

The Characteristics of Cetasikas (= Mental Factors or Mental Properties)

Now we will go to the second chapter which is a chapter on the Cetasikas.



Now you should remember that there are four ultimate truths. The first ultimate truth is Citta. The second ultimate truth is Cetasika. The third ultimate truth is Rūpa. The fourth ultimate truth is Nibbāna. There are 52 Cetasikas. I have told you the definition of Cetasika. Cetasika means what? It means those that arise with Citta or those that arise

depending on Citta. Those mental states that arise depending on Citta are called Cetasikas. 'Ceta' means mind, and 'Ika' means depending on. 'Cetasika' means those which depend on Citta for their arising. Only when there is Citta can there be Cetasikas. Cetasikas can arise only when there is Citta, consciousness. Citta and Cetasikas arise together. Citta is said to be the forerunner or the leader of Cetasikas. 'Citta' means awareness of the object. If there is no awareness of the object, there can be no contact with the object. There can be no experience of the object. There can be no perception of the object. That is why Citta is said to be the forerunner, is

said to be the chief, of these mental states. Citta is the chief though they arise simultaneously, even though they arise at the same time.

The Cetasikas are those that give color to the Cittas. Actually Citta is one — awareness of the object. Different Cetasikas arise together with Citta. If the Citta arises with beautiful Cetasikas, then the Citta is called beautiful Citta. When Citta arises with unwholesome Cetasikas, then it is called an unwholesome Citta, an unwholesome consciousness. Actually it is the Cetasikas that differentiate one type of consciousness from another. There are characteristics of these Cetasikas given in the Manual.

- One characteristic of Cetasika is that it arises together with consciousness.
- Another characteristic is that it ceases or disappears together with consciousness.
- Another characteristic is that it has the same object as consciousness.
- Another characteristic is that it has the same base as consciousness.

These are called the four characteristics of Cetasikas. For something to be called a Cetasika, it must have these four characteristics. The first characteristic is that Cetasikas arise together with consciousness. Cetasikas must arise simultaneously with the Citta. Cittas and Cetasikas exist for only three submoments — arising, continuing and disappearing. They arise together. Those that arise together with Citta are called Cetasikas. Cetasikas must arise together with Citta. But that is not enough because material properties also arise at the same time as Citta. The same material properties, for example, those caused by Citta, and also those caused by Kamma, arise at the same time together with Citta. The first characteristic is not enough to prevent others from being called Cetasika.

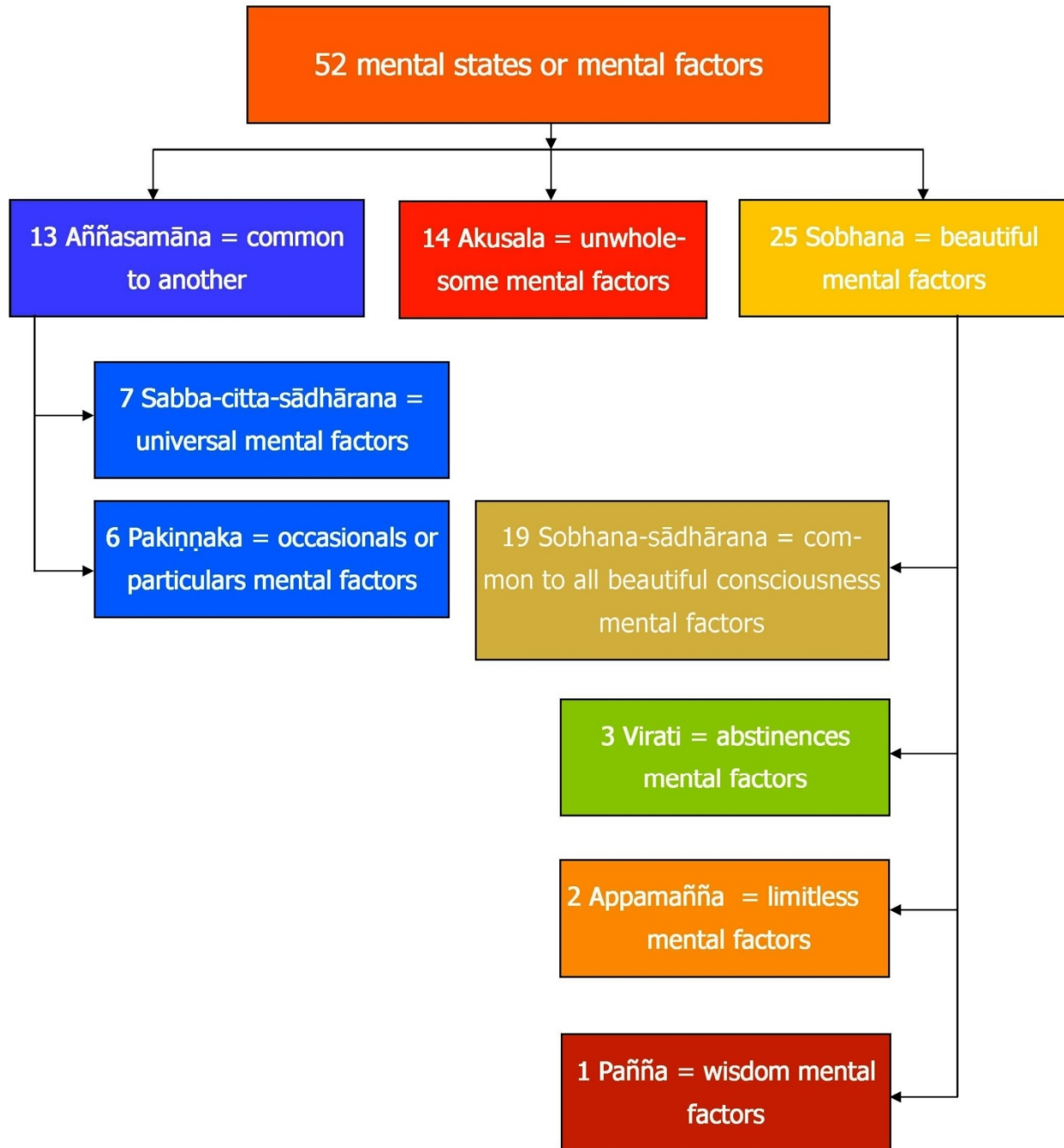
The second characteristic is put here, that is, ceasing together with consciousness. That means Cetasikas disappear at the same time with

consciousness. Material properties are said to last for the duration of 17 thought moments. They may arise together with Citta, but they do not cease together with Citta. They stay on until the 17th thought moment. So when this second characteristic is put here, we know that those material properties are not Cetasikas. In order to leave those material properties out the second characteristic is given. A Cetasika must arise together with Citta and cease together with Citta. Still that is not enough. You will understand it after you study the sixth chapter. Abhidhamma is like a jigsaw puzzle. Until you put in the last piece the picture is always imperfect. If you don't understand the explanations, don't worry. After the sixth chapter you will understand. Nobody has to tell you at that time. There are two material properties called bodily intimation and vocal intimation. Bodily intimation means that by gestures we let others know our desires. When I use this gesture, you know that I am calling you in the United States. In Burma it is different. That is bodily intimation. Now I am talking and you are listening to me. My talking is called vocal intimation. It is said that bodily intimation and vocal intimation arise and cease together with Citta. They do not last for 17 thought moments like other material properties. They last for as long as one thought moment. It is not enough just having the first two characteristics. So we have the third one — having the same object as consciousness. That means Cetasikas take the same object as consciousness. Bodily intimation and vocal intimation belong to material properties, to material qualities. Since they are material properties, they are objects, but they do not take objects. They are not conscious of the object. They are not cognizing. When we say, having the same object as consciousness, we prevent those two from being called Cetasikas. To leave those two, bodily intimation and verbal intimation, from being called Cetasika we have the third characteristic.

What about the fourth? There is nothing more needed to prevent any other thing from being called Cetasika. Cittas and Cetasikas when they arise in five aggregate existences always have the same base. Base here means the eye, the ear, the nose, the tongue, the body and the heart. These are called the bases of consciousness. Consciousness depends on one of these bases to arise. For example, seeing consciousness depends on the eye to arise. If we do not have the eye, we do not see and so there is no seeing consciousness. If we do not have the ear, we do not hear. So there is no hearing consciousness and so on. When consciousness arises in five aggregate realms, five aggregate existences as in human beings, it always has a base. Citta and Cetasikas must have the same base. If Citta depends on the eye, then Cetasikas must also depend on the eye. So they have the same base as consciousness. These four are called the characteristics or the marks of Cetasikas. In order for a state to be called a Cetasika it must answer these four conditions. The first one is arising together with Citta. The second one is ceasing together with Citta. The third one is having the same object as Citta. The fourth one is having the same base as Citta. Such states are called Cetasikas.

Mental Factors in group

The 52 Cetasikas are divided into groups. The first group is called in Pāḷi 'Aññasamāna'. There are 13 Cetasikas in this group. These Cetasikas in the Aññasamāna group are called "ethically variable". They may be with Kusala Cittas, Akusala Cittas, Vipāka Cittas or Kiriya Cittas. They are variable. The next group is Akusala. You are familiar with Akusala. There are 14 unwholesome Cetasikas. The next group is Sobhana Cetasikas, beautiful mental factors. There are 25 Sobhana Cetasikas.



The first division is Aññasamāna or ethically variable 13. Next is Akusala 14. And finally there are 25 Sobhana Cetasikas. Why are they called Aññasamāna? Ethically variable is not the translation of the word 'Aññasamāna'. 'Añña' means the other. 'Samāna' means to be common. So 'Aññasamāna' means to be common with the other. What does it mean, common with the other? The ethically variable are common with both

Kusala and Akusala and also with Vipāka and Kiriya as well. When they arise with Kusala, they are also common to Akusala and others, not at the same moment, but they can be with Akusala also. When they are with Akusala, they can be with Kusala at some other time. They are called common to others. That means they are common to both. Bhikkhu Bodhi uses the words 'ethically variable'. Anything that can go with both can be called Aññasamāna. If you can be with this person and then the other person, you can be called Aññasamāna. You can go with both persons. There are altogether 13 of them, Aññasamāna or ethically variables. When they are with Kusala, they have the quality of Kusala. When they are with Akusala, they have the quality of Akusala. They can vary. What determines the quality of these Cetasikas is the Akusala and Kusala nature of the other mental factors.

Aññasamāna 13 Cetasikas are subdivided into two groups. The first group is called in Pāḷi 'Sabbacitta-sādhāraṇa'. 'Sabba' means all. 'Citta' means consciousness. 'Sādhāraṇa' means common. So 'Sabbacitta-sādhāraṇa' means Cetasikas that are common to all Cittas, but the literal meaning is simply common to all consciousness. 'Sādhāraṇa' means common. So 'Sabbacitta-sādhāraṇa' means all-consciousness-common — common to all consciousness. They are translated as the universals. Since they are universal, since they are common to all Cittas, they will arise with every Citta. Whatever Citta arises, they will arise with that Citta. Whatever Citta arises, they will arise with it. They are the essential mental properties of cognition, essential mental properties of cognizing an object. There are altogether seven of them. These seven are called universals. They will arise with every type of consciousness.

What is the contact (=Phassa) in the Mental Factors?



The universal Cetasikas (Sabbacitta-sādhāraṇa) are in Pāḷi Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya and Manasikāra. What is Phassa? Phassa means contact. Contact here does not mean physical contact. It is mental contact. When some object comes into the avenue of the senses — the eyes, the ears

or whatever — there is the awareness of the object. Then there is the vivid experience of that object. That is what is called Phassa, contact. It is the impingement of the object on the mind. Phassa means touching. Although the word 'touch' is used, the touch is not physical but mental. Although we do not touch physically, we are always touched by something. We see something there, and we are happy, or we are afraid, or we are sad. Phassa is like that. This Phassa or contact is evident when we see someone eating sour fruit. You have saliva in your mouth. This is caused by Phassa. You may have gone to the circus. When they are walking on the rope, you have some fluttering in your heart, in your chest. That is caused by Phassa. Sometimes when you are very afraid, you are paralyzed. You cannot do anything. You are like a cripple. That is caused by Phassa. Although there is no physical touch, there is this mental contact. If you are a person who

is afraid of ghosts, you may see something in the dark and you think it is a ghost. Then you may tremble. All these are the manifestations of Phassa or contact. Whenever an object comes into the avenue of the senses, there is always Phassa or contact.

“In terms of the fourfold defining device used in the Pāli Commentaries, contact has the characteristic of touching.” That is not physical touching. “Its function is impingement, as it causes consciousness and the object to impinge (to come together or to touch together). Its manifestation is the concurrence of consciousness, sense faculty, and object.” It manifests itself to the mind of the Yogi as the coming together of the three. Let us say, it is seeing consciousness. There is the eye. There is the visible object. When the visible object comes into the avenue of the eye, there is seeing consciousness. When these three arise, Phassa also arises. Phassa is something like the concurrence, the coming together of these three. “Its proximate cause is an objective field that has come into focus.” That means an object that comes into the focus of the sense faculty, something which comes into the avenue of the eye or which comes in front of our eye. If a visible object does not come into the avenue of our eye, we do not see. The statues at my back right now do not come into the avenue of my eye. So I don't see them and I have no seeing consciousness. So Phassa has touching or contact as its characteristic. Its function is impingement. Its manifestation is the concurrence of the three. Its proximate cause is the object. Because if there is no object, there can be no contact with the object.

When we study these mental states, the Commentaries give us four aspects of each Cetasika. Out of the four aspects, three can be seen during meditation. If you have good concentration and you watch them, you will come to see these aspects. It is good to understand these four, although

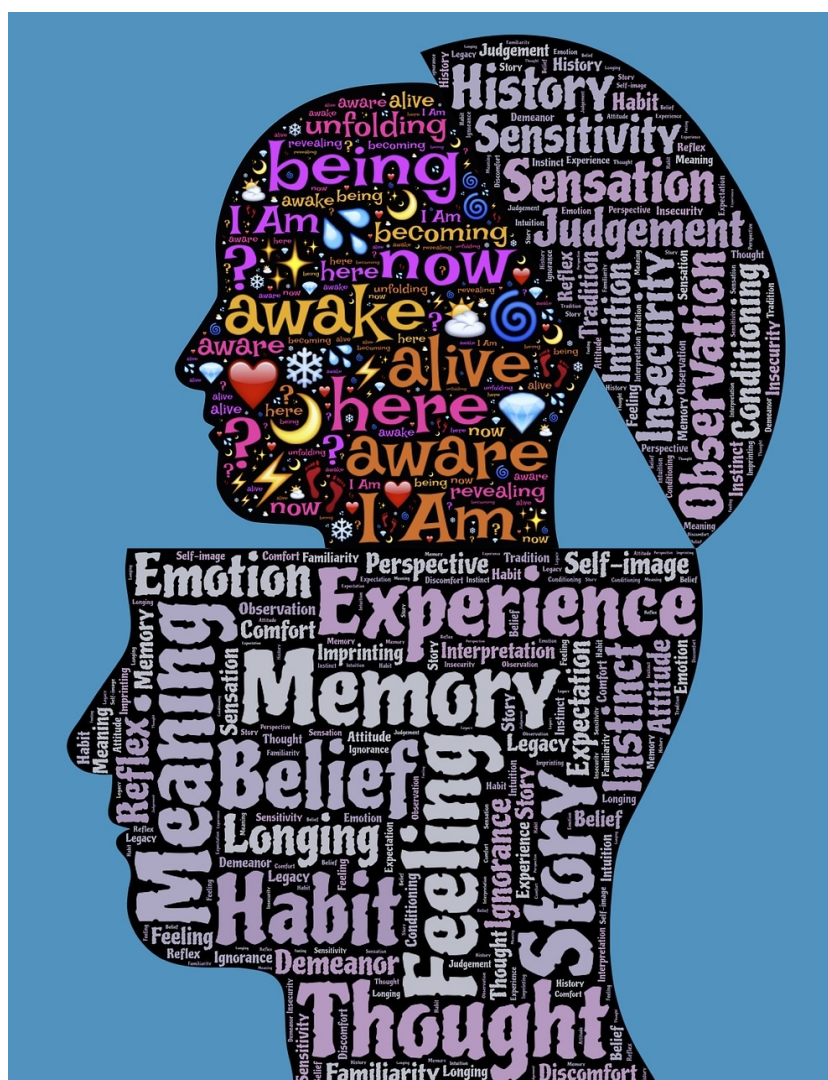
you may not remember them all. They are called “four defining devices by means of which it can be delimited.”

They are -

1. characteristic
2. function
3. manifestation
4. proximate cause.

It is good if we can understand these four aspects of each mental property. The Commentaries always give these four defining devices or four aspects of each mental state. The first one is called characteristic or mark. By this mark we know that it is Phassa. By this mark we know it is Vedanā and so on. That mark is called Lakkhaṇa in Pāḷi. It is the salient quality of the phenomenon. It is the individual characteristic or individual essence. Then there is what is called Rasa in Pāḷi. Rasa directly translated means taste, the taste of a mental state. Rasa is said to be of two kinds actually. One is Kicca, function. The other is achievement of the goal, some kind of result. So there are two kinds of Rasa — the function (Kicca) and achievement (Sampatti). Number three is manifestation. Here also there are two. ‘Paccupaṭṭhāna’ means manifestation to the mind of the Yogi. When a meditator contemplates on Phassa or watches Phassa, he will see how Phassa appears to his mind, how Phassa manifests to his mind. That manifestation is called in Pāḷi Paccupaṭṭhāna. Also the result is called Paccupaṭṭhāna. There are two kinds of Paccupaṭṭhāna — mode of manifestation or the result. Number four is proximate cause (Padaṭṭhāna), what is the near cause of Phassa and so on. These four are given for almost all of the Cetasikas in the Expositor as well as in the Visuddhimagga.

What is feeling (=Vedanā) in the mental factors?



The second one is Vedanā. You are very familiar with Vedanā. Vedanā is feeling. Feeling is a mental factor here. It is not physical. There may be pain as a physical thing. The experience of that pain is what we call feeling. Feeling is actually not in your physical body but in your mind. That mental factor which experiences the object either pleasant, or unpleasant, or neutral is called Vedanā or feeling. It is said that other

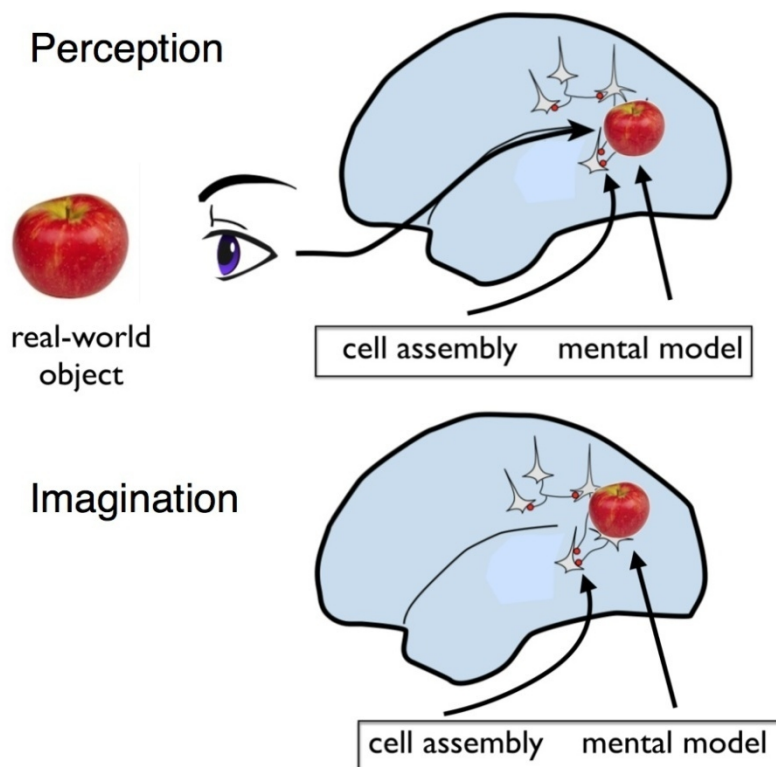
mental factors also experience the object, but it is Vedanā that experiences the object to the full extent. That is why feeling alone is called Vedanā and not the other mental factors. Other mental factors also have some kind of feeling of the object. Their feeling of the object is minimal, but Vedanā experiences the taste of the object fully. And so it is called feeling or Vedanā.

Vedanā is compared to a king enjoying fully the food offered to him by a cook. The other mental factors are compared to that cook. The cook must

cook dishes for the king. Then he must take the food to the king and taste a little of the food to make sure there is no poison or whatever in the food. He has to take just a little of the food. So his enjoyment of the food is minimal. It is the king who sits down and enjoys the food as much as he likes. In the same way, it is feeling, it is Vedanā that experiences to the full extent the object. (I do not want to use the word 'enjoy' because that is for pleasant things only. Here it is for unpleasant things also.) "Feeling is said to have the characteristic of being felt." I think that is not quite right. He was deceived by the word 'Vedayita' in Pāḷi. Vedayita can be either active or passive. Vedayita here should be taken in the active sense, but he took it in the passive sense. The characteristic is not being felt, but feeling. Feeling or experiencing the object is the characteristic of Vedanā. "Its function is experiencing, or its function is to enjoy the desirable aspect of the object." That means if the feeling is a pleasant one. If it is an unpleasant feeling, then its function is to experience fully the undesirable aspect of the object. "Its manifestation is the relishing of the associated mental factors." It arises with other mental factors. It gives something like a taste to other mental factors. "Its proximate cause is tranquility." It means Sukha. That is for good Vedanā only. For Dukkha feeling it may be different. Tranquility here means Samādhi. It is meant for Sukha Vedanā. For Dukkha Vedanā it may be other things.

