

Topic	Pāli	English	Notes	Vibhāga	Jāti	Source
72 vatthudhamma - distinct entities	<b>1. citta = 1</b>					CMA p265
72 vatthudhamma - distinct entities	<b>2. cetasika = 52</b>					CMA p265
72 vatthudhamma - distinct entities	<b>3. nipphanna rūpa = 18</b>					CMA p265
72 vatthudhamma - distinct entities	<b>4. Nibbāna = 1</b>					CMA p265
4 āsava - taint - lậu	<b>1. kāmāsava</b>	the taint of sensual desire	<b>āsava</b> = that which flows out: oozing pus, fermented intoxicants -> flow right up to the topmost plane of existence or change of lineage gotrabhū	<b>lobha</b>	<b>akusala</b>	CMA p265
4 āsava - taint - lậu	<b>2. bhavāsava</b>	the taint of (attachment to) existence	continued existence	<b>lobha</b>	<b>akusala</b>	CMA p265
4 āsava - taint - lậu	<b>3. diṭṭhāsava</b>	the taint of wrong views	becomes a full course of action when assuming: 1) <b>natthika-diṭṭhi</b> , 2) <b>akiriya-diṭṭhi</b> , 3) <b>ahetuka-diṭṭhi</b>	<b>diṭṭhi</b>	<b>akusala</b>	CMA p265, 207
4 āsava - taint - lậu	<b>4. avijjāsava</b>	the taint of ignorance		<b>moha</b>	<b>akusala</b>	CMA p265
4 ogha - flood - bộc	<b>1. kāmogha</b>	the flood of sensual desire	<b>ogha</b> = <b>āsava</b> : they sweep beings away into the ocean of existence -> they are hard to cross.	<b>lobha</b>	<b>akusala</b>	CMA p265
4 ogha - flood - bộc	<b>2. bhavogha</b>	the flood of (attachment to) existence		<b>lobha</b>	<b>akusala</b>	CMA p265
4 ogha - flood - bộc	<b>3. diṭṭhogha</b>	the flood of wrong views		<b>diṭṭhi</b>	<b>akusala</b>	CMA p265
4 ogha - flood - bộc	<b>4. avijjogha</b>	the flood of ignorance		<b>moha</b>	<b>akusala</b>	CMA p265
4 yoga - bond - phược	<b>1. kāmayoga</b>	the bond of sensual desire	<b>yoga</b> = <b>ogha</b> : they yoke beings to suffering and do NOT allow them to escape	<b>lobha</b>	<b>akusala</b>	CMA p266
4 yoga - bond - phược	<b>2. bhavayoga</b>	the bond of (attachment to) existence		<b>lobha</b>	<b>akusala</b>	CMA p266
4 yoga - bond - phược	<b>3. diṭṭhiyoga</b>	the bond of wrong views		<b>diṭṭhi</b>	<b>akusala</b>	CMA p266
4 yoga - bond - phược	<b>4. avijjāyoga</b>	the bond of ignorance		<b>moha</b>	<b>akusala</b>	CMA p266
4 kāyagantha - bodily knot - triền	<b>1. abhijjā</b>	covetousness	<b>craving/greed</b> : pulls beings towards desirable objects -> the wish to acquire another person's property -> NOT a full course of action unless one gives rise to the wish to take possession of that property even though greed arises.	<b>lobha</b>	<b>akusala</b>	CMA p266, 207

