所有色之根者為有粗); (950)</p> <p>(ii) There is Corporeality which is a Faculty and is Subtle—the faculties of Femininity, Masculinity, and Vitality. (於所有色之根者為有細); (951)</p> <p>(iii) There is Corporeality which is a non-Faculty and is Gross—the spheres of the five kinds of sense-objects. (於所有色之非根者為有粗); (952)</p> <p>(iv) There is Corporeality which is a non-Faculty and is Subtle—the physical intimation, and bodily nutriment. (於所有色之非根者為有細); (953)</p>
Corporeality—Faculty (potentiality) and Distance	
19.	<p>(i) There is Corporeality which is a Faculty and is remote (not obvious)—the faculties of Femininity, Masculinity, and Vitality. (於所有色之根者為有遠); (954)</p> <p>(ii) There is Corporeality which is a Faculty and is near—the faculty of the five senses. (於所有色之根者為有近); (955)</p> <p>(iii) There is Corporeality which is a non-Faculty and is remote (not obvious)—the physical intimation, and bodily nutriment. (於所有色之非根者為有遠); (956)</p> <p>(iv) There is Corporeality which is a non-Faculty and is near—the spheres of the five kinds of sense-objects. (於所有色之非根者為有近); (957)</p>
Corporeality—Great Element and Gross/Subtle	
20.	<p>(i) There is Corporeality which is a Great Element and is Gross—the sphere of the tangible. (於所有色之大種者為有粗); (958)</p> <p>(ii) There is Corporeality which is a Great Element and is Subtle—the Element of Cohesion. (於所有色之大種者為有細); (959)</p> <p>(iii) There is Corporeality which is not a Great Element and is Gross—the spheres of the senses of visible form, sound, odor, and taste. (於所有色之非大種者為有粗); (960)</p>

	(iv) There is Corporeality which is not a Great Element and is Subtle—the faculties of Femininity and Masculinity. (於所有色之非大種者為有細); (961)
Corporeality—Great Element and Distance	
21.	(i) There is Corporeality which is a Great Element and is remote (not obvious)—the Element of Cohesion. (於所有色之大種者為有遠); (962) (ii) There is Corporeality which is a Great Element and is near—the sphere of the tangible. (於所有色之大種者為有近); (963) (iii) There is Corporeality which is not a Great Element and is remote (not obvious)—the faculties of Femininity, Masculinity, and Vitality. (於所有色之非大種者為有遠); (964) (iv) There is Corporeality which is not a Great Element and is near—the spheres of the four senses of visible form, sound, odor, and taste. (於所有色之非大種者為有近); (965)
Corporeality as Seen, Heard, Experienced, Cognized	
22.	(有見、聞、覺、識之色); (966) (i) The sphere of visible form is the corporeality which can be Seen. (有見); (966) (ii) The sphere of sound is the corporeality which can be Heard. (有聞); (966) (iii) The sphere of odor, taste, and the tangible is the corporeality which can be Experienced. (有覺); (966) (iv) All that is Corporeality is form that can be cognized by the Mind. (有識之色); (966)

v. The Fifth Method: viewed as a fivefold single category

All that is Corporeality—	
1.	(i) Corporeality which is the Element of Solidity ⁴³ (or Earth)—that which is hard, rough, or rigid, irrespective of whether it be of self or of external, or whether is the issue of grasping or not. (地界); (967) (ii) There is Corporeality which is the Element of Cohesion (or Fluidity)—that which is fluid

	<p>or viscid, cohesiveness of form, whether it be of self or of external, or whether is the issue of grasping or not. (水界); (968)</p> <p>(iii) There is Corporeality which is the Element of Heat—that which is flame, heat, hot, warmth, whether it be of the self (continue as above ii.) (火界); (969)</p> <p>(iv) There is Corporeality which is the Element of Motion (or Air)—that which has the nature of motion, whether it be of the self (continue as above ii.). (風界); (970)</p> <p>(v) There is Corporeality which is derived—the spheres of the five senses ... and bodily nutriment. (色之取者); (971)</p>
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vi. The Sixth Method: viewed as a sixfold single category

All that is Corporeality—	
1.	<p>(i) There is Corporeality of visible objects cognized by Sight. (眼所識之色); (972)</p> <p>(ii) There is Corporeality of sounds cognized by Hearing. (耳所識之色); (972)</p> <p>(iii) There is Corporeality of odors cognized by Smelling. (鼻所識之色); (972)</p> <p>(iv) There is Corporeality of tastes cognized by Tongue-consciousness. (舌所識之色); (972)</p> <p>(v) There is Corporeality of tangible forms cognized by Body-consciousness. (身所識之色);(972)</p> <p>(vi) All Corporeality is form cognized by the Mind- consciousness. (意所識之色); (972)</p>

vii. The Seventh Method: viewed as a sevenfold single category

All that is Corporeality—	
1.	<p>(i) The Corporeality of visible objects is cognized by Eye-consciousness.(眼所識之色);(973)</p> <p>(ii) The Corporeality of sounds is cognized by Ear-consciousness. (耳所識之色); (973)</p>

	<p>(iii) The Corporeality of odors is cognized by Nose-consciousness. (鼻所識之色); (973)</p> <p>(iv) The Corporeality of tastes is cognized by Tongue-consciousness. (舌所識之色); (983)</p> <p>(v) The Corporeality of tangible forms cognized by Body-consciousness. (身所識之色);(983)</p> <p>(vii) The spheres of the visible object, sound, odor, taste, and the tangible are Corporeality cognized by the Element of Ideation. (意界所識之色); (983)</p> <p>(viii) All Corporeality is form cognized by the Element of the Representative Intellection (or Representative Element of the Mind-Consciousness). (意識界所識之色); (983)</p>
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viii. The Eighth Method: viewed as an eightfold single category

All that is Corporeality—	
1.	<p>(i) The Corporeality of visible object is cognized by Eye-consciousness.(眼所識之色);(974)</p> <p>(ii) The Corporeality of sound is cognized by Ear-consciousness. (耳所識之色); (974)</p> <p>(iii) The Corporeality of odor is cognized by Nose-consciousness. (鼻所識之色); (974)</p> <p>(iv) The Corporeality of taste is cognized by Tongue-consciousness. (舌所識之色); (974)</p> <p>(v) The Corporeality of tangible form—pleasurable and agreeable—cognized by Body-consciousness. (身所識有樂觸之色); (974)</p> <p>(vi) The Corporeality of tangible form—unpleasant and disagreeable—cognized by Body-consciousness. (身所識有苦觸之色); (974)</p> <p>(vii) The spheres of the visible object, sound, odor, taste, and the tangible are Corporeality cognized by the Element of Ideation ⁴⁸. (意界所識之色); (974)</p> <p>(viii) All Corporeality is form cognized by the Element of the Representative Intellection (or</p>

⁴⁸ There is no couplet telling which states are cognizable or not cognizable by representative cognition or ideation (*manoviññāṇam*). Such a distinction is quite valid but it is not stated explicitly, because of the absence of judging or fixing. Representative cognition, being specific activity, is distinguished as judging or deciding (*saññāṇam*), and as fixing or determining (*voṭṭhappanam*). In pure representative cognition, there is no process of sensory stimulation as when we recall past sense-experience... Cf. C.A.F., Rhys Davids, eds., Trans. *A Buddhist Manual of Psychological Ethics*... (Oxford: PTS, 1900) 8, 30, 158, 290.

	Representative Element of the Mind-Consciousness). (意識界所識之色); (974)
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ix. The Ninth Method: viewed as a ninefold single category

All that is Corporeality—	
1.	<p>(i) There is Corporeality which is the faculty of Vision—the eye, the sentient organ, derived from the Great Elements, forming part of the nature of the self, see forms that are visible and impinging, known as the sphere of sight, the element of vision, the faculty of vision ... called an “empty village”. (眼根);(975)</p> <p>(ii) There is Corporeality which is the faculty of Hearing—the ear, derived from the four Great Elements, forming part of the nature of the self, hears sound that is invisible and impinging, and born of that auditory contact, arises a feeling, perception, auditory cognition. (耳根); (976)</p> <p>(iii) There is Corporeality which is the faculty of Smell—the nose, derived from ... smells odor that is invisible and impinging, and born of that olfactory contact, there arises a feeling, perception, olfactory cognition. (鼻根); (para. 604)</p> <p>(iv) There is Corporeality which is the faculty of Taste—the tongue, derived from ... tastes sapids that are either visible (or invisible) and impinging, and born of that gustatory contact, there arises a feeling, perception, gustatory cognition. (舌根); (para. 608)</p> <p>(v) There is Corporeality which is the faculty of Body-Consciousness—the body, derived from ... touch the tangible that is invisible (or invisible) and impinging, and born of that tactile contact, there arises a feeling, perception, tactile cognition. (身根); (para. 612)</p> <p>(vi) There is Corporeality which is the faculty of Femininity—feminine in appearance, behavior, characteristics, condition, and being a female in nature. (女根); (para. 632)</p> <p>(vii) There is Corporeality which is the faculty of Masculinity—appearance of the male (hairy, etc.), deportment, characteristics, being a male in nature. (男根); (para. 633)</p> <p>(viii) There is Corporeality which is the faculty of Vitality—that which has the continued development, preservation of life, the going-on, being kept continuing on. (命根); (para. 634)</p>

	(ix) There is Corporeality which is not a Faculty—the five kinds of sense-objects...and nutriment from food. (非命根); (977)
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x. The Tenth Method: viewed as a tenfold single category

All that is Corporeality—	
1.	<p>(i) to (viii). These first eight questions and answers are the same as in the first eight of the preceding method.</p> <p>(ix) There is Corporeality which is not a Faculty but is Impinging—the five kinds of sense-objects. (非色根有對); (980)</p> <p>(x) There is Corporeality which is not a Faculty as well as Non-Impinging—physical intimation ... and bodily nutriment. (非色根無對); (981)</p>

xi. The Eleventh Method: viewed as an elevenfold single category

All that is Corporeality—	
1.	<p>* The first 5 questions and answers here are the same as the first 5 of the preceding method.</p> <p>(i) There is Corporeality which is the sphere of Vision. (眼處);(982)</p> <p>(ii) There is Corporeality which is the sphere of Hearing. (耳處); (983)</p> <p>(iii) There is Corporeality which is the sphere of Smell. (鼻處); (para. 604)</p> <p>(iv) There is Corporeality which is the sphere of Taste. (舌處); (para. 608)</p> <p>(v) There is Corporeality which is the sphere of Body-Consciousness. (身處); (para. 612)</p> <p>(vi) There is Corporeality which is the sphere of Visible form—the form which, derived from the four Great Elements, is visible under the appearance of varying colors, shapes, luminosity, smoky, dusty, etc., and produces impact; or whatever other forms which is either visible or invisible but productive of impact. (色處); (para.616)</p> <p>(vii) There is Corporeality which is the sphere of Sound—the sound which is derived from the</p>

	<p>four Great Elements, is invisible and produce impact, and includes all sounds generating from people, substances, mother-nature, outerspace; or whatever other sounds, invisible and impinging, that one may hear. (聲處); (para. 620)</p> <p>(viii) There is Corporeality which is the sphere of Odor—the pleasant and unpleasant odors, derived from the four Great Elements, is invisible and produces impact; or whatever other odor there is, invisible and impinging, one may smell with the nose. (香處); (para. 624)</p> <p>(ix) There is Corporeality which is the sphere of Sapids—the taste, derived from the four Great Elements, is invisible and produces impact, includes such sapids as sour, sweet, bitter, pungent, saline, alkaline, acrid, astringent, nauseous sapids, or whatever other tastes there are, invisible and impinging, one may taste. (味處); (para. 628)</p> <p>(ix) There is Corporeality which is the sphere of the Tangible—the earthy or solid element, the lambent or glittering element, the gaseous element; the hard and the soft; the smooth and the rough; pleasant contact and painful contact; that such a tangible, invisible, producing impact, as with the body-sensibility, invisible and reacting, one may touch. (觸處); (para. 647)</p> <p>(x) There is Corporeality which is invisible, non-impinging, and is included in the Corporeality which causes the arising of <i>citta</i>—the faculties of Femininity, Masculinity, and Vitality; bodily nutriment. (色之無見有對而法處所攝者); (984)</p>
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This ends the eleven categories on Corporeality in which this chapter attempts to provide the essence of both analysis and exposition without necessarily having to dispense with all the repeats. However, Theravada scholars of the later generations, for instance in the *Abhidhammattha-Saṅgaha* by *Bhadanta Anuruddhācariya*, has enumerated 11 categories with 28 types of corporeality, namely: the 4 great essentials (*mahābhūta*) and 24 material phenomena derived from the four great essentials (*upādāya rūpa*). Nonetheless, 27 of these enumerated types can all be found in the Second and Fifth Method of this Chapter, with the exception of the Heart Phenomenon (*Paṭhavīdhātu*) which has first appeared as an independent corporeal phenomenon of the enumeration in the *Visuddhimagga* by *Buddhaghosa*. From these 28 types of material phenomena, Theravada school considers the Elements of Earth, Wind and Fire, all equate the sphere of tangibility, but not for Water which is the Element of Fluidity (or Element of Cohesion). The Table in Appendix V outlines

an enumeration of these 28 types of Material Phenomena, but I will not illuminate on them further as it is beyond the main scope and limit of this writing.

