

DHAMMASAṄGAṆĪ

4. Aṭṭhakathākaṇḍaṃ

Tika-atthuddhāro

1. Kusala Tika

(i) Meritorious dhammā (**kusalā dhammā**)

There are **21 meritorious thoughts (kusalacittāni)** pertaining to the four spheres of existence, namely:

- Kāmāvacara mahākusala	8
- Rūpāvacara kusala	5
- Arūpāvacara kusala	4
- Lokuttara kusala	4

And, there are **38 cetasikas** (i.e. aññasamāna cetasikas-13 and sobhana cetasikas-25) associated with these 21 kusala cittas.

(ii) Demeritorious dhammā (**akusalā dhammā**)

There are **12 demeritorious thoughts (akusalacittāni)** rooted in Greed (Lobha), Hatred (Dosa), Bewilderment (Moha), namely:

- Lobhamūla citta	8
- Dosamūla citta	2
- Mohamūla citta	2

And, there are **27 cetasikas** (i.e. aññasamāna cetasikas-13 and akusala cetasikas-14) associated with these 12 akusala cittas.

(iii) Neither meritorious nor demeritorious (**abyākatā dhammā**)

a. There are 36 resultant thoughts (vipākacittāni) pertaining to the four spheres, namely:

- Kāmāvacara akusala vipāka ahetuka citta	7
- Kāmāvacara kusala vipāka ahetuka citta	8
- Kāmāvacara mahāvīpāka	8
- Rūpāvacara vipāka	5
- Arūpāvacara vipāka	4
- Lokuttara vipāka	4

b. There are 20 non-causative actions (kiriya-cittāni) pertaining to the three spheres, i.e.:

- Kāmāvacara ahetuka kiriya citta	3
- Kāmāvacara mahākiriya	8
- Rūpāvacara kiriya	5
- Arūpāvacara kiriya	4

Thus, there are altogether **56 dhammā which are neither meritorious nor demeritorious (abyākatā)**.

And, there are **38 cetasikas** (i.e. aññasamāna cetasikas-13 and sobhana cetasikas-25) associated with these 56 abyākata cittas.

And, there are also **Corporeality (Rūpa-28)** and **Nibbāna**.

Notes:

Abyākatā dhammā means indeterminate dhammā, that is, dhammā which cannot be determined in terms of the dichotomy of wholesome and unwholesome.

Byākatā dhammā means determinate dhammā, that is, the dhammā which can be determined as both the wholesome and unwholesome dhammā. (Byākatā Dhammā = Kusalā Dhammā + Akusala Dhammā)

Thus, there are **33 byākatā dhammā associated with 52 cetasikas**, namely:

- 21 meritorious thoughts (kusalacittāni) pertaining to the four spheres of existence
- 12 demeritorious thoughts (akusalacittāni) rooted in Greed (Lobha), Hatred (Dosa) and Bewilderment (Moha)

2. Vedanā Tika

(i) Dhammā associated with pleasant sensation (**sukhāya vedanāya sampayuttā dhammā**)

- a. There are 19 pleasant sensation thoughts pertaining to Kāmāvacara, namely:
- Somanassasahagataṃ akusala 4
 - Somanassasahagataṃ mahākusala 4
 - Kusala vipāka 6
 - kusala vipāka ahetuka (*sukha kāyaviññāṇa, santīraṇa*) 2
 - somanassasahagataṃ mahāvīpāka 4
 - Kiriya 5
 - ahetuka kiriya (*hasituppāda*) 1
 - somanassasahagataṃ mahākiriya 4
- b. There are 12 pleasant sensation thoughts pertaining to Rūpāvacara, namely:
- 1st jhāna – 4th jhāna kusala 4
 - 1st jhāna – 4th jhāna vipāka 4
 - 1st jhāna – 4th jhāna kiriya 4
- c. There are 32 pleasant sensation thoughts pertaining to Lokuttara, namely:
- 1st jhāna – 4th jhāna Sotāpatti magga & phala 8
 - 1st jhāna – 4th jhāna Sakadāgāmi magga & phala 8
 - 1st jhāna – 4th jhāna Anāgāmi magga & phala 8
 - 1st jhāna – 4th jhāna Arahatta magga & phala 8

Thus, there are altogether **63 dhammā associated with pleasant sensation**.

And, there are **46 cetasikas** (i.e. all cetasikas, except vedanā (i.e. sukha cannot associate with sukha itself), dosa-4 (i.e. dosa, issā, macchhariya, kukkucca), and vicikicchā) associated with these 63 sukhasahagatā cittas.

(ii) Dhammā associated with unpleasant sensation (**dukkhāya vedanāya sampayuttā dhammā**)

There are **3 dhammā associated with unpleasant sensation**, namely:

- Dosamūla citta 2
- Akusala vipāka ahetuka (*dukkha kāyaviññāṇa*) 1

And, there are **21 cetasikas** (i.e. all cetasikas, except vedanā (i.e. dukkha cannot associate with dukkha itself), pīti, lobha-3 (i.e. lobha, diṭṭhi, māna), vicikicchā and sobhana-25) associated with these 3 dukkhasahagatā cittas.

(iii) Dhammā which are associated with neither-pleasant-nor-unpleasant sensation (**adukkhamasukhāya vedanāya sampayuttā dhammā**)

a. There are 32 dhammā pertaining to Kāmāvacara, namely:	
- Akusala	6
- <i>upekkhāsahagataṃ lobhamūla</i>	4
- <i>upekkhāsahagataṃ mohamūla</i>	2
- Upekkhāsahagataṃ mahākusala	4
- Kusala vipāka	10
- <i>ahetuka (exc.: sukha kāyaviññāṇa & somanassa santīraṇa)</i>	6
- <i>mahāvīpāka</i>	4
- Akusala vipāka ahetuka (exc. dukkha kāyaviññāṇa)	6
- Kiriya	6
- <i>ahetuka (exc. hasituppāda)</i>	2
- <i>upekkhāsahagataṃ mahākiriya</i>	4
b. There are 3 dhammā pertaining to Rūpāvacara, namely:	
- 5 th jhāna rūpāvacara kiriya	3
c. There are 12 dhammā pertaining to Arūpāvacara, namely:	
- 1 st – 4 th jhāna arūpāvacara kiriya	12
d. There are 8 dhammā pertaining to Lokuttara, namely:	
- 5 th jhāna lokuttara kusala & vipāka	8

Thus, there are altogether **55 dhammā which are associated with neither pleasant nor unpleasant sensations.**

And, there are **46 cetasikas** (i.e. all cetasikas, except vedanā (i.e. upekkhā cannot associate with sukha itself), pīti, and dosa-4) associated with these 55 upekkhāsahagatā cittas.

Tikamuttaka Notes:

It should be noted that there are **63 sukha**, **3 dukkha** and **55 upekkhā vedanā**, and there are also **Corporeality (Rūpa-28)** and **Nibbāna** which cannot be classified in either sukhāya or dukkhāya or adukkhamasukhāya vedanāya sampayutta dhammā, but they should be taken as **Tikamuttaka**.

3. Vipāka Tika

(i) Dhammā which are resultants (**vipākā dhammā**)

There are **36 resultant thoughts** pertaining to the four spheres, namely:

- Kāmāvacara akusala vipāka ahetuka citta	7
- Kāmāvacara kusala vipāka ahetuka citta	8
- Kāmāvacara mahāvīpāka	8
- Rūpāvacara vipāka	5
- Arūpāvacara vipāka	4
- Lokuttara vipāka	4

And, there are **38 cetasikas** (i.e. all cetasikas, except akusala cetasikas-14) associated with these 36 vipāka cittas.

(ii) Dhammā which cause resultants (**vipākadhammadhammā**)

a. There are 21 meritorious thoughts (kusalacittāni) pertaining to the four spheres, i.e.:

- Kāmāvacara mahākusala	8
- Rūpāvacara kusala	5
- Arūpāvacara kusala	4
- Lokuttara kusala	4

- b. There are 12 demeritorious thoughts (akusalacittāni), namely:
- | | |
|-------------------|---|
| - Lobhamūla citta | 8 |
| - Dosamūla citta | 2 |
| - Mohamūla citta | 2 |

Thus, there are altogether **33 dhammā which cause resultants**.

And, there are **52 cetasikas** associated with these 33 cittas which cause resultants.

- (iii) Dhammā which are neither resultants nor which cause resultants (**neva vipākanavipākadhammadhammā**)

There are **20 non-causative actions (kiriya cittāni) which are neither meritorious nor demeritorious** pertaining to the three spheres, namely:

- | | |
|-----------------------------------|---|
| - Kāmāvacara ahetuka kiriya citta | 3 |
| - Kāmāvacara mahākiriya | 8 |
| - Rūpāvacara kiriya | 5 |
| - Arūpāvacara kiriya | 4 |

And, there are **35 cetasikas** (i.e. all cetasikas, except akusala cetasikas-14 and virati-3) associated with these 20 cittas.

And, there are also **Corporeality (Rūpa-28)** and **Nibbāna**.

4. Upādiṇṇa Tika

Upādiṇṇa (up+ā√dā+ta = upa(grasped by) + ādiṇṇa(taking)—substitution of ṇṇ for nn = ādinna>ādiṇṇa) means the resultants produced by lokiyakamma which is grasped by upādāna (clinging) i.e. taṇhā & diṭṭhi.

Upādāniya (up+ā√dā+aniya) means the objects of *upādāna* (clinging). There are four upādānas, namely, *kāmupādāna*, *diṭṭhupādāna*, *sīlabbatupādāna*, and *attavādupādāna*. The clinging of sense pleasures is a manifestation of greed (lobha cetasika or taṇhā (craving)), the other three clings are modes of the cetasika wrong view (diṭṭhi).

- (i) Dhammā which are kamma-born as well as objects of Clinging (**upādiṇṇupādāniyā dhammā**)

There are **32 resultant thoughts (lokiyavipākacittāni) associated with 35 cetasikas** (i.e. all cetasikas, except akusala cetasikas-14, virati-3) pertaining to the three spheres, i.e.

