

Abhidhamma For Everyone

(Part – 1)

Citta, Cetasika & Pakiṇṇaka



Course Notes

Prepared by Anatta Swe

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Computerised Typesetting by
Kyaw Kyaw Naing and Thaw Htaik Win

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ရိုသေလေးမြတ်စွာ ပူဇော်ကန်တော့ပါသည်

၂၀၂၀ ခုနှစ်မှစတင်၍ သာသနာရေးဦးစီးဌာနမှ အဘိဓမ္မာစာမေးပွဲများကို အင်္ဂလိပ်ဘာသာဖြင့် ဖြေဆိုခွင့် ပြုလိုက်ပါသည်။ မြန်မာပြည်မှ မှတ်စုစာအုပ်များမှာယူရန်မလွယ်ကူပါသဖြင့် အဘိဓမ္မာ စာမေးပွဲကို အင်္ဂလိပ်ဘာသာဖြင့်ဖြေဆိုလိုသော အဘိဓမ္မာသင်ယူသူများအဖွဲ့ဝင်ဓမ္မမိတ်ဆွေများ လွယ်ကူစွာ ကျက်မှတ် နိုင်စေရန် အတွက် ဆရာတော်များပေးပို့လာသော pdf ဖိုင်များနှင့် မိမိတွင်ရှိသော ကျမ်းစာအုပ်များမှ စုစည်း၍ ဤ မှတ်စုစာအုပ်ကို စီစဉ်ပေးရခြင်းဖြစ်ပါသည်။ ဤသို့ပြုပါရသော မြတ်ကုသိုလ်အစုစုဖြင့် -

- ~ ကျေးဇူးတော်ရှင် ဆရာတော်ဘုရားကြီး ဓမ္မဒူတ အရှင်ပညာဇောတ
- ~ ဆရာမကြီး ဓမ္မဗျူဟာ ဒေါ်ခင်လှတင်
- ~ ဆရာဦးတင်ဝင်း (ဒိုက်ဦး-သုံးခွ) ~ အဘိဓမ္မာပြန့်ပွားရေး
- ~ အနန္တကျေးဇူးရှင်မိဘနှစ်ပါး (ဦးခင်မောင်လတ်၊ ဒေါ်ခင်ခင်စိမ်း) တို့နှင့်တကွ ကျေးဇူးရှိခဲ့သောကျေးဇူးရှင်အပေါင်း တို့အား ရိုသေစွာ ဦးညွှတ်ကန်တော့ပါသည်။

အနတ္တဆွေ

(အဘိဓမ္မာသင်ယူသူများအဖွဲ့၊ သြစတြေးလျ)

ကျေးဇူးတင်ရှိခြင်း

ဤမှတ်စုစာအုပ်ပြုစုရန်လိုအပ်သော pdf ဖိုင်များကိုပို့ပေးပါသော ရန်ကုန် အလိုတော်ပြည့်ဓမ္မစရိယတက္ကသိုလ်မှ စာချဆရာတော် အရှင်ဣန္ဒကာဘိဝံသ နှင့်စင်ကာပူနိုင်ငံ မင်္ဂလာဝိဟာရကျောင်းမှဆရာတော်အရှင်စက္ကပါလတို့အားလည်းကောင်း၊ စာစီစာရိုက်၍ရေးဆွဲပေးကြပါသော ဦးကျော်ကျော်နိုင် နှင့် ကိုသော်ထိုက်ဝင်း တို့အားလည်းကောင်း၊ အစစအရာရာညီပံ့ပိုးပေးသော ဒေါက်တာခင်ဇော်သိန်းအားလည်းကောင်း ကျေးဇူးအထူးတင်ရှိပါကြောင်း မှတ်တမ်းတင်အပ်ပါသည်။

Reference Books

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|---|---|
| 1. A Manual of Abhidhamma by Narada Thera. | *အခြေပြုသင်္ဂြိုဟ် (မဟာဂန္ဓာရုံ ဆရာတော်) |
| 2. Handbook of Abhidhamma by Ven.U Silananda. | *အဘိဓမ္မာမှတ်စု (ဆရာဦးတင်ဝင်း၊ ဒိုက်ဦး-သုံးခွ) |
| 3. The Essence of Abhidhamma by Dr. Mehm Tin Mon. | *ပညာဘူမိ အဘိဓမ္မာသင်္ဂဟပို့ချချက် (ဘဒ္ဒန္တပဏ္ဍိတ) |
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| *အဘိဓမ္မတ္ထသင်္ဂဟပါဌ် (သာသနာရေးဦးစီးဌာန) | *မြတ်ဗုဒ္ဓပါဝစနအဘိဓာန် by Myat Kyaw & San Lwin |

တည်းဖြတ်သူ၏ဓမ္မအသိ အားနည်းမှုကြောင့်ဤမှတ်စုစာအုပ်တွင် လိုအပ်ချက်များရှိပါက ပြင်ဆင်ဖတ်ရှုကြ ပါရန် လေးစားစွာမေတ္တာရပ်ခံအပ်ပါသည်။

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THE ABHIDHAMMATTHA SANGAHA

Namo tassa Bhagavato Arahato Sammāśambuddhassa

Abhidhamma is really the golden knowledge.

Abhidhamma, as the term implies, is the Higher Teaching of The Buddha.

Abhi = great, excellent, distinct

Dhamma = teaching of Buddha

Abhidhamma is the treatise in which the dhamma is explained in more detail in an analytical way than *Suttanta*.

The teaching of Buddha in the course of 45 years of his Buddhahood have been divided into three collections called *Tipiṭaka* in *pāli*, meaning 'Three Baskets' literally.

Tripiṭaka

Vinaya Pitaka – Authoritative teaching (*Ānā - desanā*)

Sutta Pitaka – Conventional teaching (*Vohāra desanā*)

Abhidhamma Pitaka – Ultimate teaching (*Parammattha desanā*)

The Seven Abhidhamma Texts

The <i>Dhammasangani</i>	Enumeration of Phenomena
The <i>Vibhanga</i>	The Book of Analysis
The <i>Dhātukathā</i>	Discourse on Elements
The <i>Puggalapaññatti</i>	Concept of Individual
The <i>Kathāvatthu</i>	Points of Controversy
The <i>Yamaka</i>	The Book of Pairs
The <i>Paṭṭhāna</i>	The Book of Conditional Relations

The two types of Dhamma

Paññatti – comprises names and thing.

Paramattha – ultimate reality, is that they never change (their nature or characteristic). It is real forever.

How they are unchanging

The mental factors include *lobha*, greed and *dosa*, hatred or anger. *Lobha* never changes its intrinsic nature of greed whether it arises in the mind of the wise and virtuous, or the wicked, or of dogs. *Dosa* also never changes its hard nature of hatred or ill will in whomsoever beings it arises. It should be noted that other Ultimates also maintain their intrinsic natures in the same way.

What is *Samsara*? The continuous coming into existence of consciousness (*citta*), and mental factors (*cetasikas*) together with matter (*rūpa*) in succession is called *samsara* in the ultimate sense. [*sam* = in succession; *sara* = going, wandering.]

Five parts of *Neyyadhamma* (that should be learnt or understood)

Citta

Cetasika

Rūpa

Nibbāna

Paññatti

The Fourfold Ultimate Realities (*catudhā paramattha*)

Citta – (consciousness) Awareness of object.

Cetasika – mental factors those depend on *citta*.

Rūpa – (matter) It transforms through the influence of adverse condition such as heat, cold, etc.

Nibbāna – extinction of defilements and suffering; absolute lasting peace.



MODULE I

CITTA – CONSCIOUSNESS

Four Classes of Consciousness (*catubbidha citta*)

Cittas may be divided into four classes in accordance with the four planes (*bhūmi*) or spheres (*avacara*):

1. Consciousness mostly experienced in the sense sphere (*kāma-loka*) – (*Kāmāvacara cittas*)
2. Consciousness mostly experienced in the fine-material sphere (*rūpa-loka*) – (*Rūpāvacara citta*)
3. Consciousness mostly experienced in the immaterial sphere (*arūpa-loka*) – (*Arūpāvacara cittas*)
4. Consciousness experienced in the supramundane level – (*Lokuttara cittas*)

Hetu and *Ahetuka Citta*

The six types of mental states – *lobha*, *dosa*, *moha*, *alobha*, *adosa* and *amoha* are described as “*hetu*”, meaning conditions that fortify effects concerned like the root of a tree.

Ahetuka Citta = consciousness that is absent from “*hetu*”

Vipāka = The consciousness that is the result of *kusala*, *akusala*.

Sampaṭicchana = Consciousness which accepts or receives an object.

Sanṭirana = Consciousness which investigate an object.

Kiriya = Consciousness that acts, but does not produce an effect (as *kamma* does).

Pañcadvārāvajjana = Consciousness which turns towards one of the five sense objects.

Manodvārāvajjana = Consciousness which adverts to the object appearing at the mind door.

**Dvi-avajjana* are the only two *kiriya cittas* experienced by *puthujjanas* (ordinary person with a lot of defilements). All the other

kiriya cittas are experienced by Buddhas and Arahants.

Mano Dātū = Pañcadvārāvajjana & dvi-sampañicchana

Abyākata - Vipāka citta, kiriyā citta, rūpa, nibbāna

Abyākata means that which is not manifested.

Vipāka is a result itself and is not productive of another result.

Kiriyā does not produce any effect.

SENSE-SPHERE CONSCIOUSNESS (*Kāmāvacaracittāni*) - 54

UNWHOLESOME CONSCIOUSNESS (*Akusalacittāni*) - 12

Meaning of *Akusala* and *Kusala*

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

Kusala is so-called because it eradicates evil. All types of *kusala* are naturally free from fault and bring about happiness. *Kusala citta* is classified into eight, according to feeling, association and promptitude.

Pāpa – is that which leads to misery.

Sobhana – so called because they yield good qualities, and are connected with blameless roots such as generosity, loving-kindness, and knowledge.

Consciousness rooted in greed (*lobhamūlacittāni*) - 8

1. *Somanassasahagatam diṭṭhigatasampayuttam asankhārikam ekaṃ.*

One consciousness, accompanied by joy, associated with wrong view, unprompted.

2. *Somanassasahagatam diṭṭhigatasampayuttam sasankhārikam ekaṃ.*

One consciousness, accompanied by joy, associated with wrong view, prompted.

3. *Somanassasahagatam diṭṭhigatavippayuttam asankhārikam ekaṃ.*

One consciousness, accompanied by joy, dissociated from wrong view, unprompted.

4. *Somanassasahagatam diṭṭhigatavippayuttam sasankhārikam ekaṃ.*

One consciousness, accompanied by joy, dissociated from wrong view, prompted.

5. *Upekkhāsaḥagatam diṭṭhigatasampayuttam asankhārikam ekaṃ.*

One consciousness, accompanied by equanimity, associated with wrong view, unprompted.

6. *Upekkhāsaḥagatam diṭṭhigatasampayuttam sasankhārikam ekaṃ.*

One consciousness, accompanied by equanimity, associated with wrong view, prompted.

7. *Upekkhāsaḥagatam diṭṭhigatavippayuttam asankhārikam ekaṃ.*

One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted.

8. *Upekkhāsaḥagatam diṭṭhigatavippayuttam sasankhārikam ekaṃ ti.*

One consciousness, accompanied by equanimity, dissociated from wrong view, prompted.

Imāni aṭṭha pi lobhasaḥagatacittāni nāma.

These eight types of consciousness are accompanied by greed.

Consciousness Rooted in Hatred (*dosamūlacittāni*) – 2

1. *Domanassasahagatam paṭighasampayuttam asankharikāṃ ekaṃ.*

One consciousness, accompanied by displeasure, associated with aversion, unprompted.

