Abstract.

Purpose: The objective of this article is to study the difference of cetasika in Abhidhamma Pitaka and Abhidhammattha Sangaha.

Methodology: There are 45 volumes of the Pali-Tipitaka of Siam Kingdom. 12 volumes, volume 34–45, belong to Abhidhamma Pitaka. Volume 34 gives explanations about mind, mental factors, form and Nibbana. There are 56 mental factors, 20 neutral, wholesome and unwholesome mixed consciousness, and 36 completely wholesome consciousness \((20+36)\), and 12 completely unwholesome consciousness \((12+20)\). All these are collectively referred to as “Dhamma 56 or Cetasika 56”. But, In Abhidhammattha Sangaha, cetasika is divided into 52; 13 neutral consciousness, 14 unwholesome consciousness, and 25 wholesome consciousness.

Main Results: The result indicated that in Abhidhammattha Sangaha, the similar Dhamma items are reduced, such as satindriya and satibala are reduced to sati, saddhindriya and saddhābala are reduced to saddhā. It is assumed that the author may be done to facilitate the study for the general public.

Implications: The addition of other topics in Abhidhammattha Sangaha (Not in Abhidhamma Pitaka) such as uddhacca, manasikāra etc., should be further studied.

Keywords: Abhidhamma Pitaka, Cetasika, Abhidhammattha Sangaha, Dhamma, Sutta.

INTRODUCTION

The Buddha’s teachings can be divided into several levels starting from fundamental ethics for living worldly lives happily, such as the teaching of six directions or duty of parents, children, spouses, moderate level for training and taming one’s mind from hindrances and advanced level is the Eightfold Path and methods to eradicate subtle defilements. In the first period after enlightenment, the Buddha considered and reflected what he had enlightened as follows;

- adhigato kho (These Dhamma are)
- mayāyām dhammo...
- gambhiro (deep)
- duddaso (difficult to see)
- duranubodho (difficult to understand)
- santo (peaceful)
- paññīto (excellent)
- atakkāvacaro (beyond dialectic)
- nipuño (subtle)
- paññītāvedaniyono (intelligible to the learned)

(I.B. Horner, 1997, p.6)

After that the Buddha exclaimed that it was difficult for beings engaging with defilements to understand (so mamassa kilamatho sā mamassa vihesā) (Vi.Maha. 4/7/7) [5, p. 7]. The Dhamma that the Buddha considered difficult for beings in general is not referred to in the fundamental teachings, but the teaching of Dependent Origination (Paticca-samuppada). A Brahman requested the Buddha to teach what he enlightened to people with the reason that some human beings may have much defilement, but some have little one. Those having less defilement in mind could understand the Dhamma in some extent. The Dhamma that the Buddha taught at that time was included in Abhidhamma or metaphysics which hard to understand. At beginning, Abhidhamma
was the sutta with complex and deep teachings. For example, the teachings in Kinati Sutta of Majjima Nikāya, the Buddha taught four foundations of mindfulness, four great efforts, four paths to achievement, five sense-faculties, five powers, seven factors of enlightenment, and the Eightfold Path, and he said that when monks had had unity and satisfaction in these dhamma, there would not have been different expressions in Abhidhamma (M. Upari. 14/44/42) [8, p. 42]. In Cittanupassanā of Mahā Satipatthana Sutta, there are 16 kinds of cetasika or mind; sarāga citta, vītarāga citta, sadosa citta… (Di. Maha.10/289/271) [6, p. 271]. There is a saying in Sangīta Sutta, Dīga Nikāya that “tīvidhena rūpasangaho san idassanasappatīgharūpaṁ anidassanasappatīgharūpaṁ anidassana appa āṭṭhā rūpam” (Di. Pa. 11/228/198) [7, p. 198], or three kinds of forms;

1. Seeable and touchable form (1 rūpāramāna, 5 pasāda rūpa, and 7 visaya rūpa)
2. Unseeable but touchable form (all 27 forms except rūpāramāna, 5 pasāda rūpa, and 7 visaya rūpa)
3. Unseeable and untouchable form (27 forms, 2 bhāva rūpa, one jīvita rūpa, one hadaya rūpa, 5 vikāra rūpa, 4 lakkhana rūpa, one āhāra rūpa, one parichcheda rūpa, and 2 santati rūpa)

There is a mention in Mātikā Dhamma Sangaṇī (Abhidhamma Piṭaka) that;

1. sanidassanasappatīghā dhammā (Seeable and Touchable Dhamma).
2. anidassanasappatīghā dhammā (Unseeable but Touchable Dhamma).
3. anidassana appatīghā dhammā (Unseeable and Untouchable Dhamma) (Abhi. Sang. 34/1/2) [9, p. 2].