- | | |
|---|---|
| - Kāmāvacara akusala vipāka ahetuka citta | 7 |
| - Kāmāvacara kusala vipāka ahetuka citta | 8 |
| - Kāmāvacara mahāvīpāka | 8 |
| - Rūpāvacara vipāka | 5 |
| - Arūpāvacara vipāka | 4 |

And also, there is **Corporeality (Rūpa) which is the result of deeds done previously (kammaja rūpa-20)**, i.e. pāsāda-5, bhava-2, hadaya, jīvita, avinibbhoga-8, ākāsa, upacaya, santati.

Notes:

- Abhidhammatthasaṅgaha mentions only kammaja rūpa-18, but here kammaja rūpa-20 including upacaya and santati because they are also the cause for the arising of taṇhā and diṭṭhi.

- **Upādiṇṇā dhammā** (only) consist of lokiyavipāka-32 associated with 35 cetasikas and kammaja rūpa-20
- **Upādāniyā dhammā** (only) consist of lokiyacitta-81 associated with 52 cetasikas and rūpa-28
- **Anupādiṇṇā dhammā** (only) consist of akusala-12, kusala-17, kiriya-20, lokuttara-8 associated with 52 cetasikas, cittaja rūpa-17, utuja rūpa-15, āhāraja rūpa-14 & Nibbāna.
(Notes: Lokuttara cittas are not regarded as *kamma* and *vipāka*, because they tend to eradicate the roots of kamma that condition rebirth. In the supramundane consciousness wisdom (*paññā*) is predominant, while in the ordinary types of consciousness volition (*cetanā*) is predominant. And, *phala cittas* are not kamma-born because they are not perceived by *taṇhā* and *diṭṭhi*)
- **Anupādāniyā dhammā** (only) consist of lokuttara-8 associated with 36 cetasikas & Nibbāna.

(ii) Dhammā which are not kamma-born but are objects of Clinging (**anupādiṇṇupādāniyā dhammā**)

- a. There are 12 demeritorious thoughts (akusalacittāni).
- b. There are 17 meritorious thoughts (kusalacittāni) pertaining to three spheres, namely:

- Kāmāvacara mahākusala	8
- Rūpāvacara kusala	5
- Arūpāvacara kusala	4
- c. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious pertaining to the three spheres.

Thus, there are altogether **49 dhammā associated with 52 cetasikas which are not kamma-born but are objects of Clinging.**

And, there is also **Corporeality (Rūpa) which is not the result of deeds done previously**, they are:

- **Cittaja Rūpa-17**, i.e. viññatti-2, sadda, lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya, santati.
- **Utuja Rūpa-15**, i.e. sadda, lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya, santati.
- **Āhāraja Rūpa-14**, i.e. lahutā, mudutā, kammaññatā, avinibbhoga-8, ākāsa, upacaya, santati.

Notes:

Abhidhammatthasaṅgaha mentions cittaja rūpa-15, utuja rūpa-13, and āhāraja rūpa-12, but here upacaya and santati must be added to each rūpa samuṭṭhāna. Thus they become 17, 15, and 14 respectively.

(iii) Dhammā which are neither kamma-born nor are objects of Clinging (**anupādiṇṇa-anupādāniyā dhammā**)

There are **8 supramundane thoughts (lokuttaracittāni) associated with 36 cetasikas**, namely:

- Lokuttara kusala
 4 |
- Lokuttara vipāka
 4 |

And, there is also **Nibbāna**.

5. Saṁkiliṭṭha Tika

Saṅkiliṭṭha means the dhammā which are defiled, burnt, oppressed, or tortured by kilesa. It defiles itself first and then it will defile other kilesas.

Saṅkilesa means 10 kilesas (i.e. lobha, dosa, moha, diṭṭhi, māna, vicikicchā, thīna, uddhacca, ahirika, anottappa). For example, if we take lobha as the defilement, it burns itself first and then it will burn the other 9 defilements.

Saṅkilesikā means the dhammā which are objects of defilements (kilesa).

(i) Dhammā which are defiled and are also objects of Defilements (**saṅkiliṭṭhasaṅkilesikā dhammā**)

There are **12 demeritorious thoughts (akusalacittāni) associated with 27 cetasikas** (i.e. aññasamāna cetasikas-13 and akusala cetasikas-14).

Notes:

- **Saṅkiliṭṭha dhammā** (only) consist of akusala-12 associated with 27 cetasikas.
- **Saṅkilesika dhammā** (only) consist of lokiyacitta-81 associated with 52 cetasikas and rūpa-28.
- **Asaṅkiliṭṭha dhammā** (only) consist of kusala-17, vipāka-32, kiriya-20, lokuttara-8 associated with cetasika-38, rūpa-28, and Nibbāna.
- **Asaṅkilesika dhammā** (only) consist of lokuttara-8 associated with 36 cetasikas and Nibbāna.

(ii) Dhammā which are not defiled but are also objects of Defilements (**asaṅkiliṭṭhasaṅkilesikā dhammā**)

- a. There are 17 meritorious thoughts (kusalacittāni) pertaining to three spheres.
- b. There are 32 resultant thoughts (vipākacittāni) pertaining to the three spheres.
- c. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious pertaining to the three spheres.

Thus, there are altogether **69 dhammā associated with 38 cetasikas** (i.e. aññasamāna cetasikas-13 and sobhana cetasikas-25), and there is also **Corporeality (Rūpa-28), which are not defiled but are also objects of Defilements.**

(iii) Dhammā which are neither defiled nor are objects of Defilements (**asaṅkiliṭṭha-asaṅkilesikā dhammā**)

There are **4 Ariya Paths (Maggacittāni) and 4 Fruits (Phalacittāni) of the life of a samaṇa associated with 36 cetasikas** (i.e. all cetasikas, except akusala cetasikas-14 and appamaññā-2). And, there is also **Nibbāna.**

6. Vitakka Tika

(i) Dhammā associated with initial application of the mind and sustained application of the mind (**savitakkasavicārā dhammā**)

- a. There are 44 dhammā associated with initial application of the mind and sustained application of the mind pertaining to Kāmāvacara (except dvipaṅcaviññāṇa-10), namely:

- Akusala citta	12
- Mahā kusala citta	8
- Kusala Vipāka citta	11
- kusala vipāka ahetuka citta	3
- mahā vipāka	8

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

- b. There are 3 dhammā pertaining to Rūpāvacara 1st jhāna kusala, vipāka, and kiriya.
- c. There are 8 dhammā pertaining to Lokuttara 1st jhāna kusala and vipāka, namely:
- | | |
|----------------------------|---|
| - Sotāpatti magga & phala | 2 |
| - Sakadāgāmi magga & phala | 2 |
| - Anāgāmi magga & phala | 2 |
| - Arahatta magga & phala | 2 |

Thus, there are altogether **55 dhammā associated with initial application of the mind and sustained application of the mind.**

And, there are **50 cetasikas** (except vitakka and vicāra) associated with these 55 cittas.

- (ii) Dhammā not associated with initial application of the mind but merely with sustained application of the mind (**avittakkavicāramattā dhammā**)
- a. 2nd jhāna of Rūpāvacara – kusala, vipāka, and kiriya 3
- b. 2nd jhāna of Lokuttara – kusala and vipāka 8

Thus, there are altogether **11 dhammā not associated with initial application of the mind but merely with sustained application of the mind.**

And, there are **36 cetasikas** (i.e. all cetasikas except vitakka & vicāra (i.e. vicāra which cannot associate with vicāra itself) and akusala cetasikas-14) associated with these 11 cittas.

- c. And also, there are **55 vitakka cetasikas in 55 savittakkasavicāra cittas which associated with vicāra only.**

- (iii) Dhammā not associated with both initial application of the mind and sustained application of the mind (**avittakka-avicārā dhammā**)

- a. There are 10 dhammā (twice five kinds of thoughts) pertaining to Kāmāvacara, namely:
- | | |
|---|----|
| - Dvipañcaviññāṇa (akusala & kusala vipāka ahetuka citta) | 10 |
|---|----|
- b. There are 9 dhammā pertaining to Rūpāvacara jhāna cittas, namely:
- | | |
|---|---|
| - 3 rd , 4 th , 5 th jhāna (kusala, vipāka & kiriya) | 9 |
|---|---|
- c. There are 12 dhammā pertaining to Arūpāvacara jhāna cittas, namely:
- | | |
|---|----|
| - 1 st , 2 nd , 3 rd , 4 th jhāna (kusala, vipāka & kiriya) | 12 |
|---|----|
- d. There are 24 dhammā pertaining to Lokuttara kusala & vipāka jhāna cittas, namely:
- | | |
|--|----|
| - Sotāpatti, Sakadāgāmi, Anāgāmi, & Arahatta 3 rd , 4 th , 5 th jhāna | 24 |
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Thus, there are altogether **55 dhammā not associated with both initial application of the mind and sustained application of the mind.**

And, there are **36 cetasikas** (i.e. all cetasikas except vitakka, vicāra and 14 akusala cetasikas) associated with these 55 cittas.

- e. And, there are **11 vicāra cetasikas in 11 avitakkavicāramattā (2nd jhāna) cittas which are not associated with either vitakka or vicāra.**
- f. There are also **Corporeality (Rūpa-28)** and **Nibbāna.**

Tikamuttaka Notes:

It should be noted that there are **55 vicāra cetasikas in 55 savitakkasavicāra cittas** which cannot be classified either as savitakkasavicāra or avitakkavicāramattā or avitakka-avicāra, but they should be taken as **Tikamuttaka.**

7. Pīti Tika

- (i) Dhammā which arise together with Delightful Satisfaction (**pītisahagatā dhammā**)

- a. There are 18 dhammā which arise together with Delightful Satisfaction pertaining to Kāmāvacara, namely:

- Somanassasahagataṃ lobhamūla akusala citta	4
- Somanassasahagataṃ mahākusala citta	4
- Somanassasahagataṃ kusala vipāka	5
- <i>somanassasahagataṃ santīraṇa citta</i>	1
- <i>somanassasahagataṃ mahāvīpāka citta</i>	4
- Somanassasahagataṃ kiriya	5
- <i>somanassasahagataṃ hasituppāda citta</i>	1
- <i>somanassasahagataṃ mahākiriya citta</i>	4

- b. There are 9 dhammā pertaining to Rūpāvacara jhāna cittas, namely:

- 1 st , 2 nd , 3 rd jhāna (kusala, vipāka & kiriya)	9
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- c. There are 24 dhammā pertaining to Lokuttara kusala & vipāka jhāna cittas, namely:

- Sotāpatti, Sakadāgāmi, Anāgāmi, & Arahatta 1 st , 2 nd , 3 rd jhāna	24
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Thus, there are altogether **51 dhammā which arise together with Delightful Satisfaction.**

And, there are **46 cetasikas** (i.e. all cetasikas, except pīti (pīti cannot associate with pīti itself), dosa-4, and vicikicchā) associated with these 51 cittas.