2. *Domanassasahagatam paṭighasampayuttam sasankharikāṃ ekaṃ ti.*

One consciousness, accompanied by displeasure, associated with aversion, prompted.

Imāni dve pi paṭighasampayuttacittāni nāma.

These two types of consciousness are associated with aversion.

Consciousness Rooted in Delusion (*mohamūlacittāni*) - 2

1. *Upekkhāsaḥagataṃ vicikicchāsampayuttam ekaṃ.*

One consciousness, accompanied by equanimity, associated with doubt.

2. *Upekkhāsaḥagataṃ uddhaccasampayuttam ekaṃ ti.*

One consciousness, accompanied by equanimity, associated with restlessness.

Imāni dve pi momūhacittāni nāma.

These two types of consciousness involve sheer delusion.

ROOTLESS CONSCIOUSNESS (*Ahetukacittāni*) – 18

Unwholesome-Resultant Consciousness (*akusala vipākacittāni*) – 7

1. *Upekkhāsaḥagataṃ cakkhaviññāṇaṃ; tātha,*

Eye-consciousness accompanied by equanimity; as are

2. *sotaviññāṇaṃ,*

Ear-consciousness,

3. *ghānaviññāṇaṃ,*

Nose-consciousness

4. *jivhāviññāṇaṃ;*

Tounge consciousness;

5. *dukkhasaḥagataṃ kāyaviññāṇaṃ;*

Body-consciousness accompanied by pain;

6. *upekkhāsaḥagataṃ sampaticchanacittaṃ;*

Receiving consciousness accompanied by equanimity;

7. *upekkhāsaḥagataṃ santīraṇacittañ cā ti.*

Investigating consciousness accompanied by equanimity.

Imāni satta pi akusala vipā kacittāni nāma.

These seven are the unwholesome-resultant types of consciousness.

Wholesome-resultant rootless consciousness (*kusalavipākāhetukacittāni*) – 8

1. *upekkhāsaḥagataṃ cakkhaviññāṇaṃ; tātha,*
Eye-consciousness accompanied by equanimity; as are
2. *sotaviññāṇaṃ,*
Ear-consciousness,
3. *ghānaviññāṇaṃ,*
Nose-consciousness
4. *jivhāviññāṇaṃ;*
Tounge consciousness;
5. *sukhasaḥagataṃ kāyaviññāṇaṃ;*
Body-consciousness accompanied by pleasure;
6. *upekkhāsaḥagataṃ sampaticchanacittaṃ;*
Receiving consciousness accompanied by equanimity;
7. *somanassasaḥagataṃ santīraṇacittaṃ;*
Investigating consciousness accompanied by joy;
8. *upekkhāsaḥagataṃ santīraṇacittañ cā ti.*
Investigating consciousness accompanied by equanimity.

Imāni aṭṭha pi kusalavipākāhetukacittāni nāma.

These eight are the wholesome-resultant types of consciousness.

Rootless Functional Consciousness (*ahetukakiriya-cittāni*) – 3

1. *upekkhāsaḥagataṃ pañcadvārāvajjanacittaṃ; tātha,*
Five-sense-door adverting consciousness accompanied by equanimity; as are
2. *manodvārāvajjanacittaṃ;*
Mind-door adverting consciousness;
3. *somanassasaḥagataṃ hasituppādacittañ cā ti.*
Smile-producing consciousness accompanied by joy.

Imāni tīni pi ahetukakiriya-cittāni nāma.

These there are the rootless functional types of consciousness.

Thus end, in all, the eighteen types of rootless consciousness.

SENSE-SPHERE BEAUTIFUL CONSCIOUSNESS - 24

(Kāmāvacara-sobhanacittāni)

Sense-Sphere Wholesome Consciousness (*kāmāvacara-kusalacittāni*) – 8

1. *Somanassasahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, unprompted.
2. *Somanassasahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, prompted.
3. *Somanassasahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, dissociated from knowledge, unprompted.
4. *Somanassasahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, disassociated from knowledge, prompted.
5. *Upekkhāsahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. *Upekkhāsahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. *Upekkhāsahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
8. *Upekkhāsahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ ti.*
One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

Imāni aṭṭha pi kāmāvacara-kusalacittāni nāma.

These are the eight types of sense-sphere wholesome consciousness.

Sense-Sphere Resultant Consciousness (*kāmāvacara-vipākacittāni*) – 8

1. *Somanassasahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, unprompted.
2. *Somanassasahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, prompted.
3. *Somanassasahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, dissociated from knowledge, unprompted.
4. *Somanassasahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, disassociated from knowledge, prompted.
5. *Upekkhāsahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, disassociated from knowledge, unprompted.
6. *Upekkhāsahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. *Upekkhāsahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
8. *Upekkhāsahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ ti.*
One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

Imāni aṭṭha pi sahetuka-kāmāvacara-vipākacittāni nāma.

These are the eight types of sense-sphere resultant consciousness with roots.

Sense-Sphere Functional Consciousness (*kāmāvacara-kiriyācittāni*) - 8

1. *Somanassasahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, unprompted.
2. *Somanassasahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, associated with knowledge, prompted.
3. *Somanassasahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by joy, dissociated from knowledge, unprompted.
4. *Somanassasahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by joy, disassociated from knowledge, prompted.
5. *Upekkhāsahagataṃ ñāṇasampayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. *Upekkhāsahagataṃ ñāṇasampayuttaṃ sasankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. *Upekkhāsahagataṃ ñāṇavippayuttaṃ asankhārikam ekaṃ.*
One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
8. *Upekkhāsahagataṃ ñāṇavippayuttaṃ sasankhārikam ekaṃ ti.*
One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

Imāni aṭṭha pi sahetuka-kāmāvacara-kiriyācittāni nāma.

These are the eight types of sense-sphere functional consciousness with roots.

Summary of Sense-Sphere beautiful Consciousness

Vedanā-ñāṇa-sankhāra bhedenā catuvīsati

Sahetu-kāmāvacara puññapākakiriyā matā.

The sense-sphere consciousness with roots-understood as wholesome, resultant, and functional – becomes twenty-four by classification according to feeling, knowledge, and prompting.

Summary of Sense-Sphere Consciousness

Kāme tevīsapākāni puññāpuññāni vīsati

Ekādasā kriyā cā ti catupaññāsa sabbathā.

In the sense-sphere twenty-three are resultant, twenty are wholesome and unwholesome, and eleven are functional. Thus, there are altogether fifty-four.

FINE-MATERIAL-SPHERE CONSCIOUSNESS (*Rūpāvacaracittāni*) - 15

Fine-material-Sphere Wholesome Consciousness(*rūpāvacara-kusalacittāni*) – 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṃ paṭhamajjhāna-kusalacittaṃ.*
First *jhāna* wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṃ dutiyajjhāna-kusalacittaṃ.*
Second *jhāna* wholesome consciousness together with, sustained application, zest, happiness, and one-pointedness.
3. *Pīti, sukh'-ekaggatā-sahitaṃ tatiyajjhāna-kusalacittaṃ.*
Third *jhāna* wholesome consciousness together with zest, happiness, and one-pointedness.
4. *Sukh'-ekaggatā-sahitaṃ catutthajjhāna-kusalacittaṃ.*
Fourth *jhāna* wholesome consciousness together with happiness and one-pointedness.
5. *Upekkh'-ekaggatā-sahitaṃ pañcamajjhāna-kusalacittañ cā ti.*

Fifth *jhāna* wholesome consciousness together with equanimity and one-pointedness.

Imāni pañca pi rūpāvacara-kusalacittāni nāma.

These are the five types of fine-material-sphere wholesome consciousness.

Fine-material-Sphere Resultant Consciousness (*rūpāvacara - vipākacittāni*) – 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṃ paṭhamajjhāna-vipākacittaṃ.*

First *jhāna* resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.

2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṃ dutiyajjhāna-vipākacittaṃ.*

Second *jhāna* resultant consciousness together with sustained application, zest, happiness, and one-pointedness.

3. *Pīti, sukha'-ekaggatā-sahitaṃ tatiyajjhāna-vipākacittaṃ.*

Third *jhāna* resultant consciousness together with zest, happiness, and one-pointedness.

4. *Sukha'-ekaggatā-sahitaṃ catutthajjhāna-vipākacittaṃ.*

Fourth *jhāna* resultant consciousness together with happiness and one-pointedness.

5. *Upekkh'-ekaggatā-sahitaṃ pañcamajjhāna-vipākacittañ cā ti.*

Fifth *jhāna* resultant consciousness together with equanimity and one-pointedness.

Imāni pañca pi rūpāvacara-vipākacittāni nāma.

These are the five types of fine-material-sphere resultant consciousness.

Fine-material-Sphere Functional Consciousness (*rūpāvacara-kriyācittāṇi*) - 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṃ paṭhamajjhāna-kriyācittaṃ.*
First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṃ dutiyajjhāna-kriyācittaṃ.*
Second jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness.
3. *Pīti, sukh'-ekaggatā-sahitaṃ tatiyajjhāna-kriyācittaṃ.*
Third jhāna functional consciousness together with zest, happiness, and one-pointedness.
4. *Sukh'-ekaggatā-sahitaṃ catutthajjhāna-kriyācittaṃ.*
Fourth jhāna functional consciousness together with happiness and one-pointedness.
5. *Upekkh'-ekaggatā-sahitaṃ pañcamajjhāna-kriyācittaṃ cā ti.*
Fifth jhāna functional consciousness together with equanimity and one-pointedness.

Imāni pañca pi rūpāvacara-kriyācittāṇi nāma.

These are the five types of fine-material-sphere functional consciousness.

Thus end, in all, the fifteen types of fine-material-sphere wholesome, resultant, and functional consciousness.

IMMATERIAL-SPHERE CONSCIOUSNESS (*Arūpāvacaracittāi*) - 12

Immaterial-Sphere Wholesome Consciousness (*arūpāvacara-kusalacittāṇi*) - 4

1. *Ākāśānañcāyatana-kusalacittaṃ.*
Wholesome consciousness pertaining to the base of infinite space.
2. *Viññāṇañcāyatana-kusalacittaṃ.*
Wholesome consciousness pertaining to the base of infinite consciousness.

3. *Ākiñcaññāyatana-kusalacittaṃ.*

Wholesome consciousness pertaining to the base of nothingness.

4. *N'evasaññān'āsaññāyatana-kusalacittañ cā ti.*

Wholesome consciousness pertaining to the base of neither-perception-nor-non-perception.

Imāni cattāri pi arūpāvacara-kusalacittāni nāma.

These are the four types of immaterial-sphere wholesome consciousness.

Immaterial-Sphere Resultant Consciousness (*arūpāvacara-vipākācittāni*) - 4

1. *Ākāsānañcāyatana-vipākācittaṃ.*

Resultant consciousness pertaining to the base of infinite space.

2. *Viññāṇañcāyatana-vipākācittaṃ.*

Resultant consciousness pertaining to the base of infinite consciousness.

3. *Ākiñcaññāyatana-vipākācittaṃ.*

Resultant consciousness pertaining to the base of nothingness.

4. *N'evasaññān'āsaññāyatana-vipākācittañ cā ti.*

Resultant consciousness pertaining to the base of neither-perception-nor-non-perception.

Imāni cattāri pi arūpāvacara-vipākācittāni nāma.

These are the four types of immaterial-sphere resultant consciousness.

Immaterial-Sphere Functional Consciousness (*arūpāvacara-kriyākācittāni*) - 4

1. *Ākāsānañcāyatana-kriyākittaṃ.*

Resultant consciousness pertaining to the base of infinite space.