It can be seen here that the contents in Suttanta Piṭaka and Abhidhamma Piṭaka are the same in context, but different in words. Rūpa or form is used in Suttanta Piṭaka and Dhamma or state is used in Abhidhamma Piṭaka.

The researcher was interested in the study of the difference between Cetasika in Abhidhammatthasangaha and in the Tipiṭaka and the reason of Venerable Anuruddhācārya why the name of Dhamma section was changed.

OBJECTIVES OF THE STUDY

1. To study the difference of Cetasika name changed from the Tipiṭaka, and
2. To study the reasons in changing, deleting, and adding some Cetasikas

SCOPE OF THE STUDY

The study will be focused on Cetasika in the Tipiṭaka and in Abhidhammatthasangaha.

LITERATURE REVIEW

Sobhon Srikrisdaporn (2527 B.E.), in an analytical study of the concept of Body and Mind in Buddhist philosophy, concluded that with the occurrence of conditioned factors or 52 mental factors, mental characterisitc can be traced. Mental factors assign and specify how the mental characteristic will be. Mental factors are attached to the mind, support the mind, and cannot be separated from the mind. The relation of wholesome and unwholesome body and mind results from formation. The right formation results to wholesome, unwholesome, or neutral.

Somthawin Thanawidyapol (2528 B.E.), an analytical study of Mind in Suttanta Piṭaka, concluded that there were differences of mental factors in Suttanta Piṭaka and Abhidhamma Piṭaka in comparison. In Suttanta Piṭaka, there were a few details on mental factors, such as Anupada Sutta telling about mental conditions of Venerable Sariputta in attaining absorptions of the fine-material sphere and absorptions of the formless sphere. In Abhidhamma Piṭaka, 89 or 121 minds were explained together with the mental factors to clarify that which one was wholesome, unwholesome, or neutral.

Nuttima Chuduangkaew (2545 B.E.), in a comparative study of mental factors in Abhidhama Piṭaka and Suttanta Piṭaka, concluded that mental factors accompanied the mind, occurred together with the mind, supported the mind, and made the mind different. The mental factor was one of the four realities; mind, mental factor, form, and Nibbana. Mental factors are well-known among Abhidhamma learners and rarely for the learners of Suttanta and Vinaya Piṭaka. In Abhidhamma Piṭaka, the teaching of Cetasika is collected and concluded into the first volume, but it was scattered in Suttanta and Vinaya Piṭaka. A study of Cetasika in Abhidhamma Piṭaka can lead to understanding of mind and mental factors systematically. Mind and mental factors are classified in groups and explained thoroughly. It provided knowledge theoretically rather than in practice. A study of mental factors in Suttanta Piṭaka can obtain a wide range of knowledge and can be used in practice.

EXPECTED BENEFITS

1. Obtaining the differences of mental factors that Venerable Anuruddha changed from the Tipiṭaka,
2. Understanding the reasons in changing, deleting, and adding some mental factors

RESULTS

There are 56 kinds of cetasika all together in Dhamma Sangani.1 Wholesome dhamma or wholesome state is

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1 Dhammasangani is a compiled part of the Abhidhammapiṭaka, and arranged as the 34th book of Siamratha Tipiṭaka.
when wholesome citta-kāmāvacara occurs as somanassa saharaga or mental pleasure consisting of insight with form, sound, smell, taste, touch or Dhamma as the sense-object, then there occurs touch, sensation… and avikkhepa. (Total 56 kinds of wholesome and unwholesome cetasika are shown in the table below) (Sangani. 34/16/8) [9, p. 8], [1, pp. 3–4].

For unwholesome Dhamma, when unwholesome citta occurs incorporating with mental pleasure consisting of view with form, sound, smell, taste, touch or Dhamma as the sense-object, then there occurs the touch, sensation… and avikkhepa. (Total 29 kinds of cetasika are shown in the table) (Sangani. 34/275/90) [9, p. 90].