What is perception (=Saññā) in the mental factors?

The next one is Saññā. Saññā is translated as perception. "The characteristic of perception is the perceiving of the qualities of the object. Its function is to make a sign as a condition for perceiving again that 'this is the same' ...". Perception is actually making marks. When you experience



an object, your mind makes a mark of it. So when you experience it again, you know that you have experienced it. It is compared to carpenters making marks on timber, so that they know where to put which piece. So making a mark is for the sake of recognizing it when you come across it later. Saññā is like making a mark, making a note. It

can be correct or it can be wrong Saññā. We have wrong Saññā sometimes. When Saññā is wrong, we get wrong notions. We get wrong views. It is very important that we have correct Saññā. We have wrong Saññā about ourselves. We think that there is something like a person or that there is something like a soul. That Saññā makes us believe there is a person, that there is a soul. Once Saññā has made a mark that something is this or that something is that, it will interpret the object by way of that mark. Later when it sees it, it will interpret it that way. Once you have a wrong Saññā, you will interpret basing on that wrong Saññā. "Or its function is recognizing what has been previously perceived. It becomes manifest as the interpreting of the object by way of the features that had been apprehended." If the apprehended thing is correct, it is correct Saññā. If the apprehended thing is not correct, we have wrong Saññā. "Its proximate cause is the object as it appears." So the object as it appears to

us, as it appears to Saññā is its proximate cause. Animals think that a scarecrow is a human being. They see the scarecrow and run away because they think it is a human being. That is their wrong Saññā, their wrong apprehension. "Its procedure is compared to a carpenter's recognition of certain kinds of wood by the mark he has made on each." Saññā is like that, making marks. Recognizing it later is also a function of Saññā.

What is volition (=Cetanā) in the mental factors?

The next one is Cetanā. You are familiar with Cetanā also. Cetanā is Kamma. You are very familiar with Kamma. Cetanā is translated as volition. It is difficult to explain in English. "It is concerned with the actualization of a goal, that is, the conative or volitional aspect of cognition." Cetanā organizes the associated mental factors to act upon the object. It engages the co-arising mental states with the object. It is something that helps or pushes the other mental factors to be engaged on the object. This Cetanā is compared to a chief pupil. A chief pupil learns himself and also helps others to learn. He learns himself and also urges others to learn. Cetanā is the same way. It makes others engage on the object. It is also engaged on the object.

"Volition is the most significant mental factor in generating kamma." Actually volition is Kamma. Buddha once said, "Cetanā ahaṃ, bhikkhave, Kammaṃ vadāmi" "Monks I call Cetanā Kamma." What I call Kamma is simply Cetanā. So Cetanā is actually Kamma. "This Kamma determines the ethical quality of the action." That means if it is good Kamma, it is good action. If it is a bad Kamma, it is a bad action. Depending on the quality of Cetanā, we determine if a consciousness is Kusala or Akusala. Cetanā is

called by other names also. It is called Kamma. It is called Saṅkhāra in Dependent Origination. Sometimes it is called Kamma and sometimes it is called Saṅkhāra. They mean the same thing, Cetanā.

What is kamma in Buddhism?

Kamma is Cetanā that accompanies Kusala and Akusala Cittas. Cetanā, as you know now, accompanies every type of consciousness. For example, Cetanā that accompanies resultant types of consciousness is not called Kamma. Cetanā that accompanies Kusala and Akusala only is called Kamma. In that case there is a difference.

In the Paṭṭhāna there are two types of Kamma. One is conascent Kamma (Sahajāta Kamma) and the other is called asynchronous Kamma (Nānākkhaṇika Kamma). That means Kamma of different times. Conascent



Kamma means there is Cetanā with every type of consciousness. When Cetanā is with, let us say, Akusala Citta, it may be Kamma which belongs to different times or it may be conascent Kamma. But when it accompanies Vipāka Cittas, it cannot be

Kamma of different times. You don't understand? There are two kinds of Kamma conditions in Paṭṭhāna. One is conascent Kamma. The other is Kamma of different times. 'Different times' means that you do Kamma here and the result will be in future lives. They belong to different times. There

are 'together Kamma' and 'different times Kamma'. When Cetanā accompanies Akusala Citta, it can be both 'together Kamma' as well as 'different times Kamma'. It is really Kamma there. When Cetanā accompanies the seeing consciousness, it is only 'together Kamma', not 'different times Kamma' because seeing consciousness is a resultant consciousness. In that case although we call it Kamma according to Paṭṭhāna, it is not the Kamma that produces results. It is just Kamma.

What is concentration (=Ekaggatā) in the mental factors?

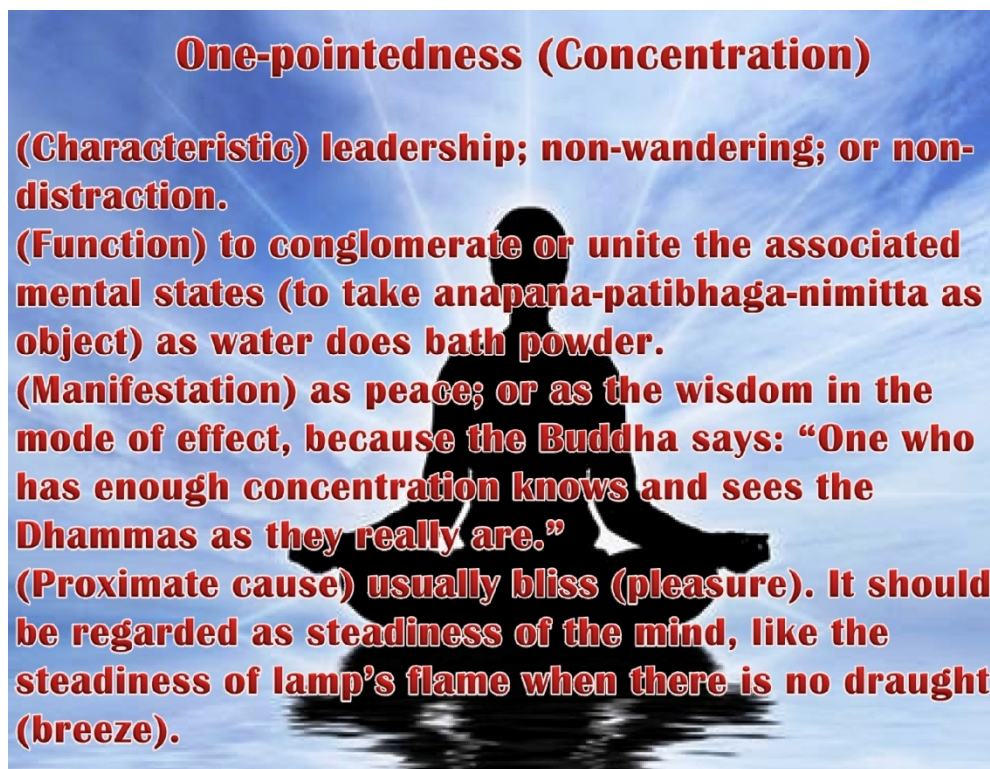
The next one is Ekaggatā. Have you met with Ekaggatā before? The answer is definitely yes. It is one of the five Jhāna factors. Another name for Ekaggatā is Samādhi, concentration. Concentration and Ekaggatā are the same. "This is the unification of the mind on its object." 'Eka' means one. 'Agga' means object. So having one object is the meaning. That means being on one object. This Ekaggatā becomes prominent in the Jhānas. It can be developed into a factor of Jhāna. That means very strong Ekaggatā, very strong concentration. It is a universal Cetasika; that means it arises with every type of consciousness. Sometimes we are not concentrated. Perhaps we are doing Akusala. So there is no concentration. But actually there is this Ekaggatā, one-pointedness of mind, going with every type of consciousness. For Citta to be engaged with the object Ekaggatā is necessary. It may be very weak Ekaggatā, but still there must be Ekaggatā. It accompanies every type of consciousness. There is a kind of one-pointedness in every type of consciousness. "One-pointedness has non-wandering or nondistractedness as its characteristic." That means it is not distracted to any other object. "Its function is to conglomerate or unite the associated states." It is compared to water which keeps together the grains

of flour. When you make dough, you have flour and when you put water into it and then knead, it becomes dough. When it becomes dough, then all the particles of flour are kept together. Its function is to conglomerate or unite associated states. It keeps mental states that arise together, together. That is its function. "It is manifested as peace." That means tranquility. To be still, it is something like that. It is compared to a flame in a place where there is no wind, no draft. That means like in this room. It is like the flame of a candle. It is still; it doesn't move when there is no wind. One-pointedness

is compared to that flame where there is no draft. It is important to understand this. When we talk about Samādhi, we say Samādhi is the ability of the mind to be on the

object, to stay on the object for a certain period of time. But actually mind disappears after three sub-moments. And one-pointedness of mind also disappears after three submoments.

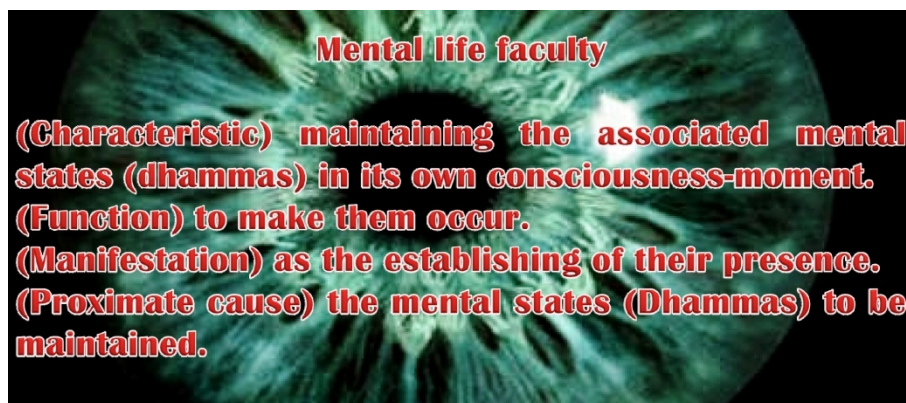
Although we say there is concentration, mind and concentration do not last for more than these three submoments. But what is meant here is that concentration is like that flame. When you look at a flame, you think it is



always the same. But actually at every moment the flame is not the same. In the same way, when we say the mind is on the object for a long time, that means the same type of consciousness arises again and again and again. If the object is a material object, then that object also changes after every 17th thought moment. When we say, we have Samādhi or our mind is on the object for a long time, it does not mean that Citta lasts for a long time. It is the nature of Citta to arise and disappear in just three sub-moments. However, the next Citta arises and dwells on the same object or the same kind of object. Similarly another moment of one-pointedness arises dwelling on a similar object. In this way, we must understand concentration. So it is like a flame where there is no draft.

What is the mental life faculty (=Jīvitindriya) in the mental factors?

The next one is Jīvitindriya, mental life faculty. 'Jīvita' means life. 'Indriya' means faculty. So it is called life faculty. There are two life faculties. One is



material and the other is mental. Here the mental life faculty is meant. Physical life faculty we will find in the sixth

chapter. So this is mental. "It has the characteristic of maintaining the associated mental states." Associated mental states arise and then they continue for some time and then disappear. When they are going through these three phases of existence, life faculty keeps them alive. Life faculty does not let them disappear until they reach the third or final stage.

Jīvitindriya just maintains the mental states. It does not cause them to arise. "Jīvitindriya has the function of making them occur."

It is not that mental life faculty or Jīvitindriya produces associated mental states. Making them occur means making them go on until the end of their lives. That life is three very brief sub-moments. "Manifestation as the establishing of their presence, and its proximate cause is the mental states to be maintained." Mental life faculty is compared to water in the lotus stalk. Water in the lotus stalk keeps the lotus alive. Also it is compared to a boatman. There is a question. If life faculty maintains the other associated mental states, what maintains it? The answer is it maintains itself along with the other associated mental states. So it is compared to a boatman. A boatman rows the boat and takes the people to the other shore. When taking the people to the other shore, he also takes himself. In the same way, Jīvitindriya maintains itself while maintaining other associated mental states. There are two similes. One is water in the lotus stalk. The other is the boatman.

What is the attention (=Manasikāra) in the mental factors?

The last one is called Manasikāra. 'Manasi' means in the mind. 'Kāra' means making. "The Pāḷi word literally means 'making in the mind'." That is attention. "Attention is the mental factor responsible for the mind's advertence to the object." That means it turns the mind to the object. It keeps the mind directed toward the object. That is its function. That is what we call attention. "Its characteristic is the conducting (sāraṇa) of the associated mental states towards the object." Channeling or turning the mental states towards the object is its function. "Attention is like the rudder of a ship, which directs it to its destination."

When there is no attention, your mind has no aim. It goes here and there,

Attention (=Manasikāra)
Characteristic: conducting the associated mental states towards the object.
Function: to yoke the associated mental states (Dhammas) to the object.
Manifestation: as confrontation with an object.
Proximate cause: * the object.
Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends or drives the well-trained horses towards their destination, so too, the attention directs the associated Dhammas towards the object.

like a boat without a rudder. When there is a rudder, you can direct a boat where you want it to go. In the same way, when there is attention, the mental state of attention keeps the mind going toward

the object. There is a difference between this and Vitakka. "Manasikāra should be distinguished from vitakka: while the former (Manasikāra) turns its concomitants towards the object, the latter (Vitakka) applies them onto the object."

It is very subtle. It is amazing that Buddha could differentiate these mental states. First it is difficult to know that there is Vitakka and that there is Manasikāra. It is more difficult to know how they function as they arise at the same time. So Vitakka and Manasikāra arise at the same time, but they have different functions. There is a subtle difference between them. One directs the mind to the object. The other puts or mounts the mind onto the object. These two are actually different. Manasikāra turns its concomitants towards the object. Vitakka applies them onto the object. "Manasikāra is an indispensable cognitive factor present in all states of consciousness."

If there were no Manasikāra, our minds could not be on the object. Manasikāra turns our minds to this object and that object. "Vitakka is a specialized factor which is not indispensable to cognition." That means

some types of consciousness can arise without Vitakka. Later on we will study this. How many types of consciousness arise with Vitakka? Only 55 types of consciousness arise with Vitakka out of 121 types of consciousness. There are types of consciousness which can take the object without the help of Vitakka. Without the help of Manasikāra no Citta can take the object. Manasikāra is an indispensable cognitive factor present in all states of consciousness. Vitakka is a specialized mental factor which is not indispensable. That is why there are many types of consciousness which do not need Vitakka to take them to the object.

Vitakka which takes the mind to the object **in the six kinds of Particulars or occasionals mental factors**

Today we will begin our study with Pakiṇṇaka group. Pakiṇṇakas are those that may accompany both Kusala and Akusala Cittas and also other Cittas as well. However, they don't accompany all Kusala and Akusala Cittas or all Cittas in general. That is why they are called Pakiṇṇaka. In Venerable Nārada's book they are translated as particulars. Here they are called occasionals. That means they arise occasionally with Kusala, Akusala and so on. These six Cetasikas arise with many Cittas, but not with all Cittas. They will arise with some Cittas, but they will not arise with all Cittas. There are six of them. The first is Vitakka. The second is Vicāra. The third is Adhimokkha. The fourth is Vīriya. The fifth is Pīti. And the sixth is Chanda. We have already met Vitakka, Vicāra and Pīti as Jhāna factors. The first one, Vitakka, is the Cetasika which takes the mind to the object. Vitakka is the Cetasika which directs the mind to the object. "Vitakka is the application of the mind to the object." That means to act upon the object. "It is manifested as the leading of the mind onto an object. Though no

proximate cause is mentioned in the Commentaries, the object may be understood as its proximate cause.” Vitakka arises with fifty-five types of consciousness. Not all types of consciousness that Vitakka accompanies are called Jhāna consciousness. Only Vitakka accompanying some types of consciousness is called Jhāna. Vitakka can be developed or cultivated so that it becomes strong, a strong factor. Then it is called Jhāna. You will see, “It is then termed appanā.”

This is an important technical term that you have to remember. Appanā is a name for Jhāna as well as Magga. In the fourth chapter this word ‘Appanā’ will be used. Sometimes Appanā will just mean the Rūpāvacara Jhānas and Arūpāvacara Jhānas. Sometimes it will mean Lokuttara Cittas also. Sometimes Vitakka is called Appanā. It is absorption of the mind in the object or applying the mind closely to the object. “Vitakka is also called saṅkappa, intention, and as such is distinguished as micchāsaṅkappa or wrong intention (or wrong thought) and sammāsa kappa or right intention (right thought).”

Wrong thought means thoughts about sensual pleasures, thoughts about injuring others, thoughts about Dosa — ill will, hate. Sammā-saṅkappa is the opposite of these three — thoughts about getting out of sensual pleasures, thoughts about not injuring others, thoughts about nonhatred. Sammā-saṅkappa is one of the factors of the Noble Path. Vitakka has many names depending on what function it does.

What are the sustained application (=Vicāra) and decision(=Adhimokkha) in the mental factors?

The second one is Vicāra. You already know Vicāra. “Vicāra, also a jhāna factor, has the characteristic of continued pressure on the object.”

Vitakka puts the mind on the object. Vicāra keeps the mind on the object, engaged on the object in the sense of examining it. It is something like examining the object. That is why sometimes it is close to Paññā. "Its function is sustained application of the associated mental phenomena to the object. It is manifested as the anchoring of those phenomena in the object." So it keeps the mind on the object. "The object may be understood to be its proximate cause." Here also the Commentators do not give the proximate cause of Vicāra. Sometimes they wrote so much about Vitakka and Vicāra that they may have forgotten to give us the proximate cause. It is not mentioned. You already know the difference between Vitakka and Vicāra. What is one example? The bee diving towards the flower is like Vitakka. The bee hovering over the flower is like Vicāra. An airplane taking off is like Vitakka. An airplane reaching its cruising speed is like Vicāra.

The third one is Adhimokkha. It is translated as decision. "The word adhimokkha means literally the releasing of the mind onto the object. Hence it has been rendered decision or resolution." It dwells on the object and makes the decision that it is the object. It is something like that. "It is compared to a stone pillar owing to its unshakable resolve regarding the object." It is compared to a rock pillar which is steady, which is strong, which does not move. It cannot be shaken. Adhimokkha is like that, dwelling on the object firmly. Later on we will come to Saddhā, faith. Sometimes Saddhā is described as Adhimokkha. In that case Adhimokkha is not this Adhimokkha, but it is Saddhā. Here it is a distinct mental factor, called Adhimokkha or decision.

What is the energy of mind (=Vīriya) in the mental factors?

The fourth one is Vīriya. You are already familiar with the word 'Vīriya' and the thing which is Vīriya itself. Without Vīriya you cannot practise meditation. "Its characteristic is supporting, exertion, and marshalling." It is mental energy and here it is not physical energy. When I say, "I make effort", I may make physical effort or I may make mental effort. Vīriya here means the mental effort. "Its function is to support its associated states." With the help of Vīriya the associated states can be on the object. They are reinforced by this Vīriya or mental energy. "Its manifestation is non-collapse." That means when something is supported, it doesn't collapse. When a house becomes old and shakey, you put some timbers to support it, to reinforce it. Vīriya is something like that. "Its proximate cause is a sense of urgency (saṃvega) or a ground for arousing energy, that is, anything that stirs one to vigorous action." Sometimes we have what are called grounds for arousing energy. Let us say, I have something to do tomorrow. So today I will practise meditation. When I am doing that something tomorrow, I won't be able to practise. So I will practise today. It is something like that. Then after doing that job, I say, while I was doing that job, I couldn't practise meditation. Now that it is finished, it is time for me to practise meditation. It is like that. You encourage yourself taking some situation as encouragement. This is called the grounds for arousing energy. When there are grounds for arousing energy, you arouse the energy. The grounds for energy is said to be the proximate cause for Vīriya. "Just as new timbers added to an old house prevent it from collapsing, or just as a strong reinforcement enables the king's army to defeat the enemy, so energy upholds and supports all the associated states and does not allow them to recede."

So long as there is energy, you will not give up. You will not drop out. Once energy is low or once energy is nonexistent, then you fall away from meditation. Energy is very important. It is one of the mental faculties. How many mental faculties are there regarding the practice of meditation? There are five mental factors that are especially important in the practice of meditation. *Vīriya* is one of them. Can you name the other four? Faith, mindfulness, concentration and wisdom are the four other mental factors that are very important in the practice of meditation. Energy is one of the mental faculties which we have to arouse and develop especially when we practise meditation. This energy is said to burn the mental defilements. That is why sometimes it is called *Ātāpa*. In the *Mahāsatiṭṭhāna Sutta* the Buddha used this word again and again — "*Ātāpī Sampajāno Satimā*" and so on. That means the monk having effort or making effort. It is called there *Ātāpa*. '*Ātāpa*' means heat. It heats up. Heats up means it burns up the mental defilements. When there is *Vīriya*, mental defilements are burned up. It is a very important factor in the practice of meditation.

What are the rapture (=Pīti) and desire (=Chanda) in the mental factors?

The next one is *Pīti*. It is translated as joy, happiness, zest, pleasurable interest, rapture. It is one of the *Jhana* factors. *Pīti* is not feeling. "*Pīti* has the characteristic of endearing." Its characteristic is endearing the associated mental states. When there is *Pīti*, the mind is happy, the mind is elated. "Its function is to refresh mind and body." When there is *Pīti*, you are refreshed. "Or its function is to pervade to thrill with rapture." When you really experience *Pīti*, your whole body feels like it is soaked in oil or in water. "Mind and body (*nāmarūpa*) is its proximate cause." Because when

there is no mind and body, Pīti cannot arise. Nāma and Rūpa are said to be its proximate cause.