2. *Viññāṇañcāyatana-kriyākittaṃ.*

Resultant consciousness pertaining to the base of infinite consciousness.

3. *Ākiñcaññāyatana-kriyākittaṃ.*

Resultant consciousness pertaining to the base of nothingness.

4. *N'evasaññān'āsaññāyatana-kriyācittañ cā ti.*

Resultant consciousness pertaining to the base of neither-perception-nor-non-perception.

Imāni cattāri pi rūpāvacara-kriyācittāni nāma.

These are the four types of immaterial-sphere resultant consciousness.

Thus end, in all, the twelve types of immaterial-sphere wholesome, resultant, and functional consciousness.

WHAT IS JHĀNA?

Jhāna is mental absorption when the mind is focused on a sense object for hours. It is a combination of *jhāna* factors (*jhānaṅga*).

These factors number five in total. They are:

1. *Vitakka* – initial application that applies the mind to the sense object.
2. *Vicāra* – sustained application that examines the object again and again.
3. *Pīti* – joy or pleasurable interest in the object
4. *Vedanā* – feeling, sensation (two kinds of *vedanā* that occur in *jhāna* are:
 - a. *Sukha* – pleasant feeling, bliss
 - b. *Upekkhā* – neutral feeling, equanimity
5. *Ekaggatā* – one pointedness, concentration (*samādhi*)

Supernormal Consciousness – *Abhiññāṇa Cittas*

Thus, the fifth *rūpavacara kusala citta* is called the *kusala abhiññāṇa citta*, and the fifth *rūpavacara kiriya citta* is called the *kiriya abhiññāṇa citta*, when they are associated with supernormal knowledge.

All the four *arūpa-jhānas* belong to the category of the fifth *jhāna* because they are based on the fifth *rūpa-jhāna*. They all have only two *jhāna*-factors, namely *upekkhā* and *ekaggatā*.

Summary of Immaterial-Sphere Consciousness

*Ālambanappabhedena catudh'āruppamānasam
Puññapākakriyābhedā puna dvādasadhā ̥hitaṃ.*

Immaterial-sphere consciousness is fourfold when classified by way of object. When again divided by way of the wholesome, resultant, and the functional, it stands at twelve types.

SUPRAMUNDANE CONSCIOUSNESS - 8 (*lokuttaracittāni*)

Supramundane Wholesome Consciousness (*lokuttara-kusalacittāni*) – 4

1. *Sotāpatti-maggacittaṃ.*
Path consciousness of stream-entry.
2. *Sakadāgāmi-maggacittaṃ.*
Path consciousness of once-returning.
3. *Anāgāmi-maggacittaṃ.*
Path consciousness of non-returning.
4. *Arahatta-maggacittañ cā ti.*
Path consciousness of Arahantship.

Imāni cattāri pi lokuttara-kusalacittāni nāma.

These are the four types of supramundane wholesome consciousness.

Supramundane Resultant Consciousness (*lokuttara-vipākacittāni*)

1. *Sotāpatti-phalacittaṃ.*
Fruition consciousness of stream-entry
2. *Sakadāgāmi-phalacittaṃ.*
Fruition consciousness of once-returning.
3. *Anāgāmi-phalacittaṃ.*
Fruition consciousness of non-returning.
4. *Arahatta-phalacittañ cā ti.*
Fruition consciousness of Arahantship.

Imāni cattāri pi lokuttara-vipākacittāni nāma.

These are the four types of supramundane resultant consciousness.

Icc'evaṃ sabbathā pi aṭṭha lokuttara-kusala-vipāka-cittāni samattāni.

Thus end, in all, the eight types of supramundane wholesome and resultant consciousness.

Summary of Supramundane Consciousness

Catumaggappabhedenā catudhā kusalaṃ tathā

Pākaṃ tassa phalattā ti aṭṭhadh' ānuttaraṃ mataṃ.

The wholesome consciousness is fourfold, divided by way of the four paths. So too are the resultants, being their fruits. Thus, the supramundane should be understood as eightfold.

Comprehensive Summary of Consciousness

Dvādas' ākusalan' evaṃ kusalan' ekavīsati

Chattiṃs' eva vipākāni kriyācittāni vīsati.

Thus, there are twelve unwholesome types of consciousness, and twenty-one wholesome types. Resultants are thirty-six in number, and functional types of consciousness are twenty.

Catupaññāsadhā kāme rūpe paṇṇaras' iraye

Cittāni dvādas' āruppe aṃuḥhadh' ānuttare tathā.

There are fifty-four sense-sphere types of consciousness, and fifteen assigned to the fine-material sphere. There are twelve types of consciousness in the immaterial sphere, and eight that are supramundane.

In Brief

Ittham ekūnanavutippabhedam pana mānasaṃ

Ekavīsasataṃ v'ātha vibhajanti vicakkhaṇā.

These different classes of consciousness, which thus number eighty-nine, the wise divide into one hundred and twenty-one.

121 TYPES OF CONSCIOUSNESS (*Ekavīsasatāni Cittāni*)

Lokuttara Citta at length - 40

Sotāpatti-maggacittaṃ - 5

1. *Vitakka-vicāra-pīti-sukh'-ekaggatā-sahitaṃ paṭhamajjhānasotāpatti-maggacittaṃ.*

The first *jhāna* path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and one-pointedness.

2. *Vicāra-pīti-sukh'-ekaggatā-sahitaṃ dutiyajjhāna-sotāpattimaggacittaṃ.*

The second *jhāna* path consciousness of stream-entry together with sustained application, zest, happiness, and one-pointedness.

3. *Pīti-sukh'-ekaggatā-sahitaṃ tatiyajjhāna-sotāpatti-maggacittaṃ.*

The third *jhāna* path consciousness of stream-entry together with zest, happiness, and one-pointedness.

4. *Sukh'-ekaggatā-sahitaṃ catutthajjhāna-sotāpatti-maggacittaṃ.*

The fourth *jhāna* path consciousness of stream-entry together with happiness and one-pointedness.

5. *Upekkh'-ekaggatā-sahitaṃ pañcamajjhāna-sotāpatti-maggacittañ cā ti.*

The fifth *jhāna* path consciousness of stream-entry together with equanimity and one-pointedness.

Imāni pañca pi sotāpatti-maggacittāni nāma.

These are the five types of path consciousness of stream-entry.

So too for the path consciousness of once-returning, of non-returning, and of Arahantship, making twenty types of path consciousness. Similarly, there are twenty types of fruition consciousness. Thus, there are forty types of supramundane consciousness.

***Lokuttara cittas* – 8 or 40**

The 4 *magga-cittas* (path-consciousness) and the 4 *phala-citta* (fruit-consciousness) constitute 8 *lokuttara cittas*. When they are multiplied by 5 *rūpāvacara jhānas*, we get 40 *lokuttara cittas*.

Lokuttara – supramundane or beyond the three spheres of existence. The 8 *lokuttara cittas* together with *Nibbāna* constitute ‘9 supramundane dhammas’ (*nava-lokuttara-dhamma*).

Total number of *cittas* 89 or 121

The 81 *lokiya citta* together with 8 *lokuttara citta* (*vipassanā-yānika* way) make up 89 *cittas* in all.

Or if we combine 81 *lokiya cittas* with 40 *lokuttara cittas* (*samatha-yānika* way) make up 121 *cittas* in all.

***Asobbhana cittas* – 30**

They comprise 12 *akusala cittas* and 18 *ahetuka cittas*. The *akusala cittas* are not ‘beautiful’ (*sobhaṇa*) because they are associated with evil roots – namely *lobha* (greed), *dosa* (hatred) and *moha* (delusion).

The *ahetuka cittas* are regarded as ‘not beautiful’ (*asobhaṇa*) because they are not associated with wholesome roots, namely *alobha* (generosity), *adosa* (goodwill) and *amoha* (wisdom).

The meaning of *Pāli* terms:

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

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

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

Classification of *Cittas* according to Feeling

Name of <i>citta</i>	<i>Somanassa</i>	<i>Domanassa</i>	<i>Upekkhā</i>	<i>Sukkhā</i>	<i>Dukkha</i>	Total
<i>Akusala</i>	4	2	6	-	-	12
<i>Ahetuka</i>	2	-	14	1	1	18
<i>Kāma sobhaṇa</i>	12	-	12	-	-	24
<i>Kāma citta</i>	18	2	32	1	1	54
<i>Mahaggata</i>	12	-	15	-	-	27
<i>Lokiya</i>	30	2	47	1	1	81
<i>Lokuttara</i>	32	-	8	-	-	40
<i>Total citta</i>	62	2	55	1	1	121

CHART OF THE 89 AND 121 CITTAS

CITTA					
MUNDANE CITTAS 81					<i>Lokuttracittāni</i> 8/40
Sense-sphere cittas 54					<i>Lokuttracittāni</i> 8/40
Sense-sphere cittas 54			Fine-material-sphere cittas 15	Immaterial-sphere cittas 12	<i>Lokuttracittāni</i> 8/40
Unwholesome cittas 12	Rootless cittas 18	Sense-sphere beautiful cittas 24	Fine-material-sphere cittas 15	Immaterial-sphere cittas 12	<i>Lokuttracittāni</i> 8/40
Greed-rooted cittas 8	Unwholesome-resultant 7	Sense-sphere wholesome 8	Fine-material-sphere wholesome 5	Immaterial-sphere wholesome 4	<i>Maggacittaṃ</i> 4/20 <i>Phalacittaṃ</i> 4/20
Hatred-rooted cittas 2	Wholesome-resultant 8	Sense-sphere resultant 8	Fine-material-sphere resultant 5	Immaterial-sphere resultant 4	
Delusion-rooted cittas 2	Rootless functional 3	Sense-sphere functional 8	Fine-material-sphere functional 5	Immaterial-sphere functional 4	

THE COMPLETE CHART ON CITTAS																
Name of Citta		Akusala	Kusala	Vipāka	Kiriya	Total cittas										
Lobha-mūla	8	Dit-Sam, Dit-Vi ○○○○●●●● 'A, 'Sa 'A, Sa				Akusala Citta 12										
Dosa-mūla	2	Pati-Sam ★ ★ A Sa														
Moha-mūla	2	Vici-Sam Ud-Sam ● ●														
Akusala Vipāka	7			Cak So Ghā Ji Kā Sam Ti ●●●●▲●●		Ahetuka Citta 18										
Ahetuka Kusala Vipāka	8			C,S,G,J,K Sam Ti Ti ●●●●△●○○●												
Ahetuka Kiriya	3			Pan-D/Mano-Dva/ Hasituppā ● ● ○												
Mahā-kusala	8		Nāna-Sa, Nāna-Vi ○○○○●●●● A, Sa A, Sa			Kāma-sobh 24										
Mahā-vipāka	8			○○○○●●●●●												
Mahā-kiriya	8			○○○○●●●●●												
Rūpāvacara-kusala	5		Vi Cā Pi Su/U Eg ○○○○● Bhi Pa Du Ta Sa Pañ													
Rūpāvacara-vipāka	5			○○○○●												
Rūpāvacara-kiriya	5				○○○○●Bhi											
Arūpāvacara-kusala	4		Ākā Vinñ Ākin Neva ● ● ● ●													
Arūpāvacara-vipāka	4			● ● ● ●												
Arūpāvacara-kiriya	4				● ● ● ●											
Lokuttara-kusala	4		So Dā Nā Ar ● ● ● ●													
Lokuttara-vipāka	4			● ● ● ●												
Sotāpatti-magga	5		Vi Cā Pi Su/U Eg ○○○○● Pa Du Ta Sa Pañ													
Sakadāgāmi-magga	5		○○○○●													
Anāgāmi-magga	5		○○○○●													
Arahatta-magga	5		○○○○●													
Sotāpatti-phala	5				○○○○●											
Sakadāgāmi-phala	5	○○○○●														
Anāgāmi-phala	5	○○○○●														
Arahatta-phala	5	○○○○●														
Citta in brief		12	21	36	20	Total = 89										
Citta at length			37	52		Total = 121										

○ Somanasa, ● Uppekhā, ▲ Dukkha, △ Sukha, ★ Domanasa, ● Mixed Somanasa-Uppekhā

MODULE II

CETASIKAS - MENTAL FACTORS (MENTAL STATES)

Cetasika means those that arise with *Citta* or those that arise depending on *Citta*. Those mental states that arise depending on *Citta* are called *Cetasikas*. 'Ceta' means mind, and 'Ika' means depending on. 'Cetasika' means those which depend on *Citta* for their arising. Only when there is *Citta* can there be *Cetasika*. *Cetasikas* can arise only when there is *Citta*, consciousness.