Dhamma that occurs together with citta starting from touch, feeling, perception… pāggañā, and avikkhepa is called “Dhamma”. Dhamma is classified into 3 main groups; neutral Dhamma can occur with wholesome and unwholesome citta-kīmāvacara, wholesome and unwholesome cetasika in Abhidhamma Pitaka and Abhidhammattha Sangaha [2, pp. 242–244].

Dhamma that occurs together with citta incorporating with mental pleasure consisting of view with form, sound, smell, taste, touch or Dhamma as the sense-object, then there occurs the touch, sensation… and avikkhepa. (Total 29 kinds of cetasika are shown in the table) (Sangani. 34/16/8) [9, p. 8], [1, pp. 3–4].

TABLES

A comparative table of Cetasika in Abhidhamma Pitaka and Abhidhammattha Sangaha [2, pp. 242–244].

<table>
<thead>
<tr>
<th>Abhidhamma Pitaka</th>
<th>Abhidhammattha Sangaha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wholesome</td>
<td>Unwholesome</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>1</td>
<td>phassa (contact)</td>
</tr>
<tr>
<td>2</td>
<td>vedanā (feeling)</td>
</tr>
<tr>
<td>3</td>
<td>saññā (perception)</td>
</tr>
<tr>
<td>4</td>
<td>cetanā (intention)</td>
</tr>
<tr>
<td>5</td>
<td>citta (thought)</td>
</tr>
<tr>
<td>6</td>
<td>vitakka (initial application)</td>
</tr>
<tr>
<td>7</td>
<td>vicāra (sustained application)</td>
</tr>
<tr>
<td>8</td>
<td>pīti (delight)</td>
</tr>
<tr>
<td>9</td>
<td>sukha (pleasure)</td>
</tr>
<tr>
<td>10</td>
<td>cittasekkaggatā (self-conscious, self-concentrated mind)</td>
</tr>
<tr>
<td>11</td>
<td>saddhindriyam (the power of mindfulness)</td>
</tr>
<tr>
<td>12</td>
<td>viriyindriyam (the faculty of effort)</td>
</tr>
</tbody>
</table>

2 Abhidhammapiṭaka is the Buddha’s speech in His time. While Abhidhammasangaha is an abbreviation of the Abhidhamma, and is a work of a Bhikkhu at a later time, that is Bhikkhu Anuruddhācāraya who wrote in Sri Lanka at around 953 B.E.: [11, p. 2].
In Abhidhamma Piṭaka, there is an observation that saddhindriya, satindriya and paññindriya are only wholesome, but viriyindriya and samādhiindriya are both wholesome and unwholesome. In Suttanta Piṭaka, these groups of Dhamma are only wholesome and one of 37 qualities contributing to enlightenment. This Dhamma can overcome unfaith, laziness, carelessness, distraction and delusion. In Abhidhamma Piṭaka, viriyindriya and samādhiindriya may be wholesome or unwholesome but effort and concentration may be used in a right or wrong way.

The five sense-faculties and the five powers are in the same group. It is called “Bala” or power when it helps strengthen or support the practice. The practitioner who lacks of saddhindriya, satindriya or paññindriya may have unwholesome power or black Dhamma, such as wrong thought, wrong view, wrong effort, wrong energetic effort, and wrong concentration.

In Abhidhamma Piṭaka, Right View in wholesome side is repeated. The reason may be that this teaching is included in the Noble Path and wholesome course of action, but the explanation is exactly the same (Bhājaniya 35 and 52).

In Suttanta Piṭaka, there are some differences. The Right View in the Eightfold Path means the right view in suffering, the cause of suffering, the cessation of suffering, and the way leading the cessation of suffering. The saying in Mahāsātipaṭṭhāna Sutta is that:

katamā ca bhikkhave sammādīṭṭhi, yaṃ kho bhikkhave dukkhe nāṇām dukkhasamudaye nāṇām dukkhanirodhe nāṇām dukkhanirodhagaminiyā paṭipaddāya nāṇāṃ, ayaṃ vuccati bhikkhave sammādīṭṭhi (Di. Maha. 10//299/348) [6, p. 348].

It can be clearly seen here that the Right View in this saying does not refer to the meaning understood by people in general, but means the real knowledge or insight.