4 kāyagantha - bodily knot - triền	<b>2. vyāpāda</b>	ill will	<b>hatred: aversion</b> towards undesirable objects -> becomes a full course of action when arising with the wish that another being meets with harm and affliction.	<b>dosa</b>	<b>akusala</b>	CMA p266, 207
4 kāyagantha - bodily knot - triền	<b>3. sīlabbata parāmāsa</b>	adherence to rites and ceremonies	the belief that the performance of rituals constitutes the means to liberation	<b>diṭṭhi</b>	<b>akusala</b>	CMA p266
4 kāyagantha - bodily knot - triền	<b>4. idaṃsaccābhinivesa</b>	dogmatic belief that "This alone is the truth"	the firm conviction that one's own view is the only truth and that all other views are false.	<b>diṭṭhi</b>	<b>akusala</b>	CMA p266
4 upādāna - clinging thủ	<b>1. kāmupādāna</b>	clinging to sense pleasures	<b>intensified craving</b> for any things in the world.	<b>lobha</b>	<b>akusala</b>	CMA p267
4 upādāna - clinging thủ	<b>2. diṭṭhupādāna</b>	clinging to wrong views	adoption of: 1) morally pernicious views: nihilism, fatalism, etc. 2) speculative views about the eternal/non-eternal existence of the world, etc.	<b>diṭṭhi</b>	<b>akusala</b>	CMA p267
4 upādāna - clinging thủ	<b>3. sīlabbatupādāna</b>	clinging to rites and ceremonies	the wrong view that the performance of rites and rituals or the undertaking of ascetic practices and related observances can lead to liberation.	<b>diṭṭhi</b>	<b>akusala</b>	CMA p267
4 upādāna - clinging thủ	<b>4. attavādupādāna</b>	clinging to a doctrine of self	adoption of personality view <b>sakkāya-diṭṭhi</b>	<b>diṭṭhi</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>1. kāmacchanda</b>	sensual desire	obstacle to <b>jhāna</b>	<b>lobha</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>2. vyāpāda</b>	ill will	obstacle to <b>jhāna</b>	<b>dosa</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>3. thīna-middha</b>	dullness-drowsiness	obstacle to <b>jhāna</b> . both cause mental sluggishness, are conditioned by laziness & sleepiness, and are countered by <b>vīriya</b>	<b>thīna, middha</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>4. uddhacca-kukkucca</b>	restlessness-remorse	obstacle to <b>jhāna</b> . Both cause disquietude, are conditioned by disturbing thoughts, and are countered by <b>samatha</b>	<b>uddhacca, kukkucca</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>5. vicikicchā</b>	doubt	obstacle to <b>jhāna</b>	<b>vicikicchā</b>	<b>akusala</b>	CMA p267
6 nīvaraṇa - hindrance - chướng	<b>6. avijjā</b>	ignorance	obstacle to <b>paññā</b>	<b>moha</b>	<b>akusala</b>	CMA p267

7 anusaya - latent dispositions	<b>1. kāmarāga</b>	sensual lust	<b>anusaya</b> = defilements which lie along ( <b>anusenti</b> ) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. -> liable to rise so long as they have NOT eradicated by the <b>lokuttara magga</b> -> these 7 are the most prominent (all defilements are <b>anusaya</b> )	<b>lobha</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>2. bhavarāga</b>	attachment to existence		<b>lobha</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>3. paṭighā</b>	aversion		<b>dosa</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>4. māna</b>	conceit		<b>māna</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>5. diṭṭhi</b>	wrong views		<b>diṭṭhi</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>6. vicikicchā</b>	doubt		<b>vicikicchā</b>	<b>akusala</b>	CMA p268
7 anusaya - latent dispositions	<b>7. avijjā</b>	ignorance		<b>moha</b>	<b>akusala</b>	CMA p268
10 saṃyojana - fetter	<b>1. kāmarāga</b>	sensual lust	SUTTANTA	<b>lobha</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>2. rūparāga</b>	attachment to fine-material existence	SUTTANTA	<b>lobha</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>3. arūparāga</b>	attachment to immaterial existence	SUTTANTA	<b>lobha</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>4. paṭighā</b>	aversion	SUTTANTA	<b>dosa</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>5. māna</b>	conceit	SUTTANTA	<b>māna</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>6. diṭṭhi</b>	wrong views	SUTTANTA	<b>diṭṭhi</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>7. silabbata-parāmāsa</b>	adherence to rites and ceremonies	SUTTANTA	<b>diṭṭhi</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>8. vicikicchā</b>	doubt	SUTTANTA	<b>vicikicchā</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>9. uddhacca</b>	restlessness	SUTTANTA	<b>uddhacca</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>10. avijjā</b>	ignorance	SUTTANTA	<b>moha</b>	<b>akusala</b>	CMA p269