- (ii) Dhammā which arise together with Happiness (**sukhasahagatā dhammā**)

- a. There are 19 dhammā which arise together with Happiness pertaining to Kāmāvacara, namely:

- Somanassasahagataṃ lobhamūla akusala citta	4
- Somanassasahagataṃ mahākusala citta	4
- Somanassasahagataṃ kusala vipāka	6
- <i>sukhasahagataṃ kāyaviññānaṃ</i>	1
- <i>somanassasahagataṃ santīraṇa citta</i>	1
- <i>somanassasahagataṃ mahāvīpāka citta</i>	4
- Somanassasahagataṃ kiriya	5
- <i>somanassasahagataṃ hasituppāda citta</i>	1
- <i>somanassasahagataṃ mahākiriya citta</i>	4

- b. There are 12 dhammā pertaining to Rūpāvacara jhāna cittas, namely:

- 1 st , 2 nd , 3 rd , 4 th jhāna (kusala, vipāka & kiriya)	12
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- c. There are 32 dhammā pertaining to Lokuttara kusala & vipāka jhāna cittas, namely:
 - Sotāpatti, Sakadāgāmi, Anāgāmi, & Arahatta 1st, 2nd, 3rd, 4th jhāna 32

Thus, there are altogether **63 dhammā which arise together with Happiness.**

And, there are **46 cetasikas** (i.e. all cetasikas, except vedanā (sukha vedanā cannot associate with sukha vedanā itself), dosa-4, and vicikicchā) associated with these 63 cittas.

(iii) Dhammā which arise together with Equanimity (**upekkhāsahagatā dhammā**)

- a. There are 32 dhammā which arise together with Equanimity pertaining to Kāmāvacara, namely:

- Upekkhāsahagataṃ & mohamūla akusala citta	6
- <i>upekkhāsahagataṃ lobhamūla</i>	4
- <i>upekkhāsahagataṃ mohamūla</i>	2
- Upekkhāsahagataṃ mahākusala citta	4
- Upekkhāsahagataṃ akusala vipāka	6
- <i>upekkhāsahagataṃ cakkhu, sota, ghāna, jivhāvīññāṇaṃ</i>	4
- <i>upekkhāsahagataṃ sampañchara citta</i>	1
- <i>upekkhāsahagataṃ santīraṇa citta</i>	1
- Upekkhāsahagataṃ kusala vipāka	10
- <i>upekkhāsahagataṃ cakkhu, sota, ghāna, jivhāvīññāṇaṃ</i>	4
- <i>upekkhāsahagataṃ sampañchara citta</i>	1
- <i>upekkhāsahagataṃ santīraṇa citta</i>	1
- <i>upekkhāsahagataṃ mahāvīpāka citta</i>	4
- Upekkhāsahagataṃ kiriya	6
- <i>upekkhāsahagataṃ pañcadvārāvajjana citta</i>	1
- <i>upekkhāsahagataṃ manodvārāvajjana citta</i>	1
- <i>upekkhāsahagataṃ mahākiriya citta</i>	4

- b. There are 3 dhammā pertaining to Rūpāvacara 5th jhāna kusala, vipāka, and kiriya.

- c. There are 12 dhammā pertaining to Arūpāvacara 1st – 4th jhāna kusala, vipāka, and kiriya.

- d. There are 8 dhammā pertaining to Lokuttara kusala & vipāka jhāna cittas, namely:
 - Sotāpatti, Sakadāgāmi, Anāgāmi, & Arahatta 5th jhāna 8

Thus, there are altogether **55 dhammā which arise together with Equanimity.**

And, there are **46 cetasikas** (i.e. all cetasikas, except vedanā (upekkhā vedanā cannot associate with upekkhā vedanā itself), pīti, and dosa-4) associated with these 55 cittas.

Notes:

Delightful satisfaction (pīti) does not arise with delightful satisfaction but it arises together with pleasant sensation (sukha); and it also does not arise with equanimity (upekkhā).

Pleasant sensation does not arise together with pleasant sensation, but it sometimes arises together with delightful satisfaction, but not together with equanimity. It should not be taken that it sometimes arises together with delightful satisfaction.

Tikamuttaka Notes:

It should be noted that there are:

- 12 sukha vedanā in 12 sukhasahagatā (i.e. sukhasahagatā kāyaviññāṇaṃ-1 and 4th jhāna citta-11),
- 55 upekkhā vedanā,
- 3 dukkhasahagatā cittas (i.e. 2 thoughts arising together with distress (dosamūla cittas-2) and body-consciousness arising together with dukkha (dukkhasahagatā kāyaviññāṇaṃ)),
- 22 cetasikas (i.e. aññasamāna-12 (exc. pīti), akusala cetasikas-10 (exc. lobha-3 & vicikicchā) which associated with 3 dukkhasahagatā cittas,
- Corporeality (Rūpa-28),
- Nibbāna.

These dhammā should not be taken to arise together with delightful satisfaction (Pīti-sahagatā), or with pleasant sensation (Sukhasahagatā), or with equanimity (Upekkhā-sahagatā), but they should be taken as **Tikamuttaka**.

8. Dassana Tika

(i) Dhammā eliminated by Sotāpatti Magga (**dassanena pahātabbā dhammā**)

a. There are **5 dhammā associated with 22 cetasikas** (i.e. aññasamāna-13, akusala cetasikas-9 except māna & dosa-4) **which are completely eliminated by Sotāpatti Magga**, namely:

- Diṭṭhigatasampayutta lobhamūla citta 4
- Vicikicchāsampayutta mohamūla citta 1

b. And, there are:

- Diṭṭhigatavippayutta lobhamūla citta 4
- Paṭighasampayutta dosamūla citta 2

These **6 dhammā associated with 25 cetasikas** (i.e. aññasamāna-13, akusala cetasikas-12, except diṭṭhi & vicikicchā) **are sometimes eradicated by Sotāpatti Magga**.

Here, Sotāpatti Magga does not completely eradicate them, but **it eradicates their ability leading to apāya abodes**.

Notes:

Dassana (inst. *Dassanena*) refers to Sotāpatti Magga only (by seeing Nibbāna). Gotrabhū sees Nibbāna for the first time, but it cannot be called *dassana* because it cannot eradicate any defilements.

Pahātabba means which is fit to be eradicated, which should be eradicated, or which ought to be eradicated.

(ii) Dhammā eliminated by the three higher Maggas (**bhāvanāya pahātabbā dhammā**)

a. There are **6 dhammā which are weakened by Sakadāgāmi Maggas**, namely:

- Diṭṭhigatavippayutta lobhamūla citta 4
- Paṭighasampayutta dosamūla citta 2

b. And, there are **6 dhammā which are completely eradicated by Anāgāmi Magga**, namely:

- Diṭṭhigatavippayutta associated with kāmarāga 4

- Paṭighasampayutta dosamūla citta 2

- c. And also, there are **5 dhammā associated with 21 cetasikas** (i.e. aññasamāna-13, akusala cetasikas-8, except diṭṭhi, dosa-4 & vicikicchā) **which are completely eradicated by Arahatta Magga**, namely:
- Diṭṭhigatavippayutta associated with rūparāga & arūparāga 4
 - Uddhaccasampayutta mohamūla citta 1

Notes:

Bhāvanā (inst. *Bhāvanāya*) refers to the three higher Maggas. It does not see any new Nibbāna, but it sees Nibbāna as seen by Sotāpatti Magga. Its function is just to develop the Truth (*Sacca*) but not to see the Nibbāna.

- (iii) Dhammā not eliminated by Sotāpatti Magga nor by the three higher Maggas (**neva dassanena na bhāvanāya pahātabbā dhammā**)
- a. There are 21 meritorious thoughts (kusalacittāni) of the four spheres.
 - b. There are 36 resultant thoughts (vipākacittāni) of the four spheres.
 - c. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

Thus, there are altogether **77 dhammā associated with 38 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-25) **which are not eliminated by Sotāpatti Magga nor by the three higher Maggas.**

- d. And, there are also **Corporeality (Rūpa-28)** and **Nibbāna**.

Notes:

There are 10 fetters (saṃyojanas), namely:

(1) Sakkāyadiṭṭhi, (2) Sīlabbataparāmāsa, (3) Vicikicchā which are eradicated by Sotāpatti Magga.

(4) Kāmarāga and (5) Paṭigha which are weakened by Sakadāgāmi Magga, but then completely eradicated by Anāgāmi Magga.

(6) Rūparāga, (7) Arūparāga, (8) Māna, (9) Uddhacca and (10) Avijja which are completely eradicated by Arahatta Magga.

9. Dassanahetuka Tika

There are 2 reasons which must be considered in this tika, namely:

- the dhammā must be associated with roots
- the dhammā must be dispelled by maggas.

Pahātabbahetuka dhammā means the dhammā arise together with roots (i.e. akusala hetu – lobha, dosa & moha) eliminated by Sotāpatti Magga, or (attenuated by) Sakadāgāmi Magga, or Anāgāmi Magga, or Arahatta Magga.