Citta and *Cetasikas* arise together. *Citta* is said to be the forerunner or the leader of *Cetasika*. 'Citta' means awareness of the object. If there is no awareness of the object, there can be no contact with the object. There can be no experience of the object. There can be no perception of the object. That is why *Citta* is said to be the forerunner, is said to be the chief, of these mental states. *Citta* is the chief though they arise simultaneously, even though they arise at the same time.

The *Cetasikas* are those that give color to the *Cittas*. Actually *Citta* is one – awareness of the object. Different *Cetasikas* arise together with *Citta*. If the *Citta* arises with beautiful *Cetasikas*, then the *Citta* is called beautiful *Citta*. When *Citta* arises with unwholesome *Cetasikas*, then it is called an unwholesome *Citta*, an unwholesome consciousness. Actually it is the *Cetasikas* that differentiate one type of consciousness from another.

Characteristics of *Cetasika*

1. *Ekuppāda* – it arises together with *citta* (consciousness);
2. *Ekanirodha* – it perishes together with *citta* (consciousness);
3. *Ekālamāna* – it takes the same object (*arāmana*) which *citta* takes;
4. *Ekavāttuka* – it shares a common physical base (*vāttu*) with *citta*.

THE FIFTY-TWO MENTAL FACTORS 52

CLASSIFICATION OF *CETASIKAS*

General mental concomitants	1. Seven universals; <i>sabbacitta-sādhāraṇa</i> <i>cetasikas</i>
- <i>Aññasamāna</i>	2. Six particulars; <i>pakiṇṇaka</i> <i>cetasikas</i>
	3. Fourteen immoral mental concomitants; <i>akusala cetasikas</i> and
	4. Twenty-five beautiful mental concomitants. <i>sobhaṇa cetasikas</i>

THE ETHICALLY VARIABLE FACTORS – 13

(*Aññasamāna Cetasika*)

The 13 *aññasamāna cetasikas* can associate both with *sobhaṇa* (beautiful) and *asobhaṇa* (not beautiful) *cittas*.

The Universals (*sabbacitta-sādhāraṇa*) – 7

sabbacitta-sādhāraṇa, common to all *Cittas*.

1. *Phassa* (contact or mental impression)

Phassa furnishes the contact between the sense object, the sense organ and the citta. For example, the contact between visual object, visual organ (eye) and eye-consciousness (*cakkhu-viññāṇa*) is accomplished by *phassa*. Without *phassa*, there will be no sense-impression and consequently no cognition. *Phassa* produces feeling.

2. *Vedanā* (feeling or sensation)

Vedanā is of five kinds, namely, (1) *sukha* (pleasure), (2) *dukkha* (suffering), *somanassa* (mental wellbeing), (4) *domanassa* (mental suffering), (5) *upekkhā* (neutral feeling).

3. *Sañña* (perception)

Sañña is making marks or noting. This making marks is evident only in those who are unintelligent and not well-informed. When children are told, “This is your father, this is your mother”, they store in their memory “Papa” and “Mama”.

4. *Cetanā* (volition or intension)

Cetanā organizes the associated mental factors to act upon the object. It engages the co-arising mental states with the object. It is something that helps or pushes the other mental factors to be engaged on the object. *Cetanā* is called by other names also. It is called *Kamma*. It is called *Saṅkhāra* in Dependent Origination. Sometimes it is called *Kamma* and sometimes it is called *Saṅkhāra*. They mean the same thing, *Cetanā*.

5. *Ekaggatā* (one-pointedness, concentration)

Ekaggatā is the unification of the mind on its object, so having one object.

6. *Jīvitindriyaṃ* (vitality of psychic life)

All *Cittas* and *Cetasikas* are collectively classified as *nāma*. The life force or life principle of *nāma* is called *Jīvitindriyaṃ*. All *Cittas* and *Cetasika* can function actively because of this life force or principle. If this *Jīvitindriyaṃ* is absent, mind cannot function at all.

7. *Manasikāra* (attention or advertence)

Manasikāra means it turns the mind to the object. It keeps the mind directed toward the object. That is its function. That is what we call attention. Attention is like the rudder of a ship, which directs it to its destination.

When there is no attention, your mind has no aim. It goes here and there, like a boat without a rudder. When there is a rudder, you can direct a boat where you want it to go. In the same way, when there is attention, the mental state of attention keeps the mind going toward the object.

If there were no *Manasikāra*, our minds could not be on the object. *Manasikāra* turns our minds to this object and that object.

Pakiṇṇaka Cetasikas – Particulars 6

Pakiṇṇakas are those that may accompany both *Kusala* and *Akusala Cittas* and also other *Cittas* as well. However, they don't accompany all *Kusala* and *Akusala Cittas* or all *Cittas* in general. That is why they are called *Pakiṇṇaka*.

1. *Vitakka* (initial application or thought conception)

Vitakka is the *Cetasikas* which takes the mind to the object.

Vitakka is the *Cetasika* which directs the mind to the object.

Vitakka is the application of the mind to the object. It puts the mind onto the object.

2. *Vicāra* (sustained application or discursive thinking)

Vitakka puts the mind on the object. *Vicāra* keeps the mind on the object, engaged on the object in the sense of examining it. It is something like examining the object. That is why sometimes it is close to *Pañña*.

3. *Adhimokkha* (decision or determination)

It makes the decision – “Just this one”.

4. *Viriya* (effort of energy or exertion)

It is mental energy and here it is not physical energy. When I say, “I make effort”, I may make physical effort or I may make mental effort. *Viriya* here means the mental effort.

Its function is to support its associated states. With the help of *Viriya* the associated states can be on the object. They are reinforced by this *Viriya* or mental energy.

5. *Pīti* (zest, rapture or interest)

It is just the mental factor of satisfaction, comparable to a thirsty man's state of mind when he hears or sees the availability of water. On seeing water, he experiences *Pīti*. On actually drinking water, he experiences *sukha-vedanā* (pleasure).

6. *Chanda* (wish, desire or will)

Chanda here is desire to act, desire to perform an action. It is just a mere will-to-do.

IMMORAL MENTAL CONCOMITANTS (*Akusala Cetasikas*) – 14

Citta is just the awareness of the object. When it arises together with some of these 14 *Akusala Cetasikas*, then it is called an *Akusala Citta*. Actually the mental factors are what make one type of consciousness different from another type of consciousness.

The 14 *Akusala Cetasikas* are divided into the following groups:

- *Sabbākusala-sadhāraṇa* (four unwholesome universal mental factors),
- greed triad,
- hatred quartet, and
- sloth dyad, and
- then doubt alone.

The first four are called unwholesome universals. That means these *Cetasikas* arise with all twelve types of unwholesome consciousness. Whenever an unwholesome consciousness arises, these four are always with that consciousness. These four are 1. *Moha* 2. *Ahirika* 3. *Anottappa* 4. *Uddhacca*.

1. *Moha* (delusion, ignorance, dullness)

Its characteristic is mental blindness or unknowing. It is blindness. That means not knowing or not understanding the true nature of things. It may understand wrongly, but it will not understand correctly.

It is like a blindfold. When you blindfolded, you don't see things. In the same way, when *Moha* is blindfolding us, we don't see the true nature of things. We do not see that things are impermanent, that things are unsatisfactory, that things are insubstantial.

It is manifested as the absence of right understanding or as mental darkness. The opposite of *Moha* is *Amoha*, the last mental factor.

Moha should be seen as the root of all that is unwholesome. *Moha* accompanies all twelve types of *Akusala* consciousness. It is the root of all that is unwholesome.

2. *Ahirika* (lack of moral shame, impudence)

It is shamelessness of wrongdoing. *Ahirika* is compared to a village pig which is not disgusted with eating excrement.

3. *Anottappa* (lack of moral dread, recklessness)

It is the fearlessness of wrongdoing.

4. *Uddhacca* (unrest, restlessness, distraction)

Uddhacca means restlessness of mind. Its function is to make the mind unsteady. The means your mind cannot take the object properly. Your mind is not stuck to the object.

The above four are grouped as one group because they are present with all types of unwholesome mental consciousness. Whenever an unwholesome consciousness arises, these four arise. These four are called unwholesome universals.

Then, we have a group of three. They are *Lobha*, *Diṭṭhi* and *Māna*.

5. *Lobha* (greed, attachment, sensuous desire)

Greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging. Its characteristic is grasping an object. Its function is sticking, as meat sticks to a hot pan.

6. *Diṭṭhi* (wrong view, evil opinion)

Its characteristic is unwise (unjustified) interpretation of things. It is the belief that there are no results of either good or bad *Kamma*.

7. *Māna* (conceit, pride)

Conceit has the characteristic of haughtiness. Its function is self-exaltation. It should be regarded as madness. Conceit also wants to be on top of other people.

Dosa Quartet. It is a group of four headed by *Dosa*.

8. *Dosa* (hatred, anger, aversion)

When there is *Dosa*, you are very rough.

9. *Issā* (envy, jealousy)

Envy has the characteristic of being jealous of other's success. Its function is to be dissatisfied with other's success.

10. *Macchhariya* (avarice, stinginess, selfishness)

It is not able to bear sharing the property with other people. *Macchhariya* is commonly understood as stinginess. Another person comes and uses the thing you possess. You become angry. You don't like it. That is *Macchhariya*.

11. *Kukkucca* (worry, scruples, remorse)

Kukkucca is worry or remorse after having done wrong. Its characteristic is subsequent regret.

12. *Thīna* (sloth)

Sloth is sluggishness or dullness of mind. Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind.

13. *Middha* (torpor)

Torpor is the morbid state of the mental factors. Its characteristic is unwieldiness.

Sloth and Torpor always occur in conjunction, and are opposed to energy (*Viriya*). Sloth is identified as sickness of consciousness (*Citta-Gelaṇṇa*), torpor as sickness of the mental factors (*Kaya-gelaṇṇa*).

14. *Vicikicchā* (doubt, perplexity)

Doubt here signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Sangha, and the training. Its characteristic is doubting. Its function is to waver. It is manifested as indecisiveness and as taking various sides. Its promiate cause is unwise attention.

BEAUTIFUL MENTAL CONCOMITANTS (*Sobhana Cetasika*) – 25

Sobhana-Sādhāraṇa Cetasikas – Beautiful Mental Concomitants 19

1. *Saddhā* (faith, confidence)

Saddhā means having faith in the Buddha, Dhamma and Saṃgha.

2. *Sati* (mindfulness, attentiveness)

Sati signifies presence of mind, attentiveness to the present. *Sati* is mindful of things that are taking place, i.e, not to let things go unnoticed.

3. *Hiri* (moral shame)

Hiri is the shame of wrongdoing.

4. *Ottappa* (moral dread)

Ottappa is the fear of wrongdoing.