10 saṃyojana - fetter	<b>1. kāmarāga</b>	sensual lust	ABHIDHAMMA	<b>lobha</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>2. bhavarāga</b>	attachment to existence	ABHIDHAMMA	<b>lobha</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>3. paṭighā</b>	aversion	ABHIDHAMMA	<b>dosa</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>4. māna</b>	conceit	ABHIDHAMMA	<b>māna</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>5. diṭṭhi</b>	wrong views	ABHIDHAMMA	<b>diṭṭhi</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>6. sīlabbata-parāmāsa</b>	adherence to rites and ceremonies	ABHIDHAMMA	<b>diṭṭhi</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>7. vicikicchā</b>	doubt	ABHIDHAMMA	<b>vicikicchā</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>8. issā</b>	envy	ABHIDHAMMA	<b>issā</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>9. macchariya</b>	avarice	ABHIDHAMMA	<b>macchariya</b>	<b>akusala</b>	CMA p269
10 saṃyojana - fetter	<b>10. avijjā</b>	ignorance	ABHIDHAMMA	<b>moha</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>1. lobha</b>	greed	these afflict ( <i>kilissanti</i> ) or torment the mind -> defile beings by dragging them down to a mentally soiled & depraved condition.	<b>lobha</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>2. dosa</b>	hatred		<b>dosa</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>3. moha</b>	delusion		<b>moha</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>4. māna</b>	conceit		<b>māna</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>5. diṭṭhi</b>	wrong views		<b>diṭṭhi</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>6. vicikicchā</b>	doubt		<b>vicikicchā</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>7. thīna</b>	dullness		<b>thīna</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>8. uddhacca</b>	restlessness		<b>uddhacca</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>9. ahirika</b>	shamelessness		<b>ahirika</b>	<b>akusala</b>	CMA p269
10 kilesa - defilement	<b>10. anottappa</b>	fearlessness of wrongdoing		<b>anottappa</b>	<b>akusala</b>	CMA p269

6 hetu - root	<b>1. lobha</b>	greed		<b>lobha</b>	<b>akusala</b>	CMA p271
6 hetu - root	<b>2. dosa</b>	hatred		<b>dosa</b>	<b>akusala</b>	CMA p271
6 hetu - root	<b>3. moha</b>	delusion		<b>moha</b>	<b>akusala</b>	CMA p271
6 hetu - root	<b>4. alobha</b>	non-greed		<b>alobha</b>	<b>kusala</b>	CMA p271
6 hetu - root	<b>5. adosa</b>	non-hatred		<b>adosa</b>	<b>kusala</b>	CMA p271
6 hetu - root	<b>6. amoha</b>	non-delusion		<b>paññindriya</b>	<b>kusala</b>	CMA p271
7 jhānaṅga - jhāna factor	<b>1. vitakka</b>	initial application	initial application ( <b>vitakka</b> ) is the foundation of the <b>jhāna factors</b> , and in the five types of sense consciousness initial application is <b>absent</b> , not because it has been transcended (as in the higher jhānas) but because they are too <b>primitive</b> in function to include it.	<b>vitakka</b>	<b>akusala</b> <b>kusala</b> <b>abyākata</b>	CMA p272, 276
7 jhānaṅga - jhāna factor	<b>2. vicāra</b>	sustained application	The word <b>jhāna</b> is not used here in the usual sense of meditative absorption, but in the broader sense of <b>close contemplation (upanijjhāyana)</b> of an object. -> they enable the mind to closely contemplate its object.	<b>vicāra</b>	<b>akusala</b> <b>kusala</b> <b>abyākata</b>	CMA p272
7 jhānaṅga - jhāna factor	<b>3. pīti</b>	zest		<b>pīti</b>	<b>akusala</b> <b>kusala</b> <b>abyākata</b>	CMA p272
7 jhānaṅga - jhāna factor	<b>4. ekaggatā</b>	one-pointedness	The five types of <b>sense consciousness</b> are merely simple confrontations with their respective objects. -> Because their <b>function</b> and <b>physical base</b> are weak, and they occupy an elementary place in the cognitive process, they cannot engage in a close contemplation of the object, -> and thus their concomitant <b>feeling</b> and <b>one-pointedness</b> do not acquire the stature of <b>jhāna factors</b> .	<b>ekaggatā</b>	<b>akusala</b> <b>kusala</b> <b>abyākata</b>	CMA p272, 276
7 jhānaṅga - jhāna factor	<b>5. somanassa</b>	joy		<b>vedanā</b>	<b>akusala</b> <b>kusala</b> <b>abyākata</b>	CMA p272
7 jhānaṅga - jhāna factor	<b>6. domanassa</b>	displeasure	Of them, <b>displeasure</b> is exclusively unwholesome and occurs only in the two cittas connected with aversion. -> The other six can be wholesome, unwholesome, or indeterminate, depending on the citta in which they occur.	<b>vedanā</b>	<b>akusala</b>	CMA p272