Conclusion

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

Although under every circumstance, the very issue of purified or defiled, illusive or awakened minds are ascribed mainly to that matters of the mind, but we should not make light of the important roles that corporeal phenomena have played in framing our thoughts and minds. If one were to ignore a clear understanding of the bodily five sense-doors, the sense-objects and elements, the impingements and arising of the sensibilities, not taking the complete process as one unified answer to the actions of our minds—that being so, we would not be able to fully explain those issues that are central to the Abhidhamma study. The fundamental doctrines like the Five Aggregates (*pañcakkhandhā*), the Twelve Sense-Objects (*dvādas-āyatanāni*), the Eighteen Elements (*aṭṭhārasa-dhātu*), the Four Noble Truth (*cattāri-ariya-saccāni*), the Twelfefold Casual Genesis (*paṭicca-samuppāda-aṅga*), and any of the Thirty-Seven Requisites of Enlightenment (*bodhipakkhiyadhammā*)⁴⁹, as well as other important Buddhist principles—all of them represent the closely interwoven relationship between mind and material phenomena, and thus Corporeality invariably has become one of the four “Ultimate Realities” (*paramattha*) in Abhidhamma study.

It is the “Good Consciousness” that is the mastermind of all our wise thoughts and plans, regulating our wholesome behaviours and actions, shaping the past and the future, from as tiny as particle physics at CERN, to explorations on Mars. Yet “consciousness”, is also the genesis of all mankind evils—from racial tensions, senseless violence, to ecological degeneration. Understanding our consciousness by virtue of the harmonious insights, is

⁴⁹. The Thirty-Seven Requisites of Enlightenment, viz: 1. The Four Foundations of Mindfulness (*satipaṭṭhānā*); 2. The Four Supreme Efforts (*cattāro sammappadhānā*); 3. The Four Means to Accomplishment (*iddhipādā*); 4. The Five Faculties (*pañc' indriyāni*); 5. The Five Powers (*pañca-balāni*); 6. The Seven Factors of Enlightenment (*satta-bojjhangā*); 7. The Eightfold Path Factors (*aṭṭhangika-magga*).

sitting at the very heart of the *Dhammasaṅgaṇi*. For some, it could probably take many years or indeed a lifetime of efforts to overcome their bad habits but still in vain whereas others may be aroused completely from their patterned behaviours by some abrupt and appalling occurrences. Analytical methods of the Abhidhamma sheds light on such intricacy of the deceiving minds at work. Our steadfast habits and preferences belong to a long continuum of countless series of successive consciousness which do not change over time either because the consecutive arising of the associated mental factors are always of the identical nature, or that because we only have limited understanding or no knowledge of the functioning these mental concomitants—which really are very rapid succession of the discrete and fleeting thought-moments. Our state of mind is the result of a continuous stream of consciousness, each being a complex union involving the consciousness itself and the accompaniment of assorted mental factors—which we have now learned and should explore within. The *Dhammasaṅgaṇi* does not only explain the co-relationships between the *cetasikas* and *cittas*, but also as shown in Chapter Four, illuminates at length the co-relationships between the *cetasikas* and the corporeality of all forms in material phenomena, between the conditioning forces and the conditioned—underlying the very theory of the Dependent Origination (*Paṭiccasamuppāda*).

By comprehending the *Dhammasaṅgaṇi*, we can truly understand ourselves as who we are, and for many around the world as they have benefited through such learning, it represents the rediscovering of the true sense of blissful liberation, inner peace and eternal happiness. The discourse of *Dhammasaṅgaṇi* analyzes our minds in much greater detail than any other scriptures or modern courses of psychology that we have ever known. Without a shade of overstatement, understanding the *Dhammasaṅgaṇi* well can be compared to an indispensable compass and a torch of flame for a person like one who has lost his way in the utter darkness of the forest, and—regardless of whatsoever religion one belongs to—it guides that person with the right purpose, right direction and right path in the midst of all worldly disappointment and miseries, as well as fulfilling the person for the realization of the highest goal in life, and thereupon the deliverance from the perpetual rounds of birth and decease—attaining *Nibbāna*.

Appendix I: Abhidhamma Mātikā ⁵⁰

Tika Mātikā – The 22 Triads		
1. Kusala Tika		
Kusalā dhammā	Wholesome or good states (moral).	善法 (1-364,985,1384)
Akusalā dhammā	Unwholesome or bad states (immoral).	不善法 (365-430,986,1385)
Abyākatā dhammā	Indeterminate or non-causal states (unmoral).	無記法 (431-984,987,1386)
2. Vedanā Tika		
Sukhāya vedanāya sampayuttā dhammā	States associated with pleasurable feeling or happiness.	樂受相應法 (988,1387)
Dukkhāya vedanāya sampayuttā dhammā	States associated with distressful feeling or suffering.	苦受相應法 (989,1388)
Adukkham-asukhāya vedanāya sampayuttā dhammā	States associated with neither suffering nor happiness.	不苦不樂受相應法 (990, 1389)
3. Vipāka Tika		
Vipākā dhammā	States which are resultants.	異熟法 (991,1390)
Vipākadhammadhammā dhammā	States which cause resultants.	異熟法法 (992,1391)
Nevavipākanavipākadhammadhammā Dhammā	States which neither are resultants nor which cause resultants.	非異熟法非異熟法法 (993, 1392)
4. Upādiṇṇa Tika		
Upādinnupādāniyā dhammā	States of grasping and are favourable to the attachments.	已取順取法 (994,1393)

⁵⁰ The numbers in brackets pertaining to each of the categories in the table, belong to the specified Q&A in the text. The Pali text is extracted from <http://tipitaka.sutta.org/canon/abhidhamma/dhammasaṅgaṇī>. The Chinese translations are based on the interpretation by Muzino Kogen and the Taiwanese monastery 元亨寺

Anupādinna-anupādāniyā dhammā	States of non-grasping but which are favourable to the attachments.	不已取順取法 (995,1394)
Anupādinna-anupādāniyā dhammā	States that are neither the issue of grasping nor are favourable to it.	不已取不順取法 (996,1395)
5. Saṅkiliṭṭha Tika		
Saṅkiliṭṭhasaṅkilesikā dhammā	States of defiling and are favourable to the defilements.	已染順染法 (997,1396)
Asaṅkiliṭṭhasaṅkilesikā dhammā	States of not defiled but which are favourable to the defilements.	不已染順染法(998,1397)
Asaṅkiliṭṭha-asānkilesikā dhammā	States that are neither the issue of defiling nor are favourable to it.	不已染不順染法 (999,1398)
6. Vitakka Tika		
Savitakkasavicārā dhammā	States associated with applied thinking (initial application of mind) and reflection.	有尋有伺法 (1000,1399)
Avitakkavicāramattā dhammā	States not associated with the applied thinking but merely reflection alone.	無尋唯伺法 (1001,1400)
Avitakka-avicārā dhammā	States that are neither associated with the applied thinking nor the reflection.	無尋無伺法 (1002,1401)
7. Pīti Tika		
Pītisahagatā dhammā	States that unite with zest.	喜俱法 (1003,1402)
Sukhasahagatā dhammā	States that unite with happiness.	樂俱法 (1004,1403)
Upekkhāsahagatā dhammā	States of equanimity that are accompanied by disinterestedness.	捨俱法 (1005,1404)
8. Dassana Tika		

Dassanena pahātabbā dhammā	States eliminated through sotāpatti-magga (by “vision”, “insight” or dassana).	見斷法 (1006,1405)
Bhāvanāya pahātabbā dhammā	States eliminated through the three higher paths (by “cultivation” or bhāvanā).	修斷法 (1011,1406)
Neva dassanena na bhāvanāya pahātabbā dhammā	States not eliminated by the first path nor by the three higher cultivation paths.	非二斷法 (1012,1407)
9. Dassana-Hetuka Tika		
Dassanena pahātabbahetukā dhammā	States with root causes eliminated through sotāpatti-magga (by vision).	見斷因法 (1013,1408)
Bhāvanāya pahātabbahetukā dhammā	States with root causes eliminated through the three higher maggas (by cultivation).	修斷因法 (1018,1409)
Neva dassanena na bhāvanāya pahātabbahetukā dhammā	States with root causes eliminated neither by vision nor through development.	非二斷因法 (1019,1410)
10. Ācayagāmi Tika		
Ācayagāmino dhammā	States that make for the continuance of rebirth.	流轉法 (1020,1411)
Apacayagāmino dhammā	States that make for the undoing of rebirth.	還滅法 (1021,1412)
Nevācayagāmino nāpacayagāmino Dhammā	States which neither lead to rebirth and death nor to the realization of <i>Nibbāna</i> .	非流轉非還滅法 (1022,1413)
11. Sekkha Tika		
Sekhā dhammā	States appertaining to training or studentship.	有學法 (1023,1414)
Asekhā dhammā	States of sages having completed training	無學法 (1024,1415)

Nevassekkhā nāsekkhā dhammā	(arahantship). States of neither appertaining to, nor who have completed, the training for arahantship	非有學非無學法 (1025, 1416)
12. Paritta Tika		
Parittā dhammā	States that are limited.	小法 (1026,1417)
Mahagatā dhammā	States that are sublime or have wider scope.	大法 (1027,1418)
Appamāṇā dhammā	States that are immeasurable.	無量法 (1031,1419)
13. Parittarāmmaṇa Tika		
Parittārammaṇā dhammā	States that have limited efficacy.	小所緣法 (1029,1420)
Mahagatārammaṇā dhammā	States that have lofty attainments as objects.	大所緣法 (1027,1418)
Appamāṇārammaṇā dhammā	States that have immeasurable objects of thought.	無量所緣法 (1031,1422)
14. Hīnā Tika		
Hīnā dhammā	States that are inferior.	劣法 (1032,1423)
Majjhimā dhammā	States that are of medium worth.	中法 (1033,1424)
Paṇītā dhammā	States that are superior.	勝法 (1034,1425)
15. Micchatta Tika		
Micchattaniyatā dhammā	States the wrongfulness of which is fixed as to its consequences.	邪定法 (1035,1426)
Sammattaniyatā dhammā	States the righteousness of which is fixed as to its consequences.	正定法 (1036,1427)
Aniyatā dhammā	States which do not entail fixed consequences.	不定法 (1037,1428)
16. Maggārammaṇa Tika		