- (i) Dhammā with root causes eliminated by Sotāpatti Magga (**dassanena pahātabbahetukā dhammā**)
- a. There are **5 dhammā associated with 22 cetasikas** (i.e. aññasamāna-13; akusala cetasikas-9, except māna & dosa-4), except **moha cetasika in vicikicchāsahagata citta**, with root causes which are eliminated by **Sotāpatti Magga**, namely:
 - Diṭṭhigatasampayutta lobhamūla citta 4
 - Vicikicchāsampayutta mohamūla citta 1

- b. And, there are:
- | | |
|--|---|
| - Diṭṭhigatavippayutta lobhamūla citta | 4 |
| - Paṭighasampayutta dosamūla citta | 2 |

These **6 dhammā associated with 25 cetāsikas** (i.e. aññasamāna-13, akusala cetāsikas-12, except diṭṭhi & vicikicchā) **are sometimes eradicated by Sotāpatti Magga.**

Here, Sotāpatti Magga does not completely eradicate them, but it eradicates their ability leading to *apāya* abodes.

Notes:

1. In diṭṭhigatasampayutta citta-4 associated with 21 cetāsikas (except māna, dosa-4, vicikicchā), they arise together with roots i.e. (2 roots) lobha and moha, and they are dispelled by Sotāpatti Magga. And, in the 21 cetāsikas, lobha associated with moha and moha associated with lobha, 19 cetāsikas associated with lobha and moha. Thus they are called '*sahetuka*'.

Vicikicchāsampayutta citta-1 associated with 15 cetāsikas (i.e. aññasamāna-10, except adhimokkha, pīti, chanda; and sabbākusalasādharaṇā-4 & vicikicchā), they arise together with root i.e. moha, and they are dispelled by Sotāpatti Magga. And, among the 15 cetāsikas, 14 cetāsikas associated with root i.e. moha, but moha cetāsika itself does not arise together with any other root, and it cannot be associated with itself, it is '*ahetuka*', so this '*moha in vicikicchāsahagata citta*' must be excluded.

Thus, we can mention the dhammā separately, as follows:

- a. Diṭṭhigatasampayutta citta-4 associated with 21 cetāsikas (except māna, dosa-4 & vicikicchā)
 - If we take *lobha as the root*, there are:
 - Diṭṭhigatasampayutta citta-4 associated with lobha and 20 cetāsikas also associated with lobha.
 - If we take *moha as the root*, there are:
 - Diṭṭhigatasampayutta citta-4 associated with moha and 20 cetāsikas also associated with moha.
 - *Lobha associated with moha*, and also *moha associated with lobha*. And, there are 19 cetāsikas associated with lobha and moha.
- b. Vicikicchāsampayutta citta-1 associated with 15 cetāsikas except *moha in vicikicchāsahagata citta* (i.e. aññasamāna-10, except adhimokkha, pīti, & chanda; and sabbākusalasādharaṇā-4).

Here, Vicikicchāsampayutta citta-1 associated with 15 cetāsikas actually can be dispelled by Sotāpatti Magga (Dassanenapahātabba dhammā), but as *moha in vicikicchāsahagata is 'ahetuka'*, then it must be excluded from dassanena pahātabbahetukā dhammā.

2. In Diṭṭhigatavippayutta citta-4 associated with 21 cetāsikas (except diṭṭhi, dosa-4, vicikicchā), they arise together with roots i.e. (2 roots) lobha and moha, and they are dispelled by Sotāpatti Magga. And, in the 21 cetāsikas, lobha associated with moha and moha associated with lobha. Thus they are called '*sahetuka*'.

In Paṭighasampayutta citta-2 associated with 22 cetāsikas (except pīti, lobha-3, vicikicchā), they arise together with roots i.e. (2 roots) dosa and moha, and they

are dispelled by Sotāpatti Magga. And, in the 22 cetasikas, dosa associated with moha and moha associated with dosa. Thus they are called 'sahetuka'.

Thus, we can mention the dhammā separately, as follows:

- a. Diṭṭhigatavippayutta citta-4 associated with 21 cetasikas (except diṭṭhi, dosa-4 & vicikicchā)
 - If we take *lobha as the root*, there are:
 - Diṭṭhigatavippayutta citta-4 associated with lobha and 20 cetasikas also associated with lobha.
 - If we take *moha as the root*, there are:
 - Diṭṭhigatavippayutta citta-4 associated with moha and 20 cetasikas also associated with moha.
 - *Lobha associated with moha*, and also *moha associated with lobha*. And, there are 19 cetasikas associated with lobha and moha.
 - b. Paṭighasampayutta citta-2 associated with 22 cetasikas (except pīti, lobha-3, vicikicchā)
 - If we take *dosa as the root*, there are:
 - Paṭighasampayutta citta-2 associated with dosa and 21 cetasikas also associated with dosa.
 - If we take *moha as the root*, there are:
 - Paṭighasampayutta citta-2 associated with moha and 21 cetasikas also associated with moha.
 - *Dosa associated with moha*, and also *moha associated with dosa*. And, there are 20 cetasikas associated with dosa and moha.
- (ii) Dhammā with root causes eliminated by the three higher Maggas (**bhāvanāya pahātabbahetukā dhammā**)

There is thought which arises together with **restlessness (uddhaccasampayutta mohamūla citta)**; *leaving aside bewilderment (moha) in this*, there are the remaining thoughts. These are the dhammā with root causes which are eliminated by the three higher maggas.

- a. There are **6 dhammā which are weakened by Sakadāgāmi Maggas**, namely:
 - Diṭṭhigatavippayutta lobhamūla citta-4 associated with 21 cetasikas
 - Paṭighasampayutta dosamūla citta-2 associated with 22 cetasikas
- b. And, there are **6 dhammā which are completely eradicated by Anāgāmi Magga**, namely:
 - Diṭṭhigatavippayutta lobhamūla citta-4 which are associated with kāmarāga and 21 cetasikas
 - Paṭighasampayutta dosamūla citta-2 associated with 22 cetasikas
- c. And also, there are **5 dhammā associated with 21 cetasikas** (i.e. aññasamāna-13, akusala cetasikas-8, except diṭṭhi, dosa-4 & vicikicchā), except **moha in uddhaccasahagata citta, which are completely eradicated by Arahatta Magga**, namely:
 - Diṭṭhigatavippayutta lobhamūla citta-4 which are associated with rūparāga and arūparāga, and 21 cetasikas
 - Uddhaccasampayutta mohamūla citta-1 associated with 15 cetasikas

These are the dhammā with root causes some of which (that do not lead to the four miserable existences) are eliminated by the three higher maggas, while some of which (that lead to the four miserable existences) are eliminated by Sotāpatti maggas.

- (iii) Dhammā which have no other root causes to associate with and which are eliminated neither by Sotāpatti Magga nor by the three higher Maggas (**neva dassanena na bhāvanāya pahātabbahetukā dhammā**)
- a. There is bewilderment which arises together with uncertainty (moha cetasika in vicikicchāsahagata citta).
 - b. There is bewilderment which arises together with restlessness (moha cetasika in uddhaccasahagata citta).
 - c. There are 21 meritorious thoughts (kusalacittāni) of the four spheres.
 - d. There are 36 resultant thoughts (vipākacittāni) of the four spheres.
 - e. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

Thus, there are altogether **77 dhammā associated with 38 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-25) **which are not eliminated by Sotāpatti Magga nor by the three higher Maggas.**

- f. And, there are also **Corporeality (Rūpa-28)** and **Nibbāna**.

10. Acayaḡami Tika

Ācaya means accumulation, it refers to the process of rebirth (paṭisandhi) and death (cuti) which is accumulated by lokiya kamma and corruption (kilesa).

Gāmi means leading to saṃsāra (in the round of rebirth and death).

Apacaya – “*apetaṃ cayā*” = free from/lack of the accumulation of rebirth and death, i.e. Nibbāna.

- (i) Dhammā leading to (the piling up of) rebirth and death (**ācayaḡamino dhammā**)
- a. There are 12 demeritorious thoughts (akusalacittāni).
 - b. There are 17 mundane meritorious thoughts (kusalacittāni) of the three spheres.

Thus, there are **29 dhammā associated with 52 cetasikas which lead to (the piling up of) rebirth and death.**

- (ii) Dhammā leading to realization of Nibbāna (**apacayaḡamino dhammā**)

There are **4 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-23, except appamaññā-2) **which lead to realization of Nibbāna**, namely:

- Sotāpatti, Sakadāḡami, Anāḡami & Arahatta magga

4

- (iii) Dhammā which neither lead to (the piling up of) rebirth and death nor to realization of Nibbāna (**nevācayaḡamināpacayaḡamino dhammā**)
- a. There are 36 resultant thoughts (vipākacittāni) of the four spheres.

- b. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

Thus, there are altogether **56 dhammā associated with 38 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-25) **which neither lead to (the piling up of) rebirth and death nor to realization of Nibbāna.**

And, there are also **Corporeality (Rūpa-28)** and **Nibbāna.**

11. Sekkha Tika

- (i) Dhammā which are the mental properties of ariyas who are still training themselves for arahatship (**sekkhā dhammā**)

- a. There are 4 Ariya Paths which are Supramundane (magga apariyāpannā), namely:
- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta magga 4

- b. There are 3 lower stages of Fruitions of the life of samaṇa (sāmaññaphalāni), namely:
- Sotāpatti, Sakadāgāmi & Anāgāmi phala 3

Thus, there are altogether **7 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-23, except appamaññā-2) **which are the mental properties of ariyas who are still training themselves for arahatship.**

- (ii) Dhammā which are the mental properties of ariyas who have completed training themselves (**asekkhā dhammā**)

There are **1 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-23, except appamaññā-2) **which are the mental properties of ariyas who have completed training themselves and have attained Arahantship**, namely:
- Arahatta phala citta 1

- (iii) Dhammā which are neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves (**nevasekkhānāsekkhā dhammā**)

- a. There are 12 demeritorious thoughts (akusalacittāni).
b. There are 17 mundane meritorious thoughts (kusalacittāni) of the three spheres.
c. There are 32 resultant thoughts (vipākacittāni) of the three spheres.
d. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

Thus, there are altogether **81 dhammā associated with 52 cetasikas which are neither the mental properties of ariyas still training themselves for arahatship nor of ariyas who have completed training themselves.**

And, there are also **Corporeality (Rūpa-28)** and **Nibbāna.**

12. Paritta Tika

- (i) Dhammā of limited efficacy (**parittā dhammā**)