7 jhānaṅga - jhāna factor	<b>7. upekkhā</b>	equanimity		<i>vedanā</i>	<i>akusala kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>1. sammādiṭṭhi</b>	right view	the word "path" is used in the sense of that which leads to a particular destination, that is, towards the blissful states of existence, the woeful states, and <i>Nibbāna</i> .	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>2. sammāsaṅkappa</b>	right intention	The <b>cittas devoid of roots</b> cannot serve as a path leading to a particular destination. -> the path factors are not found in the <b>eighteen rootless cittas</b> .	<i>vitakka</i>	<i>kusala abyākata</i>	CMA p272, 276
12 maggaṅga - path factor	<b>3. sammāvācā</b>	right speech	the three abstinences ( <i>viratī</i> ) found collectively in the supramundane cittas and separately on particular occasions in mundane wholesome cittas.	<i>sammāvācā</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>4. sammākammanta</b>	right action		<i>sammā-kammanta</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>5. sammāājiva</b>	right livelihood		<i>sammāājiva</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>6. sammāvāyāma</b>	right effort		<i>vīriya</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>7. sammāsati</b>	right mindfulness	mindfulness is an exclusively beautiful <i>cetasika</i> absent in the unwholesome cittas.	<i>sati</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	<b>8. sammāsamādhi</b>	right concentration	In the consciousness accompanied by <b>doubt, one-pointedness</b> lacks reinforcement by <b>decision</b> ( <i>adhimokkha</i> ) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a <b>path factor, faculty, or power</b> .	<i>ekaggatā</i>	<i>kusala abyākata</i>	CMA p272, 276
12 maggaṅga - path factor	<b>9. micchādiṭṭhi</b>	wrong views	the only exclusively unwholesome <i>cetasika</i> among the path factors	<i>diṭṭhi</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	<b>10. micchāsaṅkappa</b>	wrong intention		<i>vitakka</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	<b>11. micchāvāyāma</b>	wrong effort		<i>vīriya</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	<b>12. micchāsamādhi</b>	wrong concentration		<i>ekaggatā</i>	<i>akusala</i>	CMA p272

22 indriya - faculty	<b>1. cakkhu</b>	the eye faculty	The <b>faculties</b> are phenomena which exercise control in their respective domains over their associated states. The first <b>five faculties</b> are identified with the <b>five physical sensitivities</b> ( <i>pasāda</i> ).		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>2. sota</b>	the ear faculty	physical sensitivities ( <i>pasāda</i> )		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>3. ghāna</b>	the nose faculty	physical sensitivities ( <i>pasāda</i> )		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>4. jivhā</b>	the tongue faculty	physical sensitivities ( <i>pasāda</i> )		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>5. kāya</b>	the body faculty	physical sensitivities ( <i>pasāda</i> )		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>6. itthi</b>	the femininity faculty	material phenomena of sex		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>7. purisa</b>	the masculinity faculty	material phenomena of sex		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>8.1 rūpajīvita</b>	the life faculty	the <b>physical</b> life faculty		<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>8.2 nāmajīvita</b>	the life faculty	the <b>mental</b> life faculty		<i>akusala kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>9. mano</b>	the mind faculty	consciousness ( <i>citta</i> ) in its entirety, that is, all eighty-nine cittas.		<i>akusala kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>10. sukha</b>	the pleasure	feeling	<i>vedanā</i>	<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>11. dukkha</b>	the pain	feeling	<i>vedanā</i>	<i>abyākata</i>	CMA p273
22 indriya - faculty	<b>12. somanassa</b>	the joy	feeling	<i>vedanā</i>	<i>akusala kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>13. domanassa</b>	the displeasure	feeling	<i>vedanā</i>	<i>akusala</i>	CMA p273
22 indriya - faculty	<b>14. upekkhā</b>	the equanimity	feeling	<i>vedanā</i>	<i>akusala kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>15. saddhā</b>	the faith	spiritual faculties	<i>saddhā</i>	<i>kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>16. vīriya</b>	the energy	spiritual faculties	<i>vīriya</i>	<i>akusala kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>17. sati</b>	the mindfulness	spiritual faculties	<i>sati</i>	<i>kusala abyākata</i>	CMA p273