The above two states are called by the Buddha the guardians of the world because they protect the world from falling into widespread immorality. So, Buddha described these two as *Lokapālā*. ‘*Loka*’ means world and ‘*Pālā*’ means protection or guardian. So *Lokapālā* means guardians of the world.

5. *Alobha* (non-attachment, non-greed, greedlessness, generosity)

Alobha, non-greed. It is the opposite of *Lobha*. *Lobha* is attachment. *Alobha* is non-attachment. Non-attachment to sense-objects and greedlessness is the chief characteristic of *Alobha*. As water drops run off a lotus leaf without adhering to it, *Alobha* runs

off sensuous objects without adhering to them. *Alobha* manifest itself in the form of generosity.

6. *Ahdosa* (goodwill, forbearance, loving-kindness, non-hatred, tolerance)

Adosa manifest as 'tolerance' (*Khanti*). It is one of the three moral roots. When *Adosa* turns its attention to living beings wishing them to be happy, it is know as *Metṭā*, i.e. loving-kindness, one of the most beautiful qualities leading to world peace.

7. *Tatramajjhataṭṭā* (equanimity, mental balance)

The chief characteristic of *Tatramajjhataṭṭā* is impartial view of objects, i.e., 'keeping in the middle of all things'.

8. *Kāyapassaddhi* (tranquility of the mental body)

Here *Kāya* does not mean body; it refers to the group of mental factors. *Passaddhi* is tranquility, calmness, quietude or serenity. So, *Kāyapassaddhi* is tranquility of mental concomitants.

9. *Cittapassaddhi* (tranquility of consciousness)

Cittapassaddhi is tranquility of consciousness.

10. *Kāyalahutā* (lightness of the mental body)

Kāyalahutā is the lightness of the mental body.

11. *Cittalahutā* (lightness of consciousness)

Cittalahutā is the lightness of consciousness.

12. *Kāyamudutā* (malleability wieldiness of the mental body)

Kāyamudutā is the malleability wieldiness of the mental body.

13. *Cittamudutā* (malleability of consciousness)

Cittamudutā is the malleability of consciousness.

14. *Kāyakammaññatā* (wieldiness of the mental body)

Kāyakammaññatā is the wieldiness of the mental body.

15. *Cittakammaññatā* (wieldiness of consciousness)

Cittakammaññatā is the wieldiness of consciousness.

16. *Kāyapāguññatā* (proficiency of the mental body)
Kāyapāguññatā is the proficiency of the mental body.
17. *Cittapāguññatā* (proficiency of consciousness)
Cittapāguññatā is the proficiency of consciousness.
18. *Kāyujjukatā* (rectitude of the mental body)
Kāyujjukatā is the rectitude of the mental body.
19. *Cittujjukatā* (rectitude of consciousness)
Cittujjukatā is the rectitude of consciousness.

***Virati Cetasikas* -The Abstinences 3**

1. *Sammāvācā* (right speech)

The right speech is fourfold, i.e., abstaining from wrong speeches:

- (1) *Musāvādā* - lying
- (2) *Pisunvācā* - slandering
- (3) *Pharusavācā* - harsh speech
- (4) *Samphappalāpa* - frivolous talk

2. *Sammākamanto, sammākamanta* (right action)

The right action here means the bodily action which is abstinence from three wrong actions:

- (1) *Pānātipātā* - killing any living being
- (2) *Adinnādānā* - stealing other's property
- (3) *Kāmesu-micchācārā* - sexual misconduct

3. *Sammā-ājīvo, sammā-ājīva* (right livelihood)

The right livelihood means abstaining from a livelihood that brings harm to living beings, such as trading in arms, human beings, live animals, poison, intoxicating drinks and drugs as well as slaughtering, fishing. One must abstain from the four evil speeches and the three evil actions in earning a livelihood.

Appamañña Cetasikas – Illimitable 2 & Paññdriya Cetaskia 1

Appamañña means no limit, limitless because they take limitless beings as object. When you practice *Karunā* and *Muditā* or even when you practice *Mettā* and *Upekkhā*, you must practice toward all beings.

1. *Karunā* (compassion)

Karunā, or compassion, has the characteristic of promoting the removal of suffering in others.

2. *Muditā* (sympathetic joy)

Muditā appreciate joy. That means you are happy when you see other people those are prosperous or other people that are happy. At such times you have *Muditā*, joy. It has the characteristic of gladness at the success of others.

3. *Pañña* (wisdom or insight)

Wisdom has the characteristic of penetrating things according to their intrinsic nature. Its function is to illuminate the objective field like a lamp. *Pañña* is compared to a lamp. *Moha* is compared to darkness.

FIXED CETASIKAS AND UNFIXED CETASIKAS

Of those 52 *cetasikas*, 41 are called *niyata-yogī* (fixed *cetasikas*) and the remaining 11 are called *niyata-yogīs* (unfixed *cetasikas*).

Niyata-yogīs invariably associate with the *cittas* with which they are known to associate. *Aniyata-yogīs* do not always associate with the *cittas* they are known to associate; they arise only when they should.

The 11 *aniyata-yogī cetasikas* are: *issā*, *macchariya*, *kukkucca*, *māna*, *thina*, *middha*, three *virātis* and two *appamaññās*.)

Special Note

1. There are 10 types of *cetasikas* that differentiate the number of *cetasikas* associated with *cittas*, namely *vitakka*, *vicāra*, *pīti*, *sukha*, 3-*virati*, 2-*appamañña* and *paññindriya*.

2. There are 11 types of *cetasikas* that only sometimes associate with *cittas*. There are as follows:

- *Issā*, *macchhariya* and *kukkucca* sometimes and separately arise depending on *dosamūla citta*s.
- *Māna* sometimes arises depending on *lobhamūla citta*s disconnected from wrong view.
- *Thīna* and *middha* sometimes, but always together, arise depending on *lobhamūla* and *dosamūla* with promptitude.
- The 3 *viratis* the 2 *appamaññas* sometimes, and separately, arise depending on some *cittas*.

14 *Sabbakusala yogi cetasikas*

Cetasikas which always associated with unwholesome consciousness.

Sabbakusala-sadharana cetasika = 4
(*moha*, *ahirika*, *anottappa*, *uddhaca*)

Sabbacitta-sadharana cetasika = 7

Pakiṇṇaka cetasika = 3
(except *adhimokkha*, *pīti*, *chanda*)

= 14

Visesaka Cetasika 10

The *visesaka cetasikas* are to be acknowledged that, the characteristics of making *cittas* different from each other by, some *cetasikas* such as *vittakka*, *vicāra*, *pīti*, *sukha*, *virīti cetasikas*, *appamaññas* and *piññindriya* associate with some *cittas* occasionally but not always.

<i>Citta</i>	<i>Vitak, Vicāra, Pīti, Sukha</i>	<i>Virīti</i> 3	<i>Appamañña</i> 2	<i>Piññindriya</i>	<i>Visesaka</i> 10
1 <i>Lokuttara</i>	✓	x	x	x	4
2 <i>Mahaggata</i>	✓	x	✓	x	6
3 <i>Kāmāsobhaṇa</i>	<i>Pīti</i>	✓	✓	✓	7

CHART 1: CETASIKA – SAMPAYOGA METHOD

No	Method	Cetasika 52	Citta 89/121						Total <i>Citta</i>
			<i>Akusala 12</i>	<i>Ahetuka 18</i>	<i>Kāmā sob 24</i>	<i>Rūpa 15</i>	<i>Arūpa 12</i>	<i>Lokut 8/40</i>	
1	<i>Sabba</i>	<i>Sabba Citta 7</i>	12	18	24	15	12	8/40	89/121
2	<i>Pakinnaka Cetasikas 6</i>	<i>Vitakka</i>	12	Except Dvipañca 8	24	<i>1st Jhāna</i> 3	x	<i>1st Jhāna</i> 8	-/55
3		<i>Vicāra</i>	12	Except Dvipañca 8	24	<i>1st, 2nd Jhāna</i> 6	x	<i>1st, 2nd Jhāna</i> 16	-/66
4		<i>Adhimokkha</i>	Except Vici 11	Except Dvipañca 8	24	15	12	8/40	78/110
5		<i>Viriya</i>	12	<i>Mano+Hasi</i>	24	15	12	8/40	73/105
6		<i>Pīti</i>	<i>Som</i> 4	<i>Som</i> 2	<i>Som</i> 12	<i>1st, 2nd, 3rd</i> 9	x	<i>1st, 2nd, 3rd</i> 24	-/51
7		<i>Chanda</i>	<i>Except Moha</i> 10	x	24	15	12	8/40	69/101
8		<i>Mo Catukka 4</i>	12	x	x	x	x	x	12/-
9	<i>Akusala Cetasikas 5</i>	<i>Loba</i>	<i>Lo mū</i> 8	x	x	x	x	x	8/-
		<i>Diṭṭhi</i>	<i>Dit sam</i> 4	x	x	x	x	x	4/-
		<i>Māna</i>	<i>Dit vip</i> 4	x	x	x	x	x	4/-
		<i>Dosa cetukka 4</i>	<i>Dosa mū</i> 2	x	x	x	x	x	2/-
10		<i>Thina, Middha</i>	<i>Sasan</i> 5	x	x	x	x	x	5/-
11		<i>Vicikiccha</i>	<i>Vicisan</i> 1	x	x	x	x	x	1/-
12									
13	<i>Sobaṇa 4</i>	<i>Sobhana 19</i>	x	x	24	15	12	8/40	59/91
14		<i>Virati 3</i>	x	x	<i>Ku</i> 8	x	x	8/-	16/-
15		<i>Appamañña 2</i>	x	x	<i>Ku/Kiri</i> 16	<i>Except 5th Jhāna</i> 12	x	x	28/-
16		<i>Paññindriya</i>	x	x	<i>Ñānasan</i> 12	15	12	8/40	47/79

SAṄGAHA METHOD (*Sobhana Citta*)

Method		Sobhaṇa Citta 91		Aññasamāna 13	Akusala 14	Sobhaṇa Cetasika 25	Associate
1	Lokuttara 5	1 st Jhāna 8		13	x	Except Appamaññā 23	36
2		2 nd Jhāna 8		Except Vitak 12	x	Except Appamaññā 23	35
3		3 rd Jhāna 8		Except Vitak, Vicā 11	x	Except Appamaññā 23	34
4		4 th Jhāna 8		Except Vitak, Vicā, Pi 10	x	Except Appamaññā 23	33
5		5 th Jhāna 8		Except Vitak, Vicā, Pi 10	x	Except Appamaññā 23	33
6	Mahaggata	1 st Jhāna 3		13	x	Except Viriti 22	35
7		2 nd Jhāna 3		Except Vitak 12	x	Except Viriti 22	34
8		3 rd Jhāna 3		Except Vitak, Vicā 11	x	Except Viriti 22	33
9		4 th Jhāna 3		Except Vitak, Vicā, Pi 10	x	Except Viriti 22	32
10		5 th Jhāna 15		Except Vitak, Vicā, Pi 10	x	Except Viriti, Appamaññā 20	30
11	Kāmāvacara-sobhana Cittā	Mahā-kusala	Pa-dvi 2	13	x	25	38
12			Du-dvi 2	13	x	Except Pañña 24	37
13			Ta-dvi 2	Except Pīti 12	x	25	37
14			Ca-dvi 2	Except Pīti 12	x	Except Pañña 24	36
15		Mahā-kiriya	Pa-dvi 2	13	x	Except Viriti 22	35
16			Du-dvi 2	13	x	Except Pañña, Viriti 21	34
17			Ta-dvi 2	Except Pīti 12	x	Except Viriti 22	34
18			Ca-dvi 2	Except Pīti 12	x	Except Pañña, Viriti 21	33
19		Mahā-Vipāka	Pa-dvi 2	13	x	Except Viriti, Appamaññā 20	33
20			Du-dvi 2	13	x	Except Pañña, Viriti, Appa 19	32
21			Ta-dvi 2	Except Pīti 12	x	Except Viriti, Appamaññā 20	32
22			Ca-dvi 2	Except Pīti 12	x	Except Pañña, Viriti, Appa 19	31

