

Classification of Cittas by Plane of Existence

**Prepared by T Y Lee
www.justbegood.net**

Classification of Cittas by Plane of Existence (Bhumis) :

Kamavacara (Sense sphere)	54 cittas
Rupavacara (Form sphere)	15
Arupavacara (Formless sphere)	12
Lokuttara (Supramundane)	<u>8 (40)</u>
	89 (121)

Under Kamavacara, there are 54 types of cittas :

1)	Akusala (unwholesome cittas)	12	
	a. Lobha (greed-rooted)		8
	b. Dosa (anger-rooted)		2
	c. Moha (delusion-rooted)		2
2)	Ahetuka (rootless cittas)	18	
	a. Akusala Vipaka (unwholesome resultants)		7
	b. Kusala Vipaka (wholesome resultants)		8
	c. Kriya (rootless functionals)		3
3)	Sobhana (beautiful cittas)	24	
	a. Kusala (wholesome)		8
	b. Vipaka (resultant)		8
	c. Kriya (functional)		8

Under Rupavacara, there are 15 types of cittas :

1)	Kusala (wholesome)	5
2)	Vipaka (resultant)	5
3)	Kriya (functional)	5

Under Arupavacara, there are 12 types of cittas :

1)	Kusala (wholesome)	4
2)	Vipaka (resultant)	4
3)	Kriya (functional)	4

Under Lokuttara, there are 8 (40) types of cittas :

1)	Magga Kusala (supramundane path)	4 (20)
2)	Phala Vipaka (supramundane fruit)	4 (20)

Under Kamavacara, there are 54 types of cittas :

1) Akusala (unwholesome cittas) 12

Lobha (greed-rooted)				8
1.	Citta	Unprompted	Pleasure	Connected with Wrong view
2.	Citta	Prompted	Pleasure	Connected with Wrong view
3.	Citta	Unprompted	Pleasure	Disconnected with Wrong view
4.	Citta	Prompted	Pleasure	Disconnected with Wrong view
5.	Citta	Unprompted	Indifference	Connected with Wrong view
6.	Citta	Prompted	Indifference	Connected with Wrong view
7.	Citta	Unprompted	Indifference	Disconnected with Wrong view
8.	Citta	Prompted	Indifference	Disconnected with Wrong view
Dosa (anger-rooted)				2
9.	Citta	Unprompted	Displeasure	Connected with Ill-will
10.	Citta	Prompted	Displeasure	Connected with Ill-will
Moha (delusion-rooted)				2
11.	Citta		Indifference	Connected with doubt
12.	Citta		Indifference	Connected with restlessness

Lobha and dosa are the prominent roots for the corresponding cittas, and both have moha as their underlying root. Lobha and dosa cannot co-exist in the same citta. All akusala cittas have moha. Moha can exist by itself in the corresponding cittas.

An akusala citta may arise unprompted or prompted. Prompting may arise externally or within oneself. It can arise by mental, verbal or bodily means. Unprompted cittas arise without effort, prompted cittas arise with effort.

Akusala cittas rooted in lobha arise with either pleasure or with indifference.

Akusala cittas may be connected or disconnected with wrong view. If a person has a citta connected with wrong view, it means that he does not know his action is unwholesome. If the citta is disconnected with wrong view, it means that he knows his action is unwholesome.

All akusala dosa cittas arise with displeasure and ill-will (or aversion).

All akusala moha cittas involve sheer or intense delusion. Because they involve doubt and restlessness, positive or negative feelings do not arise in these cittas and they are always accompanied by indifference.

2) **Ahetuka (rootless cittas)**

18

Akusala Vipaka (unwholesome resultants) 7

- | | |
|--------------------------------|--------------|
| 1. Eye consciousness | Indifference |
| 2. Ear consciousness | Indifference |
| 3. Nose consciousness | Indifference |
| 4. Tongue consciousness | Indifference |
| 5. Body consciousness | Pain |
| 6. Receiving consciousness | Indifference |
| 7. Investigating consciousness | Indifference |

Kusala Vipaka (wholesome resultants) 8

- | | |
|---------------------------------|--------------|
| 8. Eye consciousness | Indifference |
| 9. Ear consciousness | Indifference |
| 10. Nose consciousness | Indifference |
| 11. Tongue consciousness | Indifference |
| 12. Body consciousness | Pleasure |
| 13. Receiving consciousness | Indifference |
| 14. Investigating consciousness | Pleasure |
| 15. Investigating consciousness | Indifference |

Kriya (rootless functionals) 3

- | | |
|--|--------------|
| 16. 5-sense door adverting consciousness | Indifference |
| 17. Mind door adverting consciousness | Indifference |
| 18. Smile producing consciousness
(Buddha & arahants) | Joy |

The first five types of the unwholesome and wholesome rootless resultants consciousness are based on the sensitive matter (pasada) of the eye, ear, nose, tongue and body. These ten cittas are collectively called the "two sets of fivefold sense consciousness" (dvi-panca vinnana).