22 indriya - faculty	<b>18. samādhī</b>	the concentration	In the consciousness accompanied by <b>doubt, one-pointedness</b> lacks reinforcement by <b>decision</b> ( <i>adhimokkha</i> ) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a <b>path factor, faculty, or power.</b>	<i>ekaggatā</i>	<i>akusala kusala abyākata</i>	CMA p273, 276
22 indriya - faculty	<b>19. paññā</b>	the wisdom	spiritual faculties	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>20. anaññātāñ-ñassāmitindriya</b>	the faculty, "I will know the unknown,"	sotāpatti-magga ñāṇa	<i>paññindriya</i>	<i>kusala</i>	CMA p273
22 indriya - faculty	<b>21. aññindriya</b>	the faculty of final knowledge	arahatta-phala ñāṇa	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p273
22 indriya - faculty	<b>22. aññātāvindriya</b>	the faculty of one who has final knowledge.	6 abhiññā	<i>paññindriya</i>	<i>abyākata</i>	CMA p273
9 bala - power	<b>1. saddhā</b>	faith	These nine powers are so called because they cannot be shaken by their opposites and because they strengthen their adjuncts.	<i>saddhā</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	<b>2. vīriya</b>	effort	<b>energy</b> is required in a citta for its constituents to acquire the stature of <b>powers (bala)</b> . -> in the <b>sixteen cittas devoid of energy</b> , ( <b>18 ahetuka, exc. vothapana, hasituppāda</b> ), the mental factor of <b>one-pointedness</b> cannot fulfill the function of the power of concentration.	<i>vīriya</i>	<i>akusala kusala abyākata</i>	CMA p274, 276
9 bala - power	<b>3. sati</b>	mindfulness		<i>sati</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	<b>4. samādhī</b>	concentration	In the consciousness accompanied by <b>doubt, one-pointedness</b> lacks reinforcement by <b>decision</b> ( <i>adhimokkha</i> ) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a <b>path factor, faculty, or power.</b>	<i>ekaggatā</i>	<i>akusala kusala abyākata</i>	CMA p274, 276
9 bala - power	<b>5. paññā</b>	wisdom		<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	<b>6. hiri</b>	shame		<i>hiri</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	<b>7. ottappa</b>	fear of wrongdoing		<i>ottappa</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	<b>8. ahirika</b>	shamelessness		<i>ahirika</i>	<i>akusala</i>	CMA p274
9 bala - power	<b>9. anottappa</b>	fearlessness of wrongdoing		<i>anottappa</i>	<i>akusala</i>	CMA p274

4 adhipati - predominant	<b>1. chanda</b>	desire -> desire-to-act, which should not be confused with lobha, desire as greed	The <b>predominants</b> are factors which dominate their conascent states in undertaking and accomplishing difficult or important tasks. -> A <b>predominant</b> exercises supreme control over the entire citta, while a <b>faculty</b> exercises control only in its respective sphere. -> whereas several <b>faculties</b> can be present in a single citta, only one <b>predominant</b> can be present at any given time.	<b>chanda</b>	<b>akusala kusala abyākata</b>	CMA p274
4 adhipati - predominant	<b>2. viriya</b>	effort		<b>viriya</b>	<b>akusala kusala abyākata</b>	CMA p274
4 adhipati - predominant	<b>3. citta</b>	mind	<b>Desire, energy,</b> and <b>citta</b> become predominants only in <b>fifty-two javana cittas</b> , the two rooted in delusion and the Arahant's smiling consciousness being the exceptions		<b>akusala kusala abyākata</b>	CMA p274
4 adhipati - predominant	<b>4. vīmaṃsa</b>	investigation	a predominant only in the <b>thirty-four three-rooted javana cittas</b> .	<b>paññindriya</b>	<b>kusala abyākata</b>	CMA p274
4 āhāra - nutriment	<b>1. kabalīkāra</b>	edible food	The word nutriment ( <b>āhāra</b> ) means that which sustains by acting as a strong supporting condition -> <b>Sutta</b> : edible food as nutriment sustains the physical body. -> <b>Abhidhamma</b> : edible food sustains the material phenomena of fourfold origination in the body. -> <b>Abhidhamma</b> : the other three nutriments sustain all their conascent mental and material phenomena.		<b>akusala kusala abyākata</b>	CMA p275
4 āhāra - nutriment	<b>2. phassa</b>	contact	<b>contact</b> sustains feeling		<b>akusala kusala abyākata</b>	CMA p275
4 āhāra - nutriment	<b>3. manosañcetanā</b>	mental volition	<b>mental volition</b> sustains rebirth in the three realms of existence, because volition is <b>kamma</b> and kamma generates <b>rebirth</b>		<b>akusala kusala abyākata</b>	CMA p275
4 āhāra - nutriment	<b>4. viññāṇa</b>	consciousness	consciousness sustains the compound of mentality-and-materiality		<b>akusala kusala abyākata</b>	CMA p275