SAṄGAHA METHOD *Asobhana Citta*

Method		Asobhana Citta 30		Aññasamāna 13	Akusala Cetasika 14				Sobhaṇa 25	Associated Cetasika
					<i>Mo-catu</i>	<i>Lo-tri</i>	<i>Do-catu</i>	<i>End-tri</i>		
23	Akusala Citta 7 methods	Lobha-mūla citta	<i>Pa A-San</i>	Aññasamāna 13	4	<i>Lo, Diṭṭhi</i>	x	x	x	19
			<i>Du A-San</i>	Aññasamāna 13	4	<i>Lo, Māna</i>	x	x	x	19
24			<i>Ta A-San</i>	Except Pīti 12	4	<i>Lo, Diṭṭhi</i>	x	x	x	18
			<i>Ca A-San</i>	Except Pīti 12	4	<i>Lo, Māna</i>	x	x	x	18
25			<i>Pa Sa-San</i>	Aññasamāna 13	4	<i>Lo, Diṭṭhi</i>	x	<i>Thi-Midd</i>	x	21
			<i>Du Sa-San</i>	Aññasamāna 13	4	<i>Lo, Māna</i>	x	<i>Thi-Midd</i>	x	21
26			<i>Ta Sa-San</i>	Except Pīti 12	4	<i>Lo, Diṭṭhi</i>	x	<i>Thi-Midd</i>	x	20
			<i>Ca Sa-San</i>	Except Pīti 12	4	<i>Lo, Māna</i>	x	<i>Thi-Midd</i>	x	20
27		Do-mūla	<i>Pan A-San</i>	Except Pīti 12	4	x	4	x	x	20
28			<i>Pan Sa-San</i>	Except Pīti 12	4	x	4	<i>Thi-Midd</i>	x	22
29	Mo-mūla	<i>Vicikicchā</i>	Ex: Chan, Pī, Adhi 10	4	x	x	<i>Vici</i>	x	15	
		<i>Uddhacca</i>	Ex: Chan, Pī 11	4	x	x	x	x	15	
30	Ahetuka Citta 4 methods	<i>Hasituppāda</i>		Except Chanda 12	x	x	x	x	x	12
31		<i>Manodvārāvajjana</i>		Ex: Chan, Pī 11	x	x	x	x	x	11
		<i>So-Santirana</i>		Ex: Chan, Viriya 11	x	x	x	x	x	11
32		<i>Pañcadvārāvajjana</i>		Ex: Chan, Pī, Viri 10	x	x	x	x	x	10
		<i>Sampaṭicchana 2</i>		Ex: Chan, Pī, Viri 10	x	x	x	x	x	10
		<i>U-Santi 2</i>		Ex: Chan, Pī, Viri 10	x	x	x	x	x	10
33	<i>Dvi-Pañcaviññāna 10</i>		Sabbacitta sāddhāraṇa 7	x	x	x	x	x	7	

MODULE III

Pakiṇṇakasangahavibhāga

‘*Pakiṇṇaka*’ means ‘Miscellaneous or Mixed’. The inter-relations between mentality and materiality are explored in this chapter.

VEDANĀSANGAHA

‘*Saṅgaha*’ means ‘summary. Here *cittas* and *cetasikas* will be compiled briefly in accordance with feeling (*vedanā*).

First, feeling is classified in two ways.

A. Classification according to sense objects:

1. *Sukha vedanā* – pleasant feeling experienced when in contact with pleasant desirable objects.
2. *Dukkha vedanā* – painful feeling experienced when in contact with unpleasant and undesirable objects.
3. *Upekkhā vedanā* – natural feeling which is neither pleasurable nor painful. It is experienced when in contact with neither pleasant nor unpleasant objects.

B. Classification according to controlling Faculty:

1. *Sommanassa vedanā* – pleasant mental feeling
2. *Dommanassa vedanā* – painful mental feeling
3. *Sukha vedanā* – pleasant bodily feeling
4. *Dukkha vedanā* – painful bodily feeling
5. *Upekkhā vedanā* – indifferent or neutral feeling

In classification (A) *sukha* implies pleasant feeling either in mind or in body while *dukkha* implies painful feeling either in mind or in body.

In classification (B) *sukha* is divided into *somanassa* and *sukha* whereas *dukkha* is divided into *domanassa* and *dukkha*. So, it should be noted that the feelings in the mind and the feelings in the body are different and that a person can be happy even if his body is in pain.

There are 53 associated mental phenomena which will be dealt in this chapter. They run as follows:

- a) *Citta* 1
- b) *Cetasika* 52
- Altogether - 53

tepaṇṇāsa = fifty-three associated states
(fifty-three associated mental phenomena)

Regarding this, the 89 *cittas* are counted “one”, because they all have the same characteristic, the awareness of an object. But the *cetasikas* are 52, because they have their own characteristic each.

In this chapter *citta* and *cetasika* will be classified by way of the following 6 points:

- a) Feelings *vedanā*
- b) Roots *hetu*
- c) Functions *kicca*
- d) Doors *dvāra*
- e) Objects *ārammaṇa*
- f) Bases *vatthu*

Vedanāsangaha

Feeling analysed by the governing faculty (<i>indriya</i>)		Feeling analysed by affective quality	
Five types (fivefold) of feelings	No. of accompanying consciousness	Three types (threefold) of feelings	No. of accompanying consciousness
Joy (<i>somanassa vedanā</i>)	62	Pleasure (<i>sukhavedanā</i>)	63
Pleasure (<i>sukhavedanā</i>)	1		
Displeasure (<i>domanassavedanā</i>)	2	Pain (<i>dukkhavedanā</i>)	3
Pain (<i>dukkhavedanā</i>)	1		
Equanimity (<i>upekkhāvedanā</i>)	55	(neither-painful-nor-pleasant) Equanimity (<i>upekkhāvedanā</i>)	55

Classification by way of Consciousness

Wholesome-resultant body-consciousness is the only one accompanied by **pleasure**.

Unwholesome-resultant body-consciousness is the only one accompanied by **pain**.

There are sixty-two kinds of consciousness accompanied by **joy**, namely:

- a. eighteen types of sense-sphere consciousness –
 - four rooted in greed,
 - twelve types of sense-sphere beautiful consciousness,
 - two (rootless) types, i.e. joyful investigating and smiling consciousness
- b. forty-four types of sublime and supramundane consciousness pertaining to the first, second, third, and fourth jhānas (12 + 32).

Only the two types of consciousness connected with aversion are accompanied by **displeasure**.

All the remaining fifty-five types of consciousness accompanied by **equanimity** are:

- (1) six unwholesome *cittas*, four rooted in greed, two in delusion;
 - (2) fourteen rootless *cittas*;
 - (3) twelve sense-sphere beautiful *cittas* (four each wholesome, resultant, and functional);
 - (4) three *cittas* of the fifth *jhāna*;
 - (5) twelve *cittas* of the immaterial *jhānas*; and
 - (6) eight supramundane *cittas*, i.e. the paths and fruits pertaining to the fifth supramundane *jhāna*.
-

HETUSANGAHA

<i>Citta</i> (Consciousness)	<i>Hetu</i> (Root)
<i>Moha</i> 2	<i>Moha</i> <i>Ekahetu</i> 2
<i>Lobha</i> 8	<i>Lobha + Moha</i> <i>Dvihetu</i> 22
<i>Dosa</i> 2	<i>Dosa + Moha</i>
<i>kāma Sobha ñāṇavip</i> 12	<i>Alobha + Adosa</i>
<i>kāma Sobha ñāṇasam</i> 12	<i>Alobha + Adosa + Amoha</i>
<i>Mahag</i> 27	<i>Alobha + Adosa + Amoha</i> <i>Tihetuka</i> 47
<i>Lokuttara</i> 8	<i>Alobha + Adosa + Amoha</i>
<i>Ahetuka</i> 18	x <i>Ahetuka</i> 18

There are 6 types of *hetu* or roots:

1. *Akusala hetu* (3) – *lobha, dosa, moha*
2. *Kusala hetu* (3) – *alobha, adosa, amoha*
3. *Avyākata hetu* (3) – *alobha, adosa, amoha*

Akusala hetu = roots associated with *akusala cittas*

Kusala hetu = roots associated with *kusala cittas*

Avyākata hetu = roots associated with *vipāka cittas* and *kiriya cittas*

Avyākata = indeterminate; having no *kamma* properties

KICCASANGAHA

There are 10 *ṭhāna* because 5 related functions (i.e., 5 sense-impressions) are performed in turn in a single *ṭhāna* called '*pañcaviññāṇa ṭhāna*'.

1.	<i>Paṭisandhi-kicca</i>	= rebirth function or linking the past life with the present life
2.	<i>bhavanga-kicca</i>	= life-continuum or to continue the formation of life-stream incessantly till death

3.	<i>āvajjana-kicca</i>	= Advertance; turning towards an object or concept to consider it It's of two aspects: <ul style="list-style-type: none"> • <i>Pañcadvārāvajjanacitta</i> – turning of the five sense receptors to take in a tangible object and • <i>Manodvārāvajjanacitta</i> – advertence of the mind to consider an abstract entity.
4.	<i>dassana-kicca</i>	= seeing the object
5.	<i>savana-kicca</i>	= hearing the sound
6.	<i>ghāyana-kicca</i>	= smelling the object
7.	<i>sāyana-kicca</i>	= tasting the object
8.	<i>phusana-kicca</i>	= touching the object
9.	<i>sampañicchana-kicca</i>	= receiving the object
10.	<i>santīraṇa-kicca</i>	= investigating the object
11.	<i>voṭṭhapana-kicca</i>	= determining the object
12.	<i>javana-kicca</i>	= apperception as a function of consciousness it applies to the stage of the cognitive process that immediately follows the determining stage and consists of a series of <i>cittas</i> (normally seven, all identical in kind) which “run swiftly” over the object in the act of apprehending it.
13.	<i>tadārammaṇa-kicca</i>	= registering
14.	<i>cutivasena-kicca</i>	= death function

Cittas of Javana

<i>Akusala citta</i>	= 12	<i>Mahaggata kusala citta</i>	= 9
<i>Mahākusala citta</i>	= 8		
<i>Hasituppāda citta</i>	= 1	<i>Mahaggata kiriya citta</i>	= 9
<i>Mahākiriya citta</i>	= 8	<i>Lokuttara citta</i>	= 8
<i>Kāma-javana cittas</i>	= 29	<i>Appana-javana cittas</i>	= 26

