

REVIEW

# The difference between cetasika in Abhidhamma Piṭaka and Abhidhammattha Sangaha

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

**Methodology:** There are 45 volumes of the Pali-Tiṭaka of Siam Kingdom. 12 volumes, volume 34–45, belong to Abhidhamma Piṭaka. 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 in all, the word “*Dhamma 56 or Cetasika 56*”. But, In Abhidhammattha Sangaha, cetasika is divided into 52 factors: 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.

**Implications:** The addition of other topics in Abhidhammattha Sangaha (not in Abhidhamma Piṭaka) such as uddhacca and manasikāra should be further studied.

**Keywords:** Abhidhamma Piṭaka, cetasika, Abhidhammattha Sangaha, Dhamma, sutta

## 1. Introduction

The teachings can be divided into several levels starting from fundamental ethics for living worldly life 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 mayāyaṃ dhammo... (These Dhamma are)

gambhīro (deep)

duddaso (difficult to see)

duranubodho (difficult to understand)

santo (peaceful)

paññito (excellent)

atakkāvacarō (beyond dialectic)

nipuṇo (subtle)

pañḍitavedanīyo (intelligible to the learned) [(1), 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) [(2): 7]. The Dhamma that the Buddha considered difficult for beings in general is not referred to fundamental teachings, but the teaching of Dependent Origination (Paṭicca-samuppāda). 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 was hard to understand. At the 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 unity and satisfaction in these dhamma, there would not have different expressions in Abhidhamma (M.Upari. 14/44/42) [(3): 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) [(4) : 271]. There is a saying in Sangīta Sutta, Dīga Nikāya that “tividhena rūpasāṅgho sanidassanasappaṭigharūpaṃ anidassanasappaṭigharūpaṃ anidassanasappaṭigharūpaṃ” (Di. Pa. 11/228/198) [(5): 198], or three kinds of forms;

1. Seeable and touchable form (1 rūpāramaṇa, 5 pasāda rūpa, and 7 visaya rūpa)
2. Unseeable but touchable form (all 27 forms except rūpāramaṇa, 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 lakkhaṇa rūpa, one āhāra rūpa, one pariccheda rūpa, and 2 santati rūpa).

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

1. sanidassanasappaṭighā dhammā (Seeable and Touchable Dhamma)
2. anidassanasappaṭighā dhammā (Unseeable but Touchable Dhamma)
3. anidassana appaṭighā dhammā (Unseeable and Untouchable Dhamma) (Abhi.Sang. 34/1/2) [(6): 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.

## 2. 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

## 3. Scope of the study

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

## 4. Literature review

Sophon Srikrisdaporn (7) (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 characteristic 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 between wholesome and unwholesome body and mind results from formation. The right formation results in wholesome and the wrong one results in unwholesome.

Somthavil Dhanawityapol (8) (2528 B.E.), an analytical study of Mind in Suttanta Pitaka, concluded that there were differences of mental factors in Suttanta Pitaka and Abhidhamma Pitaka in comparison. In Suttanta Pitaka, 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 Pitaka, 89 or 121 minds are explained together with the mental factors to clarify which one was wholesome, unwholesome, or neutral.

Nuttima Chudoungkaw (9) (2545 B.E.), in a comparative study of mental factors in Abhidhamma Pitaka and Suttanta Pitaka, concluded that mental factors accompanied to 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 were well-known among Abhidhamma learners and rarely for the learners of Suttanta and Vinaya Pitaka. In Abhidhamma Pitaka, the teaching of Cetasika was collected and concluded into the first volume, but it was scattered in Suttanta and Vinaya Pitaka. A study of Cetasika in Abhidhamma Pitaka can lead to an understanding of mind and mental factors systematically. Mind and mental factors were classified in groups and explained thoroughly. It provided theoretical knowledge rather than practical knowledge. A study of mental factors in Suttanta Pitaka can offer a wide knowledge and can be used in practice.

## 5. 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.

## 6. Results

There are 56 kinds of cetasika all together in Dhamma Sangani.<sup>1</sup> Wholesome dhamma or wholesome state is when wholesome citta-kāmāvacara occurs as somanassa saharagata 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 1** below) (Sangani. 34/16/8) [(6): 8], [(10): 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 touch, sensation and avikkhepa. (Total 29 kinds of cetasika are shown in the **Table 1**) (Sangani. 34/275/90) [(6): 90].