37 bodhipakkhiya dhammā - requisites of enlightenment	<b>4 satipaṭṭhāna</b>	4 foundation of mindfulness	The word paṭṭhāna here is taken to have the dual meanings of "setting up" (or "application" = <i>upaṭṭhāna</i> ) and "foundations," that is, of <i>sati</i> or mindfulness.			CMA p278
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>4 sammappadhāna</b>	4 supreme efforts				
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>4 iddhipāda</b>	4 means to accomplishment				
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>5 indriya</b>	5 faculties				
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>5 bala</b>	5 powers				
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>7 bhojjhaṅga</b>	7 factors of enlightenment				
37 bodhipakkhiya dhammā - requisites of enlightenment	<b>8 maggaṅga</b>	8 path factors				
4 satipaṭṭhāna - foundation of mindfulness	<b>1. kāyānupassanā</b>	the foundation of mindfulness in contemplation of the body	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of mindfulness	<b>2. vedanānupassanā</b>	the foundation of mindfulness in contemplation of feelings	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of mindfulness	<b>3. cittānupassanā</b>	the foundation of mindfulness in contemplation of consciousness	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of mindfulness	<b>4. dhammānupassanā</b>	the foundation of mindfulness in contemplation of mental objects	sammāsati	<i>sati</i>		CMA p278
4 sammappadhāna - supreme effort	<b>1. uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo</b>	the effort to discard evil states that have arisen	sammāvāyāma. Here one mental factor, <b>energy</b> , performs four separate functions.	<i>virīya</i>		CMA p279

4 sammappadhāna - supreme effort	<b>2. anuppannānaṃ pāpakānaṃ dhammānaṃ anuppadāya vāyāmo</b>	the effort to prevent the arising of unarisen evil states	sammāvāyāma	<b>vīriya</b>		CMA p279
4 sammappadhāna - supreme effort	<b>3. anuppannānaṃ kusalānaṃ dhammānaṃ uppadāya vāyāmo</b>	the effort to develop unarisen wholesome states	sammāvāyāma	<b>vīriya</b>		CMA p279
4 sammappadhāna - supreme effort	<b>4. uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo</b>	the effort to augment arisen wholesome states	sammāvāyāma	<b>vīriya</b>		CMA p279
4 iddhipāda - means to accomplishment	<b>1. chanda</b>	the means to accomplish ment consisting of desire	The word <b>iddhi</b> here signifies all <b>sublime</b> and <b>supramundane</b> states to be accomplished by applying effort to the practice of the Buddha's teaching.	<b>chanda</b>		CMA p280
4 iddhipāda - means to accomplishment	<b>2. vīriya</b>	the means to accomplish ment consisting of energy	These are identical with the four <b>predominants</b> . -> those states become predominant ( <b>adhipati</b> ) on any occasion when they are instrumental in accomplishing a goal.	<b>vīriya</b>		CMA p280
4 iddhipāda - means to accomplishment	<b>3. citta</b>	the means to accomplish ment consisting of consciousness	they become <b>iddhipādas</b> only -> when they are applied to achieving the goal of the Buddha's teaching. The expression <b>iddhipāda</b> extends to both <b>mundane</b> and <b>supramundane</b> states.			CMA p280
4 iddhipāda - means to accomplishment	<b>4. vīmaṃsa</b>	the means to accomplish ment consisting of investigation		<b>paññindriya</b>		CMA p280
5 indriya - faculty	<b>1. saddhā</b>	faith	The <b>faculties</b> and <b>powers</b> comprise the same five factors, though different functions are attached to the two categories. -> The <b>faculties</b> are factors which exercise control in their respective domains -> the <b>powers</b> are these same factors considered as being unshakable by their opposites.	<b>saddhā</b>		CMA p280