14 kicca		Classification of Cittas by Kicca or Ṭhāna		10 Ṭhāna(Stages)	
1.	Paṭisandhi-kicca	2 U-Santi , 8 Mahā-vi , 9 Mahag-vi	(19)	Paṭisandhi-ṭhāna	
2.	bhavanga-kicca	2 U-Santi , 8 Mahā-vi , 9 Mahag-vi	(19)	bhavanga-ṭhāna	
3.	āvajjana-kicca	Pañcadvārāvajjanacitta, Manodvārāvajjanacitta	2	āvajjana-ṭhāna	
4.	dassana-kicca	Dvi-cakkhuvīññāṇa	2	10 Dvi-añca vīññāṇa-cittas	pañca vīññāṇa-ṭhāna
5.	savana-kicca	Dvi-sota vīññāṇa	2		
6.	ghāyana-kicca	Dvi-ghānavīññāṇa	2		
7.	sāyana-kicca	Dvi-jivhāvīññāṇa	2		
8.	phusana-kicca	Dvi-kāyavīññāṇa	2		
9.	sampaṭicchanakicca	Dvi-sampaṭicchanacitta	2	sampaṭicchan-ṭhāna	
10.	santīraṇa-kicca	3santīraṇa citta	3	santīraṇa-ṭhāna	
11.	votthapana-kicca	Manodvārāvajjanacitta	1	votthapana-ṭhāna	
12.	javana-kicca	12 Aku, 21 Ku, 4 Phala, 18 Kiriya (without 2 āvajjana)	55	javana-ṭhāna	
13.	tadārammaṇa-kicca	8 Mahā-vi , 3 Santi	11	tadārammaṇa-ṭhāna	
14.	cutivasena-kicca	2 U-Santi , 8 Mahā-vi , 9 Mahag-vi	(19)	cutivasena-ṭhāna	

Number of functions of *Cittas*

<i>Cittas</i>		<i>Kiccas & Ṭhāna</i>	
<i>Upekkhā santīraṇacitta</i>	2	<i>Paṭisandhi-</i> , <i>bhavanga-</i> , <i>cuti-</i> , <i>santīraṇa-</i> , <i>tadārammaṇa-kicca</i>	5
<i>Mahāvipākacitta</i>	8	<i>Paṭisandhi-</i> , <i>bhavanga-</i> , <i>cuti-</i> , <i>tadārammaṇa-kicca</i>	4
<i>Mahaggata vipākacitta</i>	9	<i>Paṭisandhi-</i> , <i>bhavanga-</i> , <i>cuti-kicca</i>	3
<i>Manodvārāvajjanacitta</i>	1	<i>āvajjana</i> , <i>votthapana-kicca</i>	2
<i>Somanassa santīraṇacitta</i>	1	<i>Santīraṇa-</i> , <i>tadārammaṇa-kicca</i>	2
<i>Pañcadvārāvajjanacitta</i>	1	Single Function	1
<i>Dvi-pañcaviññāṇa-cittas</i>	10		1
<i>Dvi-sampañicchana citta</i>	2		1
<i>Kāma-, Appana-javana cittas</i>	55		1

DVĀRASANGAHA

There are six doors, namely: eye door (*cakkhu-dvāra*), ear door (*sota-dvāra*), nose door (*ghāṇa-dvāra*), tongue door (*jivhā-dvāra*), body door (*kāya-dvāra*), and mind door (*mano-dvāra*). The eye itself is the eye door; and so for the ear door and the others. But the life-continuum is called the mind door.

Forty-six cittas arise at the eye-door:

- | | |
|--|----|
| a. <i>Pañcadvārāvajjanacitta</i> (adverting) | 1 |
| b. <i>Cakkhu-viññāṇa</i> (seeing) | 2 |
| c. <i>Sampañicchana</i> (receiving) | 2 |
| d. <i>Santīraṇa</i> (investigating) | 3 |
| e. <i>Votthapana</i> or <i>Manodvārāvajjanacitta</i> (determining) | 1 |
| f. <i>Kāma-javana</i> (apperception) | 29 |
| g. <i>Tadārammaṇa</i> (registering) | 8 |

Total 46

Note:

Of the 11 *tadārammaṇa cittas*, 3 *santīraṇas* are already counted in (d).
So only the 8 *mahāvipāka cittas* are counted in (g).

***Cittas* at each door**

No.	Dvāra (doors)	<i>Cittas</i> that can arise	Total
1.	Eye door (<i>cakkhu-dvāra</i>)	<i>Pañcadvārāvajjana</i> x1, <i>Cakkhu viññāṇa</i> x2, <i>Sampaṭicchana</i> x2, <i>Santīraṇa</i> x3, <i>Votthapana</i> (<i>Manodvārāvajjana</i>) x1, <i>Kāma-javana</i> x29, <i>Tadārammaṇa</i> x8,	46
2.	Ear door (<i>sota-dvāra</i>)	<i>Sota-viññāṇa</i> x2	46
3.	Nose door (<i>ghāna-dvāra</i>)	<i>Ghāna-viññāṇa</i> x2	46
4.	Tongue door (<i>jivhā-dvāra</i>)	<i>Jivhā-viññāṇa</i> x2	46
5.	Body door (<i>kāya-dvāra</i>)	<i>Kāya-viññāṇa</i> x2	46
The total number of <i>cittas</i> that arise at the five <i>Pañca-dvāra</i> or <i>Rūpa-dvāra</i> is 54.			
6.	Mind door (<i>mano-dvāra</i>)	<i>Manodvārāvajjana</i> x1, <i>javana</i> x55, <i>Tadārammaṇa</i> x11	67
7.	Door-freed (<i>Dvāra-vimutta</i>)	<div style="display: flex; justify-content: space-between;"> <div> <i>Upekkhā santīraṇa</i> x2 <i>Mahāvipāka citta</i> x8 </div> <div> } While performing <i>Paṭisandhi</i>, <i>bhavanga</i>, <i>cuti</i> functions </div> </div> <i>Mahaggata vipāka citta</i> x9	19

Notes:

1. The total number of *cittas* that arise at the five *Pañca-dvāra* or *Rūpa-dvāra* is 54, namely, *Pañcadvārāvajjana* 1, *dvi-pañca-viññāṇa* 10, *sampaṭicchana* 2, *santīraṇa* 3, *votthapana* or *manodvārāvajjana* 1, *kāma-javana* 29 and *tadārammaṇa* 8. These are the 54 *kāmāvacara cittas*.

2. The *cittas* that can arise at the five doors are *pañcadvārāvajjana* and 2 *sampatampaṭicchana cittas*, these 3 *cittas* being collectively known as *mano-dhātu* (mind-elements).
3. The *cittas* that always arise at the 6 doors are *somanassa santīraṇa*, *mano-dvārāvajjana* and 29 *kāma-javana cittas* (total – 31).
4. The *cittas* that sometimes arise at the 6 doors and sometimes do not arise at the 6 doors are 2 *upekkhā santīraṇacitta* and 8 *mahā-vipāka cittas* (total – 10).
5. The *cittas* that always arise without a door are 9 *mahaggata vipākacittas*.
6. The 19 *paṭisandhi-cittas*, the 19 *bhavanga-cittas* and the 19 *cuti-cittas* are called *dvāra-vimutti* (i.e., door-freed) because:
 - (i) they do not arise in any of the sense doors such as eye-door etc.,
 - (ii) *bhavanga cittas* themselves serve as the mind-door, and
 - (iii) they exist without receiving any new external object pertaining to the present life.

***Dvāra* (doors) at which *cittas* arise**

<i>Dvāra</i> (doors)	<i>Cittas</i>	Total
<i>Cittas</i> that arise at a single <i>dvāra</i>	10 <i>Dvi-pañcaviññāṇa-cittas</i> (at respective door such as eye-door, etc) 26 <i>Appana-javana cittas</i> (at mind-door)	36
<i>Cittas</i> that arise at five <i>dvāra</i>	<i>manodhātuttika</i> (three mind-elements) = two <i>sampatampaṭicchana</i> and <i>pañcadvārāvajjana</i>	3
<i>Cittas</i> that always arise at six <i>dvāra</i>	<i>Somanassa santīraṇa</i> , <i>Manodvārāvajjana</i> , 29 <i>Kāma-javana</i>	31
<i>Cittas</i> that sometimes arise at six <i>dvāra</i> and sometimes do not arise at six <i>dvāra</i>	2 <i>Upekkhā santīraṇacitta</i> , 8 <i>Mahāvipāka citta</i> While performing <i>santīraṇa</i> or <i>Tadārammaṇa</i> functions, they arise at six doors. While performing <i>Paṭisandhi</i> , <i>bhavanga</i> , <i>cuti</i> functions, they do not arise at any door.	10
<i>Cittas</i> that always arise without a door	9 <i>Mahaggata vipākacitta</i> They can perform <i>Paṭisandhi</i> -, <i>bhavanga</i> -, <i>cuti</i> - <i>kicca</i> only.	9

ĀRAMMANA SANGAHA

Ālambaṇa or *ārammaṇa* means sense-object. *Cittas* and *cetasikas* will be compiled briefly here in accordance with the six sense-objects.

1. *Rūpā-rammaṇa* – visible object (*rūpā* or *vaṇṇa*)
2. *Saddhā-rammaṇa* – sound (*sadda*)
3. *Gandhā-rammaṇa* – smell (*gandha*)
4. *Rasā-rammaṇa* – taste (*rasa*)
5. *Photthabbā-rammaṇa* – tangible object (*pathavī, vāyo* and *tejo*)
6. *Dhammā-rammaṇa* – mind-object

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 *cetasikās* (mental concomitants)
- (v) *Nibbāna* and
- (vi) Concepts such as *kaṣiṇa nimitta*.

The mind-object cannot arise at the five *pañca-dvārās*, but it can arise in the mind door.

6 sense objects	Essence
1. <i>Rūpā-rammaṇa</i>	= visible object (<i>vaṇṇa</i>)
2. <i>Saddhā-rammaṇa</i>	= sound (<i>sadda</i>)
3. <i>Gandhā-rammaṇa</i>	=smell (<i>gandha</i>)
4. <i>Rasā-rammaṇa</i>	= taste (<i>rasa</i>)
5. <i>Photthabbā-rammaṇa</i>	= tangible object (<i>pathavī, vāyo</i> and <i>tejo</i>)
6. <i>Dhammā-rammaṇa</i>	=mind-object (5 <i>pasāda-rūpas</i> , 16 <i>sukhuma-rūpas</i> , 89 <i>cittas</i> , 52 <i>cetasikās</i> , <i>Nibbāna</i> , Concepts)

ARAMMANA SANGAHA										
Arammana Paccaya = Sense Object						Paccayuppanna = Arammanika, Citta	Total	Remark		
1	Present visible object, sound, smell, taste, tangible object					Present five sense objects	<i>Cakkhuvīññāṇ 2, Sota-vīññāṇ 2, Ghānavīññāṇ 2, Jivhāvīññāṇ 2, Kāyavīññāṇ 2,</i>	10 <i>dasa</i>	Kāma-ekan 25	
2	Present five sense objects					Present five sense objects	<i>Manodhātu 3 (pañcadvārāvaj + sampatīcchana 2)</i>	3 <i>tini</i>		
3	<i>Kāma-citta 54</i>	<i>Cetasi -ka 52</i>	<i>Rūpa 28</i>			Six Kāma sense objects	<i>Tadārammaṇa 11, Hasituppāda 1</i>	12 <i>dvā dasa</i>		
4	<i>Loki-citta 81</i>	<i>Cetasi -ka 52</i>	<i>Rūpa 28</i>	Conc- epts		Six <i>Loki</i> sense objects	<i>Akusala 12 Mahākusala- ñāna-vip 4 Mahākiriya- ñāna-vip 4</i>	20 <i>Visa</i>	Kāma Mahaggata Concepts Ane- kan 31 Nibbana anekan 11	
5	All <i>Cittas</i> except <i>Ara-magga + phala 87</i>	<i>Cetasi -ka 52</i>	<i>Rūpa 28</i>	Conc- epts	<i>Nib-bāna</i>	All six sense objects except <i>Ara-magga+ phala</i>	<i>Mahākusala- ñāna-sam 4 Rūpa-kusala Abhiñña 1</i>	5 <i>Pañca</i>		
6	<i>Citta 89</i>	<i>Cetasi -ka 52</i>	<i>Rūpa 28</i>	Conc- epts	<i>Nib-bāna</i>	All six sense objects	<i>Mahākiriya- ñāna-sam 4 Rūpa-kiriya Abhiñña 1 Mano-dvārāvaj 1</i>	6 <i>Cha</i>		
7	<i>Kasina 10</i>	<i>Asubha 10</i>	<i>Kāy a-gatā sati</i>	Anap a-nass ati	<i>Brah ma-vihara 4</i>	Concepts (<i>Dhammāram</i>) 26	<i>Rūpāvacara cittas 15 (Abhiñña-dvi excepted)</i>	21 <i>eka visati</i>	Paññatti- ekan 21	
8	<i>Ākasa</i> (space) <i>Natthi kinci</i> (nothingness)					Concepts (<i>Dhammāram</i>)	<i>Ākāśānañcāyatana 3 Ākiñcaññāyatana 3</i>			
9	<i>Ākāśānañcāyatana ku, kiri cittas Ākiñcaññāyatana ku, kiri cittas</i>					<i>Dhammāram-mana</i>	<i>Vīññāṇañcāyatana 3 Nevasaññān āsaññā yatana 3</i>	6 <i>Ducha</i>	Mahag- ekan 6	
10	<i>Nibbana</i>					<i>Dhammāram-mana</i>	<i>Lokuttara cittas 8</i>	8 attha	<i>Nibbana-ekan 8</i>	
11	<i>Kamma, Kamma-nimitta, Gati-nimitta</i>					6 sense obj.	<i>Paṭisandhi, Bhavan, Cuti 19 each</i>	19		

