

CHAPTER (II)

Cetasikas

2.1 Definition of Cetasika

When citta arises, there are mental states that depend on citta. Those that have to occur depending on citta are called “cetasika¹”. All types of cetasikas are able to arise only by depending on citta. Without citta, they are not able to arise. But citta arises without some of the cetasikas. ‘Cetas’ means mind, and ‘ika’ means depending on. Cetasika means those which depend on Citta for their arising.

Cittas and Cetasikas arise together. Citta is said to be the forerunner or the leader of Cetasikas. Cittas 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.

The Cetasikas are those that give color to the Cittas. Actually Citta is one-awareness of the object. But 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

¹ FA.,I,p.37.Ac.Ab,p.77.

unwholesome consciousness. Actually it is the Cetasikas that differentiate one type consciousness from another.

Characteristics of Cetasikas

Cetasikas are mental factors or mental concomitants that arise and perish together with citta, depend on citta for their arising and influence the mind to be bad, good or neutral, as they arise.

A cetasika has the following four characteristic properties:

- (1) It arises together with citta (consciousness).
- (2) It perishes together with citta.
- (3) It takes the same object (ārammaṇa), which citta takes.
- (4) It shares a common physical base (vatthu) with citta.

Classification of Cetasikas

In all there are 52 cetasikas. They are first divided into three classes as follows:

- (1) Aññasamāna cetasikas-general mental concomitants (13)
- (2) Akusala cetasikas- immoral mental concomitants (14)

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(3) Sobhana cetasikas-beautiful mental concomitants (25)

Aññasamāna Cetasikas (General Mental Concomitants)

Why are they called Aññasamāna? In Bhikkhu ñānāmolī² Aññasamāna is translated as Ethically variable but that is not the translation of the word “Aññasamāna”. ‘Añña’ means the other. ‘Samāna’ means similar to. So Aññasamāna means similar to the other. What does it mean by similar to the other? The ethically variable are similar to both Kusala and Akusala and also with Vipāka and Kiriya as well. When they arise with Kusala, they are also common to Akusala and others. That means they are common to both. Anything, similar to both is called Aññasamāna. If you can be with this person and the other person you can be called Aññasamāna. You can go with both the persons. There are altogether 13 of them, Aññasamāna or ethically variables. When they are with Kusala, they have the quality of Kusala. When they are with Akusala, they have the quality of Akusala. They can be vary. What determine is the Akusala and Kusala.

The 13 aññasamāna cetasikas can associate with both sobhana and asobhana cittas. They are neutral and they enhance the properties of the cetasikas with which they associate.

² A comprehensive manual of abhidhamma, p,65.

They are divided into two sub-groups.

- (1) Sabbacitta-sādhāraṇa (7) =Essentials associate with all cittas.
- (2) Pakiṇṇaka (6) =Particulars selectively associate with some sobhana as well as with some asobhana cittas.

Sabbacittasādhāraṇa

Aññasamāna 13 are subdivided into two groups. The first group is called in pāli Sabbacittasādhāraṇa. ‘Sabba’ means all. Citta means consciousness. Sādhāraṇa means common, associate with. So sabbacittasādhāraṇa means common to all consciousness. It is translated as the universal. Since they are universal, since they are common to all Cittas, they may arise with every Citta. Whatever Citta arises, they will arise with every Citta. They are the essential mental properties of cognition, essential mental properties of cognizing an object. There are altogether seven of them. These seven are called universals. They will arise with every type of consciousness.

Sabbacitta-sādhāraṇa Cetasika (Essentials or Primary Ones -7)

The 7 Sabbacittasādhāraṇa associate collectively with all cittas.

Consciousness of an object by citta is accomplished with the help of these cetasikas. They are-Phassa³, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, Manasikāra

Their nature is as follows:

1. Phassa

Phassa⁴ 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.

2. Vedanā

Vedanā enjoys the taste of the sense-object. It is like a king who enjoys a delicious dish.

Feeling is very important to worldly people. People are struggling day and night for the enjoyment of sensual pleasure which is nothing but pleasant feeling.

³ ADS,p,19.

⁴ ADS,p.19.A P,p.86.

In the cause-effect relation of the Law of Dependent origination (paṭicca-samuppāda), contact is the condition for the arising of feeling, and feeling is the condition for the arising of craving (taṇhā).

The whole group of feeling-past, present, future, one's own and external is designated as vedanakkhandhā, one of the five groups of existence.