5 indriya - faculty	<b>2. viriya</b>	energy	Thus the five faculties exercise control in the respective spheres of resolution ( <i>adhimokkha</i> ), exertion ( <i>paggaha</i> ), awareness ( <i>upaṭṭhāna</i> ), non-distraction ( <i>avikkhepa</i> ), and discernment ( <i>dassana</i> ); -> in doing so they help to overcome their opposites—indecision, laziness, negligence, agitation, and delusion	<i>viriya</i>	CMA p280
5 indriya - faculty	<b>3. sati</b>	mindfulness	<b>strong mindfulness</b> is always necessary, for mindfulness oversees the development of the other faculties and ensures that they are kept <b>in balance</b> .	<i>sati</i>	CMA p280
5 indriya - faculty	<b>4. samādhi</b>	concentration	<b>energy</b> and <b>concentration</b> are to be balanced to avoid restless agitation and sluggish immobility of mind.	<i>ekaggatā</i>	CMA p280
5 indriya - faculty	<b>5. paññā</b>	wisdom	In the development of the faculties, <b>faith</b> and <b>wisdom</b> are to be balanced to avoid the extremes of blind credulity and intellectual cleverness.	<i>paññindriya</i>	CMA p280
5 bala - power	<b>1. saddhā</b>	faith	The five powers are these same states considered as <b>unwavering</b> and as incapable of being overcome by their opposites.	<i>saddhā</i>	CMA p280
5 bala - power	<b>2. viriya</b>	energy		<i>viriya</i>	CMA p280
5 bala - power	<b>3. sati</b>	mindfulness		<i>sati</i>	CMA p280
5 bala - power	<b>4. samādhi</b>	concentration		<i>ekaggatā</i>	CMA p280
5 bala - power	<b>5. paññā</b>	wisdom		<i>paññindriya</i>	CMA p280
7 bojjhaṅga - factor of enlightenment	<b>1. sati</b>	mindfulness	<b>Mindfulness</b> assures that the two groups occur <b>in balance</b> , neither exceeding the other	<i>sati</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	<b>2. dhammavicaya</b>	investigation of states	a designation for wisdom ( <i>paññā</i> ), insight into <b>mental and material phenomena</b> as they	<i>paññindriya</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	<b>3. viriya</b>	energy	The three factors of <b>investigation, energy, and zest</b> are opposed to <b>mental sluggishness</b> .	<i>viriya</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	<b>4. pīti</b>	zest		<i>pīti</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	<b>5. passaddhi</b>	tranquility	Tranquillity ( <i>passaddhi</i> ) means tranquillity both of <b>consciousness</b> and of the <b>mental body</b>	<i>passaddhi</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	<b>6. samādhi</b>	concentration	the three factors of <b>tranquillity, concentration, and equanimity</b> counteract <b>mental excitation</b> .	<i>ekaggatā</i>	CMA p281

7 bojjhaṅga - factor of enlightenment	<b>7. upekkhā</b>	equanimity	<b>mental neutrality ( <i>tatra-majjhataṭṭā</i> ),</b> one of the universal beautiful cetasikas, not neutral feeling.	<b><i>tatra-majjhataṭṭā</i></b>	CMA p281	
8 maggaṅga - path factor	<b>1. sammādiṭṭhi</b>	right view		<b><i>paññindriya</i></b>	CMA p282	
8 maggaṅga - path factor	<b>2. sammāsaṅkappa</b>	right intention		<b><i>vitakka</i></b>	CMA p282	
8 maggaṅga - path factor	<b>3. sammāvācā</b>	right speech		<b><i>sammā-vācā</i></b>	CMA p282	
8 maggaṅga - path factor	<b>4. sammākammanta</b>	right action		<b><i>sammā-kammanta</i></b>	CMA p282	
8 maggaṅga - path factor	<b>5. sammāājiva</b>	right livelihood		<b><i>sammā-ājiva</i></b>	CMA p282	
8 maggaṅga - path factor	<b>6. sammāvāyāma</b>	right effort		<b><i>virīya</i></b>	CMA p282	
8 maggaṅga - path factor	<b>7. sammāsati</b>	right mindfulness		<b><i>sati</i></b>	CMA p282	
8 maggaṅga - path factor	<b>8. sammāsamādhi</b>	right concentration		<b><i>ekaggatā</i></b>	CMA p282	
5 khandha - aggregate	<b>1. rūpa</b>	materiality	<b><i>upādānakkhandha</i> , aggregates of clinging,</b> because they constitute the objects of clinging. -> <b><i>rūpupādānakkhandha</i></b> : the materiality aggregate of clinging	<b><i>rūpa</i></b>	CMA p286	
5 khandha - aggregate	<b>2. vedanā</b>	feeling	<b><i>vedanupādānakkhandha</i></b> : the feeling aggregate of clinging	<b><i>nāma</i></b>	CMA p286	
5 khandha - aggregate	<b>3. saññā</b>	perception	<b><i>saññupādānakkhandha</i></b> : the perception aggregate of clinging	<b><i>nāma</i></b>	CMA p286	
5 khandha - aggregate	<b>4. saṅkhārā</b>	formal saṅkhārā	<b><i>saṅkhārupādānakkhandha</i></b> : the mental formations aggregate of clinging	<b><i>nāma</i></b>	CMA p286	
5 khandha - aggregate	<b>5. viññāṇa</b>	consciousness	<b><i>viññupādānakkhandha</i></b> : the consciousness aggregate of clinging	<b><i>nāma</i></b>	CMA p286	
12 āyatana - base	<b>1. cakkhu</b>	eye	the five kinds of <b>sensitive</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286
12 āyatana - base	<b>2. sota</b>	ear	the five kinds of <b>sensitive</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286
12 āyatana - base	<b>3. ghāna</b>	nose	the five kinds of <b>sensitive</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286
12 āyatana - base	<b>4. jivhā</b>	tongue	the five kinds of <b>sensitive</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286
12 āyatana - base	<b>5. kāya</b>	body	the five kinds of <b>sensitive</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286
12 āyatana - base	<b>6. mana</b>	mind	the <b>aggregate of consciousness</b> in its totality, comprising all <b>89 types of citta</b>	<b><i>7 dhātu</i></b>	<b><i>nāma</i></b>	CMA p286
12 āyatana - base	<b>7. rūpa</b>	visible form	the five kinds of <b>objective</b> material phenomena	<b><i>dhātu</i></b>	<b><i>rūpa</i></b>	CMA p286