The last one is desire, Chanda. Formerly it was translated as conation. I don't know which is better — desire or conation. It is a simple desire or mere will-to-do. It is not desire as attachment, as craving, as lust. Chanda here is desire to act, desire to perform an action. “This kind of desire must be distinguished from desire in the reprehensible sense, that is, from lobha, greed, and rāga, lust.” When we want to be specific, we use Kāmacchanda. Kāmacchanda is one of the five mental hindrances. The first mental hindrance is Kāmacchanda. ‘Kāmacchanda’ means Lobha. Here Chanda is neutral or it is variable. When it is with Akusala, it is Akusala. When it is with Kusala, it is Kusala. It is just a mere will-to-do. “The characteristic of chanda is desire to act, its function is searching for an object, its manifestation is need for an object, and that same object is its proximate cause.” Because without an object consciousness and mental factors cannot arise. “It should be regarded as the stretching forth of the mind's hand towards the object.” It is compared to a man stretching out his hand to pick up an arrow. An archer when he wants to shoot picks up an arrow from the quiver. He is not attached to the arrow. He does not want to keep the arrow. He wants the arrow so he can shoot. Chanda is like that. It is just the mere will-to-do. Here it is not attachment, it is not lust. Sometimes we use the word ‘Dhammacchanda’. That means the desire to practise Dhamma. These are called Pakiṇṇaka, occasionals. They will arise with only some types of consciousness, not all. Later we will find out how many types of consciousness arise with Vitakka, Vicāra and so on.

Seven universals and six occasionals make 13 mental factors. These mental factors are called Aññasamāna, ethically variable. That means they go along with both Kusala and Akusala.

What are four unwholesome universals?

The next group is Akusala, unwholesome mental factors. Actually these are the factors that make a type of consciousness unwholesome. Consciousness is like without color. It is like clear water. You put color in the water and it becomes red, or green, or blue, or yellow. In the same way, Citta or consciousness has no color. It is just the awareness of the object. When it arises together with some of these Akusala Cetasikas, then it is called an Akusala Citta. Actually the mental factors are what make one type of consciousness different from another type of consciousness. When you come to study the combinations of Cittas and Cetasikas, it will become clearer.

The 14 Akusala Cetasikas are divided into the following groups:

- Sabbākusala-sadhāraṇa (four unwholesome universal mental factors),
- greed triad,
- hatred quartet, and
- sloth dyad, and
- then doubt alone.

The first four are called unwholesome universals. That means these Cetasikas arise with all twelve types of unwholesome consciousness. Whenever an unwholesome consciousness arises, these four are always with that consciousness. These four are (1) Moha, (2) AHIRIKA, (3) Anottappa, (4) Uddhacca. Moha is delusion. "Moha is a synonym for avijjā, ignorance." You have met the word 'Avijjā' in the Paṭicca-samuppāda, Dependent Origination. Moha and Avijjā are synonymous; they mean the same thing. It is also translated as ignorance. "Its characteristic is mental blindness or unknowing." It is blindness. That means not knowing or not understanding the true nature of things. It may understand wrongly, but it

will not understand correctly. "Its function is non-perception." When there is Moha, we cannot penetrate into the true nature of things; we do not see the true nature of things. So when we practise meditation, we try not to let Moha enter our minds. When Moha is in our minds, we cannot see the true nature of things. "Or concealment of the real nature of the object." It is like a blindfold. When you are blindfolded, you don't see things. In the same way, when Moha is blindfolding us, we don't see the true nature of things. We do not see that things are impermanent, that things are unsatisfactory, that things are insubstantial. "It is manifested as the absence of right understanding or as mental darkness." It is darkness. If there is no light in this room, we cannot see things. That is Moha hiding the true nature of things. The opposite of Moha is Amoha, the last mental factor. Amoha is compared to light. When you turn on the light, you see things here. "Moha's proximate cause is unwise attention (ayoniso manasikāra)." Ayoniso-manasikāra is the opposite of wisdom or Paññā. "It should be seen as the root of all that is unwholesome." As you know, Moha accompanies all twelve types of Akusala consciousness. It is the root of all that is unwholesome. Moha, Avijjā, sometimes Aññāṇa ('Aññāṇa' means not knowing) are synonyms.

The second one is Ahirika and the third one is Anottappa. Ahirika is shamelessness. Anottappa is fearlessness. Actually they are shamelessness of wrongdoing and fearlessness of wrongdoing. "The characteristic of shamelessness is the absence of disgust at bodily and verbal misconduct." Ahirika is compared to a village pig which is not disgusted with eating excrement. When there is shamelessness or Ahirika in our minds, we will not be ashamed of bodily or verbal misconduct. We will not be ashamed to break the precepts. We will not be ashamed to do what is immoral. "The characteristic of fearlessness of wrongdoing is absence of dread on account

of such misconduct.” Fearlessness means not being afraid of the consequences. I'm not afraid of the consequences when I do something wrong. That is because there is the mental factor of fearlessness in my mind. This fearlessness is compared to a moth which is not afraid of the flame. That is why the moth will go right into the flame and gets itself burned. Fearlessness of wrongdoing is compared to a moth. Shamelessness of wrongdoing is compared to a village pig. “Both have the function of doing evil things. They are manifest as not shrinking away from evil.” When there are Ahirika and Anottappa in our minds, we are not ashamed of doing immoral things and we are not afraid of doing them. We don't care about their consequences. “Their proximate cause is the lack of respect for self (that is for shamelessness) and lack of respect for others, respectively.” If we have self-respect, we will not do what is immoral. If we are not afraid of being criticized by others, we will not be afraid of doing wrong things. So lack of self-respect is the proximate cause of shamelessness. Lack of respect for others is the proximate cause of Anottappa.

The fourth one is Uddhacca, restlessness. Here restlessness means restlessness of mind. When the mind is restless, the body may be restless too. Restlessness here means mental restlessness, not physical restlessness. “Restlessness (or agitation) has the characteristic of disquietude.” It is not quiet. “Like water whipped up by the wind.” When there is wind, the water is not still, it is rippled. “Its function is to make the mind unsteady, as wind makes a banner ripple.” You have seen a flag in the wind and how it flutters. “It is manifested as turmoil.” It is compared to ashes which rise up when a rock is thrown into them. When you throw a stone into a heap of ashes, the ashes rise up and so it is clouded. The literal meaning of the word ‘Uddhacca’ is shaking above, shaking above the

object. That means your mind cannot take the object properly. Your mind is not stuck to the object. Your mind is a little removed from the object. Sometimes you don't see the objects clearly because of Uddhacca. Also Uddhacca is sometimes described as distraction. In Burmese sometimes we say distraction for Uddhacca; it is mind being not firmly on the object. "Its proximate cause is unwise attention to mental disquiet." That means it doesn't understand the real nature of mental disquiet. So it doesn't care whether there is mental quietness or mental disquiet.

These four are grouped as one group because they are present with all types of unwholesome mental consciousness. Whenever an unwholesome consciousness arises, these four arise. There is an element of ignorance or delusion, there is an element of shamelessness and fearlessness, and there is also restlessness when there is an unwholesome consciousness. These four are called unwholesome universals.

**What are attachment (=Lobha), wrong view (=Diṭṭhi),
conceit (=Māna) in the mental factors?**

You know Lobha both the word and the Cetasika itself. It is not new to you. "Greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging." And also it covers craving. All these are shades of Lobha. You are desirous of something with selfishness, then there is Lobha. You long for something, there is Lobha. You are attached to something, there is Lobha. You cling to something, there is Lobha. When you crave for something, there is Lobha. All these are included in Lobha. "Its characteristic is grasping an object." Taking hold of an object is its characteristic. When you are attached to something, your mind takes hold of that object. So its characteristic is said to be grasping an object.

“Its function is sticking, as meat sticks to a hot pan.” You put a pan on the fire and it is hot and dry. You throw a piece of meat into the pan. The meat will stick to the pan. When there is Lobha, your mind sticks to that thing. If you want to get something very strongly, you will see that your mind is stuck to that object or to that person. Lobha's characteristic is grasping an object. It is compared to a pitch trap. In order to catch monkeys you take a sticky substance which is like glue from a tree. It has a shiny surface. A monkey who is always curious about things will come and touch it with one hand. Then he cannot take the hand back. In order to get that hand free he will take hold of it with the other hand. And then that one is stuck there. Soon one foot and the other foot are stuck also. Then his face or muzzle gets stuck. So in all five places he is stuck to the pitch or glue. Then he is caught by the man and killed and eaten. That simile is given in one of the discourses in the Saṃyutta Nikāya. There the Buddha said, “In those parts a hunter set the trap of pitch at the monkey's back to catch the monkeys. Now those monkeys who are free from folly and greed on seeing that pitch trap stay far away from it. But the greedy foolish monkey comes up to the pitch and handles it with one paw. Then his paw sticks fast to it. Then thinking, ‘I will free my paw’, he seizes it with another paw, but that too sticks fast. To free both paws he seizes them with one foot and that too sticks fast. To free both paws and one foot he lays hold of them with another foot, but that too sticks fast. To free both paws and both feet, he lays hold of them with his muzzle, but that too sticks fast. That monkey there stuck in five ways or five places lies down and howls, thus fallen on misfortune, fallen on ruin as prey for the hunter to work his will on him. The hunter spits him and prepares him for eating. Then over a charcoal fire he goes about his pleasure.” (Saṃyutta Nikāya, Satipaṭṭhānasamyutta, (7), p.1633) Lobha is compared to that sticky

substance. In Pāli it is called monkey glue or something like that. They catch monkeys with that sticky substance from the trees.

The next one is Diṭṭhi, wrong view. The literal meaning of Diṭṭhi is just view or seeing. If we want to be specific, we use the words 'Micchā' or 'Sammā': 'Micchā-diṭṭhi' means wrong view. 'Sammā-diṭṭhi' means right view. When it is used alone, it mostly means wrong view. That is why we have Somanassa-sahagata Diṭṭhigata-sampayutta. We don't use Micchā there. But actually Diṭṭhi there is Micchā-diṭṭhi. 'Diṭṭhi' here means wrong view, seeing wrongly. "Its characteristic is unwise (unjustified) interpretation of things." It takes things to be permanent, to be satisfactory, to be an Atman. Also it is the belief that there are no results of either good or bad Kamma. Or it is the belief that there is no Kamma and there are no results of Kamma. It is the belief that there is no this world and no other world. These are called wrong views. "Its function is to preassume." That means to take wrongly. "It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones (ariyas), and so on." If you associate with Noble Ones, if you associate with knowledgeable people, good people, then you will hear from them right views. You will not get wrong views. If you do not associate with Noble Persons, good people, then you tend to get this Diṭṭhi or wrong view. So unwillingness to see the Noble Ones and to associate with them is said to be the proximate cause of Micchā-diṭṭhi, getting a wrong view.

The next one is Māna, conceit. "Conceit has the characteristic of haughtiness. Its function is self-exaltation. It is manifested as vainglory. Its proximate cause is greed disassociated from views. It should be regarded as madness." Conceit is a kind of mental madness. Sometimes it is compared to a flag waving in the wind. We put a flag up in the air. We put

it at the top of everything. Conceit also wants to be on top of other people. It is called Māna. Sometimes it may be overestimation of one's self.

The next group consists of four mental factors, the Dosa quartet. It is a group of four headed by Dosa. They are Dosa, Issā, Macchhariya and Kukkucca. I want you to be familiar with the Pāli names also, not just the English translation. You have to know both the Pāli and English.

What are the anger (=Dosa), envy (=Issā), stinginess (=Macchhariya) and remorse (=Kukkucca) in the mental factors?

The next group consists of four mental factors, the Dosa quartet. It is a group of four headed by Dosa. They are Dosa, Issā, Macchhariya and Kukkucca.

The first of the four is Dosa. Dosa is translated here as hatred. Dosa means hatred, anger, ill will. "Dosa, the second unwholesome root, comprised of all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity." Also depression and sorrow are Dosa. All these are understood under Dosa. "Its characteristic is ferocity." When there is Dosa, you are very fierce, you are very rough, you are very cruel. It is compared to a snake that is hit by someone. When you hit a snake, especially a cobra, it will strike at you. It will raise its head. Dosa is like that. When you are angry, you are like a cobra standing up. "Its function is to spread, or to burn up its own support." If you put poison in water, for example, it spreads all over. In the same way, when there is anger in you, when there is hatred in you, it spreads all over your mind. So its function is to spread. "Or to burn up its own support" — Dosa burns up the mind and body in which it arises. Anger can burn your physical body as well as your mental states. Anger can cause a person to get a stroke or high blood pressure.

Anger can cause a lot of physical ailments. Also when there is anger in our minds, then our minds are contaminated and there is Akusala. Anger as a rule leads to rebirth in hell. "Its characteristic is ferocity. Its function is to spread, or burn up its own support, i.e. the mind and body in which it arises. It is manifested as persecuting." Persecuting means afflicting. When you are angry, actually you are afflicted by that anger. Before you do anything to that other person, you yourself are afflicted with suffering. "And its proximate cause is a ground for annoyance." Have I told you the grounds for annoyance? I think so. This person has done harm to me. Therefore, I am angry with him. This person is doing harm to me. This person will do harm to me. And then what comes next? This person has done harm to a person that is dear to me. This person is doing harm to a person who is dear to me. This person will do harm to a person who is dear to me. And then this person has done something good to the person that I hate. This person is doing good to the person that I hate. This person will do good to the person that I hate. These are the nine grounds for annoyance, the nine grounds for anger. Thinking in one of these nine ways, we get angry. That is what is called here grounds for annoyance, reasons for annoyance. Sometimes that is true. Sometimes we don't like it when someone we hate gets something good.

The next one is Issā, envy. "Envy has the characteristic of being jealous of other's success." Success really means anything — his wealth, his appearance, his beauty, whatever it is. "Its function is to be dissatisfied with other's success." You don't like other people's success. "It is manifested as aversion towards that. Its proximate cause is other's success." Success means everything. Envy takes another person's success as object.

The next one is Macchhariya or avarice. "The characteristic of avarice (or stinginess) is concealing one's own success when it has been or can be obtained." That means with regard to what you already have, you have this kind of concealing. You want to conceal your success or whatever. Sometimes when you think you are going to get something, you don't want it to be in common to other persons. Let us say, I am going to get this thing. Before I get this thing, before it becomes my property (but I know it is going to become mine), then I will not like you using this. That is also Macchhariya. Macchhariya takes the object which is already one's own property or which is going to be one's property as object. "Its function is not to bear sharing these with others." It is not able to bear sharing the property with other people. Macchhariya is commonly understood as stinginess. I don't know what stinginess means. You don't want to lose anything. Macchhariya always arises with Dosamūla Cittas. Macchhariya is not Lobha. So it isn't really stinginess. It is not being able to bear sharing your things with others. Another person comes and uses the thing you possess. You become angry. You don't like it. That is Macchhariya. "It is manifested as shrinking away from sharing." You don't want to share with other people. "And as meanness or sour feeling. Its proximate cause is one's own success." It takes one's own success, one's own property as object. I don't want my property, my things to be shared by other people. I want to use it only for myself. Do you remember the rich man who cooked cakes in his house? He was called Macchhariya Kosiya. He was very stingy. He could not bear sharing even with his wife. He said, "Only for me are you to cook."

There are five kinds of Macchhariya. There is avarice with regard to (i) dwelling place. That means when I am living here, I don't want you to come and live with me. That is one kind of Macchhariya. I don't want to share my room, my house with you. The second one is avarice regarding (ii)

family. This is mostly for monks, nuns and great teachers. Now you are my students. I want you to be my students only. I don't want you to be the students of another teacher. I cannot bear to share you with other teachers. I want you to be my supporters. I don't want you to support other monks. That is called avarice regarding families. Then there is avarice regarding (iii) gain. Suppose I am a famous monk and I get many things offered by devotees. And I want people to give to me only. I don't want people to give to other monks. That is a kind of avarice regarding gain, regarding things one gets. Then there is avarice regarding (iv) one's own appearance. Suppose I am beautiful. I only want to be beautiful myself. I don't want other people to be beautiful. If I am famous, I want that only I shall be famous. I don't want other people to be famous. That is avarice regarding one's appearance or one's fame. The last one is avarice with regard to (v) Dhamma. Dhamma here means learning. I want that only I should understand. I want that I alone will understand. I don't want to share my understanding with others. I will keep my understanding for myself. That is avarice regarding Dhamma. There is an element of hate or ill will in Macchhariya or avarice. That is why it will only accompany the two Cittas with Dosa and not the other Cittas accompanied by Lobha or Moha. Although it may be called stinginess, it is not attachment to things or persons. It cannot bear to share those things with other persons. That is what is meant by Macchhariya.

The next one is Kukkucca. "Kukkucca is worry or remorse after having done wrong." There are two kinds of past actions — bad actions and good actions. With regard to bad actions done in the past you have remorse, you have regret. You think, "I have done that wrong thing." There is also remorse with regard to good things you did not do in the past. You think, "Oh, I should have done that." Here worry or remorse has two kinds of

objects — good actions, good Kamma which one has not done in the past and bad Kamma which one has done in the past. With regard to both there is a kind of remorse or regret which is called Kukkuca. "Its characteristic is subsequent regret." That means regret comes after having done or having not done. "Its function is to sorrow over what has (been done) and what has not been done." You say, "Oh, I have done this Akusala." And then you have sorrow over that. "I have not done this Kusala", you think and then you sorrow over it. "It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commission and omission)." We tend to get Kukkuca or remorse about things done and things not done. The word 'Kukkuca' has another connotation. You may not come across this connotation because it has to do with Vinaya. In the Vinaya literature Kukkuca can mean something positive. It is a good quality for monks to have Kukkuca. It is called Vinaya Kukkuca. That means you try to find out or you try to understand whether it is allowed for monks or whether it is not allowed for monks — whether he can do this or whether he cannot do this. If it is not allowable, then you do not do it. That is sometimes what is also called Kukkuca, Vinaya Kukkuca. That is not Akusala. It may be Kusala. That connotation you will only find in Vinaya when it describes a good monk. Here in Abhidhamma Kukkuca is unwholesome. It is remorse. I prefer the word 'remorse' to the word 'worry' because worry may not necessarily be Kukkuca. If you worry about past actions, it may be Kukkuca. But sometimes you worry about the future. Worry about the future is not Kukkuca. I think remorse or regret is better than the word 'worry'. These four are grouped together.

What are sloth (=Thina) and torpor (=Middha) in the mental factors?

Then next comes the two, the twins, Thina and Middha, sloth and torpor. They always arise together. We call them sleepiness. When you are sleepy or when your mind is not alert, then it is sure that sloth and torpor have come into your mind. "Sloth is sluggishness or dullness of mind." Mind means consciousness. "Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind. Its proximate cause is unwise attention to boredom, drowsiness, etc." This is sluggishness of Citta.

The next one, Middha, "Torpor is the morbid state of the mental factors." That means sluggishness of mental factors, Cetasikas. Thina has to do with Citta. The other, Middha, has to do with Cetasikas. Since Citta and Cetasikas always arise together, Thina and Middha also always arise together. They are never separated. However, Thina and Middha are two separate mental factors. When there is Thina and Middha, you don't want to do things. Your mind is not alert. "Its characteristic is said to be unwieldiness. Its function is to smother. It is manifested as drooping, or as nodding and sleepiness. Its proximate cause is the same as that of sloth." "Sloth and torpor always occur in conjunction, and are opposed to energy." When you have energy, sloth and torpor cannot come into your mind. If you have energy, you do not feel sleepy. "Sloth is identified as sickness of consciousness (cittagelañña), torpor as sickness of mental factors (kāyagelañña). As a pair they constitute one of the five (mental) hindrances, which is overcome by initial application (vitakka)."

There is one controversy about Middha. There were some teachers who thought Middha was Rūpa. There is a book called the Vimuttimaggā. It is

considered to be older than the Visuddhimagga. In the Vimuttimagga, Middha is mentioned among the material properties. Middha is mentioned as a material quality, not a mental quality. Vimuttimagga is said to belong to one sect in Sri Lanka. "Some say that this Middha is Rūpa. That is not correct because like sense-desires, etc., it was included in those which should be eradicated." In Abhidhamma there are Dhammas which are to be eradicated by the first enlightenment. Among them Middha is mentioned. Since Middha is mentioned among those which can be eradicated, Middha is not Rūpa because Rūpa is said not to be eradicable. Since Middha is included in those that can be eradicated, Middha cannot be Rūpa. Middha is Nāma, Middha is a mental factor. "It is indeed mentioned by the Buddha among the hindrances to be eradicated." This is giving support to his statement. "But Rūpa is not stated among those that are to be eradicated by the first Path, etc." Rūpa is mentioned as not to be destroyed, not to be eradicated. So Middha cannot be Rūpa since it is mentioned among the things that can be eradicated. Then the other party said his view was correct, because of the words, "Monks, Rūpa is not your own; give it up." The Buddha said, "Monks, Rūpa is not your own; give it up." The other party picks up that sentence, that statement of the Buddha. And then that other party argues against those who take Middha to be Nāma. Since the Buddha said, "Rūpa is not your own; give it up.", there seems to be an indication that Rūpa can be eradicated. It is a dialogue. The other party also based his argument on the words of the Buddha. Buddha said, "Rūpa is not your own; so give it up." Then, let us say, there is the other party and our party. Our party is always correct. The explanation given by our party is that what the Buddha meant there is not to give up Rūpa, but to give up attachment to Rūpa. Attachment to Rūpa is meant when Buddha said, "Give it up." The eradication of attachment

which has Rūpa as an object was meant there. What the Buddha meant was not to give up Rūpa but to give up your attachment which takes Rūpa as an object. That is why it was said there. Buddha continued by saying, throw away attachment to that Rūpa and so on in the same discourse. It is very important that when we read something that we read the whole thing and not just a portion of it and then make our conclusions. In that Sutta the Buddha did not just say, "Rūpa is not your own; give it up." But He continued by saying, throw away attachment to Rūpa and so on. What is meant there is not to give up Rūpa, but to give up attachment which takes that Rūpa as object.