3. Saññā

Saññā takes note of the sense-objects as color, form, shape, name etc. It functions as a memory. It is saññā that enables one to recognize an object that has once been perceived by the mind through the senses. Without saññā, nobody would remember names, parents, wives, children, houses, etc. So it would be impossible to live in the community without Saññā .

The whole group of perceptions-past, present, future, one's own and external is designated saññākkhandhā, which is also one of the five groups of existence.

4. Cetanā

Cetanā co-ordinates the mental states associated with itself on



the object of consciousness like a chief disciple, or like a farm-owner who fulfils his duties and regulates the work of others as well. Cetanā fulfils its function and regulates the functions of other mental concomitants associated with it.

Cetanā acts on its concomitants, acts in getting the object, and acts on accomplishing the task; thus it determines the action.

According to Aṅguttara Nikāya-

“Cetanāham bhikkhave Kammam vadāmi”

Buddha remarked: “Volition is action (kamma), thus I say, O monk; for as soon as volition arises, one does this action, be it by body, speech or mind⁵.”

So cetanā plays an important role in all the actions — it determines whether an action is moral or immoral. It is the most significant cetasika in mundane (lokiya) consciousness whereas paññā (wisdom) is the most important cetasika in the supramundane (lokuttara) consciousness.

Excluding vedanā and saññā, all the remaining fifty cetasikas, with cetanā as the foremost, are designated as saṅkhārakkhandhā (formation-group), which is also one of the five groups of existence.

⁵ Dhammasaṅgani Aṭṭhakathā, p. 130. Aṅguttara Aṭṭhakathā, 2, p. 368.

5. Ekaggatā

Ekaggatā the citta and its concomitants focus on one object. Ekaggatā prevents adjuncts from dissipation and fixes them on the one object. It is similar to water that binds together several substances to form one concrete mass. It is like a firmly fixed pillar that cannot be shaken by the storm.

Ekaggatā, is one of the five jhāna factors, when developed and cultivated by meditation, it is known as samādhi. It is the seed of all attentive, selected, focused or concentrated consciousness

6. Jīvitindriya

There are two kinds of life faculty, the mental, which vitalizes the associated mental states, and the physical, which vitalizes material phenomena.

The mental life faculty alone is intended as a cetasika. It has the characteristic of maintaining the associated mental states, the function of making them occur, manifestation as the establishing of their presence, and its proximate cause is the mental states to be maintained.

7. Manasikāra

Manasikāra is the mind's first confrontation with an object and it directs the associated mental concomitants to the object. It is, therefore, the prominent factor in the two avajjana-cittas-namely, pañcadvārāvajjana-citta and mano-dvārāvajjana-citta, i.e., advertence at the five sense-doors and advertence at the mind-door. These two states of consciousness, break through the life-continuum (bhavaṅga), from the first stage in the cognition process.

As the rudder of a ship directs her to her destination, so manasikāra directs the citta and its concomitants towards the sense object. Without manasikāra, the mind is like a rudderless ship and it cannot be aware of an object. We have a saying in Myanmar that runs like this: "if we are not attentive, we will not see a cave."

In a more general sense, manasikāra appears frequently in the suttas as yoniso-manisikāra (wise-attention or wise-reflection) and ayoniso-manasikāra (unwise-attention or unwise-reflection). Wise-attention leads to moral consciousness, whereas unwise attention leads to immoral consciousness.

Pakīṇṇaka Cetasika (particulars-6)

They are discussed as Vitakka⁶, Vicāra, Adhimokkha, Viriya, Pīti and Chanda.

These six cetasikas may associate with both sobhana and asobhana, but not with all of them. They associate only with those cittas with which they should associate.

1. Vitakka

Vitakka applies the citta to the sense-object. As the king's favourite courtier introduces someone to the king, likewise vitakka introduces the citta and its concomitants to the object.

As explained above, manasikāra directs the citta and its concomitants to the object whereas vitakka applies them to the object.

Vitakka, manasikāra and cetanā may be differentiated further by comparing them with different persons in a boat racing to a flag. Manasikāra is like the rudder-controller of the boat, vitakka is like the rowers in the hull of the boat, and cetanā is like the foremost rower who not only rows the boat but also urges others to row to

⁶ ADS, p.19. Dhammasaṅgāni p.86.,

their best and then plugs the winning flag, when the boat goes to the destination.