Dhamma that occurs together with citta starting from touch, feeling, perception paggāha, and avikkhepa is called “Dhamma.” Dhamma is classified into 3 main groups: neutral dhamma can occur with wholesome and unwholesome. Contact, sensation, etc., may occur with wholesome saddhindriya, viriyindriya, etc., or may occur with unwholesome micchāvāyāma, micchāsamādhī, etc. All these kinds of Dhamma are arūpa or arūpino (formless) and dependent (paṭṭicasamuppannā). It is called “Cetasika” in Abhidhammattha Sangaha<sup>2</sup> as given in the **Table 1** below:

In Abhidhamma Piṭaka, there is an observation that saddhindriya, satindriya, and paññindriya are only wholesome, but viriyindriya and samādhindriya 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 samādhindriya may be wholesome or unwholesome, 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 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 (Bhājanīya 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 Mahāsatiṭṭhāna Sutta is

katamā ca bhikkhave sammādiṭṭhi, yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagaminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati bhikkhave sammādiṭṭhi (Di. Maha. 10//299/348) [(4): 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, yañya 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) [(12): 289].

## 7. 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 Bhājanīya 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

<sup>1</sup> Dhammasangani is a book collected in the Abhidhammapiṭaka, and arranged as the 34th book of Siamratha Tipiṭaka.

<sup>2</sup> Abhidhammapiṭaka is the Buddha’s speech in His time. While Abhidhammasangaha is an complimentary of Abhidhamma, and is a work of a Bhikkhu at a later time, that is Bhikkhu Anuruddhācārya who wrote in Sri Lanka around 953 B.E.: (14): 2

**TABLE 1** | A comparative table of Cetasika in Abhidhamma Pitaka and Abhidhammattha Sangaha [(11), 242–244].

Abhidhamma Pitaka		Abhidhammattha Sangaha	Remarks
Wholesome	Unwholesome		
1	phassa (contact)	phassa (contact)	
2	vedanā (feeling)	vedanā (feeling)	
3	saññā (perception)	saññā (perception)	
4	cetanā (intention)	cetanā (intention)	
5	citta (thought)	citta (thought)	–
			manasikāra (intention, determination)
6	vitakka (initial application)	vitakka (initial application)	
7	vicāra (sustained application)	vicāra (sustained application)	
8	pīti (delight)	pīti (delight)	
9	sukha (pleasure)	sukha (pleasure)	–
10	cittasakkagatā (self-conscious, self-concentrated of mind)	cittasakkagatā (self-conscious, self-concentrated of mind)	ekaggatā (conscious)
11	saddhindriyaṃ (the power of faith)	–	Saddhā (The faith)
12	viriyīndriyaṃ (the faculty of energy)	viriyīndriyaṃ (the faculty of energy)	
13	satindriyaṃ (the power of mindfulness)	–	
14	samādhindriyaṃ (the faculty of mindfulness)	samādhindriyaṃ (the faculty of mindfulness)	
15	paññindriyaṃ (the faculty of insight)	–	paññindriyaṃ (the faculty of insight)
16	manindriyaṃ (the faculty of concentration)	manindriyaṃ (the faculty of concentration)	
17	somanassindriyaṃ (the faculty of gladness)	somanassindriyaṃ (the faculty of gladness)	
18	jīvitindriyaṃ (the faculty of life)	jīvitindriyaṃ (the faculty of life)	
19	sammādiṭṭhi (right view)	micchādiṭṭhi (wrong view)	diṭṭhi (error)
20	sammasaṃkappa (right intention)	micchāsaṃkappa (wrong intention)	
21	sammāvāyāma (right endeavor)	Micchāvāyāma (wrong endeavor)	
22	Sammāsati (right mindfulness)	–	
23	sammāsamādhi (right concentration)	Micchāsamādhi (wrong concentration)	
24	saddhābalaṃ (the power of faith)	–	
25	viriyabalaṃ (the power of energy)	viriyabalaṃ (the power of energy)	
26	satibalaṃ (the power of mindfulness)	–	
27	samādhibalaṃ (the power of concentration)	samādhibalaṃ (the power of concentration)	
28	paññābalaṃ (the power of insight)	–	
29	hiribalaṃ (the power of conscientiousness)	ahirikabalaṃ (unconscientiousness)	
30	ottappabalaṃ (the power of the fear of blame)	anottappabalaṃ (disregard of blame)	
31	alobha (absence of greed)	lobha (lust)	lobha (lust)
32	adosa (absence of hate)	–	adosa (absence of hate)
			karuṇā (merciful) muditā (kindliness)
33	amoha (absence of dullness)	moha (dullness)	moha (dullness)
34	anabhijjhā (absence of covetousness)	abhijjhā (covetousness)	
35	abyāpāda (absence of malice)	–	
36	sammādiṭṭhi (right view)	–	
37	hiri (conscientiousness)	ahirika (unconscientiousness)	