Maggārammaṇā dhammā	States having Path as the object of thought.	道所緣法 (1038,1429)
Maggahetukā dhammā	States which are casually dependent upon the Path.	道因法 (1039,1429)
Maggādhipatino dhammā	States which have the Path as their predominant factor.	道增上法 (1040,1429)
17. Uppannā Tika		
Uppannā dhammā	States that have “arisen”.	已生法 (1041,1430)
Anuppannā dhammā	States that have “not arisen”.	不已生法 (1042,1430)
Uppādino dhammā	States that will “surely arise”.	当生法 (1043,1430)
18. Atītā Tika		
Atītā dhammā	States that are past.	過去法 (1044,1431)
Anāgatā dhammā	States that are future.	未來法 (1045,1431)
Paccuppannā dhammā	States that are present.	現在法 (1046,1431)
19. Atītārammaṇā Tika		
Atītārammaṇā dhammā	States that have the past as their objects of thought.	過去緣法 (1047,1432)
Anāgatārammaṇā dhammā	States that have the future as their objects of thought.	未來緣法 (1048,1433)
Paccuppannārammaṇā dhammā	States that have the present as their object of thought.	現在緣法 (1049,1434)
20. Ajjhata Tika		
Ajjhattā dhammā	States that are internally of one’s own.	內法 (1050,1435)
Bahiddhā dhammā	States that are external and for other	外法 (1051,1435)

Ajjhattabahiddhā dhammā	individuals. States that are both of one's own and for other individuals.	内外法 (1052,1435)
21. Ajjhattārammaṇā Tika		
Ajjhattārammaṇā dhammā	States that are internal to self as objects of thought.	内所缘法 (1053,1436)
Bahiddhārammaṇā dhammā	States that are external to self as objects of thought.	外所缘法 (1054,1437)
Ajjhattabahiddhārammaṇā dhammā	States that are both internal and external to self as objects of thought.	内外所缘法 (1055,1437)
22. Sanidassana Tika		
Sanidassanasappaṭighā dhammā	States that are visible and impinging to self.	有見有對法 (1056,1438)
Anidassanasappaṭighā dhammā	States that are invisible but impinging to self.	無見有對法 (1057,1439)
Anidassana-appaṭighā dhammā	States that are unseen and having no impact upon self.	無見無對法 (1058,1440)

Duka Mātikā — The 100 Dyads

I. Hetu Gocchaka (Cluster of 6 Dyads relating to Conditions or Root Causes), “因類”

1. Hetū Duka

Hetū dhammā	States that are conditions (root causes).	因法 (1059,1077,1441)
Na hetū dhammā	States that are unconditional (not root causes)	非因法 (1078,1442)

2. Sahetukā Duka		
Sahetukā dhammā	States that have root causes.	有因法 (1079,1443)
Ahetukā dhammā	States that have no root causes.	無因法 (1080,1444)
3. Hetusampayuttā Duka		
Hetusampayuttā dhammā	States that are associated with root causes.	因相應法 (1081,1445)
Hetuvippayuttā dhammā	States that are unassociated with root causes.	因不相應法 (1082,1446)
4. Hetū Sahetukā Duka		
Hetū ceva sahetukā ca dhammā	States that are root causes themselves	是因法而有因 (1083,1448)
Sahetukā ceva na ca hetū dhammā	as well as having root causes.	是有因法而非因 (1084, 1448)
	States that have root causes but are not root causes themselves.	
5. Hetū Hetusampayuttā Duka		
Hetū ceva hetusampayuttā ca dhammā	States which are both root causes and are also associated with them.	是因法而因相應 (1085,1449)
Hetusampayuttā ceva na ca hetū Dhammā	States which are associated with root causes but are not root causes themselves.	是因相應法而非因 (1086,1450)
6. Na hetū Sahetukā Duka		
Na hetū kho pana sahetukā pi dhammā, ahetukā pi dhammā	States which are not root causes but have connection to the root causes.	是非因法而有因 (1087, 1451)
	States which neither are root causes nor have connection to the root causes.	是非因法而無因 (1088, 1452)
II. Cūlantara Duka (Shorter compilation of the 7 Unrelated Dukas), “小集於無關連之二法”		
7. Sappaccayā Duka		
Sappaccayā dhammā	States that are due to causes.	有緣法 (1089,1453)

Appaccayā dhammā	States that are not due to causes.	无缘法 (1090,1454)
8. Saṅkhatā Duka		
Katī saṅkhatā dhammā	States that are conditioned.	有為法 (1091,1455)
Asaṅkhatā dhammā	States that are unconditioned.	無為法 (1092,1456)
9. Sanidassanā Duka		
Sanidassanā dhammā	States that are visible.	有見法 (1093,1457)
Anidassanā dhammā	States that are not visible.	無見法 (1094,1458)
10. Sappaṭighā Duka		
Sappaṭighā dhammā	States which arise with impingement.	有對法 (1095,1459)
Appaṭighā dhammā	States which arise without impingement.	無對法 (1096,1460)
11. Rūpino Duka		
Rūpino dhammā	States that are corporeal.	有色法 (1097,1461)
Arūpino dhammā	States that are incorporeal.	無色法 (1098,1462)
12. Lokiyā Duka		
Lokiyā dhammā	States that are mundane.	世間法 (1099,1463)
Lokuttarā dhammā	States that are supermundane.	出世間法 (1100,1464)
13. Kenaci viññeyyā Duka		
Kenaci viññeyyā dhammā	States that are cognizable in some ways.	所識法 (1101,1464)
Kenaci na viññeyyā dhammā	States that are not cognizable in some ways.	非所識法 (1101,1464)
<p align="center">III. Āsava Gocchaka (Cluster of 6 Dyads, relating to “Intoxicants”, “outflows” or “Pollutants” that befuddle the mind ⁵¹), “漏類”</p>		

⁵¹. Rhys Davids in both books, “The Expositor (*Atthasalini*)”, and “A Buddhist Manual of Psychological Ethics”, interpreted *Āsava* as “Intoxicants”, whereas U Kyaw Khine interpreted it as “defilements that befuddle the mind” in his translated book of *Dhammasaṅgaṇi*. For this summarized meaning, the latter

14. Āsavā Duka		
Āsavā dhammā	States that are pollutants of mind.	漏法 (1102,1465)
No āsavā dhammā	States that are not pollutants of mind.	非漏法 (1107,1466)
15. Sāsavā Duka		
Sāsavā dhammā	States that are befuddling the mind.	有漏法 (1108,1467)
Anāsavā dhammā	States that are not befuddling the mind.	無漏法 (1109,1468)
16. Āsava Sampayuttā Duka		
Āsavasampayuttā dhammā	States associated with pollutants of mind.	漏相應法 (1110,1469)
Āsavavippayuttā dhammā	States not associated with pollutants of mind.	漏不相應法 (1111,1470)
17. Āsavā Sāsavā Duka		
Āsavā ceva sāsavā ca dhammā	States that are pollutants and are also befuddling the mind.	是漏法而有漏 (1112,1471)
Sāsavā ceva no ca āsavā dhammā	States that are befuddling the mind but are not pollutants.	是有漏而非漏法 (1113,1472)
18. Āsavā Āsava Sampayuttā Duka		
Āsavā ceva āsavasampayuttā ca dhammā	States that are pollutants of mind and are also associated with the pollutants.	是漏法而漏相應 (1114,1473)
Āsavasampayuttā ceva no ca āsavā dhammā.	States associated with pollutants of mind but are not pollutants themselves.	是漏相應而非漏 (1115,1474)
19. Āsava Vippayuttā Sāsavā Duka		
Āsavavippayuttā kho pana sāsavā pi dhammā, anāsavā pi dhammā	States that are not associated with pollutants but are befuddling the mind.	是漏不相應法而有漏 (1116,1475)

should be a more preferred definition. In this survey, I choose to use “pollutants of mind” for *Āsava* which also means “outflow”, base on the Pali-English Dictionary by PTS.

	States that neither are associated with pollutants nor are befuddling the mind.	是漏不相應法而無漏 (1117,1476)
IV. Saññojana Gocchaka (Cluster of 6 Dyads relating to Fetters), “結類”		
20. Saññojanā Duka		
Saññojanā dhammā	States that are fetters.	結法 (1118,1477)
No saññojanā dhammā	States that are not fetters.	非結法 (1129,1478)
21. Saññojaniyā Duka		
Saññojaniyā dhammā	States that are favourable to the fetters.	順結法 (1130,1479)
Asaññojaniyā dhammā	States that are unfavourable to the fetters.	非順結法 (1131,1480)
22. Saññojana Sampayuttā Duka		
Saññojanasampayuttā dhammā	States that are associated with the fetters.	結相應法 (1132,1481)
Saññojanavippayuttā dhammā	States that are not associated with the fetters.	結不相應法 (1133,1482)
23. Saññojanā Saññojaniyā Duka		
Saññojanā ceva saññojaniyā ca dhammā	States that are fetters as well as favourable to the fetters.	是結法而順結 (1134,1483)
Saññojaniyā ceva no ca saññojanā Dhammā	States that are favourable to the fetters but are not fetters.	是順結法而非結 (1135, 1484)
24. Saññojanā Saññojanasampayuttā Duka		
Saññojanā ceva saññojanasampayuttā ca dhammā	States that are fetters and also associated with fetters.	是結法而結相應 (1136,1485)
Saññojanasampayuttā ceva no ca saññojanā dhammā	States that are associated with fetters but are not the fetters.	是結相應法而非結 (1137, 1486)

25. Saññojana Vippayuttā Saññojaniyā Duka		
Saññojanavippayuttā kho pana saññojaniyā pi dhammā, asaññojaniyā pi dhammā	States that are not associated with fetters but are favourable to the fetters. States that are neither associated with fetters nor are favourable to the fetters.	是結不相應法而順結 (1138, 1487) 是結不相應法而不順結 (1139, 1488)
V. Gantha Gocchaka (Custer of 6 Dyads relating to “Knots” or “Bonds”), “縛類”		
26. Ganthā Duka		
Ganthā dhammā	States that are bonds.	縛法 (1140,1489)
No ganthā dhammā	States that are not bonds.	非縛法 (1145,1490)
27. Ganthaniyā Duka		
Ganthaniyā dhammā	States that are favourable to the bonds.	順縛法 (1146,1491)
Aganthaniyā dhammā	States that are unfavourable to the bonds.	非順縛法 (1147,1492)
28. Gantha Sampayuttā Duka		
Ganthasampayuttā dhammā	States that are associated with the bonds.	縛相應法 (1148,1493)
Ganthavippayuttā dhammā	States that are not associated with the bonds.	縛不相應法 (1149,1494)
29. Ganthā Ganthaniyā Duka		
Ganthā ceva ganthaniyā ca dhammā	States that are bonds and are favourable to the bonds.	於縛法為順縛 (1150,1495)
Ganthaniyā ceva no ca ganthā Dhammā	States that are favourable to the bonds but are not bonds.	於順縛法為非縛 (1151,1496)
30. Ganthā Ganthasampayuttā Duka		
Ganthā ceva ganthasampayuttā ca	States that are bonds and also associated with	於縛法為縛相應

dhammā	bonds.	(1152,1497)
ganthasampayuttā ceva no ca	States that are associated with bonds but are	於縛相應法為非縛
ganthā dhammā	not the bonds.	(1153,1498)
31. Gantha Vippayuttā Duka		
Ganthavippayuttā kho pana ganthaniyā pi dhammā, aganthaniyā pi dhammā	States that are not associated with bonds but are favourable to the bonds.	於縛不相應法為順縛 (1154,1499)
	States that are neither associated with bonds nor are favourable to the bonds.	於縛不相應法為非順縛 (1155,1500)
VI. Ogha Gocchaka (Custer of 6 Dyads relating to “Floods” or “Raging Currents”⁵²), “暴流類”		
32. Oghā Duka		
Oghā dhammā	States that are raging currents.	暴流法 (1156,1501)
No oghā dhammā	States that are not raging currents.	非暴流法
33. Oghaniyā Duka		
Oghaniyā dhammā	States that are favourable to the raging currents.	順暴流法
Anoghaniyā dhammā	States that are not favourable to the raging currents.	非順暴流法
34. Ogha Sampayuttā Duka		
Oghasampayuttā dhammā	States that are associated with the raging currents.	暴流相應法
Oghavippayuttā dhammā	States that are not associated with the raging	暴流不相應法