As vitakka applies the citta and its concomitants to various objects leading to various thought processes, it is also known as thought conception.

Vitakka is one of the five jhāna-factors. It inhibits sloth and torpor (thina-middha). When it is developed and cultivated, it becomes the foremost factor of the first jhāna. It is also the second factor known as 'sammā-saṅkappa' (right-thought) in the Noble Eightfold Path.

2. Vicāra

Vicāra sustains the citta and its concomitants to the object by letting them examine the object again and again. Jhāna factor is like a vitakka. It inhibits vicikicchā (doubt).

Vitakka is the fore-runner of vicāra. These two should be distinguished thus: like the flapping of a bird about to fly is vitakka, like its planning of movements in the sky is vicāra; like the beating of a drum or bell is vitakka, like its reverberation is vicāra⁷.

⁷ The essence of Buddha abhidhamma, p,73.

3. Adhimokkha

Adhimokkha⁸ makes the decision with respect to the sense-object. It is like a judge who decides a case. It is also compared to a firm pillar owing to its unwavering state in making the decision. It is opposite to vicikicchā-doubt or indecision.

4. Viriya

Viriya is more or less equivalent to effort, energy, exertion, virility, manliness or heroism. It may be defined as the state of being energetic or courageous.

It has the characteristics of supporting, upholding or sustaining its concomitants e.g. an old house, supported by new pillars, may not fall, so also concomitants, supported by viriya, will not go to decay.

Just as a strong reinforcement would help an army to hold on instead of retreating, even so viriya upholds or uplifts its concomitants.

Viriya controls and overcomes idleness. It is also one of the five powers (Bala), because it cannot be shaken by its opposite

⁸ Abhidhamma Philosophy, p.92.

idleness. It also serves as one of the four means of accomplishing one's ends (Iddhipāda).

According to Aṭṭhasālinī, viriya should be regarded as the root of all achievements.

5. Pīti

Pīti is generally translated as rapture, joy, happiness, interest or enthusiasm. It is related to pāmojja (gladness) and to sukha (pleasant feeling), but it is not a feeling or a sensation, and hence it does not belong to the Feeling-group (vedanākkhandhā). Pīti is the precursor of sukha. It is like the sight of a pond to a weary traveler, is pīti. It is like drinking water and bathing there is sukha.

Creating a joyful interest in the object is the characteristic of pīti. Pīti is a jhāna-factor. It inhibits vyāpāda (illwill or aversion).

There are five stages of pīti: (i)Khuddaka pīti⁹ (ii)Khanika pīti (iii)Okkantikā pīti (iv) Ubbegā pīti (v)Phāranā pīti

6. Chanda

Chanda has been translated as 'conation, intention, wish, desire

⁹ Aṅguttara aṭṭhakathā,II, p,98.Dhammapada aṭṭhakathā,II, p,143. sāpanethar Khuddaka pīti Khanika pīti.

or will' by several authors. The chief characteristic of chanda is wish to do. It is like a stretching of the hand to grasp an object. Also 'a desire for something' without any attachment to the thing is chanda. Chanda is an ethically neutral, psychological term. It should be differentiating from immoral lobha which is 'desire with attachment'.

In kāmachanda (sensuous desire) and chanda-rāga (lustful-desire), chanda is coupled with lobha; these two compound words actually represent lobha.

Every action begins with chanda. For example, the act of standing up begins with the wish (chanda) to stand up. It is evident that the journey of thousand miles begins with the first step, and that first step is chanda. We cannot go without the wish to go, and we cannot get a place without the wish to be there.

When intensified, chanda becomes 'will' and leads to success as 'if there is a will, there is a way'.

So like virīya, chanda is included in the four means of accomplishing one's ends (Iddhipāda).

2.2. Akusala Cetasikas

(Immoral Mental Concomitants)

Actually these are the factors that make a type of consciousness unwholesome. Consciousness is without color. It is like clearing the water. When the color is put in the water and it becomes red, or green, or blue, or yellow, in the same way, Citta or consciousness has no color. It is just the awareness of the object. When it arises together with some of these Akusala Cetasikas, then it is called an Akusala Citta. Actually the mental factors make one type of consciousness different from another type of consciousness.

There are 14 cetasikas which are ethically immoral. They may be divided into four sub-groups as follows:

Moha-catukka= akusala-sādhāraṇa (4)

A group of four cetasikas viz. Ahirika, Anottappa, and Uddhacca headed by Moha¹⁰

¹⁰ ADS,p,20.