Then the other party might say, "Among physical and mental Middhas" — they took it that there were two kinds of Middha. One is Rūpa-middha and the other is Nāma-middha, one physical and one mental. Among these two Middhas mental Middha is meant or preached there in that passage. There is still another Middha which is Rūpa is what they would say. Then our party answered, "No, because it was not specifically said that mental Middha was meant there." Buddha did not use the words 'mental Middha'. Buddha used just Middha. Since just Middha was used without specification, we cannot say there are two Middhas and that mental Middha was meant there. Then our party continued, "It is possible to infer that Middha which you (of the other party) take to be Rūpa is, like mental Middha, a hindrance because it is Middha." Since it is called Middha and Middha is included among the mental hindrances (Mental hindrances are those that are to be eradicated.), so it is a hindrance. "Yet it is to be decided that Middha is not Rūpa because it was mentioned as a co-associate." It is another reason given by our party. Middha is said to be a co-associate. It is associated with consciousness. It is associated with other mental factors. This co-association (Sampayutta) is mentioned of mental aggregates only.

Only the mental aggregates, only the mental states, only the consciousness and mental factors are said to co-associate. Mind is not said to co-associate with matter or matter is not said to be co-associated with mind.

You will understand it when you study Paṭṭhāna. So Middha is not Rūpa because it is mentioned as a co-associate. It was mentioned as a Cetasika.

“Moreover, it (Middha) cannot be a Rūpa because of the Text that mentions its arising in the Arūpāvacara realm.” In the Paṭṭhāna it is stated that Middha arises in the minds of formless Brahmas. Since Middha is mentioned among the states that arise in formless beings, it must be Nāma and not Rūpa because there is no Rūpa in formless states. Then the other party asked about Arahants going to sleep. Is that not Thina and Middha? The answer is: “Sleep of Arahants, who are free from mental defilements, is caused by the fatigue of the physical body.” When Arahants go to sleep, it is not because of Thina and Middha. The Arahants have eradicated Thina and Middha altogether. When their bodies become fatigued, when their bodies become tired, then the weakness of those sentient bodies cause their minds to lapse into Bhavaṅga, life-continuum, a sleep-like process. It is a series of sleep-like consciousness. Owing to the fatigue and weakness of the physical bodies, the minds of these Arahants lapse into life-continuum. That is what we call the sleep of Arahants. When the Arahants go to sleep, they do not go to sleep like we do. When we go to sleep, we go to sleep with Thina and Middha. Thina and Middha come to us and we surrender to them. They overpower us and we go to sleep. When Arahants go to sleep, they do not sleep because they are overpowered by Thina and Middha. It is because their physical bodies become tired. The physical body needs some kind of rest. The sleep of Arahants is not caused by or accompanied by Thina and Middha. So you cannot say Middha is Rūpa. This is the opinion of the majority of teachers in the ancient days.

According to Theravāda Abhidhamma, the Abhidhamma we are studying, Middha is not Rūpa. Middha is not physical. Middha is a mental factor. It is included in the mental factors that accompany unwholesome types of consciousness.

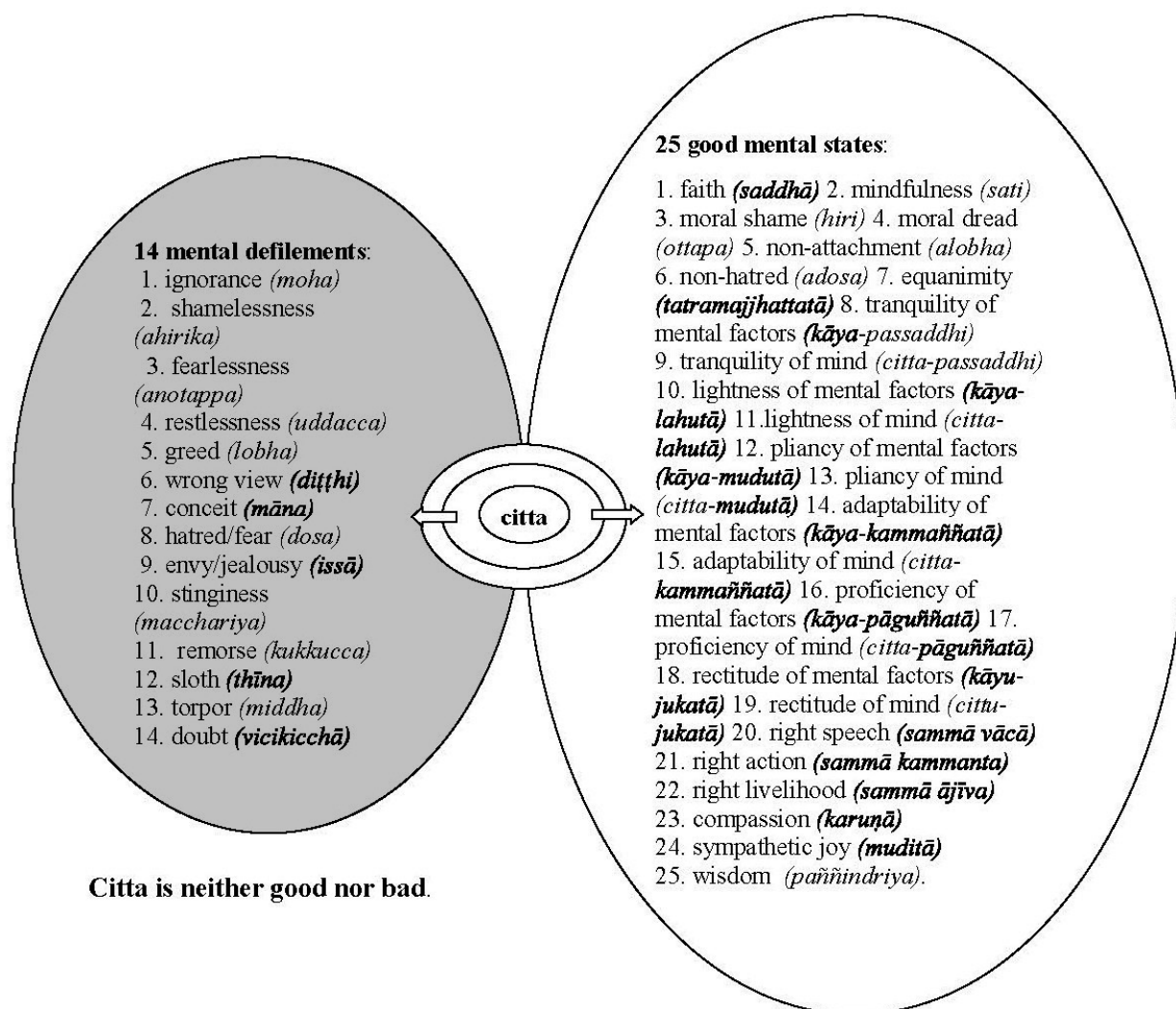
What is doubt (=Vicikicchā) in the mental factors?

The last one is doubt, Vicikicchā. Have you met Vicikicchā before? Where? It is among the Akusala Cittas. Which one is it? Is it number eleven or number twelve? It is number eleven. The consciousness accompanied by doubt is number eleven or the first of the two Mohamūla Cittas. "Doubt here signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Saṃgha, and the training." It is doubt about the Buddha, about the Dhamma, about the Saṃgha, about the training. Training means training of Sīla, Samādhi and Paññā. Also it is doubt about aggregates, bases, elements, both in the past and the future. It is also doubts about the teaching of Dependent Origination. "Its characteristic is doubting. Its function is to waver." When there is doubt, you waver, you cannot choose, you are not sure. "It is manifested as indecisiveness and as taking various sides." So you cannot decide which is correct. It is like when you are at a crossroad, you do not know which way to take. "Its proximate cause is unwise attention." Here doubt means doubt about the Buddha, Dhamma, Saṃgha and so on. Sometimes at the crossroads you are not sure whether to turn left or right. That doubt is not Akusala doubt. It is just lack of understanding. Even Arahants can have such doubt. Sometimes even they don't know if a particular action is allowable or not if they are not well-versed in Vinaya. Not every doubt is Vicikicchā. In a Buddhist perspective it is doubt about

Buddha, Dhamma and Saṃgha. If you have doubt about the Buddha — whether there was a Buddha at all, whether Buddha really possessed omniscience or whether the Buddha was really enlightened — this kind of thinking is called doubt.

This doubt is described in Visuddhimagga and Aṭṭhasālinī as doing harm to the practice. The English translations both of Visuddhimagga and Aṭṭhasālinī are a little inaccurate. The Pāli sentence used there is “Paṭipattiantarāyakarāti”. That means doing harm to Paṭipatti. Do you know Paṭipatti? You have heard this word many times. ‘Paṭipatti’ means the practice, the practice of meditation, the practice of duty, the practice of keeping the precepts. That is called Paṭipatti. The word ‘Paṭipatti’ in Pāli has two meanings. It also means understanding. One person translated it as doing harm to attainment. But actually Paṭipatti does not mean attainment. ‘Paṭipatti’ means the practice of Vipassanā or the practice of meditation. Another person translated it as obstructive of theory. I think that is farther away from the real meaning. That was Venerable Ñāṇamoli. What it actually means is that doubt can do harm to your practice. If you have doubts practising your meditation, you cannot go on practising your meditation. Doubt is a very damaging mental hindrance. It is one of the mental hindrances (Nīvaraṇa). When doubt arises in your mind, it is very difficult for you to go on practising meditation. It is said to be doing harm to practice — not doing harm to attainment, not being obstructive to theory. Whenever there is doubt in your mind during meditation, while in meditation, you have no other thing to do but to note it — “doubt, doubt, doubt” until it disappears. Outside meditation you can have discussion with knowledgeable people. You can read books. This doubt is called Vicikicchā. I think I told you about the meaning of Vicikicchā before. What is the meaning? There are two meanings. One meaning is no remedy, no remedy

of understanding. When there is doubt, there is no wisdom, there is no knowledge. 'Vi' means no. 'Cikicchā' means remedy or curing. There is another meaning. We divide the word into 'Vici' and 'Kicchā'. 'Vici' means investigating. 'Kicchā' means getting tired. When you have Vicikicchā, you think about something and cannot come to a conclusion, and so you become tired and frustrated. Vicikicchā is doubt. It is one of the mental hindrances.



What is faith or confidence by understanding (=Saddhā) in the beautiful mental factors?

There are altogether 25 beautiful mental factors. They are divided into four groups. The first 19 are called universal beautiful mental factors. That means these mental factors will arise with every beautiful mental consciousness. They are common to all beautiful types of consciousness. Do you remember the beautiful types of consciousness? Which ones are the beautiful consciousnesses? All types of consciousness except Akusala and Ahetuka are Sobhana. That means beautiful sense-sphere consciousness, Rūpāvacara consciousness, Arūpāvacara consciousness and Lokuttara (Supramundane) consciousness. These 19 Cetasikas will accompany every one of these 59 types of consciousness. Then there is another group called the abstinences. Then there are two as a group, the limitless ones. Then the last one alone is the faculty of wisdom.

The first one is Saddhā. It is translated as faith or confidence. Sometimes we use confidence rather than faith. Faith may indicate blind faith, faith not accompanied by understanding. But here we mean confidence which is mostly accompanied by understanding. "The first of the beautiful Cetasikas is faith, which has the characteristic of placing faith or trusting." There are four aspects for each mental factor. The first one is characteristic. The second one is function. The third is manifestation. The fourth is proximate cause. When we study mental factors, not only mental factors but the subjects of Abhidhamma, we try to understand them with reference to these four aspects. If you cannot memorize all of them, just try to memorize the first one, characteristic, because it is important. You must know the characteristic of each mental state. So Saddhā has the characteristic of placing faith or of trusting something — having faith in the

Buddha, Dhamma, Saṃgha, and so on. "Its function is to clarify, as a water-clearing gem causes muddy water to become clear." It is explained in the Aṭṭhasālinī and also in the Vibhaṅga that a universal monarch has a precious gem. That gem has the capability to clarify water. Suppose he went out fighting. Then he was tired and he wanted to drink water. He tells his followers that he wants to drink water, but the water may be muddy at that time because they were fighting in the river. When there is the gem with him, then he puts the gem in the water. The mud will subside and the water will become clear. When Saddhā arises in our minds, then our minds become clear. Its function is to clarify, to cleanse the mind like the water-clearing gem. "Or its function is to set forth, as one might set forth to cross a flood." 'Set forth' really means going right into, plunging into, entering into.

Here the Commentaries explain with a simile. People were trying to cross a river. The river was filled with crocodiles and other animals. So it was not safe. These people were not brave enough so they were just standing on the bank looking here and there. Then a brave man comes along and asks them what they are doing. They said they wanted to cross the river, but that they were afraid of the crocodiles and other animals. He picked up his sword and said, "Just follow me". He plunges into the river and went ahead of them to scare away the crocodiles and others. So he safely took the people from this bank to the other bank. With help of that man, following that man, people were able to cross the river, cross the flood. In the same way, when there is Saddhā, then you are able to perform meritorious deeds. When you have confidence, when you have faith in the Buddha, Dhamma, Saṃgha, the training, and in yourself, then you can do things. Saddhā is like a brave man who takes people across the river which is full of crocodiles and others. "It is manifested as non-fogginess." When mind is

clear, it is not foggy. "That is the removal of the mind's impurities, or as resolution."

There is a mental factor called Adhimokkha. It is among the six occasionals (Vitakka, Vicāra, Adhimokkha, Vīriya, Pīti, Chanda). Adhimokkha is resolution. There Adhimokkha is occasional and it is variable. It may accompany both wholesome and unwholesome types of consciousness. In faith or in Saddhā there is an element of resolution. First we must understand that there are two kinds of Adhimokkha. There is the ordinary Adhimokkha which is common to both Kusala and Akusala. And there is this faith Adhimokkha. When you have faith, you have this kind of resolution. "This is it! This is the thing to have faith in!" In such a way you think. You have this resolution and follow it. There is an element of resolution, an element of making up your mind, of making a decision in faith or in Saddhā. Saddhā does not mean simply having faith. Here having faith is based on understanding. And when you understand that something is a real object of your faith, you will decide that it is good. Then you have faith in it or confidence in it. There is an element of resolution in Saddhā. "Its proximate cause is something to place faith in." That means the Buddha, the Dhamma, the Saṃgha and others. "Or hearing of the Good Dhamma, etc., that constitute the factors of stream-entry." There are some things that lead to the attainment of Sotāpatti-magga and Sotāpatti-phala. Associating with Noble People, listening to the Dhamma, wise reflection, and developing factors of Vipassanā, these are called the constituents or factors of Stream-entry. If you want to reach the attainment of Sotāpanna, then you follow these four things. Associating with Noble people or people that are knowledgeable, listening to Good Dhamma, wise reflection and developing factors of Vipassanā are the proximate causes of Saddhā. Saddhā is compared to many things in the Suttas. Saddhā is compared to a

hand. If you have a hand, you can pick up the good things you want. Even if there are precious things in front of you, without a hand you cannot pick them up. In the same way, if you do not have Saddhā, if you do not have confidence, you cannot pick up Kusala. You cannot pick up good qualities, good mental states. So Saddhā is compared to a hand. Also Saddhā is described as a treasure. There are treasures which are called Noble Treasures. Saddhā is one of them. Saddhā treasure can lead to the attainment of enlightenment. So it is the best of treasures. The other kinds of treasures cannot help us to reach the state of an Arahant or enlightenment. Saddhā can help us to reach that state. Without Saddhā, without confidence, we will not even listen to the Dhamma. We will not practise. So Saddhā is compared to a treasure, to wealth. Saddhā is compared to seed. If you want to have a tree or fruit, you must grow the seed. If you do not have the seed, you cannot have fruit and flowers. In the same way, if you do not have Saddhā, you cannot have Kusala. So Saddhā is compared to a seed. Saddhā is one of the five mental faculties. Do you remember the five mental faculties? What are they? They are faith, energy, mindfulness, concentration and wisdom. Faith or Saddhā is one of the mental faculties. These five mental faculties are to be kept in balance. You understand that. If any one of them is in excess, your meditation will go wrong. Saddhā is to be balanced especially with Paññā, understanding. Too much Saddhā and you will believe in anything. Too much Paññā and you will become deceitful. Saddhā is one of the five mental faculties which is important in meditation.

What is mindfulness (= Sati) in the mental factors?

The next one is Sati, mindfulness. You all know mindfulness. You have been practising mindfulness for many years now. The Pāḷi word for

mindfulness is Sati. “The word sati derives from a root meaning ‘to remember’.” Here as a mental factor it is not remembering actually. “But as a mental factor it signifies presence of mind, attentiveness to the present, rather than the faculty of memory.” Sati here does not mean to remember, but it means to pay attention to the object at the present moment. When you practise Satipaṭṭhāna, mindfulness meditation, you are mindful of the object at the present moment. In some places Sati does mean remembering. The supernatural knowledge of remembering past lives — the Buddha attained this knowledge in the first watch of the night before he became the Buddha. That knowledge is called Pubbenivāsānussati. Sati there means to remember. The Buddha was able to remember his past lives. In certain contexts Sati can mean remembering. Here as a Cetasika, Sati means not remembering but mindfulness, to be with the object. “It has the characteristic of not wobbling.” That means not floating on the surface. The Commentary explains that some dry wood or, let us say, a balloon floats on the surface of the water. It does not go into the water. Sati is not like that. Sati must go into the object. Another way of saying non-wobbling is non-superficiality. If it is Sati, it is not superficial. It must be squarely with the object; it must go into the object. “Its function is absence of confusion or nonforgetfulness.” That means actually not losing the object. When you pay attention to something, your mind is with that object. Your mind does not lose that object. You do not lose that object because Sati is there. It has the function of non-confusion or of not losing the object. “It is manifested as guardianship.” Sati manifests as a guard. When you put a guard at a gate, a guard can keep out unwanted animals, unwanted people. In the same way, when you put Sati as a guard at your mind-door, it can keep out the unwholesome mental states from entering your mind. When Yogis concentrate on Sati itself, it appears to them as a

guard. Sati is there at the six sense-doors. So long as Sati is at these six sense-doors, no unwholesome state can enter the mind.

That is why the Buddha said, "This is the only way for the purification of the minds of beings." Many people do not like that statement. They would say there must be some other ways, not just this only. The other day I met a woman who said, "I don't like this statement that this is the only way." I didn't say anything to her. That is the truth that this is the only way to keep the mental defilements from entering your mind. There is no other way. If you keep mindfulness with you, you can keep them at bay. The moment you lose mindfulness, the mental defilements come in. So mindfulness is the only way. That you must accept. The Buddha expressly said that. This is the only way, there is no other way. Mindfulness can be practised in different ways. There is mindfulness of breathing, mindfulness of postures of the body, mindfulness of small activities, mindfulness of the four elements in the body, mindfulness of different parts of the body. There are many kinds of mindfulness practice. But whatever you practise, it must be mindfulness, so that you can keep the mental defilements away from your mind. That is why the Buddha said, "This is the only way for the purification of the minds of beings." It is like a guard. So long as there is mindfulness as guard at the six sense-doors, there is no chance for the mental defilements to enter your mind. "Or as the state of confronting an objective field." That means coming to the object or something like that. So there is Sati. Mind is not only aimed at the object but actually touches the object. Mind is turned toward the object. Confronting means turning the mind face to face with the object. "Its proximate cause is strong perception." If you have strong Saññā, you can remember many things. You can memorize a book or maybe many books. Actually that is because you have strong Saññā. Strong Saññā helps you remember things. "Or the

four foundations of mindfulness.” The Four Foundations of Mindfulness is also the proximate cause. You practise the Four Foundations of Mindfulness, and you develop mindfulness. The previous mindfulness is a proximate cause or a condition for the practice of mindfulness. One moment of mindfulness has another moment of mindfulness, and another moment of mindfulness. So that is why it is said that the Four Foundations of Mindfulness is the proximate cause.

What is the shame of wrongdoing (=Hiri) and fear of wrongdoing (=Ottappa) in the mental factors?

The next two are Hiri and Ottappa. Hiri is the shame of wrongdoing. Ottappa is the fear of wrongdoing. We met the opposite of these two among the unwholesome mental factors. They are Ahirika and Anottappa. We leave out the negative particles and we get Hiri and Ottappa. Hiri is shame, shame for wrongdoing or disgust for wrongdoing. Ottappa is fear of wrongdoing. “Shame has the characteristic of disgust at bodily and verbal misconduct, fear of wrongdoing has the characteristic of dread in regard to such misconduct. They both have the function of not doing evil, and are manifested as the shrinking away from evil.” When you have Hiri and Ottappa, you do not do evil. You don't do Akusala. You shrink from Akusala. You keep away from Akusala. “Their proximate cause is respect for self and respect for others, respectively.” The proximate cause for Hiri (shame) is respect for one's self. The proximate cause for Ottappa (fear) is respect for others. If I should want to do some evil, then I would say to myself, “Such a person as I should not do this. I come from a good family. I am the student of a great teacher. I have been a monk for many years. Such a person as I should not do evil. Considering what is good for myself,

I will refrain from evil.” That is Hiri. When Ottappa arises one thinks: “If I do something wrong, people will blame me. I will lose face with that.” So I’m afraid of being criticized by you. I refrain from doing evil because I fear criticism. That is respect for others, not for myself. So respect for others is the proximate cause of Ottappa.