12 āyatana - base	<b>8. sadda</b>	sound	the five kinds of <b>objective</b> material phenomena	<b>dhātu</b>	<b>rūpa</b>	CMA p286
12 āyatana - base	<b>9. gandha</b>	smell	the five kinds of <b>objective</b> material phenomena	<b>dhātu</b>	<b>rūpa</b>	CMA p286
12 āyatana - base	<b>10. rasa</b>	taste	the five kinds of <b>objective</b> material phenomena	<b>dhātu</b>	<b>rūpa</b>	CMA p286
12 āyatana - base	<b>11. phoṭṭhabba</b>	tangible	the five kinds of <b>objective</b> material phenomena	<b>dhātu</b>	<b>rūpa</b>	CMA p286
12 āyatana - base	<b>12. dhamma</b>	The mental-object base does not completely coincide with <b>mental object</b> ( <i>dharmārammaṇa</i> ), but includes only those entities not found among the other bases.	It excludes <b>concepts</b> ( <i>paññattī</i> ), since the notion of <b>base</b> ( <i>āyatana</i> ) extends only to <b>ultimate realities</b> , i.e. things existing by way of intrinsic nature ( <i>sabhāva</i> ). -> does not extend to things that owe their existence to <b>conceptual construction</b> . -> comprises the <b>52 mental factors</b> , the <b>16 kinds of subtle matter</b> , and <b>Nibbāna</b> .	<b>dhātu</b>	<b>rūpa,</b> <b>nāma</b>	CMA p286
18 dhātu - element	<b>1. cakkhu</b>	eye	The <b>elements</b> are called <b>dhātu</b> because they bear ( <i>dhārentī</i> ) their own <b>intrinsic natures</b> .	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>2. sota</b>	ear	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>3. ghāna</b>	nose	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>4. jivhā</b>	tongue	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>5. kāya</b>	body	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>6. rūpa</b>	visible form	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>7. sadda</b>	sound	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>8. gandha</b>	smell	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>9. rasa</b>	taste	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>10. phoṭṭhabba</b>	tangible	the <b>bases</b> and the <b>elements</b> are identical	<b>āyatana</b>	<b>rūpa</b>	CMA p287
18 dhātu - element	<b>11. cakkhu-viññāṇa</b>	eye-consciousness	The 18 <b>elements</b> are obtained from the 12 <b>bases</b> by dividing the <b>mind base</b> into the 7 <b>elements of consciousness</b> .	<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>12. sota-viññāṇa</b>	ear-consciousness		<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>13. ghāna-viññāṇa</b>	nose-consciousness		<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>14. jivhā-viññāṇa</b>	tongue-consciousness		<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>15. kāya-viññāṇa</b>	body-consciousness		<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>16. mano</b>	mind		<b>manāyatan</b> <b>a</b>	<b>nāma</b>	CMA p287
18 dhātu - element	<b>17. dhamma</b>	mental-object	the <b>bases</b> and the <b>elements</b> are identical -> <b>52 cetasika</b> , <b>16 sukhuma-rūpa</b> , <b>Nibbāna</b>	<b>āyatana</b>	<b>rūpa,</b> <b>nāma</b>	CMA p287

18 dhātu - element

**18. mano-viññāṇa**

mind-consciousness

*manāyatan*  
*a*

*nāma*

CMA p287