- (13) Middha =torpor
- (14) Vicikicchā =sceptical doubt, perplexity.

It is necessary to know their nature and so it is explained here.

1. Moha

Moha derived from muh, to be stupefied, to be deluded. Moha is one of the three roots of evil and is common to all immoral types of consciousness. It is opposed to Paññā-wisdom.

The chief characteristic of Moha is confusion with regard to the nature of an object. Moha clouds one's knowledge with regard to Kamma and its consequences and the four Noble Truths.

2. Ahirika

An abstract noun form of "a" +hirika.

He who is not ashamed of doing evil is ahiriko. The state of - such a person is ahirikkam̐ =ahirikam̐.

One, who has hiri, recoils from evil just as a cock's feather shrinks in front of fire. One, who has no Hiri, would commit any evil without the least compunction.

3. Anottapa

Na + Ava + tap, to be tormented.

Ottappa is fear to do evil, i.e, fear of the consequences.

Anottappa is its opposite, and is compared to a moth that is singed by fire. A person who is afraid of fire would not touch it, but a moth, unaware of the consequences, attracted by fire, would get burnt. In the same way a person without Ottappa would commit evil and suffer in states of woe.

Both these terms-Hiri and Ottappa- are found in conjunction. Hiri should be differentiated from ordinary shyness and Ottappa from ordinary fear of any individual. Fear is regarded as one of the ten armies of Māra. A Buddhist is not expected to be afraid of any individual, even a God, for Buddhism is not based on the fear of the unknown.

Hiri arises from within, and Ottappa arise fear . Suppose, for instance, there is a piece of iron, one end of which is heated, and the other smeared with filth. The filthy end one would not touch owing to disgust and the other end through fear. Hiri is compared to the former and Ottappa to the latter.

The following note by Mrs Rhys Davids on Hiri and Ottappa clearly depicts the difference between these relative mental

constituents:-

Hiri and Ottappaṃ, as analysed by Buddhaghosa, present, points of considerable ethical interest. Taken together they give us the emotional and cognitive aspect of the modern notion of conscience, just as sati represents its intellectual side. The former term “is equivalent to shame (lajjā),’ the latter to ‘anguish (ubbego) over evil-doing. Hiri is autonomous (attādhīpati); ottappaṃ, heteronomous, influenced by society (lokādhīpati). The former is established on shame; the latter on dread. The former is marked by consistency; the latter by discernment of the danger and fearsomeness of error. The subjective source of hiri is fourfold, viz., the idea of what is due to one’s birth, age, worth, and education. Thus, one having hiri will think of ‘Only mean folk (fishers etc.) children, poor wretches, the blind and ignorant, would do such an act,’ and refrains. The external source of ottappaṃ is, the idea that the body of the faithful will blame you, and hence one refrains. If a man has hiri, he is, as said by the Buddha, his own best master. To one who is sensitive by way of ottappaṃ, the masters of the faith are the best guides¹¹.

In a supplementary paragraph the marks (consistency etc.) are thus explained: “In Hiri one reflects on the worth of one’s birth,

¹¹ Buddhist Psychology, p.20.

one's teacher, one's estate, and one's fellow-students. In Ottappaṃ one feels dread at self-reproach, the blame of others, chastisement, and retribution in another life¹².

Hiri and Ottappa are regarded as the two dominant factors that rule the world. No civilized society can exist without them.

4. Uddhacca

U = up, above, +Dhu, to waver, to shake off.

Uddhutassa bhāvo Uddhuccaṃ = Uddhaccaṃ = state of throwing up. It is compared to the disturbed state of a heap of ashes when hit with a stone. It is the unsettled state of mind, and is opposed to collectiveness (vupasama). As one of the five Hindrances it is the antithesis of Sukha, happiness.

In some rare instances Uddhacca is used in the sense of puffed-up state of mind, corresponding to conceit. Here it is not used in that sense. As a rule Uddhacca is differentiated from Māna because both of them are treated as Saṃyojanas (Fetters).

These four, viz., Moha, Ahirika, Anottappa, Uddhacca, that head the list of immoral Cetasikas are common to all immoral types

¹² Buddhist Psychology, p.21.

of consciousness.

5. Lobha

Lobha, from lubh¹³, to cling, or attach itself, may be rendered by 'attachment' or 'clinging'. Some scholars prefer 'greed'. Craving is also used as an equivalent of lobha.