⁵². *Ogha*, is also defined as “raging currents”. It has a synonym for “outflow” (漏) according to the Buddhism dictionary by www.fodian.net. It is the result of one who choose to drift with the secular crowd and allowing oneself to be defiled on the noble cause.

	currents.	
35. Oghā Oghaniyā Duka		
Oghā ceva oghaniyā ca dhammā	States that are raging currents and are favourable to the raging currents.	於暴流法為順暴流
Oghaniyā ceva no ca oghā dhammā	States that are favourable to the raging currents but are not raging currents.	於順暴流法為非暴流
36. Oghā Oghasampayuttā Duka		
Oghā ceva oghasampayuttā ca dhammā	States that are raging currents and are also associated with raging currents.	於暴流法為暴流相應
Oghasampayuttā ceva no ca oghā	States that are associated with raging currents but are not raging currents.	於暴流相應法為非暴流
37. Oghavippayuttā Oghaniyā Duka		
Oghavippayuttā kho pana oghaniyā pi dhammā, anoghaniyā pi dhammā	States not associated with raging currents but are favourable to the raging currents. States that neither are associated with raging currents nor are favourable to the raging currents.	於暴流不相應法為順暴流 於暴流不相應法為非順暴流
VII. Yoga Gocchaka (Custer of 6 Dyads relating to Yokes), “軛類”		
38. Yogā Duka		
Yogā dhammā	States that are yokes.	軛法 (1157,1502)
No yogā dhammā	States that are not yokes.	非軛法
39. Yoganiyā Duka		
Yoganiyā dhammā	States that are favourable to the yokes.	順軛法

Ayoganiyā dhammā	States that are not favourable to the yokes.	非順軛法
40. Yoga Sampayuttā Duka		
Yogasampayuttā dhammā	States that are associated with the yokes.	軛相應法
Yogavippayuttā dhammā	States that are not associated with the yokes.	軛不相應法
41. Yogā Yoganiyā Duka		
Yogā ceva yoganiyā ca dhammā	States that are yokes and are favourable to the yokes.	於軛法為順軛
Yoganiyā ceva no ca yogā dhammā	States that are favourable to the yokes but are not yokes.	於順軛法為非軛
42. Yogā Yogasampayuttā Duka		
Yogā ceva yogasampayuttā ca dhammā, yogasampayuttā ceva no ca yogā	States that are yokes and are also associated with the yokes. States that are associated with yokes but are not the yokes.	於軛法為軛相應 於軛相應法為非軛
43. Yogavippayuttā Yoganiyā Duka		
Yogavippayuttā kho pana yoganiyā pi dhammā, ayoganiyā pi dhammā	States that are not associated with yokes but are favourable to the yokes. States that neither are associated with yokes nor are favourable to the yokes.	於軛不相應法為順軛 於軛不相應法為不順軛
VIII. Nīvaraṇa Gocchaka (Custer of 6 Dyads relating to Hindrances or Nīvaraṇa), “蓋類”		
44. Nīvaraṇā Duka		
Nīvaraṇā dhammā	States that are hindrances.	蓋法 (1158,1503)
No nīvaraṇā dhammā	States that are not hindrances.	非蓋法 (1169,1504)

45. Nīvaraṇiyā Duka		
Nīvaraṇiyā dhammā	States that are favourable to hindrances.	順蓋法 (1170,1505)
Anīvaraṇiyā dhammā	States that are unfavourable to hindrances.	非順蓋法 (1171,1506)
46. Nīvaraṇa Sampayuttā Duka		
Nīvaraṇasampayuttā dhammā	States that are associated with hindrances.	蓋相應法 (1172,1507)
Nīvaraṇavippayuttā dhammā	States that are not associated with hindrances.	蓋不相應法 (1173,1508)
47. Nīvaraṇā Nīvaraṇiyā Duka		
Nīvaraṇā ceva nīvaraṇiyā ca dhammā	States that are hindrances and are favourable to hindrances.	於蓋法為順蓋 (1174,1510)
Nīvaraṇiyā ceva no ca nīvaraṇā Dhammā	States that are favourable to hindrances but are not the hindrances.	於順蓋法為非蓋 (1175,1510)
48. Nīvaraṇa Nīvaraṇiyāsampayuttā Duka		
Nīvaraṇā ceva nīvaraṇasampayuttā ca dhammā	States that are hindrances and are also associated with hindrances.	於蓋法為蓋相應 (1176,1511)
Nīvaraṇasampayuttā ceva no ca nīvaraṇā dhammā	States that are associated with hindrances but are not the hindrances.	於蓋相應法為非蓋 (1177,1512)
49. Nīvaraṇavippayuttā Nīvaraṇiyā Duka		
Nīvaraṇavippayuttā kho pana nīvaraṇiyā pi dhammā, anīvaraṇiyā pi dhammā	States that are not associated with hindrances but are favourable to hindrances. States that are neither associated with hindrances nor are favourable to hindrances.	於蓋不相應法為順蓋 (1178,1513) 於蓋不相應法為不順蓋 (1179,1514)

IX. Parāmāsa Gocchaka (Custer of 5 Dyads relating to “Contagion” or “Attachments”⁵³), “取着類”		
50. Parāmāsā Duka		
Parāmāsā dhammā	States that are attachments.	取着法 (1180,1515)
No parāmāsā dhammā	States that are not attachments.	非取着法 (1182,1516)
51. Parāmaṭṭhā Duka		
Parāmaṭṭhā dhammā	States that are attached to.	已取着法 (1183,1517)
Aparāmaṭṭhā dhammā	States that are not attached to.	非已取着法 (1184,1518)
52. Parāmāsa Sampayuttā Duka		
Parāmāsasampayuttā dhammā	States that are associated with attachments.	取着相應法 (1185,1518)
Parāmāsavippayuttā dhammā	States that are not associated with attachments.	取着不相應法 (1186,1519)
53. Parāmāsā Parāmaṭṭhā Duka		
Parāmāsā ceva parāmaṭṭhā ca dhammā	States that are attachments and are attached to.	以取着法為已取着 (1187,1521)
Parāmaṭṭhā ceva no ca parāmāsā Dhammā	States that are attached to but are not attachments.	以已取着法為非取着 (1188,1522)
54. Parāmāsāvippayuttā Parāmaṭṭhā Duka		
Parāmāsavippayuttā kho pana parāmaṭṭhā pi dhammā, aparāmaṭṭhā pi dhammā	States that are unassociated with attachments and yet are attached to. States that are neither associated with attachments nor are attached to them.	以取着不相應法為已取着 (1189,1523) 以取着不相應法為不已取着 (1190,1524)

⁵³. *Parāmāsa*, as defined in the Pali Dictionary (Oxford: PTS) means “contagion, under the influence of...”. Venerable Nyanaponika, *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (BPS, 1980), interpreted *Parāmāsa* as “adherence, attachment, or misapprehension”. U Kyaw Khine in his translated book, interpreted *Parāmāsa* as “misconception”. The Taiwanese monastery 元亨寺 in their translated book of *Dhammasaṅgaṇi* (郭哲彰譯:《法集論》), interpreted *Parāmāsa* as “取着” which actually means “adherence”, “attachment”. Thus “attachment” seems to be a more accurate definition.

X. Mahatara Duka (Intermediate compilation of the 14 unrelated Dukas), “中集無關連之二法”		
55. Sārammaṇā Duka		
Sārammaṇā dhammā	States which attend to objects (Objective).	有所緣法 (1191,1525)
Anārammaṇā dhammā	States without objects to attend (Subjective).	無所緣法 (1192,1526)
56. Cittā Duka		
Cittā dhammā	States that are consciousness.	心法 (1193,1527)
No cittā dhammā	States that are not consciousness.	非心法 (1194,1528)
57. Cetasikā Duka		
Cetasikā dhammā	States that are mental concomitants.	心所法 (1195,1529)
Kati acetasikā dhammā	States that are not mental concomitants.	非心所法 (1196,1530)
58. Citta Sampayuttā Duka		
Cittasampayuttā dhammā	States that are associated with mind.	心相應法 (1197,1531)
Cittavippayuttā dhammā	States that are unassociated with mind.	心不相應法 (1198,1532)
59. Citta Saṃsaṭṭhā Duka		
Cittasaṃsaṭṭhā dhammā	States that are conjoined with thought.	心相雜法 (1199,1533)
Cittavisaṃsaṭṭhā dhammā	States that are detached from thought.	心不相雜法 (1200,1534)
60. Citta Samuṭṭhānā Duka		
Cittasamuṭṭhānā dhammā	States that are sprung from thought.	心等起法 (1201,1535)
No cittasamuṭṭhānā dhammā	States that are not sprung from thought.	心非等起法 (1202,1536)
61. Citta Sahabhu Duka		
Cittasahabhuno dhammā	States that are connate and come into being together with thought.	心俱在法 (1203,1537)

No cittasahabhuno dhammā	States that are not connate with thought.	心非俱在法 (1204,1538)
62. Cittānuparivatti Duka		
Cittānuparivattino dhammā	States that are consecutive to thought.	心隨轉法 (1205,1539)
No cittānuparivattino dhammā	States that are not consecutive to thought.	心不隨轉法 (1206,1540)
63. Citta Saṃsaṭṭha Samuṭṭhānā Duka		
Citta saṃsaṭṭha samuṭṭhānā dhammā	States that are conjoined with thought and are	心相雜等起法 (1207,1541)
No citta saṃsaṭṭha samuṭṭhānā	also sprung from thought.	心不相雜非等起法 (1208,
Dhammā	States that neither are conjoined with thought	1542)
	nor are sprung from thought.	
64. Citta Saṃsaṭṭha Samuṭṭhāna Sahabhu Duka		
Citta saṃsaṭṭha samuṭṭhāna	States that are conjoined with, sprung from,	心相雜等起俱在法 (1209,
sahabhuno dhammā	and come into being together with, thought.	1543)
No citta saṃsaṭṭha samuṭṭhāna	States that are not conjoined with, sprung	心不相雜非等起不俱在法
sahabhuno dhammā	from and come into being together with,	(1210,1544)
	thought.	
65. Citta Saṃsaṭṭha Samuṭṭhānānuparivatti Duka		
Citta saṃsaṭṭha	States that are conjoined with, sprung from,	心相雜等起隨轉法 (1211,
samuṭṭhānānuparivattino dhammā	and consecutive to, thought.	1545)
No citta saṃsaṭṭha	States that are not conjoined with, sprung	心不相雜非等起不隨轉法
samuṭṭhānānuparivattino dhammā	from, and consecutive to, thought.	(1212,1546)
66. Ajjhattikā Duka		
Ajjhattikā dhammā	States which arise from inner self.	內法 (1213, 1547)
Bāhirā dhammā	States which arise externally.	外法 (1214, 1548)
67. Upādā Duka		