The Right View in mental action in the wholesome course of action means a belief in Kamma, result of Kamma etc. For example, “a man with a right view will see that alms-giving is fruitful, yaḥya worshiping is fruitful, sacrifice is fruitful, there is Kamma resultant in this world and other worlds, there is a mother, a father, a creature having spontaneous births, a recluse and Brahmin with good and upright conduct who has enlightened and revealed his enlightenment to the others”. (Ang. Dasaka. 24/165/289) [4, p. 289].

ACKNOWLEDGMENTS

An observation of The new arrangement of Cetasika by Venerable Anuruddhācārya

1. In Abhidhamma Piṭaka, there are 20 neutral cetasikas that can occur together with wholesome and unwholesome Dhamma; number 1-10, 12, 14, 16-18, 25, 27, 52, 54-55
2. There are 55 perfectly wholesome cetasikas, 31 unwholesome cetasikas and 20 wholesome and unwholesome cetasikas.
3. Citta or mind is called “Cetasika” or “Dhamma” that occurs to the mind with mind-based condition. There is also cetasika in citta or mind which has an explanation in Bhājaniya that an additional citta means ‘thought’.
4. The power of concentration can be wholesome and unwholesome. It is called ‘Right Concentration’ in a wholesome course, and ‘Wrong Concentration’ in an unwholesome course.
5. In this article facilitate the study on cetasika, the cetasika is classified into 3 main groups in this study; neutral, wholesome, and unwholesome. This is different from Abhidhamma Piṭaka in which the author classifies it.
6. In Abhidhamma Piṭaka, there are 56 cetasikas and there are 52 cetasikas in Abhidhammattha Sangaha. The different numbers are from the reduction
of similar meaning words, such as saddhānīya, saddhābala. In Abhidhammattha Sangaha, only saddhā is used, satindriya and satibala are included in sati (mindfulness), and sammādiṭṭhi, sampaṇāna, vipassanā, and amoha are concluded in Paññindriya.

7. In Abhidhamma Piṭaka, adosa (non-hatred) is karunā cetasika, and paggaha is viriya. The additional Dhamma in Abhidhamma Piṭaka are muddā, chanda, and adhimokkha.

7.1 Samādhi, Samādhindriya, Samādhibala
Samathā
Avikkhepa

7.2 Sammādiṭṭhi
Paññā, Paññā bala, Vipassanā
Paññindriya

7.3 Manindriya and Citta} Citta-based Dhamma

7.4 Uddhacca, māna, issā, macchāriya, kukkucca, thīna, mīddha, and vicikicchā are in line of delusion in Abhidhammattha Sangaha.

CONCLUSION

1. In Abhidhamma Piṭaka, the mental factors functioning similarly will be reduced into one item, such as Saddhānīya and Saddhābala are included in Saddhā, Satindriya, satibala, and Sati are reduced to only Sati. The Dhamma items having similar names, such as 3 Sati, are concluded in Diṭṭhi. Sammādiṭṭhi is classified into wholesome mental factor and Micchādiṭṭhi in unwholesome mental factor.

2. The new arrangement different from Abhidhamma Piṭaka is wholesome and unwholesome Samathā functioning quite similar to Samādhibala, Paggāha, Samādhīnā, and Avikkhepa. In Abhidhammatthasangaha, there is no Samathā, but Ekaggatā instead.

3. The mental factors added in Abhidhammatthasangaha are neutral Chanda, neutral Manasikāra, wholesome Tattaramajjhattā, and unwholesome Uddhacca, Māna, Issa, Kukkucca, Thīna, Mīddha and Vicikicchā.

4. Viriyindri and Samādhindri in Suttanta Piṭaka can be wholesome and unwholesome, but they can function similar to Michāsāmādhī in Abhidhamma Piṭaka.

5. The reason why mental factors are classified differently from Abhidhamma Piṭaka is to facilitate the learners to understand it easier. (…nambavahayena paṭidhāya parānukampam…) [10, p. 58]

6. In reducing and changing the numbers of mental factors, Venerable Anuruddhācārya may follow a guideline in Bhājaniya. For further study, Bhājaniya should be used as a comparison guideline to trace for a clear meaning.

This study is the start in comparison of scriptures to find out how different the old and later scriptures are. The differences found from the study may not come from the wrong intention of the authors, but may come from the languages used in different periods. It is challenging for the interested and further study.

REFERENCES