In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is an aversion.

6. Ditthi

This term is derived from 'dis', to see, to perceive. It is usually translated as view, belief, opinion, etc. When qualified by 'sammā' it means right view or right belief; when qualified by 'micchā', it means wrong view or wrong belief. Here the term is used without any prefix in the sense of wrong view.

The difference between Moha and Ditthi should be noted. The former clouds the object; the latter deals with one's views, such as 'this indeed is true, and the rest is false'. Ditthi is opposed to Ñāna,

¹³ A Manual of Abhidhamma, p.96.

wisdom. The former rejects the real nature and views wrongly. The latter discerns the object as it is.

When the Pāli term *Ditthi* is used unqualifyingly, it is employed in the sense of *Macchā Ditthi*- wrong belief.

Sammā Ditthi or *Amoha* is used as the antithesis of *Moha*.

7. *Māna*

Māna, from *man*, to think.

Māna (conceit), like *ditthi*, is also a by product of *moha* and *lobha*.¹⁴ *Moha* gives the wrong vision that persons exist and that they are permanent, pleasant and beautiful. So *lobha* clings to these persons, especially the one represented by oneself.

Māna looks on this self-person as 'I am the best, I know most, I have no equals in the world' etc.

This conceit or pride is of three kinds: the equality-conceit (*māna*), the inferiority-conceit (*omāna*) and the superiority-conceit (*atimāna*). As the saying goes: 'pride will have a fall; pride or conceit is not a virtue to be proud of.'

¹⁴ *Abhidhammathavibhāvanītikā*, p.78.

Māna is one of the ten fetters binding to existence. It vanishes completely only at the attainment of arahatship.

8. Dosa

In Pāli such aversion is termed dosa. Dosa is derived from dus, to be displeased; it is the most destructive element in the world. It is more frightful than the atomic weapon. Of course, when someone pulls the trigger on the atomic weapon, he does so under the influence of dosa.

Normally, when one encounters with a desirable sense-object, clinging or attachment (lobha) arises, and when one encounters with an undesirable object, anger or aversion arises. The anger (dosa) destroys one first before it destroys others.

Not only inflated dosa as the one present in an angry person but also depressed dosa as the one felt by a sad or depressed person are destructive. According to Abhidhamma the one who retaliates an insult is more foolish than the one who starts the insult.

9. Issā

Issā, derived from i+su, to be envious, to be jealous. It has the

characteristic of envying others success and prosperity. As such it is objective. It looks not to oneself but to others.

10. Macchariya

Maccharassa bhāvo = the state of an avaricious person.

Commentary gives another explanation:-

‘Let not this wonder is to others, but to myself.’

(Mā idaṃ acchariyaṃ aññesaṃ hotu, mayham’eva hotu)¹⁵.

The chief characteristic of Macchariya is the concealment of one’s prosperity. Contrary to Issā, this is subjective.

Both Issā and Macchariya are regarded as the friends of Dosa because each of them arises with it.

11. Kukkuca

Kukatassa bhāvo = kukkucam = the state of having done amiss.

According to the commentary evil that is done is ku+kata, and

¹⁵ Anguttarapāli.II, p.234.

so is good that is not done. Remorse over the evil that is done is Kukkucca, and so is remorse over the good that is not done.

It has the characteristic of grieving over the evil that is done and the good that is done and the good that is not done.

Dhammasaṅgaṇi explains:-

“What is worry?¹⁶”

Consciousness of what is lawful in something that is unlawful, consciousness of what is unlawful in something that is lawful; consciousness of what is immoral in something that is moral; consciousness of what is moral in something that is immoral- all this sort of worry, fidgeting, over-scrupulousness, remorse of conscience, mental sacrificing that is what is called worry.

Kukkucca is one of the five Hindrances and is used together with Uddhacca. It pertains to past things only.

According to Vinaya, Kukkucca is healthy doubt with regard to rules, and is commended. According to Abhidhamma, on the contrary, it is repentance which is not commended.

¹⁶ Buddhist Psychology-p. 313.

12. Thina

Thina- Derived from 'the' = to shrink, + na.

Thena = thāna = thīna.

It is the shrinking state of the mind like a cock's feather before fire. It is opposed to Virīya. Thina is explained as Citta- gelaññam, sickness of the mind.

As such it is the antithesis of Cittakammaññatā, adaptability of the mind, one of the Sobhana cetasikas.