“These two states are called by the Buddha the guardians of the world because they protect the world from falling into widespread immorality.” If there were no Hiri and Ottappa in the world, there would be as it is said in the book widespread immorality. So these two qualities, these two mental factors keep the society in good shape. Once society gives up these two qualities and has no respect for these two qualities, then that society becomes violent, immoral. So Buddha described these two as Lokapālā. ‘Loka’ means world and ‘Pāla’ means protection or guardian. So ‘Lokapālā’ means guardians of the world. Sometimes you are ashamed to do something good. That is not Hiri. Hiri is shame for doing evil. Shame to do good things is not Hiri.

What is non-greed (=Alobha) in the beautiful mental factors?

The next one is Alobha, non-greed. It is the opposite of Lobha. Lobha is attachment. Alobha is non-attachment. “Non-greed has the characteristic of the mind's lack of desire for its object.” Even though the object is presented to it, the mind has no interest in it. It has no desire to possess that object, to be attached to that object. That is Alobha. “Or non-adherence to the object like a drop of water on a lotus leaf.” It is a very good example. You put a drop of water on a lotus leaf and it immediately falls away. When there is Alobha (non-greed), then your mind will not be attached to anybody or anything at all. It is like a drop of water on a lotus

leaf. "Its function is not to lay hold." Alobha is not taking hold of something, not clinging to something. "And its manifestation is detachment. It should be understood that non-greed is not the mere absence of greed." That is very important. If it is absence of greed, it must be Paññatti. It must be a concept. It would not be a reality, like absence of first Arūpāvacara consciousness. Alobha does not mean the absence of Lobha but something that is the opposite of Lobha. It is actually a positive virtue such as generosity or renunciation. It is not the mere absence of greed, but it is a positive mental state, a positive virtue.

What is non-hatred (=Adosa) in the beautiful mental factors?

The next one is Adosa. Here once again it is not the absence of Dosa, not the absence of hatred. It is the opposite of Dosa. "Non-hatred has the characteristic of lack of ferocity, or of non-opposing." When there is Dosa, there is opposition to the object in the mind. So here when there is Adosa, there is no opposition. "Its function is to remove annoyance, or to remove fever." 'Fever' means fever of mind. When there is Dosa in the mind, it is said to be feverish. Adosa removes that fever. "And its manifestation is agreeableness. Non-hatred comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc." Any thing which is the opposite of Dosa, of anger, of hatred is Adosa. "When non-hatred appears as the sublime quality of loving-kindness." When you practise loving-kindness, loving-kindness is actually Adosa. But not every Adosa is loving-kindness. So loving-kindness is narrower in scope than Adosa. Only when you practise saying, "May all beings be happy" is there lovingkindness. Now you are studying or you may be thinking of the Buddha. At those moments there is no loving-kindness, but there is Adosa. Only when you

deliberately develop this desire for the well-being of all beings like saying, "May all beings be well, happy and peaceful" is it then called loving-kindness. Loving-kindness in essence is Adosa, but not all Adosa is loving-kindness. You have to specifically develop it for it to be called loving-kindness. "When it becomes loving-kindness it has the characteristic of promoting the welfare of living beings." That means the desire for the welfare of all beings. "Its function is to prefer their welfare. Its manifestation is the removal of ill will." When you practise loving-kindness, you get rid of anger. "Its proximate cause is seeing beings as loveable. Such loving-kindness must be distinguished from selfish affection, its 'near enemy'." When you practise loving-kindness, you have to be careful of two enemies — the near enemy and the far enemy. The far enemy is not difficult to see and not difficult to overcome. The far enemy is hate. It is the opposite; it is the direct enemy. The near enemy is affection, love. It is very difficult to distinguish loving-kindness from love. A mother has love for her child. That love for her child — is it Rāga or is it Mettā? I think both. Sometimes it may be Rāga. Sometimes it may be pure loving-kindness. Once a man told me, "I have a granddaughter and I am sending loving-kindness toward her." But what I thought was that what you are sending is not pure loving-kindness. There was attachment. So attachment comes to us in the guise of loving-kindness. That is why it is called the near enemy. It is more difficult to see than the far enemy, Dosa. We can easily see that Dosa is the enemy of Mettā. This selfish affection or attachment is not so easy to see. It is called the near enemy. When we practise loving-kindness meditation, we must be careful that we do not get into the hands of this near enemy.

When practising loving-kindness meditation, when you are sending loving-kindness thoughts to specific persons, it is instructed in the Visuddhimagga

that you are not to send thoughts to a person of the opposite sex because affection or lust can arise out of the development of loving-kindness towards a person of the opposite sex. While practising lovingkindness meditation, we must take care not to allow the near enemy, affection or lust to enter our minds.

What is equanimity (=Tatramajjhataṭā) in the beautiful mental factors?

The next one is Tatramajjhataṭā. "The Pāḷi term for this cetasika literally means 'there in the middleness'." 'There' means among the Cetasikas. It is impartial. It is neutral. When you are in the middle, you do not fall into either group. You are impartial. You are neutral. "It is a synonym for equanimity (upekkhā), not as neutral feeling, but as a mental attitude of balance, detachment, and impartiality." Whenever you find the word 'Upekkhā', be careful. It can mean the Upekkhā feeling, neutral feeling, neither pleasant nor unpleasant feeling. Also it can mean this mental factor which is neutrality of mind, and which is not feeling. Vedanā is feeling. Upekkhā is one of the five kinds of feelings. This Upekkhā is not Vedanā, not feeling. It is a mental state which is called neutrality of mind. Many people have been misled by the word 'Upekkhā'. Please be careful when you read books and find the word 'Upekkhā'. Try to find out what it means in that context. "It has the characteristic of conveying consciousness and the mental factors evenly." Consciousness and mental factors arise together. They arise at the same time. They must do their respective functions. For them to do their respective functions properly, they need this mental factor. It is like a supervisor. It is compared to a charioteer. A charioteer is a driver of a cart drawn by three or four horses. When the

horses are running evenly, the driver does not have to make much effort to keep the chariot going. This mental factor keeps consciousness and other mental factors going smoothly. When under its regulation consciousness and mental factors function properly, it is a time of neutrality. "Its function is to prevent deficiency and excess." In doing their respective functions the Citta and Cetasikas may do their functions in excess. Sometimes they may not do their functions well. When they do not do their functions well or when they over-function, then the balance of the mental factors will be disturbed. This mental state prevents or regulates the functions of other associated mental states. "Or its function is to prevent partiality." Tatramajjhataṭṭā prevents falling onto this side or that side. "It is manifested as neutrality. It should be seen as the state of looking on with equanimity in the citta and cetasikas, like a charioteer who looks on with equanimity at the thoroughbreds progressing evenly along the roadway." I always compare this to cruise control in your car. When you put the cruise control on in the car, you don't have to make effort for the car to go. There is a kind of Tatramajjhataṭṭā there. "Neutrality of mind becomes the sublime quality of equanimity towards living beings." There are four Brahmavihāras, four Sublime states, four abodes of the Brahmas. Among those Sublime states there is Upekkhā. The first one is Mettā, loving-kindness. The second one is Karuṇā, compassion. The third one is Muditā, appreciative joy. And the fourth one is equanimity. That equanimity is called Upekkhā in Pāḷi. That Upekkhā is this Tatramajjhataṭṭā, and not Upekkhā feeling. "As such it treats beings free from discrimination, without preferences and prejudices, looking upon all as equal. This equanimity should not be confused with its 'near enemy', the worldly-minded indifference due to ignorance." That means not paying attention. In that case it means not knowing. That is ignorance. Upekkhā here is not turning

away from the object. It is with the object, but it does not fall into partiality. So its near enemy is this worldly-minded indifference due to ignorance. That is something like careless apathy.

When a son behaves badly and does not listen to his parents' advice or admonitions, sometimes his parents may say, "I do not think about you, I will not be concerned about you, I do not care about you." That kind of feeling is not this Upekkhā. That is your turning away from the object. Upekkhā takes the object, but takes it with impartiality.

What are tranquility of mental factor and mind (=Kāya-passaddhi and Citta-passaddhi) in the beautiful mental factors?

The next twelve universal beautiful cetasikas fall into six pairs. "Each containing one term that extends to the 'mental body' (kāya) and another that extends to consciousness (citta). In this context the mental body is the collection of associated cetasikas, called 'body' in the sense of an aggregation."

The first pair is Kāya-passaddhi and Citta-passaddhi. 'Passaddhi' means tranquility, calm. Kāya here does not have the usual meaning of body, our physical body. 'Kāya' here means an aggregation, a combination. In other words 'Kāya' here means Nāma-kāya. 'Nāma-kāya' means simply Cetasikas. Kāya here actually means the Cetasikas. So 'Kāya-passaddhi' means tranquility of Cetasikas or you can just say tranquility of Nāma-kāya. 'Citta-passaddhi' means tranquility of consciousness. The first one is the tranquility of Cetasikas and the second one is the tranquility of Citta. "The twofold tranquility has the characteristic of the quieting down of disturbances (daratha) in the mental body and consciousness, respectively. Its function is to crush such disturbances. It is manifested as peacefulness

and coolness." When there is Kāya-passaddhi and Citta-passaddhi, you will be very peaceful. "Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as restlessness and worry." When there is restlessness and worry, you don't have tranquility of Cetasikas and tranquility of Citta.

"Lightness of the mental factors and the consciousness (=Kāya-lahutā and Citta-lahutā) in the beautiful mental factors."

The second pair is Kāya-lahutā and Citta-lahutā. 'Lahutā' means light. So Lahutā means lightness — lightness of the Cetasikas and lightness of the consciousness. When there is lightness, there is no heaviness. "The twofold lightness has the characteristic of the subsiding of heaviness in the mental body and consciousness, respectively. Its function is to crush heaviness. It is manifested as non-sluggishness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as sloth and torpor." When sloth and torpor arise, you become heavy. First your eyelids become heavy and then they overpower you. You become a very heavy thing. When you are alert, then there will be lightness in your body and mind.

What is the softness of mental factor and mind (=Kāya-mudutā and Cittamudutā) in the beautiful mental factors?

The third pair is Kāya-mudutā and Citta-mudutā. The literal meaning of Mudutā is softness. Softness here means malleability. It means they are not rigid. They are compliant. "The twofold malleability has the

characteristic of the subsiding of rigidity.” They are not rigid when they are malleable. “It should be regarded as opposed to such defilements as wrong views and conceit.” When there is wrong view, you are very stubborn. You don't want to give up your view easily. And when you are conceited, when you have pride, you are rigid, you are stiff. When you have Māna or conceit, you don't want to bow down. And so they are rigid mental states. This pair is the opposite of these mental states. They are called Kāya-mudutā and Cittamudutā.

What is the wieldiness of mental factor and mind (=Kāya-kammaññatā and Cittakammaññatā)?

The next pair is Kāya-kammaññatā and Cittakammaññatā, wieldiness. “The twofold wieldiness has the characteristic of the subsiding of unwieldiness.” That doesn't tell us much. Sometimes the explanations are like that. Wieldiness means you can do what you like with it.

The simile given here is gold. When gold is purified it becomes wieldy, it becomes pliable. You can shape gold into anything without there being resistance. If the gold is hard, it may not lend itself to being made into different kinds of ornaments. So first a goldsmith has to purify gold by treating it with fire. When the gold is purified, you can make it into any ornament you like. The state of such a thing is called wieldiness, Kammaññatā. It is agreeable to being shaped. It is agreeable to being made into anything.

What is the proficiency of mental factor and mind (=Kāya-pāguññatā and Citta-pāguññatā)?

The next pair is Kāya-pāguññatā and Citta-pāguññatā, the twofold proficiency. This word also causes a little problem. Pāguññatā comes from Paṇḍā. Paṇḍā has three meanings. One is straight. That is not needed here because straightness will come later. The second meaning is proficiency. Proficiency means being familiar with. If I am familiar with a book, I can say that I am Paṇḍā with the book. That means I know this book well, thoroughly. And then there is another meaning — being in a good state, being in a good condition. I think that would fit here. Because when you read the characteristic, it is the healthiness of mental body and healthiness of consciousness. I think we can put it this way. Nowadays people are saying healthiness of mind. Always Kāyapāguññatā is translated as proficiency. I think it is healthiness of Cetasikas and healthiness of Citta. “Its function is to crush unhealthiness of the mental body and consciousness.” “It should be regarded as opposed to lack of faith, etc.” When you do not have faith, when you do not have mindfulness and so on, your mind has a kind of disease. Your mind is not healthy. So it is opposed to lack of faith and so on.

What is the straightness of mental body and straightness of consciousness (=Kāyujukatā and Cittujukatā) ?

The last pair is Kāyujukatā and Cittujukatā. ‘Uju’ means straight. So ‘Ujukatā’ means straightness, rectitude, straightness of mental body and straightness of consciousness. “The twofold rectitude has the characteristic

of uprightness of the mental body and consciousness, respectively. Its function is to crush tortuousness of the mental body and consciousness, and its manifestation is noncrookedness.”

When there are unwholesome states in the mind, the mind is said to be crooked. Mind is said not to be straight. So it manifests itself as non-crookedness. “Its proximate cause is the mental body and consciousness. It should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness in the mental body and consciousness.” It is the opposite of such states. These mental states are listed in pairs here. The explanation given in the Commentaries as to why these are listed in pairs and why others like Saddhā and Sati and so on are listed separately is that they crush their opposite qualities when they are together. That is why they are put together as pairs here.

Also another explanation is that rectitude of consciousness is just the state of consciousness. But rectitude of Kāya can also imply rectitude of the physical body. When there is rectitude of mental states, there is also rectitude of physical body. If there is tranquility in the mind, then your physical body is also tranquil. In order to show that, they are described in pairs.

What is the abstinence from wrong conduct (=Virati) in the beautiful mental factors?

They are called Virati, abstinenances. They are Sammāvācā (right speech), Sammā-kammanta (right action) and Sammā-ājīva (right livelihood). You are very familiar with these three mental factors because they are included in the eight factors of the Noble Path. In the constituents of the Noble

Eightfold Path you find these three factors Sammā-vācā (right speech), Sammā-kammanta (right action), Sammā-ājīva (right livelihood). These three are collectively called Virati, abstinences. From what is there abstinence? There is abstinence from wrong conduct. There is abstinence from wrong conduct by bodily action, abstinence from wrong conduct by speech or verbal action, abstinence from wrong livelihood. They arise only when a person really abstains from, for example, killing or stealing. When you are studying like this or when you are paying homage to the Buddha, there is no Virati present in your mind. These abstinences only arise in your mind only when you deliberately refrain from or abstain from wrongdoing. There are three kinds of Virati mentioned in the Commentaries.

- The first one is called natural abstinence. I think we should say abstinence on occasion.
- The second is abstinence by undertaking precepts.
- The third is abstinence by eradicating all mental defilements.

So there are three types of Virati, three types of abstinences. The first one is called Sampatta-virati. 'Sampatta' really means arrive. Some occasion reaches you or arrives and you refrain from doing wrong. Then there is this Virati. Here the abstension is done not because one has taken precepts. It just happens to be there and the person refrains from doing it. "Natural abstinence is the abstinence from evil deeds when the opportunity arises to engage in them, due to the consideration of one's social position, age, level of education, etc. An example is refraining from theft out of concern that one's reputation would be hurt if one is caught." If there is an occasion for a man to pick up something easily, he may say to himself, "Such a person as I would not do such a thing.", so he refrains from wrongdoing, he refrains from taking anything. At that time there is abstinence of right action, Sammā-kammanta. When there is occasion for telling a lie, then

you refrain from telling the lie, that is Sammā-vācā or right speech. When you abstain from wrong bodily conduct and wrong verbal conduct which is your livelihood, then there is Sammā-ājīva. So there is Sammā-vācā and Sammākammanta on the one hand and Sammā-ājīva on the other. They are all abstinences from wrongdoing. The difference is that if the wrongdoing is one's livelihood, then the abstinence for that is called Sammā-ājīva. If it is not so, it is called Sammā-vācā or Sammā-kammanta. If a fisherman abstains from killing fish, then there is Sammā-ājīva (right livelihood) because killing fish is his livelihood. Let us say, there is another person with a different profession. When he refrains from fishing, there is Sammā-kammanta, not Sammā-ājīva. There is no Sammā-ājīva, when fishing is not his livelihood.

Refraining when occasion arises is called Sampatta-virati. In the Commentary, the Aṭṭhasālinī, a story is given. There was a mother and her sons. The mother had a disease. The physician told her she needed raw flesh of a rabbit to cure that disease. When the physician said this, the elder brother sent the younger brother to the forest to catch a rabbit. So the younger brother went into the forest. Then there was a rabbit. When the rabbit heard the man coming, it ran away. When it ran away, it was caught in the creepers. Since it was caught, it made noise. The younger son heard it and caught the rabbit. Then he thought to himself, "I cannot kill this rabbit. I cannot take the life of this rabbit even to cure the disease of my mother." So he let it go. And he returned home. The elder brother, when he saw him, asked, "Have you got the rabbit?" The younger brother replied, "I caught a rabbit, but I didn't want to kill it even to cure the disease of my mother. So I let it go." The elder brother then scolded him. Then he went to his mother and made an asseveration of faith. He said, "Ever since I have become knowledgeable, ever since I know what is right

and what is wrong, I have never taken the life of any living being. By the asseveration of this truth, by the saying of this truth may the disease of my mother be healed.” Then it is said she was healed. That kind of abstention is called Sampatta-virati, abstention when occasion arises. He had not taken any precepts before he went out. There was an occasion to kill and he didn't do it. He abstained from killing the rabbit. That kind of Virati or abstinence is called Sampatta-virati, abstinence on occasion.

The second one is abstinence by undertaking precepts, Samādāna-virati. ‘Samādāna’ means taking. So it is abstinence because of taking precepts. “Abstinence by undertaking precepts is the abstinence from evil deeds because one has undertaken to observe precepts, for example, the five precepts of abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.” There is a story. This time there was a farmer. One day he went out to work in the field. His cows got lost. So he went into the forest in search of his oxen. Then a big snake, perhaps a python caught him. When the python coiled round him, he had something like a sword in his hand. Wait a minute. Before going out to his field to work, he had gone to a renowned monk and took precepts from that monk. So after taking the five precepts, he went to the field to work. At first when he was caught by the snake, he thought he would cut off the snake's head. Then he thought further: “I have taken precepts from such a holy monk, so I should not break the precepts.” Then he thought again, “I will cut off the snake's head.” Once again he thought, “It is not proper that I break the precepts since I have taken them from a monk.” Three times he thought this way. Then he thought, “Let the snake kill me. I will not kill it.” At that moment the snake uncoiled and went away. He kept the precept of not killing because he had taken the precept of not killing from the monk. That

kind of abstention is called Samādāna-virati, abstention because one has taken precepts.

The last one is called Samuccheda-virati. That is abstention which is accomplished when the mental defilements are eradicated. When are the mental defilements eradicated? They are eradicated at the moment of enlightenment. At the moment of enlightenment mental defilements are eradicated. When the mental defilements are eradicated, the disposition towards evil deeds is also eradicated. Since even the disposition towards evil deeds is eradicated, abstention from all evil deeds is accomplished. Although there is no occasion, even though he may have not taken precepts, he has eradicated all mental defilements. He has eradicated even the disposition towards them. And so it is said that at the moment of enlightenment all three Virati arise together. The abstinences are accomplished at that moment even though there may be no occasion for killing, stealing, etc. He is sitting in meditation, getting enlightenment, so there is no occasion for him to break any of the rules. But since all mental defilements have been eradicated along with the disposition to do evil, the abstinences are said to be virtually accomplished. That kind of abstinence is called Samuccheda-virati. 'Samuccheda' means cutting off altogether. So it is abstinence by cutting off altogether the mental defilements. So there are three types of abstinences — abstinence on occasion, abstinence because of taking precepts, abstinence because of the eradication of mental defilements.

There are three abstinences. The first is right speech. "Right speech is the deliberate abstinence from wrong speech." It is important. Just saying what is true is not abstinence. You say what is true. That is not abstinence. Abstinence comes only when you have an occasion for saying what is not true and you refrain from saying that. That is the time of right speech. So

right speech will not arise always. It will arise only when there is abstinence. It is abstinence from false speech, abstinence from slander, abstinence from harsh speech and abstinence from frivolous talk or abstinence from talking nonsense. These are the four wrongdoings by speech. There are four wrongdoings by speech — telling lies, slandering, using harsh words and speaking nonsense.

The next one is right action, *Sammā-kammanta*. “Right action is the deliberate abstinence from wrong bodily action: from killing, stealing, and sexual misconduct.” When you abstain from killing, stealing, etc., there is right action. But when you are paying homage to the Buddha, it is not right action as abstinence or it is not abstinence. It is a right action because you are doing what is right. It is not called *Sammā-kammanta* or abstinence.