Upādā dhammā	States that are derived.	所造法 (1215, 1549)
No upādā dhammā	States that are not derived.	非所造法 (1216, 1550)
68. Upādiṇṇā Duka		
Upādiṇṇā dhammā	States that are the issue of grasping.	已取法 (1217, 1551)
Anupādiṇṇā dhammā	States that are not the issue of grasping.	非已取法 (1218, 1552)
XI. Upādāna Gocchaka (Custer of 6 Dyads relating to “Graspings” or “Clingings”⁵⁴), “執取類”		
69. Upādānā Duka		
Upādānā dhammā	States that are clingings.	取法 (1219,1553)
No upādānā dhammā	States that are not clingings.	非取法 (1224,1554)
70. Upādāniyā Duka		
Upādāniyā dhammā	States that are favourable to clingings.	順取法 (1225,1555)
Anupādāniyā dhammā	States that are unfavourable to clingings.	非順取法 (1226,1556)
71. Upādāna Sampayuttā Duka		
Upādānasampayuttā dhammā	States that are associated with clingings.	取相應法 (1227,1557)
Upādānavippayuttā dhammā	States that are unassociated with clingings.	取不相應法 (1228,1558)
72. Upādānā Upādāniyā Duka		
Upādānā ceva upādāniyā ca dhammā	States that are clingings and are favourable to clingings.	是取法而順取 (1229,1559)
Upādāniyā ceva no ca upādānā Dhammā	States that are favourable to clingings but are not the clingings.	是順取法而非取 (1230, 1560)
73. Upādānā Upādānasampayuttā Duka		

⁵⁴. There are Four kinds of Clinging: an intensified degree of craving: clinging after sensuality, clinging after false views, clinging to the rituals and ceremonial practices, and the clinging to a theory that the soul exists in every one of us. Cf. Dr. Mehm Tin Mon, *Buddha Abhidhamma: Ultimate Science* (Yangon: 1995): 265.

Upādānā ceva upādānasampayuttā ca dhammā	States that are clingings and are also associated with clingings.	是取法而取相 (1231,1561)
Upādānasampayuttā ceva no ca upādānā dhammā	States that are associated with clingings but are not the clingings.	是取相應法而非取 (1231, 1562)
74. Upādāna Vippayuttā Upādāniyā Duka		
Upādānavippayuttā kho pana upādāniyā pi dhammā, anupādāniyā pi dhammā	States that are not associated with clingings but are favourable to clingings. States that are neither associated with clingings nor are favourable to clingings.	是取不相應法而順取 (1233,1563) 是取不相應法而非順取 (1234,1564)
XII. Kilesa Gocchaka (Custer of 8 Dyads relating to “Corruptions” or “Defilements”),“ 熏染類”		
75. Kilesā Duka		
Kilesā dhammā	States that have the attributes of defilement.	染法 (1235,1565)
No kilesā dhammā	States that don’t have the attributes of defilement.	非染法 (1246,1566)
76. Saṅkilesikā Duka		
Saṅkilesikā dhammā	States that have connection with defilements.	有染法 (1247,1567)
Asaṅkilesikā dhammā	States that have no connection with defilements.	無染法 (1248,1568)
77. Saṅkiliṭṭhā Duka		
Saṅkiliṭṭhā dhammā	States that are defiled.	已染法 (1249,1569)
Asaṅkiliṭṭhā dhammā	States that are not defiled.	不已染法 (1250,1570)
78. Kilesa Sampayuttā Duka		

Kilesasampayuttā dhammā	States that are associated with defilements.	染相應法 (1251,1571)
Kilesavippayuttā dhammā	States that are not associated with defilements.	染不相應法 (1252,1572)
79. Kilesā Saṅkilesikā Duka		
Kilesā ceva saṅkilesikā ca dhammā	States that are defilements and are connected with the defilements.	是染法而有染 (1253,1573)
Saṅkilesikā ceva no ca kilesā dhammā	States that are connected with the defilements, but are not defilements.	是有染法而非染 (1254, 1574)
80. Kilesa Saṅkilesikā Duka		
Kilesā ceva saṅkiliṭṭhā ca dhammā	States that are defilements and are also defiled.	是染法而已染 (1255,1575)
Saṅkiliṭṭhā ceva no ca kilesā dhammā	States that are defiled but are not the defilements.	是已染法而非染 (1256, 1576)
81. Kilesa Kilesasampayuttā Duka		
Kilesā ceva kilesasampayuttā ca dhammā	States that are defilements and are also associated with the defilements.	是染法而染相應 (1257, 1577)
Kilesasampayuttā ceva no ca kilesā dhammā	States that are associated with the defilements but are not the defilements.	是染相應而非染 (1258, 1278)
82. Kilesa Vippayuttā Saṅkilesikā Duka		
Kilesavippayuttā kho pana saṅkilesikā pi dhammā, asaṅkilesikā pi dhammā	States that are unassociated with defilements but yet are connected with the defilements. States that neither are associated with, nor are connected with, the defilements.	是染不相應法而有染 (1259, 1579) 是染不相應法而無染 (1260, 1580)

VIII. Piṭṭhi Duka (End compilation of 18 Unrelated Dukas), “殘餘無關連之二法”

83. Dassanena Pahātabbā Duka

Dassanena pahātabbā dhammā	States eliminated by “insight” or dassana (through sotāpatti-magga).	見斷法 (1262,1581)
Na dassanena pahātabbā dhammā	States not eliminated by “insight” or dassana (through sotāpatti-magga).	非見斷法 (1265,1582)

84. Bhāvanāya Pahātabbā Duka

Bhāvanāya pahātabbā dhammā	States eliminated by the three higher paths (by “cultivation” or bhāvanā).	修斷法 (1266,1583)
Na bhāvanāya pahātabbā dhammā	States not eliminated by the three higher paths (sakadāgāmi, anāgāmi, and arahatta maggas).	非修斷法 (1267,1584)

85. Dassanena Pahātabba Hetukā Duka

Dassanena pahātabbahetukā dhammā	States, which are root causes, eliminated by “insight” (through sotāpatti-magga).	見斷因法 (1268,1585)
Na dassanena pahātabbahetukā dhammā	States, which are not root causes, eliminated by “insight” (sotāpatti-magga).	非見斷因法 (1272,1586)

86. Bhāvanāya Pahātabba Hetukā Duka

Bhāvanāya pahātabbahetukā dhammā	States, which are root causes, eliminated by cultivation through three higher maggas.	修斷因法 (1273,1587)
Na bhāvanāya pahātabbahetukā dhammā	States, which are not root causes, eliminated by cultivation through the three higher maggas.	非修斷因法 (1274,1588)

87. Sa-Vitakkā Duka

Savitakkā dhammā	States that are with thinking.	有尋法 (1275,1589)
Avitakkā dhammā	States that are without thinking.	無尋法 (1276,1590)
88. Sa-Vicārā Duka		
Savicārā dhammā	States that are with reflection.	有伺法 (1277,1591)
Avicārā dhammā	States that are without reflection.	無伺法 (1278,1592)
89. Sa-Pītikā Duka		
Sappītikā dhammā	States that are associated with zest.	有喜法 (1279,1593)
Appītikā dhammā	States not associated with zest.	無喜法 (1280,1594)
90. Pīti Sahagatā Duka		
Pītisahagatā dhammā	States which arise together with zest.	喜俱法 (1281,1595)
Na pītisahagatā dhammā	States which do not arise together with zest.	喜不俱法 (1282,1596)
91. Sukha Sahagatā Duka		
Sukhasahagatā dhammā	States which arise together with the happiness	樂俱法 (1283,1597)
Na sukhasahagatā dhammā	States which do not arise together with the happiness.	樂不俱法 (1284,1598)
92. Upekkhā Sahagatā Duka		
Upekkhāsahagatā dhammā	States that are united with equanimity.	捨俱法 (1285,1599)
Na upekkhāsahagatā dhammā	States that are not united with equanimity.	捨不俱法 (1286,1600)
93. Kāmāvacarā Duka		
Kāmāvacarā dhammā	States that have attributes of the sensual sphere.	欲界纏法 (1287,1601)
Na kāmāvacarā dhammā	States that are without the attributes of the sensual sphere.	非欲界纏法 (1288,1602)

94. Rūpāvacarā Duka		
Rūpāvacarā dhammā	States that have attributes of the corporeality realms.	色界纏法 (1289,1603)
Na rūpāvacarā dhammā	States that are without the attributes of the corporeality realms.	非色界纏法 (1290,1604)
95. Arūpāvacarā Duka		
Arūpāvacarā dhammā	States that have attributes of the formless realms.	無色界纏法 (1291,1605)
Na arūpāvacarā dhammā	States that are without the attributes of the formless realms.	非無色界纏法 (1292,1606)
96. Pariyāpannā Duka		
Pariyāpannā dhammā	States that are the worldly bonds.	繫法 (1293,1607)
Apariyāpannā dhammā	States that are not the worldly bonds.	非繫法 (1294,1608)
97. Niyyānikā Duka		
Niyyānikā dhammā	States leading to spiritual liberation.	出離法 (1295,1609)
Aniyyānikā dhammā	States not leading to spiritual liberation.	非出離法 (1296,1610)
98. Niyatā Duka		
Niyatā dhammā	States that are fixed as to its consequences.	定法 (1297,1611)
Aniyatā dhammā	States that do not entail fixed consequences.	非定法 (1298,1612)
99. Sa-Uttarā Duka		
Sa-uttarā dhammā	States that are surpassable.	有上法 (1299,1613)
Anuttarā dhammā	States that are unsurpassable.	無上法 (1300,1614)
100. Sa-Raṇā Duka		

Saraṇā dhammā	States that have disputes or are in conflict.	有諍法 (1301,1615)
Araṇā dhammā	States that are without disputes or conflict.	無諍法 (1302,1616)

Suttantika Duka Mātikā — The 42 Dyads

101. Vijjā Bhāgi Duka		
Vijjābhāgino dhammā	States which exhibit wisdom and understanding.	明分法 (1303)
Avijjābhāgino dhammā	States which do not exhibit wisdom and understanding, are belonging to ignorance.	無明分法 (1304)
102. Vijjūpamā Duka		
Vijjūpamā dhammā	States that resemble lightning.	電光喻 (1305)
Vajirūpamā dhammā	States that resemble thunder-bolts.	金剛喻法 (1306)
103. Bālā Duka		
Bālā dhammā	States that are silly.	愚法 (1307)
Paṇḍitā dhammā	States that are wise and discreet.	賢法 (1308)
104. Kaṇhā Duka		
Kaṇhā dhammā	States that defile the mind (dark aspects).	黑法 (1309)
Sukkā dhammā	States that purify the mind (white aspects).	白法 (1310)
105. Tapanīyā Duka		
Tapanīyā dhammā	States that are self- mortifying, conduce to remorse.	苦行法 (1911)
Atapanīyā dhammā	States that are not self-tormenting.	非苦行法 (1312)

106. Adhivacanā Duka		
Adhivacanā dhammā	States that are synonymous nomenclatures.	增語法 (1313)
Adhivacanapathā dhammā	States that are not the synonymous words.	增語道法 (1313)
107. Nirutti Duka		
Nirutti dhammā	States that are interpretative (<i>Nirutti</i> ⁵⁵)	詞法 (1314)
Niruttipathā dhammā	States that are the bases for interpretation.	詞道法 (1314)
108. Paññatti Duka		
Paññatti dhammā	States that are designations or expressions.	施設法 (1315)
Paññattipathā dhammā	States that are the bases for conventional designations or expressions.	施設道法 (1315)
109. Nāma-Rūpa Duka		
Nāmañ-ca,	Names and Terms (referring to the Mind).	名 (1316)
Rūpañ-ca	Forms and Physical (referring to the Body).	色 (1317)
110. Avijjā Duka		
Avijjā ca,	The ignorance.	無明 (1318)
Bhavataṇhā ca	The cravings for regenerated existences.	渴愛 (1319)
111. Bhava Diṭṭhi Duka		
Bhavadiṭṭhi ca,	Belief of the continuation of existence.	存見 (有見) ⁵⁶ (1320)
Vibhavadiṭṭhi ca	Belief of the discontinuation of existence.	無存見 (無見) (1321)
112. Sassata Diṭṭhi Duka		
Sassatadiṭṭhi ca,	The belief about eternalism.	常見 (1322)

⁵⁵. cf. The Pali Dictionary (Oxford: PTS), *Nirutti* means: explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.