13. Middha

Middha- Derived from middh, to be inactive, to be inert, to be incapable.

This is the morbid state of the mental factors.

Both Thīna and Middha are always used in conjunction, and are one of the five Hindrances. They are inhibited by Vitakka, initial application, one of the Jhāna factors. Middha, too, is opposed to Virīya. Where there are Thīna and Middha there is no Virīya.

Middha is explained as the Kāya-gelañña, sickness of the mental body. Here body is not used in the sense of material form, but

is applied to the body of mental factors, viz., Vedanā, Saññā and Sankārā (feeling, perception, and the remaining fifty mental factors). Hence Middha is the antithesis of Kāyakammaññatā, adaptability of mental factors.

Both Thīna and Middha are explained in the Dhammasaṅgani as follows:-

“Thina is indisposition, adhering and cohering; clinging, cleaving to, stickiness; stolidity, means stiffening, or a rigidity of the intellect.¹⁷”

“Middha means indisposition, unwieldiness of sense, a shrouding, enveloping, barricading within; sleep, slumbering, somnolence this is called as same torpor, Middha.”

Meaningwise Thina and Middha are same, but they separately mentioned and used in ADS.

14. Vicikicchā

This is an ethico-religious term. Commentary gives two interpretations.

(1) Vici = vicinanto, seeking, inquiring; ‘kicch, to tire, to

¹⁷ Buddhist Psychology, p. 311, 312.



strain, to be vexed. It is vexation due to perplexed thinking.

- (2) Vi, devoid + cikicchā, remedy (of knowledge). It means that which is devoid of the remedy of knowledge.

Both these interpretations indicate a perplexed or undecided frame of mind. Doubt, perplexity, skepticism, indecision are used as the closest English equivalents.

Reasoning or investigation for the sake of understanding the truth is not discouraged in Buddhism. Nor is blind faith advocated in Buddhism.

Vicikicchā, as a Hindrance, does not mean doubts with regard to the Buddha, Dhamma, Saṅgha, etc.

Majjhima Nikāya commentary states¹⁸ - "it is so called because it is incapable of deciding that it is such."

¹⁸ Majjhima nikāya p,145. Idam' ev'idanti nicchetum' asamatthabhāvato' ti vicikicchā,

PAKIṆṆAKA: Miscellaneous

2.3. Vedanā Saṅgaha

‘Saṅgaha¹⁹’ 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 is Sukha vedanā, Dukkha vedanā, and Upekkha vedanā.

(b) Classification according to Indriya (Faculty) is Somanassa vedanā, Domanassa vedanā, Sukha vedanā, Dukkha vedanā, and Upekkhā vedanā.

In classification (a) sukha implies pleasant feeling either in mind or in body while dukka implies painful feeling either in mind or in body.

In classification (b) sukha means somanassa whereas dukkha means domanassa . 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.

¹⁹ The Essence of Buddha Abhidhamma, p. 113

2.4. Hetu Saṅgaha

Here cittas and cetasikas will be compiled briefly according to hetu (roots).

There are 6 types of hetu or roots²⁰:

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

Akusala hetu are the roots that associate with akusala cittas. Kusala hetu are the roots which associate with kusala cittas. Avyākata hetu are the roots which associate with vipāka cittas and kiriya cittas. The avyākata roots are the same as the kusala roots.

‘Avyākata’ means ‘intermediate’ i.e, neither determined as according to kamma ‘wholesome’ nor as ‘unwholesome’. Vipāka cittas and kiriya cittas together with their concomitants are termed as avyākata, because they are neutral in relation with kamma.

2.5. Kicca Saṅgaha

Here cittas and cetasikas will be compiled briefly according to

²⁰ A Manual of Abhidhamma, p.154.

their function (kicca).

There are 14 kinds of functions performed by various cittas. It is not remarkable to every citta that performs at least one type of function.

1. Paṭisandhi-kicca =rebirth function or linking the past life with the present life.
2. Bhavaṅga-kicca =life-continuum or to continue the formation of life-stream incessantly till the death.
3. Avajjana-kicca =apprehending or to advert consciousness towards the object.
4. Dassana-kicca =seeing the object.
5. Savana-kicca =hearing the sound.
6. Ghāyana-kicca =smelling the object.
7. Sāyana-kicca =tasting the object.
8. Phusana-kicca =touching the object.
9. Sampaṭicchana-kicca=receiving the object.
10. Santīrana-kicca =investigating the object.
11. Votthapana-kicca =determining the object.