For the first four pairs of sense faculties, the impact of the sense object is weak and thus the associated feeling is indifference or equanimity. For body-consciousness, unwholesome or wholesome, the sense object's impact on the body faculty is strong. Thus the accompanying feeling is bodily pain (dukkha) or bodily pleasure (sukha).

When a sense object impinges on a sense faculty at one of the five sense doors, there arises a citta adverting to the object. Then eg. eye-consciousness arises on seeing that form. Immediately thereafter, arises a citta, which apprehends or "receives" the object that had been seen by the eye-consciousness.

After the receiving consciousness, then immediately arises an investigating consciousness to examine the object that had just been cognized by the sense consciousness.

The receiving consciousness and the investigating consciousness arise only in the five sense doors, and both are results of past kamma. As a result of a past good kamma, the investigating consciousness of the wholesome resultants may also be accompanied by pleasure.

The 5-sense door advertent consciousness must arise to turn the citta to the object, before the corresponding 5-sense door consciousness arises.

The mind door advertent consciousness can arise either in a cognitive process occurring at the five sense doors or in a process occurring at the mind door. Both perform a different function.

At the five-sense door process, the mind door advertent consciousness is called the determining consciousness. Its function is to determine or define the object that has been cognized by the sense consciousness.

In a mind door process, the mind door advertent consciousness is to advert the mind to the object appearing at the mind door. In such a role this citta is known as the mind-door advertent consciousness.

The smile producing consciousness is a citta peculiar to Buddhas and Arhants. Its function is to cause them to smile about sense-sphere phenomena.

3) Sobhana (beautiful cittas)

24

Kusala (wholesome)

8

1. Citta	Unprompted	Pleasure	Associated with Wisdom
2. Citta	Prompted	Pleasure	Associated with Wisdom
3. Citta	Unprompted	Pleasure	Disassociated with Wisdom
4. Citta	Prompted	Pleasure	Disassociated with Wisdom
5. Citta	Unprompted	Indifference	Associated with Wisdom
6. Citta	Prompted	Indifference	Associated with Wisdom
7. Citta	Unprompted	Indifference	Disassociated with Wisdom
8. Citta	Prompted	Indifference	Disassociated with Wisdom

Vipaka (resultant)

8

9. Citta	Unprompted	Pleasure	Associated with Wisdom
10. Citta	Prompted	Pleasure	Associated with Wisdom
11. Citta	Unprompted	Pleasure	Disassociated with Wisdom
12. Citta	Prompted	Pleasure	Disassociated with Wisdom
13. Citta	Unprompted	Indifference	Associated with Wisdom
14. Citta	Prompted	Indifference	Associated with Wisdom
15. Citta	Unprompted	Indifference	Disassociated with Wisdom
16. Citta	Prompted	Indifference	Disassociated with Wisdom

Kriya (functional)

8

17. Citta	Unprompted	Pleasure	Associated with Wisdom
18. Citta	Prompted	Pleasure	Associated with Wisdom
19. Citta	Unprompted	Pleasure	Disassociated with Wisdom
20. Citta	Prompted	Pleasure	Disassociated with Wisdom
21. Citta	Unprompted	Indifference	Associated with Wisdom
22. Citta	Prompted	Indifference	Associated with Wisdom
23. Citta	Unprompted	Indifference	Disassociated with Wisdom
24. Citta	Prompted	Indifference	Disassociated with Wisdom

There first 8 types of sense-sphere wholesome consciousness are with the three good roots of alobha, adosa and amoha. They not only indicate the absence of certain evil conditions, but also signify the presence of certain positive good conditions. Alobha means non-attachment and also generosity, adosa means non-hatred and also goodwill, amoha means non-delusion and also wisdom or knowledge.

Sobhana (or kusala) cittas disassociated with wisdom have the roots of alobha and adosa, but lack the root of amoha. The cittas associated with wisdom (or knowledge) possess all 3 good roots.

Unprompted sobhana cittas indicate that one has done such similar good deeds in the past. They may be done with pleasure (or joy) or with indifference (or equanimity).

Sobhana vipaka cittas are the results of previous good kamma.