⁵⁶. Both Mizuno Kogen, 郭哲彰 (臺灣元亨寺), have interpreted *Sanidassana* and *Bhavadiṭṭhi* synonymously in Chinese as "有見", or "existence". In order to differentiate between the two, *Bhavadiṭṭhi* actually mean "becoming", and thus it is better to be understood as "存見" and its opposite as "無存見".

Ucchedadiṭṭhi ca	The belief about annihilation.	斷見 (1323)
113. Antavā Diṭṭhi Duka		
Antavā diṭṭhi ca,	The belief about Finite Theory.	邊見 (1324)
Anantavā diṭṭhi ca	The belief about Infinite Theory.	無邊見 (1325)
114. Pubbantānu Diṭṭhi Duka		
Pubbantānudiṭṭhi ca,	The belief about the theory of origins of all things	前際見 (1326)
Aparantānudiṭṭhi ca	The belief about the Theory of Hereafter.	後際見 (1327)
115. Ahirika Duka		
Ahirikañ-ca,	Being unshameful of one's own faults.	無慚 (1328)
Anottappañ-ca	Being unconscientious of one's own faults.	無愧 (1329)
116. Hirī Duka		
Hirī ca, Ottappañ-ca	Shame, Conscience	慚、愧 (1330, 1331)
117. Dovacassatā Duka		
Dovacassatā ca,	Gratify with contumacy (dovacassatā ⁵⁷).	頑拒(惡言) ⁵⁷ (1332)
Pāpamittatā ca	The wicked companionship.	惡友 (1333)
118. Sovacassatā Duka		
Sovacassatā ca,	Gratify with suaveness (kalyāṇamittatā).	和雅(善言) (1334)
Kalyāṇamittatā ca	The good companionship.	善友 (1335)
119. Āpatti Kusalatā Duka		

⁵⁷. U Kyaw Khine, and 郭哲彰, both in their translated *Dhammasaṅgaṇi*, interpretd *dovacassatā* as “surly speech” (惡言). PTS’s Pali Dictionary defined *dovacassatā* as “unruliness, contumacy, stubbornness, obstinacy” (or 頑拒). The former seems to have been interpreted quite equivocally. The same is in their interpretation of *sovacassatā* as “vicious remark” (善言), for which *sovacassatā* actually means “gentleness, suavity”. But, it should be noted that, surly speech is being consequential of contumacy, and gracious speech is the resultant product of having suaveness.

Āpattikusalatā ca, Āpattivuṭṭhānakusalatā ca	Skilful at dealing with offences. Skilful at restoration from the effect of the committed offences.	入罪善巧 (1336) 出罪善巧 (1337)
220. Samāpatti Kusalatā Duka		
Samāpattikusalatā ca, Samāpattivuṭṭhānakusalatā ca	Skilful at sustaining an internal state of imperturbability (jhāna). Skilful at coming out of a sustained state of imperturbability (jhāna).	入定善巧 (1338) 出定善巧 (1339)
221. Dhātu Kusalatā Duka		
Dhātukusalatā ca, Manasikārakusalatā ca	Skilful in the knowledge of the eighteen elements. Skilful at the contemplation and application of the elements.	界善巧 (1340) 作意善巧 (1341)
222. Āyatana Kusalatā Duka		
Āyatanakusalatā ca, Paṭiccasamuppādakusalatā ca	Skilful in the field of the 12 sensual spheres. Skilful in the theory of “Dependent Origination” (The Twelfefold Causal Genesis).	處善巧 (1342) 緣起善巧 (1343)
223. Ṭhāna Kusalatā Duka		
Ṭhānakusalatā ca, Aṭṭhānakusalatā ca	Skilful at affirming the causes of events, in a given conjuncture. Skilful at discerning the non-causes of events.	導因善巧 (1344) 非導因善巧 (1345)
224. Ajjava Duka		

Ajjavo ca, Maddavo ca	Uprightness. Meekness.	質直 (1346) 柔和 (1347)
225. Khanti Duka		
Khanti ca, Soraccañ-ca	Forbearance. Delightfulness	堪忍 (1348) 可樂 (1349)
226. Sākhalya Duka		
Sākhalyañ-ca, Paṭisanthāro ca	Amiability. Courtesy.	和順 (1350) 承迎 (1351)
227. Indriyesu Aguttadvāra Duka		
Indriyesu aguttadvāratā ca, Bhojane amattaññutā ca	Not guarding the sense-faculties. Immoderation in one's diet.	不護根門 (1352) 食不知量 (1353)
228. Indriyesu Guttadvāra Duka		
Indriyesu guttadvāratā ca, Bhojane mattaññutā ca	Guarding the sense-faculties. Moderation in one's diet.	能護根門 (1354) 於食知量 (1355)
229. Muṭṭha Sacca Duka		
Muṭṭhasaccañ-ca, Asampajaññañ-ca	Unmindfulness. Incomprehension due to lack of wisdom.	失念 (1356) 非正知 (1357)
230. Sati Duka		
Sati ca, Sampajaññañ-ca	Mindfulness. Comprehension through wisdom.	正念 (1358) 正知 (1359)
231. Paṭisañkhāna Bala Duka		
Paṭisañkhānabalañ-ca, Bhāvanābalañ-ca	Ability of reflection. Ability of mental cultivation.	思擇力 (1360) 修習力 (1361)

232. Samatha Duka		
Samatho ca,	Tranquility or calmness.	止 (1362)
Vipassanā ca	Insight.	觀 (1363)
233. Samatha Nimitta Duka		
Samathanimittaṇṇa,	The sign of tranquility (mark of composure).	止相 (1364)
Paggāhanimittaṇṇa	The sign of exertion (mark of grasp).	策勵 (1365)
234. Paggāha Duka		
Paggāho ca,	Exertion (Grasp).	策勵 (1366)
Avikkhepo ca	Unperturbed and undistracted (Balance).	不散亂 (1367)
235. Sīla Vipatti Duka		
Sīlavipatti ca,	Morals depravity (moral failure).	缺戒 (1368)
Diṭṭhivipatti ca	Views depravity (theoretic fallacy).	缺見 (1369)
236. Sīla Sampadā Duka		
Sīlasampadā ca,	Perfection of morality.	具戒 (1370)
Diṭṭhisampadā ca	Perfection of views.	具見 (1371)
237. Sīla Visuddhi Duka		
Sīlavisuddhi ca,	Purity in morals.	淨戒 (1372)
Diṭṭhivisuddhi ca	Purity of views.	淨見 (1373)
238. Diṭṭhi Visuddhi khopana Duka		
Diṭṭhivisuddhi kho pana	Purity in the right views.	淨見 (1374)
Yathādiṭṭhissa ca padhānam	Endeavour in regard to the right views.	如見勤勵 (1375)
239. Saṁvego Duka		
Saṁvego ca saṁvejaniyesu ṭhānesu,	Agitation (anxiety over what is the	於煩厭處厭 (1376)

Saṁviggassa ca yoniso padhānaṁ	cause for worry). Occasions for agitation (causes for that anxiety and worry).	煩厭者之如理勤勵 (1377)
240. Asantuṭṭhitā Duka		
Asantuṭṭhitā ca kusalesu dhammesu,	Insatiable over the good states.	於善法不喜足 (1378)
Appaṭivānitā ca padhānasmim	Relentless in effort.	於勤勵不被遮止 (1379)
241. Vijjā Vimutti Duka		
Vijjā ca,	Sagacity and Wisdom	明智 (1380)
Vimutti ca	Emancipation.	解脫 (1381)
242. Khayeñāṇa Duka		
Khaye ñāṇaṁ	Wisdom that brings about the cessation of defilement (knowledge in the Aryian path).	盡智 (1382)
Anuppāde ñāṇan-ti	Wisdom that brings about extermination of the elements and defilements.	無生智 (1383)

Appendix II: The 89 States of Consciousness

		Indeterminate States (<i>abyākata</i>) (無記心) (56)	
Good or Wholesome States	Bad or Unwholesome States	On Resultants	On Functionals

	(<i>Kusalacittāni</i>) (善心) (21)	(<i>Akusalacittāni</i>) (不善心) (12)	(<i>Vipākacittāni</i>) (無記異熟心) (36)	(<i>Kiriyācittāni</i>) (無記唯作心) (20)
T H E S E N S U O U S S P H E R E				
	<u>8 wholesome, beautiful, root-condition cittas</u> (有因欲界善心) (<i>kusala-sobhana-sahetuka</i>):	<u>12 sense-sphere unwholesome cittas</u> (欲界不善心) (<i>akusala</i>):	<u>8 wholesome, non-root-condition resultant cittas</u> (無因善異熟心) (<i>kusala-ahetuka</i>):	<u>3 non-root-condition cittas</u> (無因唯作心) (<i>ahetuka</i>):
k	(1)喜俱智相應無行	(22)喜俱邪見相應無行	(34)眼識(捨俱)	(70)捨俱眼界
ā	(Accompanied by joy, associated with knowledge, unprompted).	<u>8 greed-rooted cittas</u> , "貪根" (<i>lobhamūlacittāni</i>):	(eye-consciousness accompanied by equanimity)	(Five sense-door "adverting" consciousness accompanied by equanimity)
v	(2)喜俱智相應有行	(23)喜俱邪見相應有行	(35)耳識(捨俱)	(71)捨俱意識界
a	(Accompanied by joy, dissociated from knowledge, unprompted).	(Accompanied by joy, associated with fallacy, unprompted).	(ear-consciousness accompanied by equanimity)	(Mind-faculty "adverting" consciousness).
c	(3)喜俱智不相應無行	(24)喜俱邪見不相應無行	(36)鼻識(捨俱)	(72)喜俱意識界
a	(Accompanied by joy, dissociated from knowledge, unprompted).	(Accompanied by joy, associated with fallacy, prompted by another).	(nose-consciousness accompanied by equanimity)	("Smile-producing" consciousness accompanied by joy).
r	(4)喜俱智不相應有行	(25)喜俱邪見不相應有行	(37)舌識(捨俱)	
a	(Accompanied by joy, dissociated from knowledge, prompted by another).	(Accompanied by joy, dissociated from fallacy, unprompted).	(tongue-consciousness accompanied by equanimity)	
(欲界)	(5)捨俱智相應無行	(26)捨俱邪見相應無行	(38)身識(樂俱)	<u>8 beautiful, root-condition cittas, (有因唯作心)</u> (<i>sobhana-sahetuka</i>):
54	(Accompanied by equanimity, associated with knowledge, unprompted).	(Accompanied by joy, dissociated from fallacy, prompted by another).	(body-consciousness accompanied by pleasure)	(73)喜俱智相應無行
	(6)捨俱智相應有行	(26)捨俱邪見相應無行	(39)眼界(捨俱)(無因)	(accompanied by joy, associated with knowledge, unprompted).
	(Accompanied by equanimity,		(receiving-consciousness accompanied by equanimity)	(74)喜俱智相應有行
			(40)意識界(喜俱)	
			(investigating-consciousness	