- a. There are 12 demeritorious thoughts (akusalacittāni).
- b. There are 8 meritorious thoughts (mahākusalacittāni).
- c. There are 23 resultant thoughts (vipākacittāni) of Kāmāvacara, namely:
- Kāmāvacara akusala vipāka ahetuka citta 7
 - Kāmāvacara kusala vipāka ahetuka citta 8
 - Kāmāvacara mahāvīpāka 8
- d. There are 11 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of Kāmāvacara, namely:
- Kāmāvacara ahetuka kiriya citta 3
 - Kāmāvacara mahākiriya 8

Thus, there are altogether **54 dhammā (pertaining to kāmāvacara) associated with 52 cetasikas which have limited efficacy.**

- e. And, there is also **Corporeality (Rūpa-28).**

- (ii) Dhammā of lofty attainments (**mahaggatā dhammā**)

There are 9 meritorious thoughts pertaining to lofty sphere (mahaggata kusala-cittāni), namely:

- Rūpāvacara kusala citta 5
- Arūpāvacara kusala citta 4

There are 18 thoughts which are neither meritorious nor demeritorious pertaining to lofty sphere (mahaggata kusala-cittāni), namely:

- Rūpāvacara vipāka & kiriya citta 10
- Arūpāvacara vipāka & kiriya citta 8

Thus, there are altogether **27 dhammā associated with 35 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-22, except virati-3) **which lead to lofty attainments.**

- (iii) Dhammā which are incomparable (**appamāṇā dhammā**)

- a. There are 4 Ariya Paths which are Supramundane (magga apariyāpannā), namely:

- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta magga 4

- b. There are 4 Fruits of the life of a samaṇa (sāmaññaphalāni), namely:

- Sotāpatti, Sakadāgāmi, Anāgāmi & Arahatta phala 4

Thus, there are altogether **8 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-23, except appamaññā-2) **which are incomparable.**

- c. And, there is also **Nibbāna.**

13. Parittārammaṇa Tika

- (i) Dhammā which have object of limited efficacy (**parittārammaṇā dhammā**)

- a. There are 23 resultant thoughts (vipākacittāni) of Kāmāvacara, namely:

- Kāmāvacara akusala vipāka ahetuka citta 7

- Kāmāvacara kusala vipāka ahetuka citta 8
- Kāmāvacara mahāvipāka 8
- b. There is 1 non-causative action, Mind-element (manodhātu), namely:
 - Pañcadvārāvajjana citta 1
- c. There is 1 Mind-consciousness-element (manoviññāḍadhātu) which is non-causative action without root cause and which arises together with pleasure, namely:
 - Somanassasahagataṃ hasituppāda citta 1

Thus, there are altogether **25 dhammā associated with 33 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-20, except virati-3 & appamaññā-2) **which always have object of limited efficacy.**

The others are:

There are **31 dhammā associated with 50 cetasikas** (all cetasikas except appamaññā-2) **which sometimes have object of limited efficacy.** It should not be taken that they sometimes have object of limited efficacy. They are:

- Akusala citta 12
- Manodvārāvajjana citta 1
- Mahākusala citta 8
- Mahākiriya citta 8
- Abhiññāṇa (Rūpāvacara 5th jhāna kusala & kiriya citta) 2

Critical Notes:

1. What is meant by *parittārammaṇa* (object of limited efficacy) is kāma objects which consist of 54 citta, 52 cetasikas, and 28 rūpa. In order to easily understand what the dhammā which have object of limited efficacy is, we should trace this *tika* by means of vīthi process (pañcadvārāvajjana vīthi and manodvārāvajjana vīthi).
2. In subject side, among the 31 citta, mahākusala-8 actually associate with 38 cetasikas including appamaññā-2. But here, appamaññā-2 are excluded from the associated cetasikas because their object is paññatti, and because this mahākusala-8 will only take paritta (kāma) as their object.

If mahākusala took paññatti as their object, then appamaññā-2 would associate with it. That's why, here, mahākusala-8 only sometimes take *paritta* as their object.

- (ii) Dhammā which have lofty attainments as object (**mahaggatārammaṇā dhammā**)

There are **6 dhammā associated with 30 cetasikas** (i.e. aññasamāna-10, except vitakka, vicāra & pīti and sobhana cetasikas-20, except virati-3 & appamaññā-2) **which always have lofty attainments as object.** namely:

- Viññāṇañcāyatana kusala, vipāka & kiriya citta 3
- N'evasaññān'āsaññāyatana kusala, vipāka & kiriya citta 3

Notes:

There are **31 dhammā associated with 47 cetasikas** (all cetasikas except virati-3 & appamaññā-2) **which sometimes have object of lofty attainments.** It should not be taken that they sometimes have object of lofty attainments. They are:

- Akusala citta 12
- Manodvārāvajjana citta 1
- Mahākusala citta 8
- Mahākiriya citta 8

- Abhiññāṇa (Rūpāvacara 5th jhāna kusala & kiriya cittas) 2

Critical Notes:

1. What is meant by mahaggaṭārammaṇa (object of lofty attainments) is object which consists of 27 sublime cittas and 35 cetasikas which associated with them.
2. Appamaññā-2 are excluded with the same reason as in parittārammaṇa.
3. Akusala citta can take mahaggaṭārammaṇa as their object when one recollects one's sublime attainment. Thus, it is not direct experience. But, viññāṇaṅcāyatana-3 and n'evasaññān'āsaññāyatana-3 take mahaggaṭārammaṇa as direct experience.

(iii) Dhammā which have incomparable dhammā as object (**appamāṇārammaṇā dhammā**)

- a. There are **8 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-23, except appamaññā-2) **which always have incomparable dhammā (appamāṇā dhammā) which is Nibbāna as their object**, namely:
 - Ariya Paths which are Supramundane (magga apariyāpannā) 4
 - Fruits of the life of a samaṇa (sāmaññaphalāni) 4

The others are:

- b. There are **11 dhammā associated with 33 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-20 except virati-3 & appamaññā-2) **which sometimes have incomparable objects (appamāṇā dhammā) which are Magga, Phala and Nibbāna as their object**. It should not be taken that they have incomparable object. They are:
 - Manodvārāvajjana citta 1
 - Nāṇasampayutta mahākusala citta 4
 - Nāṇasampayutta mahākiriya citta 4
 - Abhiññāṇa (Rūpāvacara 5th jhāna kusala & kiriya cittas) 2

Critical Notes:

1. What is meant appamāṇārammaṇa (incomparable object) is object which consists of 8 lokuttara cittas, 36 cetasikas which associated with them, and Nibbāna.
2. The eight dhammā (a) take only Nibbāna as their object.
3. The 11 cittas (b) take incomparable objects (appamāṇārammaṇa) which are Magga, Phala and Nibbāna as their object.

The virati-3 which associated with nāṇasampayutta mahākusala citta-4 is *lokiya virati* and takes kāma as their object. While in object side (of appamāṇārammaṇa), among 36 cetasikas we found virati-3 which is *lokuttara virati* and which always associated with 8 lokuttara cittas. As these lokiya virati and lokuttara virati have different object, thus they must be excluded from the association. And here, the appamaññā-2 must also be excluded from the association because they take paññatti as their object.

Tikamuttaka Notes:

- a. There are **21 dhammā which should not be taken that these dhammā have object of limited efficacy, or have object of lofty attainments, or have incomparable dhammā as object**. They are:
 - Rūpāvacara 1st, 2nd, 3rd, 4th, 5th jhāna kusala, vipāka, kiriya citta 15
(except Abhiññāṇa-2)
 - Ākāsānaṅcāyatana kusala, vipāka & kiriya citta 3

- Ākiñcaññāyatana kusala, vipāka & kiriya citta

3

And, there are **35 cetasikas** (i.e. aññasamāna-13 and sobhana cetasikas-22, except virati-3) associated with these 21 cittas. It should not be taken that these dhammā have object of limited efficacy, or have object of lofty attainments, or have incomparable dhammā as object. These dhammā are **always Tikamuttaka**.

Notes:

Rūpāvacara 5th jhāna kusala & kiriya in ordinary stage cannot take all object, but when they attain the stage of abhiññāṇa, they can take all object.

- b. There are **20 dhammā sometimes have object of limited efficacy and sometimes have object of lofty attainments, but they are not dhammā which have incomparable object**. It should not be taken that they sometimes have object of limited efficacy and that sometimes have object of lofty attainments. They are:

- Akusala citta	12
- Nāṇavippayutta mahākusala citta	4
- Nāṇavippayutta mahākiriya citta	4

There are **11 dhammā sometimes have object of limited efficacy, sometimes have object of lofty attainments, and sometimes have incomparable object**. It should not be taken that they sometimes have object of limited efficacy, sometimes have object of lofty attainments, and sometimes have incomparable dhammā as object. They are:

- Manodvārāvajjana citta	1
- Nāṇasampayutta mahākusala citta	4
- Nāṇasampayutta mahākiriya citta	4
- Abhiññāṇa (Rūpāvacara 5 th jhāna kusala & kiriya cittas)	2

And, there are **49 cetasikas** (all cetasikas, except virati-3) associated with these 31 cittas. It should not be taken that these dhammā have object of limited efficacy, or have object of lofty attainments, or have incomparable dhammā as object. These dhammā are **sometimes Tikamuttaka**.

Critical Notes:

1. What is meant by paññatti (concept objects) is object which consists of kasiṇa-10, asubha-10, kāyagatasati, ānāpānasati, appamaññā-4, ākāsa-paññatti (ākāsanañcāyatana), natthibhāva-paññatti (ākiñcaññāyatana).
 2. In subject side, there are 31 cittas which sometimes have paññatti as their objects and which associated with 49 cetasikas, except virati-3. These virati-3 are excluded because there are no virati-3 in object side (of paññatti).
- c. **Corporeality (Rūpa-28)** and **Nibbāna** are dhammā which **never** attend to any object. It should be taken as **always Tikamuttaka**.

14. Hina Tika

- (i) Inferior dhammā (**hīnā dhammā**)

There are **12 demeritorious thoughts (akusalacittāni)** associated with **27 cetasikas** (i.e. aññasamāna-13 & akusala cetasikas-14) **are the dhammā which are inferior**.