Sobhana kriya cittas perform only a function without creating any new kamma and arise only in Buddhas and Arhants. They have eradicated all traces of ignorance and craving, the causes of rebirth, and therefore their good actions will not generate any future results.

54 Kamavacara cittas :

Kusala and akusala kamma cittas = 20

Kusala 8 + akusala 12 = 20

Vipaka cittas = 23

Kusala (sahetuka) 8 + ahetuka 15 = 23

(The 3 rootless functional cittas are not vipaka cittas)

Kriya cittas = 11

Kusala (sahetuka) 8 + ahetuka 3 = 11

Prompting – Sankhara

Unprompted (or spontaneously) – A-sankharika

Prompted (or induced) – Sa-sankharika

Pleasure (or joy) – Somanassa

Displeasure – Domanassa

Indifference (or equanimity) – Upekkha

Wrong view – Miccha ditthi

Sheer (or intense) delusion – Momuhacitta

Doubt – Vicikiccha

Restlessness – Uddhacca

With roots – Sahetuka

Rootless – Ahetuka

Kammically indeterminate – Abyakata (neutral cittas which do not bear results)

Under Rupavacara, there are 15 types of cittas :

- 1) **Kusala (wholesome)** **5**
 1. First Kamma Jhana Citta - vitaka, vicara, piti, sukha, ekagatta
 2. Second Kamma Jhana Citta - vicara, piti, sukha, ekagatta
 3. Third Kamma Jhana Citta - piti, sukha, ekagatta
 4. Fourth Kamma Jhana Citta - sukha, ekagatta
 5. Fifth Kamma Jhana Citta - ekagatta, upekkha

- 2) **Vipaka (resultant)** **5**
 6. First Resultant Jhana Citta - vitaka, vicara, piti, sukha, ekagatta
 7. Second Resultant Jhana Citta - vicara, piti, sukha, ekagatta
 8. Third Resultant Jhana Citta - piti, sukha, ekagatta
 9. Fourth Resultant Jhana Citta - sukha, ekagatta
 10. Fifth Resultant Jhana Citta - ekagatta, upekkha

- 3) **Kriya (functional)** **5**
 11. First Functional Jhana Citta - vitaka, vicara, piti, sukha, ekagatta
 12. Second Functional Jhana Citta - vicara, piti, sukha, ekagatta
 13. Third Functional Jhana Citta - piti, sukha, ekagatta
 14. Fourth Functional Jhana Citta - sukha, ekagatta
 15. Fifth Functional Jhana Citta - ekagatta, upekkha

Vitaka	- Initial application	Inhibits sloth and torpor (thina middha)
Vicara	- Sustained application	Inhibit sceptical doubt (vicikiccha)
Piti	- Joy	Inhibits illwill (vyapada)
Sukha	- Happiness	Restlessness and worry (uddhacca kukkuccha)
Ekagatta	- One-pointedness	Inhibits sensual desire (kamacchanda)
Upekkha	- Equanimity	

Under Arupavacara, there are 12 types of cittas :

- 1) **Kusala (wholesome)** **4**
 1. Kamma Jhana Citta - dwelling on the 'Infinity of Space'
 2. Kamma Jhana Citta - dwelling on the 'Infinity of Consciousness'
 3. Kamma Jhana Citta - dwelling on 'Nothingness'
 4. Kamma Jhana Citta - dwelling on 'Neither Perception nor Non-perception'

- 2) **Vipaka (resultant)** **4**
 5. Resultant Jhana Citta - dwelling on 'Infinity of Space'
 6. Resultant Jhana Citta - dwelling on the 'Infinity of Consciousness'
 7. Resultant Jhana Citta - dwelling on 'Nothingness'
 8. Resultant Jhana Citta - dwelling on 'Neither Perception nor Non-perception'

- 3) **Kriya (functional)** **4**
 9. Functional Jhana Citta - dwelling on 'Infinity of Space'
 10. Functional Jhana Citta - dwelling on the 'Infinity of Consciousness'
 11. Functional Jhana Citta - dwelling on 'Nothingness'
 12. Functional Jhana Citta - dwelling on 'Neither Perception nor Non-perception'

Under Lokuttara, there are 8 (40) types of cittas :

1) Magga Kusala (supramundane wholesome path) 4 (20)

1. Sotapatti Path Citta (times 5 Jhana factors)
2. Sakadagami Path Citta (times 5 Jhana factors)
3. Anagami Path Citta (times 5 Jhana factors)
4. Arahatta Path Citta (times 5 Jhana factors)

2) Phala Vipaka (supramundane resultant fruit) 4 (20)

5. Sotapatti Fruit Citta (times 5 Jhana factors)
6. Sakadagami Fruit Citta (times 5 Jhana factors)
7. Anagami Fruit Citta (times 5 Jhana factors)
8. Arahatta Fruit Citta (times 5 Jhana factors)

Sotapatti - Stream-entry
Sakadagami - Once-returner
Anagami - Non-returner
Arahatta - Fully-enlightened

A Sotapanna has eradicated 1, 2, 5, 6, 11 types of consciousness as he has destroyed wrong-view and doubt. Therefore he has destroyed 3 Fetters (Samyojana) : Sakkayaditthi (Self-delusion), Silabbataparamasa (Adherence to wrongful rites and ceremonies) and Vicikiccha (Doubts).