<p>associated with knowledge, prompted by another). (7)捨俱智不相應無行</p> <p>(Accompanied by equanimity, dissociated from knowledge, unprompted). (8)捨俱智不相應有行</p> <p>(Accompanied by equanimity, dissociated from knowledge, prompted by another).</p>	<p>(Accompanied by equanimity, associated with fallacy, unprompted). (27)捨俱邪見相應有行</p> <p>(Accompanied by equanimity, associated with fallacy, prompted by another). (28)捨俱邪見不相應無行</p> <p>(Accompanied by equanimity, dissociated from fallacy, unprompted) (29)捨俱邪見不相應有行</p> <p>(Accompanied by equanimity, dissociated from fallacy, prompted by another).</p> <p><u>2 hatred-rooted cittas,</u> "瞋根" (<i>dosamūlacittāni</i>):</p> <p>(30)憂俱瞋恚相應無行</p> <p>(accompanied by displeasure, associated with aversion (<i>paṭigha</i>), unprompted). (31)憂俱瞋恚相應有行</p> <p>(accompanied by</p>	<p>accompanied by joy) (41)意識界(捨俱) (investigating-consciousness accompanied by equanimity)</p> <p><u>8 wholesome, beautiful, root-condition resultant cittas,</u> (有因善異熟心) (<i>kusala-sobhana-sahetuka</i>):</p> <p>(42)喜俱智相應無行</p> <p>(Accompanied by joy, associated with knowledge, unprompted). (43)喜俱智相應有行</p> <p>(Accompanied by joy, associated with knowledge, prompted by another). (44)喜俱智不相應無行</p> <p>(Accompanied by joy, dissociated from knowledge, unprompted).</p> <p>(45)喜俱智不相應有行</p> <p>(Accompanied by joy, dissociated from knowledge, prompted by another). (46)捨俱智相應無行 (47)捨俱智相應有行</p>	<p>(accompanied by joy, associated with knowledge, prompted). (75)喜俱智不相應無行</p> <p>(accompanied by joy, dissociated from knowledge, unprompted). (76)喜俱智不相應有行</p> <p>(accompanied by joy, dissociated from knowledge, prompted). (77)捨俱智相應無行</p> <p>(accompanied by equanimity, associated with knowledge, unprompted). (78)捨俱智相應有行</p> <p>(accompanied by equanimity, associated with knowledge, prompted). (79)捨俱智不相應無行</p> <p>(accompanied by equanimity, dissociated from knowledge, unprompted). (80)捨俱智不相應有行</p>
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	<p>displeasure, associated with aversion (<i>paṭigha</i>), prompted).</p> <p><u>2 delusion-rooted cittas</u>, "痴根" (<i>mohamūlacittāni</i>):</p> <p>(32)捨俱疑相應 (accompanied by equanimity, associated with doubt).</p> <p>(33)捨俱掉舉相應 (accompanied by equanimity, associated with restlessness).</p>	<p>(48)捨俱智不相應無行 (49)捨俱智不相應有行</p> <p>Above (46) to (49) should be understood in the same way as explained in the preceding four, but with equanimity (捨) instead of with joyful feeling (喜).</p> <p><u>7 unwholesome, non-root-condition resultant cittas</u> (無因不善異熟心) (<i>akusala-ahetuka</i>):</p> <p>(50)眼識(捨俱) (eye-consciousness accompanied by equanimity).</p> <p>(51)耳識(捨俱) (ear-consciousness accompanied by equanimity).</p> <p>(52)鼻識(捨俱) (nose-consciousness accompanied by equanimity).</p> <p>(53)舌識(捨俱) (tongue-consciousness accompanied by equanimity).</p> <p>(54)苦俱身識[領受] (body-consciousness accompanied by pain).</p> <p>(55)捨俱眼界[推度] (receiving-consciousness</p>
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		accompanied by equanimity). (56)捨俱識界 (investigating-consciousness accompanied by equanimity)	
T H E F I N E—M A T E R I A L S P H E R E			
r ū p ā v a c a r a (色 界) 15	(9)尋、伺、喜、樂、定相應初禪 (First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness).	(57)尋、伺、喜、樂、定相應初禪 (First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness).	(81)尋、伺、喜、樂、定相應初禪 (First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness).
	(10)伺、喜、樂、定相應第二禪 (Second Jhāna together with sustained application, zest, happiness, one-pointedness).	(58)伺、喜、樂、定相應第二禪 (Second Jhāna together with sustained application, zest, happiness, one-pointedness).	(82)伺、喜、樂、定相應第二禪 (Second Jhāna together with sustained application, zest, happiness, one-pointedness).
	(11)喜、樂、定相應第三禪 (Third Jhāna together with zest, happiness, one-pointedness).	(59)喜、樂、定相應第三禪 (Third Jhāna together with zest, happiness, one-pointedness).	(83)喜、樂、定相應第三禪 (Third Jhāna together with zest, happiness, one-pointedness).
	(12)樂、定相應第四禪 (Fourth Jhāna together with happiness, and one-pointedness).	(60)樂、定相應第四禪 (Fourth Jhāna together with happiness, and one-pointedness).	(84)樂、定相應第四禪 (Fourth Jhāna together with happiness, and one-pointedness).
	(13)捨、定相應第五禪 (Fifth Jhāna together with	(61)捨、定相應第五禪 (Fifth Jhāna together with equanimity, and one-	

	equanimity, and one-pointedness).		pointedness).	(85)捨、定相應第五禪 (Fifth Jhāna together with equanimity, and one-pointedness).
T H E I M M A T E R I A L S P H E R E				
a	(14)空無邊處		(62)空無邊處	(86)空無邊處
r	(Pertain to the base of infinite space)		(Pertain to the base of infinite space)	(Pertain to the base of infinite space)
ū	(15)識無邊處		(63)識無邊處	(87)識無邊處
p	(Pertain to the base of infinite consciousness)		(Pertain to the base of infinite consciousness)	(Pertain to the base of infinite consciousness)
ā			(64)無所有處	
v	(16)無所有處		(Pertain to the base of nothingness)	(88)無所有處
a	(Pertain to the base of nothingness)		(65)非想非非想處	(Pertain to the base of nothingness)
c	(17)非想非非想處		(Pertain to the base of neither perception nor non-perception)	(89)非想非非想處
a	(Pertain to the base of neither perception nor non-perception)			(Pertain to the base of neither perception nor non-perception)
r				
a				
(
無				
色				
界				
)				
12				
T H E T R A N C E N D E N T A L S P H E R E				
l	(18)須陀洹道 (Path consciousness of stream-		(66)預流果 (Fruit consciousness of	

<p>o k u t t a r a (出 世 間) 8</p>	<p>entry) (19)斯陀含道 (Path consciousness of once- returning) (20)阿那含道 (Path consciousness of non- returning) (21)阿羅漢道 (Path consciousness of arāhantship)</p>		<p>stream-entry) (67)一來果 (Fruit consciousness of once- returning) (68)不還果 (Fruit consciousness of non- returning) (69)阿羅漢果 (Fruit consciousness of arāhantship)</p>	
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<p>sasankhārikam ekan ti.</p>	<p>sasankhārikam ekan ti.</p> <p>(dosamūlacittāni)</p> <p>30. Domanassasahagataṃ paṭighasampayuttaṃ asankhārikam ekaṃ.</p> <p>31. Domanassasahagataṃ paṭighasampayuttaṃ sasankhārikam ekan ti.</p> <p>(mohamūlacittāni)</p> <p>32. Upekkhāsahagataṃ vicikicchāsampayuttam ekaṃ.</p> <p>33. Upekkhāsahagataṃ uddhaccasampayuttam ekan ti.</p>	<p>sasankhārikam ekaṃ.</p> <p>44. Somanassasahagataṃ ñānavippayuttaṃ asankhārikam ekaṃ.</p> <p>45. Somanassasahagataṃ ñānavippayuttaṃ sasankhārikam ekaṃ.</p> <p>46. Upekkhāsahagataṃ ñānasampayuttaṃ asankhārikam ekaṃ.</p> <p>47. Upekkhāsahagataṃ ñānasampayuttaṃ sasankhārikam ekaṃ.</p> <p>48. Upekkhāsahagataṃ ñānavippayuttaṃ asankhārikam ekaṃ.</p> <p>49. Upekkhāsahagataṃ ñānavippayuttaṃ sasankhārikam ekan ti.</p> <p>(akusala-ahetuka)</p> <p>50. Upekkhāsahagataṃ cakkhaviññāṇaṃ; tathā</p> <p>51. Sotaviññāṇaṃ.</p> <p>52. Ghānaviññāṇaṃ</p> <p>53. Jivhāviññāṇaṃ.</p> <p>54. Dukkhasahagataṃ kāyaviññāṇaṃ.</p>	<p>asankhārikam ekaṃ.</p> <p>78. Upekkhāsahagataṃ ñānasampayuttaṃ sasankhārikam ekaṃ.</p> <p>79. Upekkhāsahagataṃ ñānavippayuttaṃ asankhārikam ekaṃ.</p> <p>80. Upekkhāsahagataṃ ñānavippayuttaṃ sasankhārikam ekan ti.</p>
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			55. Upekkhāsahagataṃ sampaṭicchana-cittaṃ.	
			56. Upekkhāsahagataṃ santīraṇacittaṃ cā ti.	
<i>r</i> <i>ā</i> <i>p</i> <i>ā</i> <i>v</i> <i>a</i> <i>c</i> <i>a</i> <i>r</i> <i>a</i> (15)	9. Vitakka-vicāra-pīti- sukh'-ekaggatā-sahitaṃ paṭhamajjhāna-kusalacittaṃ 10. Vicāra-pīti-sukh'- ekaggatā-sahitaṃ dutiya-jjhāna-kusalacittaṃ. 11. Pīti-sukh'-ekaggatā- sahitaṃ tatiya-jjhāna- kusalacittaṃ. 12. Sukh'-ekaggatā-sahitaṃ catutthajjhāna-kusalacittaṃ. 13 Upekkh'-ekaggatā- sahitaṃ pañcamajjhāna- kusalacittaṃ cā ti.		57. Vitakka-vicāra-pīti- sukh'-ekaggatā-sahitaṃ paṭhamajjhāna- vipākacittaṃ 58. Vicāra-pīti-sukh'- ekaggatā-sahitaṃ dutiya-jjhāna- vipākacittaṃ. 59. Pīti-sukh'-ekaggatā- sahitaṃ tatiya-jjhāna- vipākacittaṃ. 60. Sukh'-ekaggatā- sahitaṃ catutthajjhāna- vipākacittaṃ. 61. Upekkh'-ekaggatā- sahitaṃ pañcamajjhāna- vipākacittaṃ cā ti.	81. Vitakka-vicāra-pīti- sukh'-ekaggatā-sahitaṃ paṭhamajjhāna- kriyācittaṃ 82. Vicāra-pīti-sukh'- ekaggatā-sahitaṃ dutiya-jjhāna-kriyācittaṃ 83. Pīti-sukh'-ekaggatā- sahitaṃ tatiya-jjhāna- kriyācittaṃ. 84. Sukh'-ekaggatā- sahitaṃ catutthajjhāna- kriyācittaṃ. 85. Upekkh'-ekaggatā- sahitaṃ pañcamajjhāna- kriyācittaṃ cā ti.
<i>a</i> <i>r</i> <i>ū</i> <i>p</i> <i>ā</i> <i>v</i> <i>a</i>	14. Ākāsānañcāyatana- kusalacittaṃ. 15. Viññāṇañcāyatana- kusalacittaṃ. 16. Ākiñcaññāyatana- kusalacittaṃ. 17. N'evasaññān' āsaññāyatana-kusalacittaṃ		62. Ākāsānañcāyatana- vipākacittaṃ. 63. Viññāṇañcāyatana- vipākacittaṃ. 64. Ākiñcaññāyatana- vipākacittaṃ. 65. N'evasaññān' āsaññāyatana-	86. Ākāsānañcāyatana- kriyācittaṃ. 87. Viññāṇañcāyatana- kriyācittaṃ. 88. Ākiñcaññāyatana- kriyācittaṃ. 89. N'evasaññān' āsaññāyatana- kriyācittaṃ

<i>c</i> <i>a</i> <i>r</i> <i>a</i> (12)	cā ti.		vipākacittañ cā ti.	cā ti.
<i>l</i> <i>o</i> <i>k</i> <i>u</i> <i>t</i> <i>t</i> <i>a</i> <i>r</i> <i>a</i> (8)	18. Sotāpatti-maggacittaṃ. 19. Sakadāgāmi-maggacittaṃ. 20. Anāgāmi- maggacittaṃ. 21. Arahatta- maggacittaṃ.		66. Sotāpatti-phalacittaṃ. 67. Sakadāgāmi-phalacittaṃ. 68. Anāgāmi- phalacittaṃ 69. Arahatta- phalacittaṃ.	