- (ii) Medium dhammā (**majjhimā dhammā**)

- a. There are 17 meritorious thoughts (kusalacittāni) of the three spheres.

- b. There are 32 resultant thoughts (vipākacittāni) of the three spheres.
- c. There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

Thus, there are altogether **69 dhammā associated with 38 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-25) **which are medium.**

- d. And, there is also **Corporeality (Rūpa-28).**

(iii) Superior dhammā (**pañītā dhammā**)

- a. There are 4 Ariya Paths which are Supramundane (magga apariyāpannā).
- b. There are 4 Fruits of the life of a samaṇa (sāmaññaphalāni).

Thus, there are altogether **8 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-23, except appamaññā-2) **which are superior.**

- c. And, there is also **Nibbāna.**

15. Micchatta Tika

- (i) Wrong dhammā which unfailingly produce results (immediately after death) (**micchattaniyatā dhammā**)

Micchattaniyata = micchatta + niyata

Micchatta means false/wrong nature

Niyata means certainly/unfailingly in giving result immediately in the life after death.

There are **6 dhammā which are of wrong nature which sometimes unfailingly/certainly produce results (immediately after death) and which sometimes do not**, namely:

- Diṭṭhigatasampayutta lobhamūla citta-4 associated with the 7th javana

And, there are **21 cetasikas** (i.e. aññasamāna-13 & akusala cetasikas-8, except māna, dosa-4, vicikicchā) arise together with these 4 cittas.

And, there are:

- Paṭighasampayutta dosamūla citta-2 associated with the 7th javana

And, there are **22 cetasikas** (i.e. aññasamāna-12, except pīti & akusala cetasikas-10, except lobha-3, vicikicchā) arise together with these 2 cittas.

Notes:

- a. There are 5 heinous crimes (*Pañcānantariyakamma*), namely (1) *mātughātaka* (matricide), (2) *pitughātaka* (parricide), (3) *arahantaghātaka* (the murder of an Arahant), (4) *lohitupādaka* (the wounding of a Buddha), and (5) *saṅghabhedaka* (maliciously creating a schism in the Saṅgha). These five kinds of heinous crimes are done by any of the two dosamūla cittas associated with the 7th javana.
- b. *Niyatamicchadiṭṭhi* is the constant/deep seated wrong view which denies the cause and effect. It is very strong that it will surely produce result after death in niraya abode. This *niyatamicchadiṭṭhi* is done by any of the four diṭṭhigatasampayutta lobhamūla cittas associated with the 7th javana.

In cognitive series, there are 7 javanas which run consecutively one after another, but it should be known that:

- The 1st javana is the weakest and must yield its result in the same existence (diṭṭhadhammavedaniya kamma), otherwise it becomes defunct (ahosi).
- The 7th javana is the strongest (upapajjavedaniya kamma) must yield its results in the existence immediately after death; otherwise it becomes defunct (ahosi). It can produce results both in paṭisandhikāla and in pavattikāla.
- The five intermediate javana moments, i.e. the 2nd up to 6th javanas can generate results at any time from the second future existence onwards (aparāpariyavedaniya kamma), never becomes defunct so long as the round of rebirths continues.

Sayādaw U Janakābhivāṃsa - Mahāgandhayon Sayādaw - mentions that the 1st javana is the weakest and the following javanas becomes stronger and stronger and ends with the 7th javana as the strongest one. He might infer his opinion from *āsevana paccayo* (repetition condition) of the Conditional Relations (Paṭṭhāna).

But, according to Ledi Sayādaw(?), Nārada Mahāthera and Bhikkhu Bodhi, the 1st javana is the weakest javana and the 7th javana is the second weakest javana in the series, while the 4th javana is the strongest. Thus, the javana cittas run strengthening and reach its culmination at the 4th javana but then weaken again.

- (ii) Right dhammā which unfailingly produce results (immediately after the arising of those dhammā) (**sammattaniyatā dhammā**)

Sammattaniyata = sammatta + niyata

Sammatta means true/right nature.

Niyata means certainly/unfailingly/surely produce result immediately after their arisings.

There are **4 Ariya Paths which are Supramundane (magga ariyāpaññā) – the dhammā of right/true nature which unfailingly produce results immediately after the dissolution of those dhammā.**

And, there are **36 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-23, except appamaññā-2) associated with these 4 magga cittas.

- (iii) Dhammā which do not unfailingly produce results (immediately after the arising of those dhammā) (**aniyatā dhammā**)

- a. There 6 demeritorious thoughts which **sometimes** do not unfailingly produce results (immediately after the arising of those dhammā)

- Diṭṭhigatasampayutta lobhamūla citta 4
- Paṭighasampayutta dosamūla citta 2

- b. And, there are **79 dhammā do not unfailingly produce results (immediately after the arising of those dhammā)**, namely:

There are 6 demeritorious thoughts (akusalacittāni), i.e.:

- Diṭṭhigatavippayutta lobhamūla citta 4
- Vicikicchāsampayutta mohamūla citta 1
- Uddhaccasampayutta mohamūla citta 1

There are 17 meritorious thoughts (kusalacittāni) of the three spheres.

There are 36 resultant thoughts (vipākacittāni) of the four spheres.

There are 20 non-causative actions (kiriya-cittāni) which are neither meritorious nor demeritorious of the three spheres.

And, there are **52 cetasikas** associated with these 85 cittas.

- c. And, there are also **Corporeality (Rūpa-28)** and **Nibbāna**.

16. Maggārammaṇa Tika

- (i) Dhammā which have Magga as the object (**maggārammaṇā dhammā**)

- | | |
|-----------------------------------|---|
| - Nāṇasampayutta mahākusala citta | 4 |
| - Nāṇasampayutta mahākiriya citta | 4 |

These are the **(8) dhammā that sometimes have the Path (magga) as their object**, but do not have the Path as the root cause; sometimes they are predominated by the Path. Sometimes they should not be taken as the dhammā which have the Path as their object, or those which are predominated by the Path.

- | | |
|-----------------------------|---|
| - Manodvārāvajjana | 1 |
| - Abhiññāṇa kusala & kiriya | 2 |

These are the **(3) dhammā that sometimes have the Path (magga) as their object**, but do not have the Path as their root cause; nor are they predominated by the Path. They should not be taken as the dhammā which sometimes have the Path as their object.

And, there are **33 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-20, except virati-3 & appamaññā-2) associated with these 11 cittas.

Notes:

- a. Virati-3 are excluded because they take kāma as their object, and appamaññā-2 are also excluded because they take paññatti as their object.
- b. In Paccavekkhaṇa Vithi, the 3 trainees (Sotāpatti, Sakadāgāmi and Anāgāmi puggalas) observe lower magga and/or their respective magga by 6 dhammā, viz. nāṇasampayutta mahākusala citta-4, abhiññāṇa kusala-1 and manodvārāvajjana-1.

While an Arahant recollects the attainments of magga of Sotāpatti, Sakadāgāmi, Anāgāmi and Arahatta, he observes them by 6 dhammā, viz. nāṇasampayutta mahākiriya citta-4, abhiññāṇa kiriya-1 and manodvārāvajjana-1.

- (ii) Dhammā which have Magga as root cause (**maggahetukā dhammā**)

The **4 Ariya Paths** do not have the Path as their object, but **have the Path as the root cause**; they are sometimes predominated by the Path. They should not be taken as dhammā which are sometimes predominated by the Path.

And, there are **28 cetasikas** (i.e. all cetasikas associated with magga (36) except Noble Eightfold Path (8 cetasikas)) associated with these 4 magga cittas. These dhammā take Nibbāna as their object.

Notes:

Maggahetu means the dhammā which are the special cause to realise the Truth, that is, the Noble Eightfold Path which associated with maggacittas.

The Commentary gives 4 definitions of *Maggahetuka*, they are:

1. Aṭṭhaṅgiko pi maggo paccayaṭṭena etesaṃ hetū'ti maggahetukā
= The dhammā which have eightfold path as their special condition
Here, there are **28 cetasikas** associated with 4 magga cittas.

2. Maggasampayuttā vā hetū
= The dhammā which have roots associated with magga
Here, there are **36 cetasikas** associated with 4 magga cittas.

It is necessary to understand that specifically:

- The dhammā associated with alobha: 4 magga – 35 cet. (exc. alobha)
- The dhammā associated with adosa: 4 magga – 35 cet. (exc. adosa)
- The dhammā associated with amoha: 4 magga – 35 cet. (exc. amoha)

And,

- if we take alobha & adosa as their roots, we'll get: 4 magga – 34 cet. (exc. alobha & adosa).
- if we take alobha & amoha as their roots, we'll get: 4 magga – 34 cet. (exc. alobha & amoha).
- if we take adosa & amoha as their roots, we'll get: 4 magga – 34 cet. (exc. adosa & amoha).

3. Magge vā hetū'ti maggahetukā
= The dhammā which have roots arise in magga
Here, there are **36 cetasikas** associated with 4 magga cittas. (= #2)

4. Sammāditṭhi sayarū vā maggo ceva hetu ca maggo hetu etesaṃ'ti
maggahetukā
= The dhammā which have sammāditṭhi as condition
Here, there are **35 cetasikas** (exc. sammāditṭhi) associated with 4 magga cittas.

(iii) Dhammā which have Magga as predominant factor (**maggādhīpatino dhammā**)

Here, the dhammā which are predominated by the Path (maggādhīpatino) are analysed in two aspects in accordance with Adhipatipaccayo (Predominance Condition) of the Conditional Relations (Paṭṭhāna), they are:

1. Ārammaṇādhīpati (Object Predominance)
means the Dhammā which have the Path as predominance through object predominance by giving weight (respect/full attention) to the Path at the time of receiving (i.e. in the time of recollection (paccavekkhaṇāñāṇa)).