12. Javana-kicca²¹ =apperceiving or enjoying the taste of the object.
13. Tadāmbana-kicca=registering or to continue enjoying the taste of the object.
14. Cuti-kicca =death function.

2.6. Dvāra-saṅgaha

There are 6 doors²² through which citta interacts with the objective.They are as cakkhudvāra, sotadvāra, ghānavāra, jivhādvāra, kāyadvāra and manodvāra.

Therein the eye itself is the “eye-door”, and so the ear itself is the ear-door etc.But the life-continuum is called “mind-door”

Ārammaṇa Saṅgaha

There are six kinds of objects²³ (1). The first is visible object. The second one is audible object. The third one is odorous object. The fourth one is sapid object. The fifth one is tangible object. In

²¹ Compendium of Philosophy,p.249.

²² ADS,p.46

²³ ADS.,p.49.

other words they are sight, listening, smell, taste touch. Touch is just the combination of the three essential elements viz, earth, fire and wind .

Then the last one is Dhamma objects²⁴, mind-object. There are six kinds of Dhamma objects, mind-object.

They are-

- (i) 5 pasāda rūpas²⁵ (sensitive parts of organs),
- (ii) 16 sukhumā rūpas (subtle matter),
- (iii) 89 cittas (consciousness),
- (iv) 52 cetasikas (mental concomitants),
- (v) Nibbāna and
- (vi) Concepts or paññitti such as kasina.

These six kinds of objects are collectively called Dhamma objects²⁶.

Cittas and Sense-objects according to Doors

²⁴ Abhidhamma philosophy,p.193.

²⁵ ADS,p.56.

²⁶ Abhidhamma Philosophy,p.193.

The 46 cittas that arise at the eye-door are known as cakkhu dvārika cittas; they are aware of the present visible object only. So also regarding ear, nose, tongue, body and mind. All of them are aware of their respective present object. The only difference is all these except mind-door have 46 cittas, whereas the mind-door has 67 cittas.

They are aware of all the six sense-objects, which may be present, past, future or independent of time.

Individual Cittas and Sense-objects

1. Cakkhu-viññāṇa-dvi are aware of the present visible object only. Some is the case with Sota, Ghāna, Jivhā and Kāya. They are aware of their respective present objects.
2. The 3 mono-dhātu (pañca-dvārāvajjana and sampatichanna-dvi) are aware of the above five senses pertaining to the present.
3. The 11 tadāmbana and hasituppāda are aware of six kāma-objects comprising 54 kāma-cittas, 52 kāma-cetasikas and 28 types of rūpa.
4. The 12 akusala cittas, the 4 ñāṇa-vipayutta mahā-kusala cittas and the 4 ñāṇa-vipayutta mahā-kiriya cittas are aware of six

- lokiya (mundane) sense-objects comprising 81 lokiya cittas, 52 lokiya cetasikas, 28 types of rūpa and concepts.
5. The 4 nāṇasampayutta mahā-kusala cittas and rūpa-kusala abhiññāṇa are aware of all six sense-objects except arahatta magga and phala. These objects comprise 87 cittas (arahatta magga and phala being excepted), 52 cetasikas associated with the 87 cittas, 28 types of rūpa, concepts and Nibbāna.
 6. The 4 nāṇasasampayutta mahā-kiriya cittas, kiriya-abhiññāṇa and mano-dvāravajjana citta are aware of all the six sense-objects comprising 89 cittas, 52 cetasikas, 28 types of rūpa, concepts and Nibbāna.
 7. The 15 rūpāvacara cittas, with the exception of abhiññāṇa-dvi, have concepts as their objects.
 8. The 3 ākāsañācāyatana cittas and the 3 ākincaññāyatana cittas have ākāsa (infinite space) and ākincañña (nothingness) respectively as their objects.
 9. The 3 viññānañcāyatana cittas and the 3 nevesaññānāsaññāyatana cittas have ākāsañcāyatana kusala/ vipāka citta and ākincaññāyatana kusala/ vipāka citta respectively as their objects.

10. The 8 lokuttara cittas have Nibbāna as their object.
11. The 19 paṭisandhi-cittas, the 19 bhavaṅga-cittas and the 19 cuti-cittas have maraṇāsanna-nimitta as their object. This nimitta may be in the form of 'kamma', 'sign of kamma' or 'sign of destiny'.