Appendix IV. Association of the 52 *Cetasikas* with the 89 (or 121)

Cittas

52 Mental Factors		13 Common Non-Beautifuls							14 Common Unwholesomes							25 Common Beautifuls											
		6 Occasionals							10 Occasionals							50 Occasionals											
		8. Initial application	9. Sustained application	10. Decision	11. V Energy	12. Zest	13. Desire	18. Greed	19. Fallacy	20. Conceit	21. Hatred; 22. I Envy	23. Avarice; 24. Worry	25. Sloth; 26. Torpor	27. Doubt	47. Right speech; 48. Right action; 49. Right livelihood	50. Compassion; 51. Atruistic joy	52. Non-Delusional (Wisdom faculty)										
89 (or 121) Consciousness		(1-7. Universals)	8	9	10	11	12	13	(14-17. Universals)	18	19	20	21	22	23	24	25	26	27	(28-46. Universals)	47	48	49	50	51	52	
Sub-Total (Mental Factors)		7	1	1	1	1	1	1	4	1	1	1	2	2	2	1	19	3	2	1	52						
Consciousness	5 Unprompted	1. greed-rooted, accompanied by joy, associated with fallacy	1	7	1	1	1	1	1	4	1	1									19						
		3. greed-rooted, accompanied by joy, dissociated from fallacy	1	7	1	1	1	1	1	4	1		1									19					
		5. greed-rooted, accompanied by equanimity, associated with fallacy	1	7	1	1	1		1	4	1	1										18					
		7. greed-rooted, accompanied by equanimity, dissociated from fallacy	1	7	1	1	1		1	4	1		1									18					

18 Sensuous Sphere Non-Root-Condition	5 Prompted	9. hatred-rooted, accompanied by displeasure, associated with aversion	1	7	1	1	1	1	1	1	4			2	2					20	
		2. greed-rooted, accompanied by joy, associated with fallacy	1	7	1	1	1	1	1	1	4	1	1			2					21
		4. greed-rooted, accompanied by joy, dissociated from fallacy	1	7	1	1	1	1	1	1	4	1	1			2					21
		6. greed-rooted, accompanied by equanimity, associated with fallacy	1	7	1	1	1	1		1	4	1	1			2					20
		8. greed-rooted, accompanied by equanimity, dissociated from fallacy	1	7	1	1	1	1		1	4	1	1			2					20
		10. hatred-rooted, accompanied by displeasure, associated with aversion	1	7	1	1	1	1		1	4				2	2	2				22
	2 Delusion-rooted	11. delusion-rooted, accompanied by equanimity, associated with doubt	1	7	1	1		1			4						1				15
		12. delusion-rooted, accompanied by equanimity, associated with restlessness	1	7	1	1	1	1			4										15
	8 Wholesome Resultants	1-4. consciousness accompanied by equanimity (eye, ear, nose, and tongue cognitions)	4	7																	7
		5. body-consciousness accompanied by pleasure	1	7																	7
		6. receiving-consciousness accompanied by equanimity	1	7	1	1	1														10
		7. investigating-consciousness accompanied by joy	1	7	1	1	1		1												11
		8. investigating-consciousness accompanied by equanimity	1	7	1	1	1														10
Resultants		1-4. consciousness accompanied by equanimity (eye, ear, nose, and tongue cognitions)	4	7																	10
	5. body-consciousness accompanied by pain	1	7																	10	

	4 Prompted	5. accompanied by equanimity, associated with knowledge	1	7	1	1	1	1	1									19		1	32		
		7. accompanied by equanimity, dissociated from knowledge	1	7	1	1	1	1		1									19			31	
		2. accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1									19		1	33	
		4. accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1									19			32	
		6. accompanied by equanimity, associated with knowledge	1	7	1	1	1	1		1									19		1	32	
		8. accompanied by equanimity, dissociated from knowledge	1	7	1	1	1	1		1									19			31	
		4 Unprompted	1. accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1									19	2	1	35
			3. accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1									19	2		34
	5. accompanied by equanimity, associated with knowledge		1	7	1	1	1	1		1									19	2	1	34	
	7. accompanied by equanimity, dissociated from knowledge		1	7	1	1	1	1		1									19	2		33	
	4 Prompted	2. accompanied by joy, associated with knowledge	1	7	1	1	1	1	1	1									19	2	1	35	
		4. accompanied by joy, dissociated from knowledge	1	7	1	1	1	1	1	1									19	2		34	
6. accompanied by equanimity, associated with knowledge		1	7	1	1	1	1		1									19	2	1	34		
8. accompanied by equanimity, dissociated from knowledge		1	7	1	1	1	1		1									19	2		33		
Material Sphere Consciousness	First Jhāna together with initial application, sustained application, zest, happiness, one-pointedness (wholesome-01, resultant-06, functional-11)	3	7	1	1	1	1	1	1									19	2	1	35		

	Second Jhāna together with sustained application, zest, happiness, one-pointedness (wholesome-02, resultant-07, functional-12)	3	7		1	1	1	1	1								19	2	1	34	
	Third Jhāna together with zest, happiness, one-pointedness (wholesome-03, resultant-08, functional-13)	3	7			1	1	1	1								19	2	1	33	
	Fourth Jhāna together with happiness, and one-pointedness (wholesome-04, resultant-09, functional-14)	3	7			1	1		1								19	2	1	32	
	Fifth Jhāna together with equanimity, and one-pointedness (wholesome-05, resultant-10, functional-15)	3	7			1	1		1								19		1	30	
12 - Immaterial Sphere Consciousness	Pertain to the base of infinite space (wholesome-01, resultant-05, functional-09)	3	7			1	1		1								19		1	30	
	Pertain to the base of infinite consciousness (wholesome-02, resultant-06, functional-10)	3	7			1	1		1								19		1	30	
	Pertain to the base of nothingness (wholesome-03, resultant-07, functional-11)	3	7			1	1		1								19		1	30	
	Pertain to the base of neither perception nor non-perception (wholesome-04, resultant-08, functional-12)	3	7			1	1		1								19		1	30	
40 Transcendental Sphere Consciousness	1-8. First Jhāna	8	7	1	1	1	1	1	1								19	3	1	36	
	1-8. Second Jhāna	8	7		1	1	1	1	1								19	3	1	35	
	1-8. Third Jhāna	8	7			1	1	1	1								19	3	1	34	
	1-8. Fourth Jhāna	8	7			1	1		1								19	3	1	33	
	1-8. Fifth Jhāna	8	7			1	1		1								19	3	1	33	
Total:		89	89	55	58	78	73	36	69	12	8	4	4	2	2	5	1	59	16	28	47
		121	121	55	66	110	105	51	101									91	48	79	

Denotation of *Cetasikas*:

The 7 Common Non-Beautifuls Universals :—

01. Contact, 02. Feeling, 03. Perception, 04. Volition, 05. One-pointedness, 06. Life faculty, 07. Attention.

The 4 Common Unwholesome Universals :—

14. Delusion, 15. Shamelessness, 16. Unconscientiousness, 17. Restlessness.

The 19 Common Beautiful Universals :—

28. Faith, 29. Mindfulness, 30. Shame, 31. Fear of wrong or Conscience, 32. Non-greed, 33. Non-hatred, 34. Neutrality of mind, 35. Tranquility of mental structure, 36. Tranquility of consciousness, 37. Lightness of mental structure, 38. Lightness of consciousness, 39. Malleability of mental structure, 40. Malleability of consciousness, 41. Wieldiness of mental structure, 42. Wieldiness of consciousness, 43. Proficiency of mental structure, 44. Proficiency of consciousness, 45. Rectitude of mental structure, 46. Rectitude of consciousness.

Appendix V. The 28 Material Phenomena

(as enumerated in the *Abhidhammattha-Saṅgaha*)

Concretely Produced Matter (18) <i>(nipphanna-rūpā)</i> (完成色)		Non-Concrete Matter (10) <i>(anipphanna-rūpā)</i> (不完成色)	
I. Four Great Essentials (4 <i>mahābhūtā</i>) (元素色)	1. Earth element (地界) 2. Water element (水界) 3. Fire element (火界) 4. Air element (風界)	VIII. Limiting Phenomenon <i>(pariccheda-rūpa)</i> (限制色)	19. Space element (空界)
II. Sensitive Phenomena (5 <i>pasāda-rūpā</i>) (淨色)	5. Eye-sensitivity (眼淨色)	IX. Communicating Phenomena <i>(2 viññatti-rūpā)</i> (表色)	20. Bodily intimation (身表)
	6. Ear-sensitivity (耳淨色)		21. Vocal intimation (語表)
	7. Nose-sensitivity (鼻淨色)	X. Mutable Phenomena <i>(3 vikāra-rūpā)</i> (變化色)	22. Lightness (色輕快性)
8. Tongue-sensitivity (舌淨色)	23. Malleability (色柔軟性)		
9. Body-sensitivity (身淨色)	24. Wioldiness (色適應性) (plus two intimations)		
III. Objective Phenomena (7 <i>gocara-rūpā</i>) (境色)	10. Visible form (色)	XI. Characteristics of Matter (4 <i>lakkhaṇa-rūpā</i>)	25. Accumulation <i>(upacāya-rūpā)</i> (色積集)
	11. Sound (聲)		

	12. Smell (香)	(相色)	26. Continuity (<i>santati-rūpā</i>) (色相續)
	13. Taste (味)		27. Decay (<i>jaratā-rūpā</i>) (色老朽性)
	* Tangibility (which includes the 3 Elements of earth, fire, air) 觸 (地, 火, 風三界)		28. Impermanence (<i>aniccatā-rūpā</i>) (色無常性)
IV. Sexual Phenomena (2 <i>bhāva-rūpā</i>) (性根色)	14. Femininity (女根色) 15. Masculinity (男根色)		
V. Heart Phenomenon (<i>hadaya-vatthu</i>) (心色)	16. Heart-base (心基或心所依處)		
VI. Vitality Phenomenon (<i>jīvita-rūpā</i>) (命色)	17. Vitality faculty (命根色)		
VII. Nutritional Phenomenon (<i>āhāra-rūpa</i>) (食色)	18. Bodily Nutriment (營養)		

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