The last one is *Sammā-ājīva*. That is deliberate abstinence from the four wrongdoings by speech and the three wrongdoings by body when they are connected with your livelihood. Abstaining from any one of these seven when they are associated with one's job is right livelihood. Dealing in poisons, dealing in intoxicants, dealing in weapons, dealing in human beings for slavery and dealing in animals for slaughter for food are wrong trades. These five trades a follower of the Buddha is not to follow, not to do.

Only when there is abstinence from wrongdoing is there one of these abstinences — right speech, right action or right livelihood. Later on we will come to them again. So they do not always arise with *Sobhana Cittas*. They will arise only occasionally. They cannot arise three at a time with *Kāmāvacara Cittas*. Only with the *Supramundane Cittas* the three will arise simultaneously.

What are compassion and appreciative joy (=Karuṇā and Muditā) in the beautiful mental factors?

The next group is called Appamaññā. 'Appamaññā' means no limit, limitless, the limitless ones. Why are they called limitless? They are called 'limitless' because they take limitless beings as object. When you practise Karuṇā and Muditā or even when you practise Mettā and Upekkhā, you must practise toward all beings. There must be no limit to the beings towards whom you practise one of these four qualities. That is why they are called Appamaññā. 'Appamaññā' means no limit. Also when you are practising loving-kindness toward just one person, it is still called Appamaññā because when you send loving-kindness to a person you do not limit it to the upper part of the body only or lower part of the body only. You send it to the whole being as object without any restriction. That is why these four are also called Appamaññā. The first Appamaññā here is compassion. Karuṇā is compassion. "Karuṇā, or compassion, has the characteristic of promoting the removal of suffering in others." That means the desire for the removal of suffering from other beings is called Karuṇā. Whether suffering is really removed or not is one thing. When you practise Karuṇā you say: "May he or she be free from suffering." Whether or not the person really gets free from suffering is another thing, but we practise that way. When we practise compassion, it is important that we do not fall prey to its enemy. It succeeds when it causes cruelty to subside, and it fails when it produces sorrow. Cruelty is the opposite of Karuṇā. In practising Karuṇā sometimes you may fall into sorrow. You are sorry about those who are suffering. Sometimes you are angry with those who inflict injury on those who are suffering and you step over the boundary of compassion and fall into Akusala — fall into sorrow or fall into anger. Compassion in

Buddhism is purely wholesome. The moment you experience sorrow or anger, it is no longer Karuṇā. You no longer have Karuṇā in your mind. You are no longer practising Karuṇā. It is very important when you are practising Karuṇā that you just stop there and don't go over to sorrowing with those in suffering or getting angry with those who inflict pain on them. There are two enemies here. The direct enemy is cruelty. The near enemy is sorrow. The second one is Muditā, appreciative joy. That means you are happy when you see other people that are prosperous or other people that are happy. At such times you have Muditā, joy. "Muditā, or appreciative joy, has the characteristic of gladness at the success of others." When other people are successful, when other people are well off, when other people are happy, you are also happy. "Its function is being unenvious at others' success. It is manifested as the elimination of aversion. Its proximate cause is seeing the success of others. It succeeds when it causes aversion to subside, and it fails when it produces merriment." Its direct enemy is aversion. That means like jealousy. When someone is successful, you don't like it. That is called aversion here, the direct enemy of Muditā. The near enemy is merriment. That means getting happy, not wholesome happiness. Here it is getting merry with attachment and so on. That is the near enemy of Muditā. Somebody is very successful, and you are very happy, but not just wholesome happiness, but merriment comes in. That is the near enemy of Muditā.

Karuṇā and Muditā are among the four Sublime states or the four Brahmavihāras. We have altogether four of them — Mettā, Karuṇā, Muditā and Upekkhā. Mettā is represented by Adosa. Upekkhā is represented by neutrality of mind. That is why in this Manual only two are mentioned as limitless ones. But actually four of them are called limitless ones. But as I said before, Adosa and neutrality of mind — these two may or may not be

Mettā and Upekkhā. So although in essence Mettā is Adosa and Upekkhā is Tatramajjhataṭṭā, every Adosa and every Tatramajjhataṭṭā is not Mettā and Upekkhā. Only when they appear in the mode of promoting the welfare of others, only when they are in the mode of neutrality of mental states are they respectively called Mettā and Upekkhā. There are four Brahmavihāras, but here only Karuṇā and Muditā are mentioned as Appamaññā.

What is the Wisdom(=Paññā) in the beautiful mental factors?

Now we come to the last mental factor which is Amoha or Paññindriya. In Abhidhamma Paññā is sometimes called Paññā, sometimes Ñāṇa and sometimes Amoha. There are other synonyms too. These words are used as synonyms in Abhidhamma. Whether it is Paññā, Ñāṇa or Amoha we mean the same thing, the same mental factor. This mental factor here is called Paññindriya. 'Indriya' means faculty. That means it exercises predominance over other mental factors in comprehending things, in understanding the real nature of things. So it is called the faculty of wisdom or the faculty of knowledge. "Wisdom has the characteristic of penetrating things according to their intrinsic nature." Seeing them in their true nature, seeing the true nature of things is wisdom. Sometimes the characteristic is described as sure penetration. When a sharpshooter shoots, he always hits the target. In the same way, Paññā always hits the target. Paññā or Ñāṇa or Amoha is that which penetrates or understands the true nature of things. "Its function is to illuminate the objective field like a lamp." Paññā is compared to a lamp. Moha is compared to darkness. When there is no light in this room, we cannot see things. We cannot see each other. If there is light, if the room is illuminated, then we see things clearly. In the same way, when there is Moha in our minds, we don't see things clearly,

we don't see things as they are. But when Paññā comes, it is like illuminating the object, we see things clearly. So Paññā has the function of illuminating the object, like a searchlight. "It is manifested as non-bewilderment." When you understand something clearly, when you understand the true nature of things, you are sure about that thing. You are not deluded. Paññā is here compared to a guide. A guide can take you through the wilderness without making mistakes. "Its proximate cause is wise attention (yoniso manasikāra)."

According to Abhidhamma, not every knowledge is called Paññā. Paññā is that which understands the real nature of things. Sometimes there may be some kind of knowledge of weapons to kill people or something like that. That is not called Paññā according to Abhidhamma. It may be some kind of strong Vitakka. Sometimes it may even be Akusala. Paññā is best demonstrated with respect to Vipassanā meditation. You practise Vipassanā meditation. You make notes of the objects you observe. As your mind becomes concentrated, you begin to see the objects clearly, and then their characteristics and others will show their true nature. Paññā is best demonstrated by Vipassanā meditation.

What is the difference between Saññā (=perception), Viññāṇa (=consciousness) and Paññā (=wisdom)?

There are three states which share understanding. There is Saññā (perception). There is Viññāṇa or Citta. And there is Ñāṇa or Paññā. They look similar. In each word you find '-ñā', Sañ-ñā, Viñ-ñā-ṇa, Pañ-ñā. All of them know the object, but their mode of knowing is different. Saññā is knowing the object — here knowing the object means just perception of the object, just making notes of the object — it is blue, it is yellow, it is red

and so on. Viññāṇa is described as something which knows that the object is blue or yellow or whatever and also knows the characteristics, the characteristics of Anicca, Dukkha and Anatta. But it cannot achieve the eradication of mental defilements. It cannot achieve the penetration of the Four Noble Truths. Paññā can do that. That is the difference between Saññā, Viññāṇa and Paññā. Saññā makes a mark. Viññāṇa makes a mark and knows the object. It cannot help penetration arise just by itself. This is done by Paññā.

These three are compared to a child, a villager or ordinary man, and a money-changer or a thief. When these people see a coin, their understanding is different. When the child sees the coin, he may just know that it is round, has figures on it, is big or small or something like that. The child does not know that it can be used to buy something. The villager knows that it is a coin, that it has figures on it, that it is round or square, etc., and also he knows that it is valuable for human use. It can be used to exchange for other things. But he does not know whether that coin is a genuine coin or false or whether it is just half value. This he does not know. This knowledge is for the money-changer or a thief. A money changer is familiar with money or coins. So he knows all three modes. It is a round thing with figures on it, it can be used for exchanging things, and also he knows if it is false or genuine, and also he knows if it is made in some year, or some place, or made by certain people. So his knowledge is thorough with regard to the coin. The villager's understanding is not so thorough. He knows it is a coin. He knows it can be used in exchange for things. A child's understanding is very limited. He just knows it is a round thing. He may play with it. This is the difference between Saññā, Viññāṇa and Paññā.

This difference is given in the books actually with reference to Vipassanā meditation. When you practise Vipassanā meditation, first you see the

characteristics, you penetrate the characteristics with Paññā. Viññāṇa also takes them as object. Viññāṇa can take the characteristics, ignorance, suffering and soulless nature as object. It cannot by itself achieve the penetration of the Four Noble Truths.

There is another kind of difference between these three. Saññā knows the object whether it is right or whether it is wrong. Whether it is right or wrong, Saññā may just make a note. Saññā makes a note of a snake while the object is really a rope. It may make a note of a human being when the object is actually just a scarecrow. Saññā is just knowing the object by making notes — it is yellow, it is white and so on. Paññā penetrates into the nature of things and understands it thoroughly. Viññāṇa is just the awareness of the object. Although these three mental factors arise simultaneously, that is, they arise at the same time and take the same object, their relationship to the object, their understanding of the object is different. One just makes a note of it. One is just aware of it. The last one penetrates into the true nature of the object. That is the difference between the mental states of perception, consciousness and wisdom or understanding.

The group of mental factors

How are the 52 mental states divided? First there are 13 Aññasamāna, common to another. Then there are 14 Akusala that are unwholesome. There are 25 that are beautiful. Again the first 13 are divided into two. The first seven are universals. The other six are occasionals or particulars or Pakiṇṇaka. The 25 Sobhana Cetasikas are divided into 19 that are common to all beautiful consciousness. Then there are three that are called abstinences. There are two limitless ones. And the last one is Paññā. So

altogether there are 52 mental states. At least some of these 52 mental states are emotions. What we call emotions are just some of them like Lobha (greed), Dosa (anger), Vicikicchā (doubt) or Kukkucca (remorse). All these are included in 52 Cetasikas. What we call emotions nowadays are in these 52 mental states. We should understand each of them with respect to their characteristic, function, manifestation and proximate cause. Understanding their proximate cause I think is important because if we want to get rid of or if we want to diminish some bad mental states, we have to work with the proximate cause. Proximate cause of Lobha is what? The cause of Lobha is taking things as beautiful. So if you have too much Lobha what is happening? You are taking things as beautiful. So if you have too much Lobha and you want to get rid of Lobha, you should attack the proximate cause. You should try to see them as not beautiful, as not attractive, but as loathsome. If you are attracted to a person, if you love a person too much, you have to see the body of that person as loathsome, and that he or she is impermanent and so on. So understanding these four aspects of each one of the mental states can help us trying to develop or trying to diminish or trying to get rid of particular mental states. These mental states are all mentioned in Abhidhamma or Dhammasaṅgaṇī. They are put in an organized form in this Manual. Cetasikas are divided into 13 common to other, 14 unwholesome, and 25 beautiful.

Universals mental factors associate with all kinds of mind

There are two kinds of combinations. I called them — Cetasika-Citta combination and Citta-Cetasika combination. You take a Cetasika and then you say this Cetasika is associated with or connected with so many Cittas. That is called Cetasika-Citta method. In Pāḷi it is called Sampayoga method.

If you take one type of consciousness and say this type of consciousness arises along with nineteen Cetasikas or twenty-one Cetasikas, this method is called Citta-Cetasika combination. We take Citta and try to find out how many Cetasikas arise with it. In the Manual it is called Saṅgaha method. The first one is Sampayoga method and the second one is Saṅgaha method.

In order to understand the Sampayoga method, you read the columns down. It is called Cetasika-Citta method. If you have this chart, it is very easy. You know at a glance how many Cittas arise with a particular Cetasika and how many Cetasikas arise with a particular Citta. We will go through it one by one. In the first group there are Lobhamūla eight Cittas. Then there is Dosamūla two and Mohamūla two. In the next group is Dvipañcaviññāṇa. Do you know which ones are Dvipañcaviññāṇa? Dvipañcaviññāṇa are two eye-consciousness, two ear-consciousness, two nose-consciousness, two tongue-consciousness and two body-consciousness. Then there are two Sampatičchanas, one belonging to Akusala-vipāka and one belonging to Kusalavipāka.

There are three Santīraṇas, investigating Cittas. There are two Santīraṇa Cittas accompanied by Upekkhā and one that is accompanied by Somanassa. Then there is Pañcadvārāvajjana, five-sense-door-adverting. There is only one. Then there is Manodvārāvajjana, also only one. The last one is Hasituppāda, smile-producing consciousness. Next is Kāmāvacara Kusala one and two, three and four, five and six, seven and eight. Then there are Sahetuka Kāmāvacara Vipāka, sense-sphere resultants one and two, three and four, five and six, seven and eight. And there are Sahetuka Kāmāvacara Kiriya functional consciousness one and two, three and four, five and six, seven and eight. Then there are the Rūpāvacara, the 15 Jhānas. There are first Jhāna three. Which are the three? One is Kusala,

one is Vipāka and one is Kiriya. For second Jhāna there are three. Third Jhāna there are three. Fourth Jhāna there are three and fifth Jhāna there are also three. There are 15 Rūpāvacara Cittas. Then there are twelve Arūpāvacara Cittas. They all belong to fifth Jhāna. Then there are the Lokuttara Cittas. The first is Sotāpatti-magga followed by first, second, third, fourth and fifth Jhānas. You have to combine Sotāpatti-magga with all these Jhānas. Similarly there is Sakadāgāmī first, second, third, fourth and fifth Jhāna. Also there is Anāgāmī first, second, third, fourth and fifth Jhāna. And there is Arahatta-magga with all these five Jhānas. The Phala or Fruition is the same. For Sotāpattiphala there are first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. Then there are Sakadāgāmī-phala, Anāgāmī-phala and Arahatta-phala first, second, third, fourth and fifth Jhāna.

Let's go to the Cetasikas. Sabbacitta-sādhāraṇa, seven universals do you know what the seven universals are? The seven universal mental factors are contact, feeling, perception, volition, one-pointedness of mind, life faculty and attention. These seven are called in Pāḷi Sabbacitta-sādhāraṇa, the universals. With regard to the universals we have no difficulty. They arise with every type of consciousness, so 89 or 121 types of consciousness. Whenever a consciousness arises these seven will always be with it.

**With how many consciousness does initial application
(=Vitakka) arise?**

The next one is Vitakka. With how many Cittas does Vitakka arise? It arises with 55 Cittas. Since Vitakka is one of the Jhāna factors, we must take into

account the forty Lokuttara Cittas, not just eight Lokuttara Cittas. We look among 121 types of consciousness.

Vitakka is associated with all twelve Akusala Cittas. It is not concomitant with ten Dvipañcaviññāṇa Cittas. So it does not arise with seeing consciousness, hearing consciousness and so on. With others it arises. Vitakka arises with all 24 Kāmāvacara Sobhana Cittas. Then you go down to first Rūpāvacara Jhāna. It arises with first Rūpāvacara Jhāna. Why? Because there are five Jhāna factors arising with first Rūpāvacara Jhāna. But with second Jhāna it does not arise. Also with the third, fourth, fifth Rūpāvacara Jhānas and all of the Arūpāvacara Jhānas it does not arise. Then with Lokuttara it arises with first Jhāna. So there are altogether eight Lokuttara Cittas it arises with. It does not arise with second, third, fourth and fifth Jhānas in the Lokuttara Cittas. Vitakka arises with all Kāmāvacara Cittas except Dvipañcaviññāṇa, two fivefold sense-consciousness. It does not arise with second, third, fourth and fifth Jhāna Cittas both Mahaggata and Lokuttara. When you count the Cittas, you get 55 Cittas.

**With how many consciousness does sustained application
(=Vicāra) arise?**

Vicāra arises with all twelve Akusala Cittas. It does not arise with Dvipañcaviññāṇa ten. It arises with both first and second Rūpāvacara Jhānas, but it does not arise with third, fourth and fifth Rūpāvacara Jhānas. And also with Arūpāvacara Jhānas it does not arise. Vicāra arises with first and second Jhāna Lokuttara Cittas and the rest it does not arise with. So altogether there are 55 plus 11 Cittas, so it arises with 66 types of consciousness. It arises with 55 Cittas plus eleven second Jhāna Cittas.

There is a question here. We learned that Vitakka does not arise with Dvipañcaviññāṇa and second Jhāna and so on. We learned that Vitakka is the mental factor that takes the mind to the object, that puts the mind on the object. How come the Dvipañcaviññāṇa are without Vitakka? How could they take the object without the help of Vitakka? If there is no Vitakka to take consciousness to the object, how can consciousness go to the object? For these ten the impact is so great that these ten do not need Vitakka to take them to the object. The visible object and the eye-sensitivity come into contact. Their impact is so great that they don't need Vitakka to take them to the object. Without Vitakka they are able to take the object. With the second Jhāna and so on it is because of disgust with Vitakka that they get the second Jhāna. Vitakka is eliminated in second Jhāna by force of mental development, by force of Bhāvanā. That is why second Jhāna and so on are without Vitakka. There also the higher Jhānas can take the object without Vitakka. The meditators have developed the mind to such a degree, to such an intensity of experience that they can take the object without Vitakka. The same is true for Vicāra also. There is no Vicāra in third Jhāna because of the force of mental development. If you remember how a person tries to get the higher Jhānas — you know a person who has the first Jhāna tries to find fault with Vitakka. He tries to eliminate Vitakka. As a result of his practice, when the Jhāna arises next time, that Jhāna is without Vitakka. By force of practice, by force of brain power, by force of mental development Vitakka is eliminated. Without the help of Vitakka and Vicāra these kinds of consciousness can take the object.

**With how many consciousness does decision or resolution
(=Adhimokkha) arise?**

The next one is Adhimokkha. Adhimokkha does not arise with doubt. It is the Mohamūla Citta accompanied by doubt which it does not arise with. Adhimokkha is what? It is decision. Adhimokkha is decision or resolution. If you have doubt, you cannot make a resolution. So they are incompatible. That is why Adhimokkha does not arise with first Mohamūla Citta which is accompanied by doubt.

Adhimokkha does not arise with the Dvipañcaviññāṇa also. It is said that these ten Cittas are actually weak in their experience of the object. So since they are weak, Adhimokkha does not arise with them also. Then if you go down the column, you see that Adhimokkha arises with all the other Cittas. So Adhimokkha does not arise with the one Mohamūla Citta and the ten Dvipañcaviññāṇa. So eleven Cittas do not arise with Adhimokkha. 89 minus 11 is 78. If we apply it to 121 types of consciousness, we get 110.

**With how many consciousness does energy and joy
(=Vīriya and Pīti) arise?**

Then there is Vīriya, effort or energy. Vīriya does not arise with the Dvipañcaviññāṇa, Pañcadvārāvajjana, 2 Sampāṭicchana and 3 Santīraṇa. The Sub-commentary to the Manual does not give any reason. One teacher said that they are weak and so not compatible with Vīriya or energy which is strong. Vīriya does not arise with 16 Cittas. So Vīriya arises with only 73 types of consciousness or 105 types of consciousness.

Pīti means zest. It has the nature of joy. So it will not arise with those that are accompanied by Upekkhā and also those accompanied by Domanassa. It does not arise with four Lobhamūla Cittas, two Dosamūla Cittas, two Mohamūla Cittas. It arises with only four from Akusala. Then the Dvipañcaviññāṇa are accompanied by what feeling? They are accompanied by Upekkhā, (except for Kāyaviññāṇa two). Sampaticchanas are accompanied by Upekkhā. Two of the Santīraṇas are accompanied by Upekkhā. One is accompanied by Somanassa. Pīti arises with the Santīraṇa which is accompanied by Somanassa. Pañcadvārāvajjana and Manodvārāvajjana are accompanied by Upekkhā. Pīti will not arise in them because they are neutral. Then there is Hasituppāda, smile-producing consciousness. Since it is smile producing, there is pleasurable feeling and Pīti arises with it. In Kāmāvacara Sobhana Kusala the first four are accompanied by Somanassa. So Pīti arises with those four. The last four are accompanied by Upekkhā, so Pīti does not arise with them. The same is true for Kāmāvacara Sobhana Vipāka and Kāmāvacara Sobhana Kiriya. Then we go to the Rūpāvacara. With first Jhāna there is Pīti. With second and third Jhāna there is Pīti. With fourth and fifth Jhāna there is no Pīti. Please note that the fourth Jhāna is accompanied by Somanassa. Pīti does not arise with that Somanassa because of the force of mental development. In order to get the fourth Jhāna Pīti is eliminated. That is why Pīti does not accompany fourth Jhāna Cittas even though they are Somanassa. So Pīti only arises with the first, second and third Jhānas. It does not arise with twelve Arūpāvacara Cittas. It arises with first, second and third Jhāna Magga and Phala Cittas. It does not arise with fourth and fifth Jhāna Magga and Phala Cittas. Pīti arises with 51 types of consciousness. Do you remember how many types of consciousness are accompanied by Somanassa feeling? 62. You take eleven fourth Jhāna Cittas from 62 and

you get 51. If you know that way, you get it easily. There are 62 types of consciousness accompanied by Somanassa. Among them eleven fourth Jhāna Cittas are not accompanied by Pīti. 62 minus eleven you get 51 types of consciousness.