There are:

The 3 trainees (sekkhapuggalā) reflect on their respectively maggas as their objects with great respect by means of ārammaṇādhīpati through:

- **Mahākusala nāṇasampayutta citta-4 associated with 33 cetasikas** (i.e. aññasamāna-13 & sobhana cetasika -20, except virati-3 & appamañña-2)

While an Arahant (asekkhapuggala) reflects on arahatta magga as its object with great respect by means of ārammaṇādhīpati through:

- **Mahākiriya nāṇasampayutta citta-4 associated with 33 cetasikas** (i.e. aññasamāna-13 & sobhana cetasika -20, except virati-3 & appamañña-2)

These are the **(8) dhammā which are sometimes predominated by the Path by the way of object predominance.**

2. Sahajātādhīpati (Conscience Predominance)
means the Dhammā which have the Path as predominance through conscience predominance in one who develops the Path Energy (Sammā

Vāyāma) foremost and in one who develops the Path Wisdom (Sammā Diṭṭhi) foremost.

Adhipatis (Predominants) are factors which dominate their conascent states in undertaking and accomplishing difficult or important task. There are four predominants, namely: (1) predominance of desire (chandādhīpati), (2) predominance of energy (viriyādhīpati), (3) predominance of consciousness (cittādhīpati), and (4) predominance of investigation (vīmaṇsādhīpati).

Among the four predominants, the predominance of energy (viriyādhīpati) and the predominance of investigation (vīmaṇsādhīpati) represent Sammā Vāyāma (virīya cetasika) and Sammā Diṭṭhi (paññā cetasika) respectively the two factors of the Noble Eightfold Path.

If **virīya** is taken as predominance of the Path, the coexisting dhammā are **maggacitta-4 associated with 35 cetasikas** (i.e. aññasamāna-12, except virīya & sobhana cetasika-23, except appamaññā-2).

And, if **vīmaṇsa** is taken as predominance of the Path, the coexisting dhammā are **maggacitta-4 associated with 35 cetasikas** (i.e. aññasamāna-13 & sobhana cetasika-22, except appamaññā-2 and paññā).

Thus, if we sum up those two Dhammā, the coexisting dhammā are **Maggacitta-4 associated with 36 cetasikas** (i.e. aññasamāna-13 & sobhana cetasika-23, except appamaññā-2).

Tikamuttaka Notes:

a. There are:

- Nāṇasampayutta mahākusala citta 4
- Nāṇasampayutta mahākiriya citta 4

These are the **(8) dhammā** that sometimes have the Path (magga) as their object, but do not have the Path as the root cause; sometimes they are predominated by the Path. **Sometimes they should not be taken as the dhammā which have the Path as their object, or those which are predominated by the Path.**

- Manodvārāvajjana 1
- Abhiññāṇa kusala & kiriya 2

These are the **(3) dhammā** that sometimes have the Path (magga) as their object, but do not have the Path as their root cause; nor are they predominated by the Path. **They should not be taken as the dhammā which sometimes have the Path as their object.**

And, there are **38 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-25) associated with these 11 cittas. It should be taken as **Tikamuttaka**.

b. And, there are:

- Akusala citta 12
- Nāṇavippayutta mahākusala citta 4
- Kāmāvacara vipākacittāni (ahetuka akusala & kusala, mahāvīpāka) 23
- Kāmāvacara kiriyacittāni 6
 - Pañcadvārāvajjana 1
 - Hasituppāda 1
 - Nāṇavippayutta mahākiriya citta 4
- Rūpāvacara 1st, 2nd, 3rd, 4th, 5th jhāna kusala, vipāka, kiriya 15
 - (except abhiññāṇā-2)
- Arūpāvacara 1st, 2nd, 3rd, 4th jhāna kusala, vipāka, kiriya 12
- Lokuttara phala citta 4

These are **(74) the dhammā** (except abhiñāṇa-2) associated with **52 cetasika**, **never** having the Path as their object, or having the Path as their root cause, or being predominated by the Path. It should be taken as **always Tikamuttaka**.

- c. **Corporeality (Rūpa-28)** and **Nibbāna** are dhammā which **never** attend to any object. It should be taken as **always Tikamuttaka**.

17. Uppannā Tika

- (i) Dhammā which are in the process of arising (**uppannā dhammā**)

Uppanna means the existing of 3 sub-moments, it is present.

- a. There are **36 resultant thoughts (vipākacittāni)** of the four spheres associated with **38 cetasikas**.

There is also **Corporeality (Rūpa) which is the result of deeds done previously, i.e. kammaja rūpa-20**.

These are **the dhammā which are sometimes in the process of arising**, and which will **sometimes** definitely arise. They should not be taken as the dhammā that have not yet arisen.

- b. These are **the 53 dhammā that are sometimes in the process of arising**, namely:

- Akusala citta	12
- Kāmāvacara, Rūpāvacara, Arūpāvacara, Lokuttara Kusala citta	21
- Kāmāvacara, Rūpāvacara, Arūpāvacara Kiriya citta	20
- Corporeality (Rūpa) which is not the result of deeds done previously	

Thus, there are altogether **89 dhammā** associated with **52 cetasikas** are **sometimes in the process of arising**.

- c. And, there is also **Corporeality (Rūpa-28)**.

- (ii) Dhammā which have not yet arisen (**anuppannā dhammā**)

Anuppanna means the dhammā which is neither in the process of arising nor have arisen yet. It is future.

These are **53 dhammā** associated with **52 cetasikas which have not yet arisen**, namely:

- Akusala citta	12
- Kāmāvacara, Rūpāvacara, Arūpāvacara, Lokuttara Kusala citta	21
- Kāmāvacara, Rūpāvacara, Arūpāvacara Kiriya citta	20

And, there is **Corporeality (Rūpa) which is not the result** of deeds done previously, i.e. **cittaja rūpa-17, utuja rūpa-15, āhāraja rūpa-14**.

- (iii) Dhammā which will definitely arise (**uppādino dhammā**)

Uppādino means the dhammā which will definitely arise. It is future.

- a. There are **36 resultant thoughts (vipākacittāni)** associated with **38 cetasikas**.

There is also **Corporeality (Rūpa) which is the result of deeds done previously, i.e. kammaja rūpa-20**.

These are **the dhammā** which are sometimes in the process of arising, and **which will sometimes definitely arise**. They should not be taken as the dhammā that have not yet arisen.

Tikamuttaka Notes:

Nibbāna should not be taken as the dhammā which is in the process of arising, or which has not yet arisen, or which will definitely arise. It should be taken as **Tikamuttaka**.

18. Atīta Tika

- (i) Dhammā which are past (**atīta dhammā**)
- (ii) Dhammā of the future (**anāgatā dhammā**)
- (iii) Dhammā of the present (**paccuppannā dhammā**)

Leaving aside Nibbāna, **all dhammā (52 cetasikas associated with 89 cittas)** are sometimes past, sometimes future, and sometimes present.

Nibbāna should not be taken as past, or future, or present. It should be taken as **Tikamuttaka**.

19. Atītārammaṇa Tika

- (i) Dhammā which have the past as object (**atītārammaṇā dhammā**)
 - a. There are **6 dhammā which always have the past as object of thought**, namely:
 - Viññāṇañcāyatana kusala, vipāka & kiriya citta 3
 - N'evasaññān'asaññāyatana kusala, vipāka & kiriya citta 3

And, there are **30 cetasikas** (i.e. aññasamāna-10, except vitakka, vicāra, pīti & sobhana cetasikas-20, except virati-3, appamaññā-2) associated with these 6 cittas.

- b. The others are:
 - Upekkhāsahagataṃ manodvārāvajjana 1
 - There are 29 kāmāvacara javana, namely:
 - Akusala citta 12
 - Kāmāvacara mahākusala citta 8
 - Kāmāvacara kiriya citta 9
 - *kāmāvacara mahākiriya citta* 8
 - *somanassasahagataṃ hasituppāda citta* 1
 - There are 11 tadārammaṇa, namely:
 - Kāmāvacara kusala vipāka citta 10
 - *santīraṇa (upekkhā & somanassa)* 2
 - *mahāvīpāka* 8
 - Upekkhāsahagataṃ santīraṇa akusala vipāka citta 1
 - Abhiññāṇa 2

Thus, there are altogether **43 cittas** associated with **47 cetasikas** (all cetasikas, except virati-3 & appamaññā-2) **which sometimes have the past as object of thought. It should not be taken that they have the past as object of thought.**

Notes:

1. Appamaññā-2 must be excluded because their object is paññatti.
2. Virati-3 must be excluded because they can only have the present and future as their object.

(ii) Dhammā which have the future as object (**anāgatārammaṇā dhammā**)

a. There are **no thoughts which always have the future as their object.**

b. The others are:

- Upekkhāsahagataṃ manodvārāvajjana	1
- Kāmāvacara javana	29
- Tadārammaṇa	11
- Abhiññāṇa	2

Thus, there are altogether **43 cittas** associated with **50 cetasikas** (all cetasikas, except appamaññā-2) **which sometimes have the future as object of thought. It should not be taken that they have the future as object of thought.**

(iii) Dhammā which have the present as object (**paccuppannārammaṇā dhammā**)

a. There are **13 dhammā which always have the present as the object of thought**, namely:

- Dvipaṇcaviññāṇa	10
- Manodhātu (Pañcadvārāvajjana & 2-Sampañchanna)	3

And, there are **10 cetasikas** (i.e. aññasamāna-10, except viriya, pīti, chanda) associated with these 13 cittas.

b. The others are:

- Upekkhāsahagataṃ manodvārāvajjana	1
- Kāmāvacara javana	29
- Tadārammaṇa	11
- Abhiññāṇa	2

Thus, there are altogether **43 cittas which sometimes have the present as object of thought**. And, there are **50 cetasikas** (all cetasikas, except appamaññā-2 which take paññatti as their object) associated with these 43 cittas. **It should not be taken that they have the present as object of thought.**

Tikamuttaka Notes:

a. The dhammā which take paññatti as their object are Tikamuttaka:

- Rūpāvacara 1 st , 2 nd , 3 rd , 4 th , 5 th jhāna kusala, vipāka & kiriya citta (except abhiññāṇa-2)	15
- Ākāsanañcāyatana kusala, vipāka & kiriya citta	3
- Ākiñcaññāyatana kusala, vipāka & kiriya citta	3

These are **21 dhammā associated with 35 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-22, exc. virati-3), should not be taken as having the past as the object of thought, or as having the future as the object of thought, or as having the present as the object of thought. **They always take paññatti as their object which is timeless (kālavimutta).** They are **Tikamuttaka**.