Cittas and their objects

	Objects	Special (<i>ekan</i>)	General (<i>anekan</i>)
1.	Sense-sphere objects	25	31
2.	Sublime objects	6	31
3.	Concept objects	21	31
4.	<i>Nibbāna</i> object	8	11

Classification of *Cittas* through their objects (special)

To classify in special way there are 4 types of the six kinds of objects. They are as follows:

1. Sense-sphere objects (*kāmāvacarārammaṇa*)
2. Sublime objects (*mahagatta*)
3. Concept objects (*paññatti*)
4. *Nibbāna* (*nibbānarammaṇa*)

Cittas with only sense-sphere objects are 25 (*kāma-ekan*)

1. Sense consciousness 10
2. The triple mind-element (= *manodhātu* = two *sampatampaṭicchana* and *pañcadvārāvajjana*) 3
3. The remaining sense-sphere resultants (=3 *santīraṇa citta* and 8 *Mahāvipākacittas*) 11
4. Smiling consciousness 1

Cittas with only sublime objects are 6 (*Mahag-ekan*)

Immaterial-sphere consciousness (the 2nd and 4th) 6

Note: The object of the 2nd *arūpāvacara-citta* is the 1st *arūpāvacara-citta*, and the object of the 4th *arūpāvacara-citta* is the 3rd *arūpāvacara-citta*. That applies to *arūpa-kusala*, *-kiriya* and *-vipāka-cittas*.

***Cittas* with only concept objects are 21 (*paññatti-ekan*)**

- | | |
|---|----|
| 1. Fine-material-sphere consciousness
(<i>rūpāvacara</i>) | 15 |
| 2. Immaterial-sphere consciousness (the 1 st
and 3 rd <i>arūpāvacara</i>) | 6 |

***Cittas* with only *Nibbāna* object are 8 (*Nibbān-ekan*)**

- | | |
|---|---|
| Supramundane consciousness (<i>lokuttara</i>) | 8 |
|---|---|

***Cittas* with more than one type of objects are 31 (*Anekan*)**

- | | |
|--|----|
| 1. Unwholesome consciousness (<i>akusala</i>) | 12 |
| 2. Sense-sphere <i>jāvanas</i> dissociated from
knowledge | 8 |
| 3. Sense-sphere wholesome with knowledge | 4 |
| 4. Wholesome direct-knowledge (<i>Rūpa-kusala
abhiññā</i>) | 1 |
| 5. Sense-sphere functional with knowledge | 4 |
| 6. Functional direct-knowledge (<i>kiriya abhiññā</i>) | 1 |
| 7. Determining consciousness (<i>Manodvārāvajjana</i>) | 1 |

VATTHUSANGAHA

‘*Vatthu*’ means ‘physical base’ depending on which the various *cittas* and the associated *cetasikas* arise. There are six such physical bases.

- | | | |
|-------------------------|---|---------------|
| 1. <i>Cakkhu-vatthu</i> | = <i>Cakkhu-pasāda</i> | - Eye base |
| 2. <i>Sota-vatthu</i> | = <i>Sota-pasāda</i> | - Ear base |
| 3. <i>Ghāna-vatthu</i> | = <i>Ghāna-pasāda</i> | - Nose base |
| 4. <i>Jivhā-vatthu</i> | = <i>Jivhā-pasāda</i> | - Tongue base |
| 5. <i>Kāya-vatthu</i> | = <i>Kāya-pasāda</i> | - Body base |
| 6. <i>Hadaya-vatthu</i> | = Physical base that
exists in the blood
of the heart | - Heart base |

Thus, the first five physical bases are the five *pasādarūpas* whereas the sixth is the heart-base.

Physical Bases in Three Spheres

1. In the eleven *kāma*-planes, i.e., the sense-sphere, all the six bases (*vatthu*) exist.
2. In the fine-material sphere (*rūpa-loka*) only three physical bases, namely, *cakkhu-vatthu*, *sota-vatthu* and *hadaya-vatthu* exist. During the *samatha-bhavanā* (tranquility-meditation), to enter the *rūpa jhāna*, the meditator has to eliminate the enjoyment of sensual pleasure by controlling his mind not to wander around sense objects. So when *jhāna-kusala kamma* conditions him to be reborn in *rūpa-loka*, he is not endowed with *ghāna-vatthu*, *jivhā-vatthu* and *kāya-vatthu* as no enjoyment of sensual pleasure exists there. Brahmas are happy with *jhāna-sukha*. However, they need eyes to see the Buddha, ears to listen to the Dhamma and *hadaya-vatthu* for the arising of *mano-viññā cittas* and the associated mental factors.
3. In the immaterial sphere (*arūpa-loka*) no *vatthus* exist because no materiality exists there - again due to the meditation power of *samatha-bhāvanā* to enter *arūpa-jhānas*.

Seven Elements of *Cittas*

- | | |
|------------------------------------|---------------------------|
| 1. Element of eye-consciousness | <i>cakkhuvīññāṇadhātu</i> |
| 2. Element of ear-consciousness | <i>sotavīññāṇadhātu</i> |
| 3. Element of nose-consciousness | <i>ghānavīññāṇadhātu</i> |
| 4. Element of tongue-consciousness | <i>jivhāvīññāṇadhātu</i> |
| 5. Element of body-consciousness | <i>kāyavīññāṇadhātu</i> |
| 6. Element of mind | <i>manodhātu</i> |
| 7. Element of mind-consciousness | <i>manovīññāṇadhātu</i> |

Classification of *Cittas* according to *Vitthu* (Bases) & *Dhātu* (elements)

No.	Cittas	<i>Dhātu</i> (elements)	Total	Vitthu (bases)	
1	<i>Dvi-cakkhuvīññāṇa</i>	<i>cakkhuvīññāṇadhātu</i>	2	<i>Cakkhu-vatthu</i>	Always depends on <i>vatthus</i>
2	<i>Dvi-sotavīññāṇa</i>	<i>sotavīññāṇadhātu</i>	2	<i>Sota-vatthu</i>	
3	<i>Dvi-ghānavīññāṇa</i>	<i>ghānavīññāṇadhātu</i>	2	<i>Ghāna-vatthu</i>	
4	<i>Dvi-jivhāvīññāṇa</i>	<i>jivhāvīññāṇadhātu</i>	2	<i>Jivhā-vatthu</i>	
5	<i>Dvi-kāyavīññāṇa</i>	<i>kāyavīññāṇadhātu</i>	2	<i>Kāya-vatthu</i>	
6	Triple mind-elements (2 <i>sampatappaṭicchana</i> and <i>pañcadvārūvajjana</i>)	<i>manodhātu</i>	3	<i>Hadaya-vatthu</i>	Sometimes depends on <i>Vatthus</i>
7	<i>Dosa</i> -2, <i>Santi</i> -3, <i>Hasi</i> , <i>Mahāvi</i> -8, <i>Rūpa</i> -15, <i>Sotāpatti-magga</i> 1	<i>manovīññāṇadhātu</i>	30		
	<i>Loba</i> -8, <i>Moha</i> -2, <i>Manodvā</i> -1, <i>Mahāku</i> -8, <i>Mahākiri</i> -8, <i>Arūpa-ku</i> -4, <i>Arūpa-kiri</i> -4, 7 <i>lokuttara</i> (except <i>sotāpatti-magga</i>)		42		
	<i>Arūpavacara vipāka</i> -4		4	No <i>vatthu</i>	Never



THE PĀḲI ALPHABET IN BURMESE AND ROMAN CHARACTERS

VOWELS

အ a	အာ ā	ဣ i	ဤ ī	ဥ u	ဦ ū	ဧ e	ဩ o
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CONSONANTS WITH VOWELS "A"

က ka	ခ kha	ဂ ga	ဃ gha	င ṅa
စ ca	ဆ cha	ဇ ja	ဈ jha	ည ṇa
ဋ ṭa	ဌ ṭha	ဍ ḍa	ဎ ḍha	ဏ ṇa
တ ta	ထ tha	ဒ da	ဓ dha	န na
ပ pa	ဖ pha	ဗ ba	ဘ bha	မ ma
ယ ya	ရ ra	လ la	ဝ va	သ sa
ဟ ha	ဌ la	ံ m		

VOWELS IN COMBINATION

က ka	ကာ kā	ကိ ki	ကီ kī	ကု ku	ကူ kū	ကေ ke	ကော ko
ခ kha	ခါ khā	ခိ khi	ခီ khī	ခု khu	ခုူ khū	ဧ ke	ဧါ kho

CONJUNCT-CONSONANTS

ကက kka	ဉ ṅca	ဒ dva	မ္မ mba
ကွ kkha	ဉ္စ ṅcha	ဈ dhya	မ္မ mbha
ကျ kya	ဉ္ဇ ṅja	ဓ dhva	မ္မ mma
ကြ kri	ဉ္ဇာ ṅjha	ဏ nta	မျ mya
ကက kla	ဋ ṭta	ဏ ntva	မ္မ mha
ကွ kva	ဋ္ဌ ṭṭha	ဏ ntha	ယျ yya
ချ khya	ဍ ḍḍa	န nda	ယှ yha
ခွ khva	မ္မ ḍḍha	ဋ ndra	လ္လ lla
ဂ gga	ဏ ṇṭa	န ndha	လျ lya
ဂ္ဂ ggha	ဏ ṇṭha	န nna	လှ lha
ဂျ gya	ဏ ṇḍa	န nya	ဝှ vha
ဂြ gra	ဏ ṇṇa	န nha	ညှ sta
ကံ ṅka	ဏ ṇha	ပ ppa	ညှ stra
ခံ ṅkha	တ္တ tta	ပ ppha	သှ sna
ဂံ ṅga	တ္တ ttha	ပ pya	သျ sya
ယံ ṅgha	တ tva	ပ pla	သှ ssa
စ cca	တျ tya	ဗ bba	သှ sma
ဆ ccha	တြ tra	ဗ bbha	သှ sva
ဇ jja	ဒ dda	ဗ bya	ဟှ hma
ဇ္ဈ jjha	ဒ ddha	ဗ bra	ဟှ hva
ည ṇṇa	ဍ dya	မ္မ mpa	ဋှ ḷha
ဉ္ဇ ṇṇha	ဋ dra	မ္မ mpha	