**With how many consciousness does desire-to-do
or will-to-do (=Chanda) arise?**

The last one is Chanda, conation, desire-to-do or will-to-do. Mohamūla Cittas and all Ahetuka Cittas are dull, so Chanda is not compatible with all these Cittas. With others it is compatible. Chanda does not arise with twenty types of consciousness. 89 minus twenty you get 69 and with 121 you get 101 types of consciousness that Chanda arises with. This is the Cetasika-Citta method for thirteen Aññasamāna Cetasikas.

**Why cannot Diṭṭhi (=wrong view) and Māna (=conceit) arise
at the same time?**

We come to the fourteen unwholesome Cetasikas. It is easier with them because you have to look among only the twelve Akusala Cittas. The range is narrower. It is said that Moha, Ahirika, Anottappa and Uddhacca accompany all Akusala Cittas. Every time an Akusala consciousness arises, they also arise. When Akusala Citta arises, there is some kind of not understanding. For example, with Lobha there may not be the understanding that Lobha leads to four woeful states and so on. There is also a shade of non-disgust for Akusala and non-fear of Akusala. And also there is some kind of restlessness. These four accompany every type of

unwholesome Citta. "For every unwholesome citta involves a mental blindness to the danger of evil (i.e. delusion), a lack of shame and moral dread, and an underlying current of agitation (i.e. restlessness)." That is why they are called Akusala universals.

Then there is Lobha, attachment. It arises only with the eight Lobhamūla Cittas. It is very easy. Then Diṭṭhi, wrong view, accompanies only four, those that are accompanied by wrong view. Māna accompanies only four of the Lobhamūla Cittas. It accompanies those that are not accompanied by wrong view. "Both of these factors (Māna & Diṭṭhi) are found only in the cittas rooted in greed, for they involve some degree of holding to the five aggregates." They are based on Lobha. Only when there is Lobha, there is wrong understanding of the object and also pride with regard to that object. "However, the two exhibit contrary qualities." Although they are based on Lobha, they have different qualities. "And thus they cannot coexist in the same citta." They cannot arise with one and the same Citta. If Diṭṭhi arises in the Citta, then Māna will not arise in that Citta. If Māna arises in the Citta, Diṭṭhi will not arise in it. Their mode of apprehending the object is different. "Wrong view occurs in the mode of misapprehending, i.e. interpreting things in a manner contrary to actuality." Diṭṭhi takes impermanent things to be permanent, unsatisfactory things to be satisfactory, insubstantial things to be substantial and so on. Its understanding of the object, its reaction to the object is incorrect. It takes them wrongly. "Conceit occurs in the mode of self-evaluation, i.e. of taking oneself to be superior." When Māna (conceit) arises, one may think, "I'm better than they are", or sometimes, "I am the same as they are", or sometimes "I am not as good as they are." Whatever the manifestation may be, still there is pride or conceit. Its relationship to the object is in a different mode than wrong view. Therefore, wrong view and conceit cannot

arise with the same object. They are compared to two lions of equal strength who cannot live in one cave. "Whereas wrong view is necessarily present in the four cittas rooted in greed accompanied by wrong view, conceit is not a necessary concomitant of the four greed-rooted cittas dissociated from wrong view." These Cittas can occur without conceit. We will come to that later. Here we have to know that Ditṭhi and Māna cannot arise simultaneously. Although they may spring from Lobha, their mode of reacting to the object is different. So they cannot arise at the same time.

If the objects of mental factors are different, the mental factors cannot arise at the same time. Dosa, Issā, Macchhariya and Kukkucca, these four arise with two Dosamūla Cittas only. They are found in these two Cittas. Among them Dosa is always found in these two Cittas. But Issā, Macchhariya and Kukkucca do not always arise with these two Cittas; they arise sometimes only. We will come to that later too. We have to count all that accompany Dosamūla Cittas. So we say four unwholesome mental factors can accompany the two Cittas that are accompanied by Domanassa. Issā is jealousy or envy. Issā takes what object? What is the object of Issā? The object of Issā is other people's success. Macchhariya has what object? One's own success is the object. Kukkucca takes what as object? Some good thing that is not done and some bad thing that is done are the objects of Kukkucca. So their objects are different. If the objects are different, they cannot arise at the same time. When there is Issā, there can be no Macchhariya and so on. This also we will come to later.

Then we come to the two, sloth and torpor. They are dull mental states, so they cannot arise with those that are unprompted. They arise only with those Cittas that are prompted. When there is Thina and Middha, we have to prompt, we have to encourage ourselves. When the Citta is strong by

itself, we don't need prompting. Thina and Middha only arise with those that are prompted, that is, Akusala Cittas #2, 4, 6, 8 & 10.

The last one is doubt, Vicikicchā. It arises with only one Citta, the first Mohamūla Citta. Among the 52 Cetasikas, Vicikicchā arises with the least number of Cittas, only one Citta.

What are the mental factors that are common to all Sobhana (=beautiful) Cittas (=consciousness)?

Next group — the first 19 are easy. Since they are common to all Sobhana (beautiful) Cittas, they arise with all beautiful Cittas. They arise with all Kāmāvacara Sobhana Kusala, Vipāka and Kiriya, and also all Rūpāvacara, Arūpāvacara and Lokuttara. They arise with 59 types of consciousness or 91 types of consciousness. It is 89 minus thirty or 121 minus thirty.

Next are the Virati three, the three abstinences. Abstinences are right speech, right action, right livelihood. Since they are called abstinences, they arise only when there is abstinence. When you are paying homage to the Buddha, they don't arise. These three arise with eight Kāmāvacara Kusala Cittas and eight or forty Lokuttara Cittas. They arise with Kāmāvacara Kusala and Lokuttara Cittas. There is difference in their mode of arising. When they arise with Lokuttara Cittas, they arise in entirety or in all modes, and they arise together, and they arise always. Whenever a Supramundane consciousness arises, these three arise. They arise together at the same time. And when they arise, they arise in the mode of destroying all inclinations towards evil-doing. It is a little difficult to understand here. If the abstinences arise with mundane Cittas, Kāmāvacara Kusala Cittas, they arise occasionally, only when there is something to be abstained from. When they arise, they arise one at a time.

When there is right speech, there is no right action or right livelihood. When there is right action, there is no right speech or right livelihood. If there is right livelihood, the other two do not arise. But in Lokuttara Cittas it is different. It is the power of Lokuttara Cittas. When a Lokuttara Citta arises, it eradicates all mental defilements. When it eradicates all mental defilements, it eradicates all inclination towards transgression of wholesome states. When a Supramundane consciousness arises and eradicates all mental defilements, it is actually abstaining from all evil not only wrongdoing by body, wrongdoing by speech, wrong livelihood. That is why when Virati arise with Lokuttara Cittas, they arise in all modes of eradicating the inclination toward evil. And they arise together, and they arise always. Whenever a Supramundane consciousness arises, these three arise. They arise together at the same time. And when they arise, they arise in the mode of destroying all inclinations towards evil-doing. It is a little difficult to understand here because if the abstinences arise with mundane Cittas, Kāmāvacara Kusala Cittas, they arise occasionally, only when there is something to be abstained from. When they arise, they arise one at a time. When there is right speech, there is no right action or right livelihood. When there is right action, there is no right speech or right livelihood. If there is right livelihood, the other two do not arise. But in Lokuttara Cittas it is different. It is the power of Lokuttara Cittas. When a Lokuttara Citta arises, it eradicates all mental defilements. When it eradicates all mental defilements, it eradicates all inclination towards transgression of wholesome states. When a Supramundane consciousness arises and eradicates all mental defilements, it is actually abstaining from all evil not only wrongdoing by body, wrongdoing by speech, wrongdoing by livelihood. That is why when Virati arise with Lokuttara Cittas, they arise in all modes of eradicating the inclination toward evil. And they arise

together and they arise always. But when they arise with Kāmāvacara Kusala Cittas, they arise one at a time and sometimes only. That is the difference. The three Virati Cetasikas arise in the eight Kāmāvacara Kusala Cittas, sometimes only and separately. Only when abstaining from evil speech, or evil deeds or wrong livelihood, and not at other times is it a Virati. So they do not arise at all times. When they arise in mundane Cittas, they arise one by one, separately. "In the supramundane path and fruition cittas, the abstinences are always together as right speech, right action and right livelihood of the Noble Eightfold Path." When the Virati arise with Supramundane Cittas, they arise together and always. Whenever a Lokuttara Citta arises, they will arise. When they arise, they arise all three at once, not like in Kāmāvacara Cittas where they arise one by one. That is the difference. When they arise with Lokuttara Cittas, they don't have to abstain from false speech at one time or backbiting at one time. They eradicate the inclination to all these evil deeds and wrong livelihood. With Lokuttara Cittas they arise together and they arise always. But with Kāmāvacara Kusala Cittas they arise sometimes only and when they arise, they arise one at a time.

The next group is Appamaññā, limitless ones. Here there are two limitless ones — Karuṇā and Muditā. They arise with how many Cittas? They arise with Kāmāvacara Kusala eight, Sahetuka Kāmāvacara Kiriya eight, Rūpāvacara first Jhāna three, second Jhāna three, third Jhāna three, and fourth Jhāna three. So altogether there are 28 types of consciousness — eight plus eight plus twelve. Karuṇā arises with 28 types of consciousness and Muditā also arises with 28 types of consciousness. Here they arise with Kusala and they arise with Kiriya. And they also arise with first, second, third and fourth Jhānas. They do not arise with fifth Jhāna because when one reaches fifth Jhāna, it is accompanied by Upekkhā and not Somanassa.

When you practise Karuṇā or Muditā there is Somanassa. There is a difference of opinion among teachers about these two. This is the common opinion of teachers that Karuṇā and Muditā arise with 28 types of consciousness. Look at the Kāmāvacara Kusala eight. Four are accompanied by Somanassa. Four are accompanied by Upekkhā. They think that if you practise Karuṇā and Muditā they must always be accompanied by Somanassa. They cannot be accompanied by Upekkhā. According to them, you have to take out four.

But the author of the Manual, Venerable Ācariya Anuruddha, did not like that opinion. So he said in the Manual, "Some (teachers), however, say that compassion (Karuṇā) and appreciative joy (Muditā) are not present in the types of consciousness accompanied by equanimity (Upekkhā)." He said that way. We must understand from his style of writing that he did not approve of that opinion of some teachers. Whenever the authors use 'some' in Pāli 'Keci', that means 'I don't like that'. It is not acceptable. It is not good. That is why it is very difficult to really understand when we read the Commentaries. They don't say expressly, "I don't like it." They think, "I am above that", but they will put some signs here and there. Whenever they use the word 'Keci' (some), then we know the author doesn't like it. Why did he not like it? When you practise, let us say, Muditā, in the beginning it must be accompanied by Somanassa. Only when there is Somanassa can Muditā arise. You are happy with other people's success. You are happy with other people's property, other people's well-being. There must be Somanassa. So it is true at the very beginning of the practice of Karuṇā and Muditā that they must be accompanied by Somanassa. But after you have experience in practising Karuṇā and Muditā sometimes when you may practise them, you may develop them with Upekkhā. It can be developed that way. They give two examples. The first example is that you can recite

a thoroughly learned passage without actually paying attention to it. For example, you may sing a song and be thinking of other things. You can recite some prayer or some other thing and then you can say it. That happens many times to us. When you practise Vipassanā meditation — Vipassanā is Paññā. Logically Vipassanā must always be accompanied by Ñāṇa, wisdom. We can practise Vipassanā with consciousness accompanied with Ñāṇa only? Wrong. We practise Vipassanā with Ñāṇa-sampayutta Cittas. But when we are very familiar with comprehending the characteristic of phenomena, sometimes we may be practising with Ñāṇa-vippayutta Cittas by force of habit. In the same way, when you have become very familiar with the practice of Karuṇā and Muditā, sometimes you may develop them with Citta accompanied by Upekkhā. That takes place before you reach the stage of Jhāna. When you reach the stage of Jhāna, when Jhāna arises, it must definitely be accompanied by Somanassa; there is no Upekkhā at that time. Here it says, "Of course in the Jhāna thought process they arise only with the Somanassa-sahagata Cittas so that there can be no Āsevana (repetition) condition to those of different rationale." In order to understand this you must understand Paṭṭhāna and also some thought processes. I think you are familiar with thought process. I have talked about it many times. There are usually seven Javana moments in the five-sense-door thought process. When a person reaches Jhāna, there is a Jhāna thought process. In that Jhāna thought process there are four Kāmāvacara Javanas and then one Rūpāvacara Kusala or there may be millions of Rūpāvacara Kusala. These Jhāna moments enjoy this repetition condition (Āsevana). That means the present one is reinforced by the preceding one. It is something like the preceding one imparting some of its qualities to the succeeding one. That can only be done to ones of the same genus, the same feeling. If the four Kāmāvacara

Javanas are accompanied by Upekkhā, the Jhāna cannot be accompanied by Somanassa. There can be no repetition condition between them. It is said in the Paṭṭhāna that they have this repetition condition. So that is why in the Jhāna thought process they must always be accompanied by Somanassa. Before that Jhāna thought process when you are developing your mind to reach that stage, you can develop Karuṇā and Muditā that are sometimes accompanied by Upekkhā. So since Karuṇā and Muditā can be accompanied by Upekkhā feeling, the opinion of some teachers is said to be unacceptable. That is why it is said, “some say”. By saying “some say”, he shows that he does not accept their opinion. According to this, let us say that Karuṇā and Muditā arise with 28 Cittas.

What about Mettā? If it is Mettā, it accompanies these 28 Cittas. If it is Adosa, it accompanies all 59 beautiful consciousness. There is difference between Adosa developed as Mettā and just Adosa. When it is developed as Mettā, it accompanies 28 Cittas. When it is just ordinary Adosa it accompanies 59 types of consciousness. Tatramajjhataṭṭā is also something like that. If it is Upekkhā, it will not accompany first, second, third and fourth Jhāna, but it will accompany fifth Jhāna. If it is ordinary neutrality of consciousness, it will accompany all 59. Tatramajjhataṭṭā that is ordinary accompanies 59 Cittas. Tatramajjhataṭṭā that is developed as Upekkhā Brahmavihāra or Upekkhā of Sublime Abode accompanies eight Kāmāvacara Kusala and Kiriya and fifth Rūpāvacara Jhāna. We must understand these differences — Adosa developed as Mettā accompanies 28; ordinary Adosa accompanies 59; ordinary Tatramajjhataṭṭā accompanies 59; Tatramajjhataṭṭā when it is developed as Upekkhā Brahmavihāra, it accompanies Kāmāvacara Kusala and Kiriya and then the fifth Jhāna.

The last one is Paññā. It will not accompany those Cittas that are not associated with knowledge or understanding. It will accompany from

Kāmāvacara Kusala 1, 2, 5 & 6. From Sahetuka Kāmāvacara Vipāka it accompanies 1, 2, 5 & 6. And from Sahetuka Kāmāvacara Kiriya also it accompanies 1, 2, 5 & 6. With regard to Rūpāvacara, Arūpāvacara and Lokuttara it accompanies all because they cannot arise without Paññā or Ñāṇa. Paññā arises with altogether 47 types of consciousness — four from Kāmāvacara Kusala, four from Sahetuka Kāmāvacara Vipāka, four from Sahetuka Kāmāvacara Kiriya, all Mahaggata and Lokuttara Cittas. So we get 47. If we take it to be 121, then it accompanies 79 types of consciousness. Paññā accompanies 47 or 79 types of consciousness.

Fixed adjuncts and unfixed adjuncts mental factors

We have what are called fixed adjuncts and unfixed adjuncts. What are the unfixed adjuncts? Where are they? For Sampayoga method Aniyatayogi Cetasikas eleven. 'Niyata' means fixed. So 'Aniyata' means unfixed, not always. Issā, Macchhariya and Kukkucca arise separately and occasionally. That means only one can arise at a time. When Issā arises, then Macchhariya cannot arise. Kukkucca cannot arise. If Macchhariya arises, Issā and Kukkucca cannot arise and so on. As I said before, Issā has one kind of object and Macchhariya has another kind of object and Kukkucca has yet another kind of object. Since their objects are different, they cannot arise at the same time. When they arise, they arise one at a time. Also when they arise, they only arise occasionally. That means, for example, only when you are jealous of other's success can Issā arise. Sometimes you are just angry. If you are just angry, they will not arise with that Citta. So they arise only when you are jealous of other's success, or when you cannot tolerate your property to be common to others, or when you have remorse

about things done and things not done in the past. They arise one by one and sometimes only.

Next are the Virati three, the three abstinences. When they arise with mundane Cittas, they arise separately. That means just one at a time. And they arise only when you refrain from wrong speech, wrong action or wrong livelihood.

Appamaññā also arise separately and occasionally. When there is Karuṇā, there can be no Muditā. When there is Muditā, there can be no Karuṇā. Karuṇā takes beings in distress. Muditā takes beings in happiness. Their objects are different, so they cannot arise at the same time.

Then there is Māna, conceit. Although it is said that Māna arises with four Lobhamūla Cittas, it will not arise with those Cittas every time they arise. We cannot say "separately" since it is only one. Māna arises occasionally, only when we have that kind of feeling that I am better than other people or something like that. Māna just arises occasionally.

Then there are Thina and Middha. They arise always together, but they arise occasionally. Sometimes they may not arise. They arise with prompted Cittas, but that is occasionally.

Altogether there are eleven. These eleven are called unfixed adjuncts, Aniyatayogi Cetasikas. The remaining 41 Cetasikas are called Niyatayogi Cetasikas. That means the 41 remaining Cetasikas arise whenever the consciousness assigned to them arises. For example, Lobha will arise whenever one of the eight Lobhamūla Cittas arises. It is not so for Issā, Macchhariya and so on. They are called Aniyatayogi, unfixed adjuncts, and the others are Niyatayogi.

Unwholesome consciousness and their associated mental factors

Let us find out how many Cetasikas go with the first Lobhamūla Citta. The first Lobhamūla Citta is accompanied by what feeling? It is accompanied by Somanassa feeling. It is associated with what view? It is associated with wrong view. The first Citta is prompted or unprompted? It is unprompted.

Let us look at the Cetasikas. Seven universals will be with every Citta. We don't have to worry about them. And then Vitakka, Vicāra, Adhimokkha, Vīriya, Pīti and Chanda are present. All 13 Aññasamāna Cetasikas are associated with the first Lobhamūla Citta. Among the 14 Akusala Cetasikas, the first four — Moha, Ahirika, Anottappa and Uddhacca — are what? They are Akusala universals. So they will arise with every type of Akusala Citta. So we take those four. And then what comes next? Lobha comes next. Since the first Citta is Lobhamūla Citta, it must be accompanied by Lobha. Then what about Diṭṭhi? Since it is accompanied by wrong view, we get Diṭṭhi. And then is there Māna? No. Why? Māna and Diṭṭhi cannot arise at the same time together. Why? Give me a simile? Māna and Diṭṭhi cannot coexist. Why? That is because they are like two lions of the same strength which cannot live in the same cave. We do not get Māna. What about Dosa, Issā, Macchhariya and Kukkucca? They arise with two Dosamūla Cittas only. Next there are Thina and Middha. They will not accompany those that are unprompted. And where does Vicikicchā, doubt arise? Vicikicchā only accompanies one type of consciousness out of the 89 or 121. So we do not get Vicikicchā. Then do we worry about Sobhana Cetasikas? No, because these are Akusala Cittas. We don't have to look at the 25 Beautiful Cetasikas. We only have to look at the first 13 and the second 14, so altogether 27. Out of the 27 we have to find out which accompany and which do not accompany the first Lobhamūla Citta. With the first

Lobhamūla Citta there are how many Cetasikas? There are 19 Cetasikas. If we get the 19, then the others will become easy. You may add one or subtract something, just that.

The second Citta is accompanied by what feeling? It is accompanied by Somanassa feeling. It is associated with wrong view. Is it prompted or unprompted? It is prompted. If it is prompted, it may be accompanied by Thina and Middha. So there are 19 plus two (Thina and Middha). We get 21. The second Lobhamūla Citta is accompanied by 21 Cetasikas — 13 Aññasamānas, Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi and then Thina and Middha.

What is the third Citta? What feeling does it have? It is Somanassa feeling. Is it with or without wrong view? It is without wrong view. So you will not get Diṭṭhi here. If you do not get Diṭṭhi, what will come in? Māna will come in. So we still get 19 — 13 Aññasamānas, Moha, Ahirika, Anottappa, Uddhacca, Lobha, no Diṭṭhi, but Māna. So that's all, 19.

Then the fourth is prompted or unprompted? It is prompted. So with the fourth we add Thina and Middha. So we get 21 again. So far we have 19, 21, 19, 21.

Now we come to the fifth Citta. The fifth Citta is accompanied by what feeling? It is accompanied by Upekkhā feeling. Since it is accompanied by Upekkhā feeling, can we get Pīti? No. So we take Pīti out. So from among the 13 Aññasamānas we will get only twelve. The others are the same. So Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi will arise. So we get 18. That means 19 minus Pīti (one).

The sixth Citta is prompted or unprompted? It is prompted. So you must add two, Thina and Middha. So you will get twenty.

Then the seventh one is with Upekkhā feeling. It is without Diṭṭhi. Is it prompted or unprompted? It is unprompted. So from among 13 we get

twelve because there is no Pīti. There is Moha, Ahirika, Anottappa, Uddhacca, Lobha, no Diṭṭhi but Māna. So there are 18.

Then number eight or the last of the Lobhamūla Cittas is accompanied by Upekkhā feeling and not accompanied by Diṭṭhi. It is prompted. It is twelve plus four plus one and then Māna and Thina and Middha. So we get twenty. It is very easy now. If you want to memorize 19, 21, 19, 21, 18, 20, 18, 20, that is good.