(Continued)

TABLE 1 | (Continued)

Abhidhamma Piṭaka		Abhidhammattha Sangaha	Remarks	
Wholesome	Unwholesome			
38	ottappa (fear of blame)	anottappa (disregard of blame)		
39	kāyapassaddhi (serenity in mental factors)	—	kāyapassaddhi (serenity in mental factors)	
40	cittapassaddhi (serenity in mind)	—	cittapassaddhi (serenity in mind)	
41	Kāyalahutā (lightness in mental factors)	—	kāyalahutā (lightness in mental factors)	
42	cittalahutā (lightness in mind)	—	cittalahutā (lightness in mind)	
43	kāyamudutā (plasticity in mental factors)	—	kāyamudutā (plasticity in mental factors)	Irrelevant to Dhamma Sanghani
44	cittamudutā (plasticity in mind)	—	cittamudutā (plasticity in mind)	1. chanda (conation desire to do)
45	kāyakammaññatā (facility in mental factors)	—	kāyakammaññatā (facility in mental factors)	2. uddhacca (distraction)
46	cittakammaññatā (facility in mind)	—	cittakammaññatā (facility in mind)	3. māna (conceit)
47	kāyapāguññatā (fitness in mental factors)	—	kāyapāguññatā (fitness in mental factors)	4. issā (envy)
48	cittapāguññatā (fitness in mind)	—	cittapāguññatā (fitness in mind)	5. macchariya (selfishness)
49	kāyujukatā (directness in mental factors)	—	kāyujukatā (directness in mental factors)	6. kukkucca (worry)
50	cittujukatā (directness in mind)	—	cittujukatā (directness in mind)	7. thīna (sloth)
51	sati (mindfulness)	—	sati (mindfulness)	8. middha (lethargy)
52	Sampajūñña (intelligence)	—	—	9. vicikicchā (perplexity)
53	samatha (quiet)	samatha (quiet)	—	10. tattaramajjhataṭṭā (neutrality)
54	Vipassanā (intuition)	—	—	
55	paggāha (grasp)	paggāha (grasp)	—	
56	avikkhepa (balance)	avikkhepa (balance)	—	

of similar meaning words, such as saddhindriya, saddhābala. In Abhidhammattha Sangaha, only saddhā is used, satindriya and satibala are included in sati (mindfulness), and sammādiṭṭhi, sampajañña, vipassanā, and amoha are concluded in Paññindriya.

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

7.1 Samādhi, Samādhindriya, Samādhibala, Samatha, Avikkhepa } Cittassekaggatā

7.2 Sammādiṭṭhi, Paññā, Paññā bala, Vipassanā } Paññindriya

7.3 Manindriya and Citta } Citta-based Dhamma

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

## 8. Conclusion

1. In Abhidhamma Piṭaka, the mental factors functioning similarly will be reduced into one item, such as Saddhindrī and Saddhābala are concluded in Saddhā, Satindrī, 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 Samatha functioning quite similar to Samādhibala, Paggāha, Samādhindrī, and Avikkhepa. In Abhidhammatthasangaha, there is no Samatha, but Ekaggatā instead.
3. The mental factors added in Abhidhammatthasangaha are neutral Chanda, neutral Manasikāra, wholesome Tattaramajjhataṭṭā, and unwholesome Uddhacca, Māna, Issa, Kukkucca, Thīna, Middha, and Vicikicchā.

4. Viriyindrī and Samādhindrī in Suttanta Piṭaka can be wholesome and unwholesome, but they can function similar to Micchāsamādhī in Abhidhamma Piṭaka.
5. The reason why mental factors are classified differently from Abhidhamma Piṭaka is to facilitate the learners to understand it easier (nambavhayena paṇidhāya parānukampam) [(13), 58].
6. In reducing and changing the numbers of mental factors, Venerable Anuruddhācārya may follow a guideline in Bhājanīya.<sup>3</sup> For further study, Bhājanīya should be used as a comparison guideline to trace for a clear meaning.

This study is the start in the 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.

<sup>3</sup> Bhājanīya is the chapter that needs to be explained or classified.

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