There are:

- Akusala citta	12
- Kāmāvacara mahākusala citta	8
- Kāmāvacara kiriya citta	9
- <i>kāmāvacara mahākiriya citta</i>	8

- *upekkhāsahagatāṃ manodvārāvajjana* 1
- Rūpāvacara 5th jhāna kusala & kiriya citta 2

These are **31 dhammā associated with 49 cetasikas** (all cetasikas except virati-3), which sometimes have the past as the object of thought, sometimes have the future as the object of thought, and sometimes have the present as the object of thought. It should not be taken that they sometimes have the past as the object of thought, or that they have the future as the object of thought, or that they have the present as the object of thought. **They sometimes take paññatti as their object which is timeless (kālavimmutta).** They are **Tikamuttaka.**

- b. The dhammā which take appamānā as their object are Tikamuttaka:
 - Lokuttara magga citta 4
 - Lokuttara phala citta 4

These are **8 dhammā associated with 36 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-23, exc. appamaññā-2), should not be taken as having the past as the object of thought, or as having the future as the object of thought, or as having the present as the object of thought. **They always take appamānā (Nibbāna) as their object which is timeless (kālavimmutta).** They are **Tikamuttaka.**

Again, there are:

- Manodvārāvajjana 1
- Nāṇasampayutta mahākusala citta 4
- Nāṇasampayutta mahākiriya citta 4
- Abhiññāṇa kusala & kiriya 2

These are **11 dhammā associated with 33 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-20, exc. lokiya virati-3, appamaññā-2), should not be taken as having the past as the object of thought, or as having the future as the object of thought, or as having the present as the object of thought. **They sometimes take appamāna (Nibbāna) as their object which is timeless (kālavimmutta).** They are **Tikamuttaka.**

Paṇṇattinibbānapaccavekkhaṇe na vattabbārammaṇā

= in contemplating, paṇṇatti (paññatti) and nibbāna cannot be taken as atītārammaṇa, anāgatārammaṇa, or paccuppanārammaṇa. They are Tikamuttaka.

- c. **Corporeality (Rūpa-28) and Nibbāna** are dhammā which never attend to any object. It should be taken as always Tikamuttaka.

20. Ajjhata Tika

- (i) Dhammā which are internal (**ajjhata dhammā**)

There are **Citta-89, Cetasika-52, and Indriyabaddharūpa-28. They are the dhammā which arise internally.**

- (ii) Dhammā which are external (**bahiddhā dhammā**)

They are **Citta-89, Cetasika-52, Rūpa-28** (i.e. indriyabaddharūpa-28 and anindriyabaddharūpa-8/9), **Nibbāna. They are the dhammā which arise externally.**

- (iii) Dhammā which are internal and external (**ajjhatabhiddhā dhammā**)

They are **Citta-89, Cetasika-52, and Indriyabaddharūpa-28. They are the dhammā which arise internally and externally.**

Notes:

Indriyabaddharūpa is the material phenomena which are connected with controlling faculty (jīvitindriya)

Anidriyabaddharūpa is the material phenomena which are not connected with controlling faculty (jīvitindriya). They are **avinibbhoga-8** and (with or without) **sadda** which are born of temperature (utuja)

21. Ajjhattārammaṇa Tika

(i) Dhammā which have internal things as objects (**ajjhattārammaṇā dhammā**)

a. There are **6 dhammā which always have objects of thought that arise internally**, namely:

- Viññāṇāñcāyatana kusala, vipāka & kiriya citta 3
- N'evasaññān'āsaññāyatana kusala, vipāka & kiriya citta 3

And, there are **30 cetasikas** (i.e. aññasamāna-10, exc. vitakka, vicāra, pīti & sobhana cetasikas-20, exc. virati-3, appamaññā-2) associated with these 6 cittas.

b. And, there are dhammā which sometimes have objects of thought that arise internally:

- Kāmāvacara citta 54
- Abhiññāṇa 2

These are **56 dhammā** associated with **49 cetasikas** (all cetasikas, exc. issā which always takes external object & appamaññā-2) which sometimes have objects of thought that arise internally.

(ii) Dhammā which have external things as objects (**bahiddhārammaṇā dhammā**)

a. There are **26 dhammā which have objects of thought that arise externally**, i.e.:

- Rūpāvacara 1st, 2nd, 3rd, 4th, 5th jhāna kusala, vipāka & kiriya citta 15
- Ākāsañcāyatana kusala, vipāka & kiriya citta 3
- Lokuttara magga citta 4
- Lokuttara phala citta 4

And, there are **38 cetasikas** (i.e. aññasamāna-13 & sobhana cetasikas-25) associated with these 26 cittas. Here, the 5th jhāna kusala & kiriya cittas are in ordinary stage.

b. And, there are dhammā which sometimes have objects of thought that arise externally:

- Kāmāvacara citta 54
- Abhiññāṇa 2

These are **56 dhammā** associated with **51 cetasikas** (all cetasikas exc. macchariya which always takes internal object) which sometimes have objects of thought that arise externally.

(iii) Dhammā which have internal and external things as objects (**ajjhatabhiddhārammaṇā dhammā**)

There are **56 dhammā** which sometimes have objects of thought that arise internally, which sometimes have objects of thought that arise externally, and which **sometimes have objects of thought that arise both internally and externally**. They are:

- Akusala citta	12
- Kāmāvacara mahākusala citta	8
- Kāmāvacara, Rūpāvacara, Arūpāvacara vipāka & kiriya citta	34
- <i>Kāmāvacara akusala vipāka ahetuka citta</i>	7
- <i>Kāmāvacara kusala vipāka ahetuka citta</i>	8
- <i>Kāmāvacara kiriya vipāka ahetuka citta</i>	3
- <i>Rūpāvacara vipāka & kiriya citta</i>	8
- <i>Arūpāvacara vipāka & kiriya citta</i>	8
- Abhiññāṇa	2

And, there are **48 cetasikas** (all cetasikas, except issā, macchhariya & appamaññā-2) associated with these 56 cittas.

Tikamuttaka Notes:

- a. Jhāna of Nothingness (**Ākiñcaññāyatana-3**) associated with **30 cetasikas** (exc. vitakka, vicāra, pīti, virati-3 and appamaññā-2) should not be taken as dhammā that have internal objects, or that have external objects, or that have both internal and external objects. They should be taken as **always Tikamuttaka**.

Notes:

Ākiñcaññāyatana-3 are not ajjhata because they do not arise in us (thus, absent of ajjhata) and they are not bahiddhā because they arise dependent on ajjhata.

- b. There are dhammā which sometimes Tikamuttaka:

- Akusala citta	12
- Kāmāvacara mahākusala citta	8
- Kāmāvacara kiriya citta	9
- <i>kāmāvacara mahākiriya citta</i>	8
- <i>upekkhāsahagataṃ manodvārāvajjana</i>	1
- Rūpāvacara 5 th jhāna kusala & kiriya citta	2

These **31 dhammā** associated with **45 cetasikas** (all cetasikas, exc. issā, macchhariya, virati-3 & appamaññā-2) taking the Concept of Nothingness (natthibhāva-paññatti) as their object which are **sometimes Tikamuttaka**.

- c. **Corporeality (Rūpa-28)** and **Nibbāna** are dhammā which **never** attend to any object. They should be taken as **always Tikamuttaka**.

22. Sanidassana Tika

- (i) Dhammā which are visible and which arise with impingement (**sanidassanasappaṭighā dhammā**)

There is **visible object (rūpārammaṇa)** which causes the arising of Eye-consciousness (cakkhuviññāṇa). These are the dhammā which are visible and which arise with impingement.

- (ii) Dhammā which are not visible but which arise with impingement (**anidassanasappaṭighā dhammā**)

There are:

- Eye-sensitivity (cakkhu-pasāda) which is the sense-base of Eye-consciousness (cakkhuviññāṇa)

- Ear-sensitivity (sota-pasāda) which is the sense-base of Ear-consciousness (sotaviññāṇa)
- Nose-sensitivity (ghāna-pasāda) which is the sense-base of Nose-consciousness (ghānaviññāṇa)
- Tongue-sensitivity (jivhā-pasāda) which is the sense-base of Tongue-consciousness (jivhāviññāṇa)
- Body-sensitivity (kāya-pasāda) which is the sense-base of Body-consciousness (kāyaviññāṇa)
- Audible object (saddārammaṇa) which causes the arising of Ear-consciousness (sotaviññāṇa)
- Olfactive object (gandhārammaṇa) which causes the arising of Nose-consciousness (ghānaviññāṇa)
- Gustative object (rasārammaṇa) which causes the arising of Tongue-consciousness (jivhāviññāṇa)
- Tangible object (phoṭṭhabbārammaṇa) which causes the arising of Body-consciousness (kāyaviññāṇa)

Thus, they are **Oḷārika Rūpa-11** (except rūpārammaṇa) i.e. cakkhu-pasāda, sota-pasāda, ghāna-pasāda, jivhā-pasāda, kāya-pasāda, saddārammaṇa, gandhārammaṇa, rasārammaṇa, phoṭṭhabbārammaṇa-3 (paṭhavī, tejo, vāyo). These are the dhammā which are not visible but which arise with impingement.

(iii) Dhammā which are not visible and which arise without impingement (**anidassana-appaṭighā dhammā**)

- Akusala citta	12
- Kāmāvacara, Rūpāvacara, Arūpāvacara, Lokuttara kusala citta	21
- Kāmāvacara, Rūpāvacara, Arūpāvacara, Lokuttara vipāka citta	36
- Kāmāvacara, Rūpāvacara, Arūpāvacara kiriya citta	20

There are **89 dhammā which are not visible and which arise without impingement**. And, there are **52 cetasikas** associated with these cittas.

And, there are also **Sukhuma Rūpa-16** and **Nibbāna** which are included in Dhammāyatana.

End Tika Mātikā