A Sakadagami who has attained the second stage of sainthood, weakens the potentiality of the 9 and 10 types of consciousness, because he has only weakened the two Fetters : Kamaraga (Sense-desire) and Patigha (Hatred)

An Anagami who has attained the third stage of Sainthood eradicates the 9 and 10 types of consciousness as he has completely destroyed the said two Fetters

An Arahant does not give rise to any of the 12 Akusala Cittas as he has eradicated the remaining five Fetters : Rupa-raga (Attachment to Rupa Jhanas and Form-spheres), Arupa-raga (Attachment to Arupa Jhanas and Formless-spheres), Mana (Conceit), Uddhacca (Restlessness) and Avijja (Ignorance).

All cittas - 89

Lokiya cittas - 81

Lokuttara cittas - 8

Mahagatta cittas - 27

Rupavacara - 15

Arupavacara - 12

Functions of citta:

1. Rebirth linking – Patisandhi citta
2. Life continuum – Bhavanga citta
3. Adverting
4. Seeing
5. Hearing
6. Smelling
7. Tasting
8. Touching
9. Receiving – Sampaticchana
10. Investigating – Santirana
11. Determining – Votthapana
12. Impulsion – Javana
13. Registering – Tadalambana
14. Death – Cuti citta

The Thought Process

The Thought Process (citta vitthi) refers to a series of stages or moments which take place whenever the mind is engaged with, or responds to an object. This object can be an external object through one of the five sense doors of eye, ear, nose, tongue or body; or it can be mental object through the mind door.

The word “vitthi” literally means “street” and it is used here to mean a process of citta occurring in a regular and uniform order. This order is determined by cittaniyama, or the natural law of consciousness. Citta arise and dissolve at more than a thousand billion times per second in a person.

Each citta is measured by three phases which are the arising (uppada), presence (thiti), and dissolution (bhanga). After it dissolves, the citta conditions the next citta in immediate succession. Each thought process contains only a few citta thus more than a few billion thought processes can occur in each second.

there must be one of the six sense bases present and a relevant sense object meeting the sense base, so that the corresponding sense consciousness can arise triggering the thought process. The different types of sense-door thought processes can be illustrated using the example of the eye-door.

1. Past bhavanga : A visual object impinges on the stream of bhavanga citta.
2. Vibrating bhavanga : This citta arises immediately as the visible object becomes distinct at the eye door.
3. Arrest bhavanga : This citta arises to cut off the bhavanga stream to free the mind so that it can divert its attention to the new object.
4. Five sense-door adverting (panca dvaravajjana) : This rootless functional citta arises to avert the mind towards the eye-door.

5. Eye consciousness (cakkhu vinnana) : This citta then arises to see the visible object although the nature of the object is still not known.
6. Receiving consciousness : This citta receives the visible object and relays it to the next consciousness for further investigation.
7. Investigating consciousness : This citta investigates the object and sense impression.
8. Determining consciousness (mano dvarajjana citta) : This citta determines whether the object is good or bad and is performed by the mind-door adverting functional citta.
- 9-15. Javana or impulsion : This arises usually seven times and is one of the 29 kamma-javana cittas. It consists of the 12 unwholesome cittas, 8 each of the great wholesome and great wholesome functional cittas, and the functional smile-producing citta. Only one type of citta runs for all seven moments of the javana process.
- 16-17. Registering consciousness (tadalambana) : This follows the javanas and runs for two conscious moments to enjoy the taste of the sense object.

In the above sense-door thought process, the object is only known roughly to be good or bad. The form, shape and details of the object as still unknown. It is only in the immediate and following mind-door process that the object will be properly known.

Thus, after the panca dvaravitthi, a mano dvaravitthi will arise retaining and observing the sense object as a past object. This is known as the confirmational mind door process.

1. Vibrating bhavanga.
2. Arrest bhavanga.
3. Mind-door adverting functional citta.
- 4-10. Javana.
- 11-12. Registering consciousness.