The next two are Dosamūla. So they have Dosa as Mūla. Since they have Dosa as Mūla, they will not have Lobha. They will have neither Diṭṭhi nor Māna. They will have Dosa, Issā, Macchhariya and Kukkucca. Will they have Pīti? No. So from thirteen we get twelve. Then there is Moha, Ahirika, Anottappa, Uddhacca because they accompany every type of Akusala consciousness. Then there is no Lobha, no Diṭṭhi, no Māna. But we have Dosa, Issā Macchhariya and Kukkucca. Altogether there are twelve plus eight, so twenty because this Citta is unprompted. The next one is prompted. So we add two and get 22.

The first Mohamūla Citta is accompanied by Upekkhā. And what else arises or does not arise? Doubt (Vicikicchā) arises. Doubt and resolution are opposites. They cannot coexist. So we have to leave out Adhimokkha (decision or resolution). Doubt is wavering. They are not compatible with each other. So we take out Adhimokkha, and also Pīti and Chanda (desire-to-do). Chanda is something like active. Mohamūla Cittas are very deluded Cittas and so they are not strong. So it is said that Chanda does not accompany two Mohamūla Cittas and all Ahetuka Cittas. For the first Mohamūla Citta we get only ten from the thirteen Aññasamānas. We take out Adhimokkha, Pīti and Chanda.

Then there arise the four Akusala universals. Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchhariya, Kukkucca, Thina and Middha do not arise. But there is

Vicikicchā. So we have altogether — ten plus four plus one — 15. The first Mohamūla Citta is accompanied by 15 Cetasikas.

The next one, the last of the Akusala Cittas, is accompanied by what feeling? It is accompanied by Upekkhā feeling. Is it accompanied by doubt? No. It is accompanied by restlessness (Uddhacca). Here there is Adhimokkha, but there is no Pīti and no Chanda. From the thirteen we get eleven, plus Akusala universal four, we get only 15. Both Mohamūla Cittas have 15 Cetasikas each. They are not the same however. With the first Mohamūla Citta there is no Adhimokkha but there is Vicikicchā. With the second Mohamūla Citta there is Adhimokkha but no Vicikicchā. So both the first and second Mohamūla Cittas are accompanied by 15 Cetasikas.

Rootless consciousness and their associated mental factors

Now we come to rootless consciousness. How many rootless Cittas are there? There are 18 Cittas. How are they divided? I am refreshing your memory. There are three groups. The first group is Akusala-vipāka. The second is Ahetuka Kusala-vipāka, resultants of Kusala. The third group is Ahetuka Kiriya. The first two groups are Vipāka and the last is Kiriya.

What are Dvipañcaviññāṇa Cittas? They are the ten Cittas connected with senses — seeing, hearing, smelling, tasting and touching. Each has two, so there are ten. 'Dvi' means two. 'Pañca' means five. So it is two-five consciousnesses. Seeing consciousness whether it is the result of Kusala or Akusala is accompanied by how many Cetasikas? Only seven, the universals accompany the two types of seeing consciousness. They are not accompanied by any other Cetasikas. The same is true for hearing consciousness, smelling consciousness, tasting consciousness and touching consciousness. With all these ten Cittas there are only seven Cetasikas for

each one. So eye-consciousness has seven Cetasikas. Ear-consciousness has seven Cetasikas, and so on.

The next one is Sampaticchana. There are two, one from Akusala-vipāka and one from Ahetuka Kusala-vipāka. What feeling do they have? They have Upekkhā feeling. Sampaticchana two are accompanied by ten Cetasikas — seven plus Vitakka, Vicāra and Adhimokkha. Pīti, Vīriya and Chanda do not arise with them. Vīriya is strong and active. Ahetuka Cittas are not strong enough. They are rootless. They are like a tree without roots, so they are not strong. Since they are accompanied by Upekkhā feeling, there can be no Pīti. Since they are weak, Chanda does not accompany them. With two Sampaticchana Cittas there are only ten Cetasikas — seven universals, Vitakka, Vicāra and Adhimokkha.

Next come the Santīraṇa Cittas. There are three Santīraṇa Cittas. One is accompanied by Somanassa and two are accompanied by Upekkhā. Now the two accompanied by Upekkhā are accompanied by how many Cetasikas? The same ten, the seven universals, Vitakka, Vicāra and Adhimokkha, accompany Santīraṇa Cittas. But with Somanassa Santīraṇa there are how many Cetasikas? What do you have? Since there is Somanassa, there will be Pīti. So we add Pīti and we get eleven Cetasikas.

Next is Pañcadvārāvajjana, five-sense-door-adverting. It is accompanied by what feeling? It is accompanied by Upekkhā. Pañcadvārāvajjana has only ten Cetasikas — universal seven, Vitakka, Vicāra and Adhimokkha.

The next one is Manodvārāvajjana, mind-door adverting. With mind-door-adverting there are eleven Cetasikas. Vīriya accompanies Manodvārāvajjana. Manodvārāvajjana has two functions. We have not come to the functions yet. It will be explained in the third chapter. Manodvārāvajjana has two functions. When it arises in five sense-doors, it functions as Voṭṭhabbana, determining consciousness. You may not know it

yet because it involves the thought process, but I think you are familiar with at least one thought process. It has two functions. When it arises through five sense-doors, it is called determining. When it arises through mind-door, it is called Manodvārāvajjana and it has the function of turning toward the object. It has the function of adverting. Manodvārāvajjana is accompanied by Vīriya. Those that arise in Mano-dvāra are stronger than those that arise in Pañcadvāra.

The last one is Hasituppāda, smile-producing consciousness. You are going to smile, so there will be Pīti. So there are seven universals, Vitakka, Vicāra, Adhimokkha, Vīriya and Pīti. Only Chanda is missing there. Altogether there are twelve Cetasikas that arise with Hasituppāda, smile producing consciousness. This smile-producing consciousness arises in the minds of Buddhas, Pacceka Buddhas and Arahants only.

Sense-sphere beautiful consciousness and their associated mental factors

Next we come to Kāmāvacara Sobhana Cittas. How many of them are there? There are 24 — Kusala eight, Vipāka eight and Kiriya eight. Here the first and the second are put together, and then third and the fourth, the fifth and the sixth, the seventh and the eighth.

So the first and second Kāmāvacara Kusala, the first Kāmāvacara Kusala is accompanied by what feeling? It is accompanied by Somanassa feeling. And it is associated with knowledge, Paññā because it is Somanassa-sahagata Ñāṇa-sampayutta. Is it prompted or unprompted? It is unprompted.

The second Citta is also accompanied by Somanassa. Is it with Ñāṇa or without Ñāṇa? It is with Ñāṇa. These two Cittas, how many Cetasikas arise

together with them? 38 Cetasikas arise together with them. What are the 38? Thirteen Aññasamānas (common to others) and all 25 Sobhana Cetasikas arise with Kāmāvacara Kusala first and second Cittas. They are accompanied by Ñāṇa, so Paññindriya is also with them. We say the first and the second Kāmāvacara Kusala Cittas are accompanied by 38 Cetasikas. But can all 38 Cetasikas arise at the same time? No. Why? What about Viratis? What about Appamaññās? These are unfixed adjuncts. That means they arise only when there is occasion for them. When there is occasion for refraining from wrongdoing, the Viratis will arise. So the three Viratis may or may not arise with these two Cittas. Here we count all that can arise with these Cittas. At one time, at a given time these Cittas cannot be accompanied by all 38 Cetasikas. The three Viratis may not arise with these at all. When you are paying homage to the Buddha, they will not arise in your mind. Only when you refrain from killing, only when you refrain from telling a lie, only when you refrain from wrong livelihood do they arise. And when they arise, they arise only one at a time. When there is right speech, there are no right action and right livelihood. Even when they arise, they can only arise one at a time in the Kāmāvacara Cittas.

The next two Appamaññās, Karuṇā and Muditā, may or may not arise with these two Cittas. Karuṇā and Muditā only arise when you practise Karuṇā or only when you practise Muditā. When you are studying like this, when you are paying homage to the Buddha, there is no Karuṇā or Muditā. They may or may not arise with the Kāmāvacara Kusala Cittas. Even when Karuṇā and Muditā arise, can they arise together? No. When Karuṇā arises, Muditā cannot arise. When Muditā arises, then Karuṇā cannot arise. Why? That is because they have different objects. Karuṇā takes beings in suffering, beings in distress as object. Muditā takes beings in success, beings in happiness as object. Their objects are different. When the objects

are different, they cannot arise together at the same time. So even though they may arise, they will only arise one at a time. So can you tell me how many Cetasikas always arise with Kāmāvacara Kusala Cittas one and two? 38 minus five, only 33 Cetasikas will arise. That is 38 minus three Viratis and two Appamaññās, so 33 Cetasikas always arise with Kāmāvacara Kusala Cittas one and two. At one time how many Cetasikas at most can arise? 34 Cetasikas can arise. That means one of those five may arise. When there is right speech, there is only right speech, no right action, no right livelihood, no Karuṇā (compassion), and no Muditā (appreciative joy). Among these five only one may arise at a time. At most there can only be 34 Cetasikas with these two Cittas. Always there are 33 Cetasikas with them. If you add all the Cetasikas that may arise, you get 38. We must understand this.

The third and the fourth Kāmāvacara Kusala Cittas are not accompanied by Paññā. They are Ñāṇa-vippayutta. If they are Ñāṇa-vippayutta, we have to subtract or leave out Paññindriya, the last one. So there are only 37 Cetasikas arising with them. Here also the three Viratis and two Appamaññās arise sometimes only and when they arise, they arise one at a time.

Then the fifth and the sixth Kāmāvacara Kusala Cittas have what feeling? They have Upekkhā feeling. Since they are accompanied by Upekkhā feeling, there is no Pīti. 38 minus Pīti, again we get 37. Number three and four arise with 37 Cetasikas, and number five and six also arise with 37 Cetasikas. Although the number is the same 37, the individual Cetasikas are different. The difference is what? The difference is Pīti without Ñāṇa and Ñāṇa without Pīti.

Then the seventh and the eighth are accompanied by Upekkhā. So there is no Pīti. Are they accompanied by Ñāṇa? No. We have to take both out. So

without Pīti and Ñāṇa you get only 36 Cetasikas. Kāmāvacara Kusala seven and eight are accompanied by 36 Cetasikas. It is 38 minus Pīti and Ñāṇa or Paññindriya.

Sahetuka Kāmāvacara Vipāka Cittas are again divided up as one and two, three and four, five and six, seven and eight. One and two are accompanied by Ñāṇa. Three and four are without Ñāṇa. Five and six are with Ñāṇa, but without Pīti. Seven and eight are without Ñāṇa and Pīti. For Sahetuka Kāmāvacara first and second Cittas there are the thirteen Aññasamāna Cetasikas, 19 Sobhana Sādhāraṇas, but no Viratis, no Appamaññā. Why? It is said that if Viratis are mundane, they have the nature of Kusala. When do they arise? Only when you refrain from wrongdoing, only when you refrain from killing, when you refrain from telling a lie, when you refrain from wrong livelihood do they arise. When you refrain from killing, you get Kusala, not Vipāka. The Viratis, when they arise with mundane Cittas, have the nature of Kusala. That is why they do not arise with Vipāka Cittas.

What about the Appamaññās, Karuṇā and Muditā? Do they arise? No. Why? It is said that Sahetuka Kāmāvacara Vipāka Cittas take Kāmāvacara objects only. When we come to the third chapter, the section on objects, we will understand that. The Sahetuka Kāmāvacara Vipāka Cittas only take objects that are called Kāmāvacara. That means 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas. They take those things only as objects. Kāmāvacara Kusala can take many more objects. Sahetuka Kāmāvacara Vipāka can only take those that are called Kāmāvacara objects. Since they take only Kāmāvacara objects, Karuṇā and Muditā cannot arise with them. What object does Karuṇā take? What does compassion take as an object? Here 'beings' means concept of beings, Paññatti, not ultimate reality. Karuṇā and Muditā take Paññatti or concept as object. Sahetuka

Kāmāvacara Vipāka Cittas take Kāmāvacara objects which are ultimate reality as object. Their objects are different. We divide objects into Kāmāvacara objects, Rūpāvacara objects, Arūpāvacara objects. Sahetuka Kāmāvacara Vipāka Cittas only take Kāmāvacara objects. Kāmāvacara objects means 54 Cittas, 52 Cetasikas and 28 Rūpas. Karuṇā and Muditā take the concept of beings. When you take beings as object, those beings are not ultimate reality. What is real in that being is Nāma and Rūpa or the five aggregates. When we take a being as an object, or a man, or a woman as an object, we are taking the concept as an object and not the reality. So Karuṇā and Muditā take concept as object, but Sahetuka Kāmāvacara Vipāka Cittas take Kāmāvacara objects. So their objects are different. That is why Karuṇā and Muditā cannot arise with Sahetuka Kāmāvacara Vipāka Cittas. So both the Viratis and the Appamaññā Cetasikas cannot arise with the Sahetuka Kāmāvacara Vipāka Cittas. We have only how many Cetasikas going along with the first and the second Sahetuka Kāmāvacara Vipāka Cittas? There are only 33 — thirteen Aññasamāna Cetasikas, 19 Sobhana Sādhāraṇa Cetasikas and the last one, Paññā or Paññindriya. Number three and number four, you know what to subtract. There is no Paññā. So there are 32 Cetasikas. Number five and number six are without Pīti, but with Paññā. So again there are 32 Cetasikas. Then number seven and number eight are without Pīti and without Paññā also. So there are 31 Cetasikas that accompany them. So there are 33, 33, 32, 32, 32, 32, 31, 31.

Next are Sahetuka Kāmāvacara Kiriya. Again they are listed as one and two, three and four, five and six, seven and eight. With Sahetuka Kāmāvacara Kiriya only the Viratis do not arise. Karuṇā and Muditā can arise with them. Arahants can practise Karuṇā and Muditā, not only can practise but they do practise Karuṇā and Muditā. So Karuṇā and Muditā arise with Sahetuka

Kāmāvacara Kiriya Cittas. The objects of Sahetuka Kāmāvacara Kiriya Cittas are not limited to Kāmāvacara objects only as it is with Sahetuka Kāmāvacara Vipāka Cittas. The first and second Sahetuka Kāmāvacara Kiriya Cittas are accompanied by how many Cetasikas? They are accompanied by 35 Cetasikas. Only the three Viratis are missing. For the same reason they do not arise with Sahetuka Kāmāvacara Kiriya. They have the nature of Kusala. Is there an occasion for an Arahant to refrain from killing? No. They have cut off the inclinations toward wrongdoing altogether. So they don't have to refrain from doing like other persons do. Viratis do not arise with Sahetuka Kāmāvacara Kiriya Cittas. Viratis do not have the nature of Kiriya. They have the nature of Kusala. They do not arise with Sahetuka Kāmāvacara Kiriya Cittas. 35 Cetasikas arise with first and second Sahetuka Kāmāvacara Kiriya Cittas. There are 13 Aññasamāna plus 19 universal Sobhana Cetasikas, and then two Appamaññās and Paññindriya. The first and the second Sahetuka Kāmāvacara Kiriya Cittas are accompanied by 35 Cetasikas — 38 minus three. The third and the fourth are accompanied by 34 Cetasikas. We subtract Paññā. The fifth and the sixth Cittas are minus Pīti but with Paññā. So again the number is 34. The seventh and the eighth Cittas are without both Pīti and Paññā. So we get 33.

Fine material consciousness (=Rūpāvacara Cittas)
and their associated mental factors

Next are Rūpāvacara Cittas. Here we go by Jhānas and not by Kusala, Vipāka and Kiriya. If we want to go by Kusala, Vipāka and Kiriya, we can do so. In that manner of division of these Cittas, the first group is Kusala, the second group is Vipāka, and the third group is Kiriya. Each of these

groups has five components. The Rūpāvacara Kusala group consists of one first Rūpāvacara Jhāna Citta, one second Rūpāvacara Jhāna Citta, one third Rūpāvacara Jhāna Citta, one fourth Rūpāvacara Jhāna Citta, and one fifth Rūpāvacara Jhāna Citta. The Rūpāvacara Vipāka group also has five components, one Citta from each Jhāna level. Rūpāvacara Kiriya Cittas are also composed of one Citta from each level of Jhāna. If we divide the Cittas according to Jhāna attainment, then there are three first Jhāna Rūpāvacara Cittas — one Kusala, one Vipāka, one Kiriya. Similarly there are three second Jhāna Rūpāvacara Cittas, three third Jhāna Rūpāvacara Cittas, three fourth Jhāna Rūpāvacara Cittas, and three fifth Jhāna Rūpāvacara Cittas.

Rūpāvacara first Jhāna Cittas are accompanied by how many Cetasikas? 35. Which are the 35? They are 13 Aññasamāna Cetasikas, 19 Sobhana-sādhāraṇa Cetasikas, but, no Viratis. Again why? That is because their objects are different. What is the object of first Jhāna? You have not come to the section on objects. So you do not know yet. Jhānas take concept as object. For example, a person practises meditation with a Kasiṇa object. He memorizes the Kasiṇa and when he has memorized it, he can see it clearly in his mind. It becomes a concept. That concept becomes the object of the first Jhāna.

First Jhāna takes Kasiṇa sign or concept of Kasiṇa as object. There are other objects too. They are all Paññattis. Viratis take what? There must be something to transgress, for example, killing, lying or having a wrong livelihood. So they take a different object than the Jhānas. Jhānas take concept as object. Viratis take something to be transgressed, something to be broken as object. Since their objects are different, they cannot arise together. So there are no Viratis with Jhāna Cittas. Just by getting concentration, you get Jhānas. You don't have to deliberately refrain from

killing, lying and wrong livelihood. You don't need Viratis to attain Jhāna. So the Viratis do not arise with Jhānas.

Karuṇā and Muditā arise with Jhāna Cittas. You can get first Jhāna practising Karuṇā, practising Muditā. You can get second, third and fourth Jhānas by practising Karuṇā and Muditā. Both Appamaññās arise with Jhāna Cittas, but the Viratis do not arise with Jhāna Cittas. There are 13 Aññasamāna plus 19 Sobhana-sādhāraṇa plus two (Karuṇā and Muditā) plus one (Paññā). Paññā always accompanies all these Cittas — Jhāna Cittas and Lokuttara Cittas. So there are 35 Cetasikas arising with first Rūpāvacara Jhāna. With Rūpāvacara second Jhāna how many Cetasikas are there? 34 Cetasikas arise, one less. Which one is that? Vitakka does not arise because that person doesn't want Vitakka. So he practises meditation and eliminates Vitakka. As a result his Jhāna is without Vitakka. Second Jhāna has 34 Cetasikas.

Then the third Jhāna has eliminated both Vitakka and Vicāra. Third Jhāna has 33 Cetasikas.

The fourth Jhāna eliminates Vitakka, Vicāra and Pīti. It is strange here. Fourth Jhāna is accompanied by Somanassa, but there is no Pīti here. That is because the person who has attained the third Jhāna wants to get the fourth Jhāna. In order to get the fourth Jhāna he must find fault with Pīti. He thinks that Pīti is shaking. He thinks that Pīti is not as peaceful as Sukha and Upekkhā. So he tries to eliminate Pīti. As a result of his meditation, the fourth Jhāna arises without Pīti, but it is accompanied by Somanassa. Although the fourth Jhāna is accompanied by Somanassa, there is no Pīti with it.

Here Pīti is eliminated by force of meditation, by force of practice, not by its own nature. That is why Pīti cannot arise with the fourth Jhāna. How many Cetasikas arise? Only 32 Cetasikas arise.

Then the three fifth Jhāna Cittas arise with how many Cetasikas? 30 Cetasikas arise with fifth Jhāna. Karuṇā and Muditā are gone here. The fifth Jhāna is accompanied by Upekkhā. Karuṇā and Muditā are accompanied by Somanassa, so they cannot arise with the fifth Jhāna. So you subtract two from 32 and you get 30 Cetasikas.

There are four Sublime states or Brahmavihāras. When you practise Mettā, what Jhānas can you get? You may get first, second, third and fourth Jhānas. When you practise Karuṇā how many Jhānas? It is the same; you may get first, second, third and fourth Jhānas. With Muditā what Jhānas may arise? First, second, third and fourth Jhānas may arise. With Upekkhā what Jhāna arises? Fifth Jhāna arises. The fifth Jhāna is accompanied by Upekkhā. So there is no Pīti and also no Karuṇā and no Muditā. So it is accompanied by only 30 Cetasikas. The fifth Jhāna is accompanied by Upekkhā. That Upekkhā is Upekkhā feeling. Upekkhā among the Brahmavihāras is Tatramajjhataṭṭā. The fifth Jhāna is accompanied by Upekkhā feeling and there is also Tatramajjhataṭṭā. That Tatramajjhataṭṭā is so developed that it becomes a Brahmavihāra.

Immaterial consciousness (= Arūpāvacara Cittas) and their associated mental factors

Arūpāvacara Cittas, all twelve are put together here. If you want to go one by one, you can. How many Arūpāvacara Cittas are there? There are twelve Arūpāvacara Cittas — four Kusala, four Vipāka and four Kiriya. Can you tell me the names of each one in English? Infinite space is first Arūpāvacara Citta. Infinite consciousness is second Arūpāvacara consciousness. Nothingness is third Arūpāvacara consciousness. Neither-perception-nor-non-perception is the fourth Arūpāvacara consciousness. All

twelve Arūpāvacara Cittas are reckoned as fifth Jhāna. Why? You will hear too many 'whys' today. So why is that? They are included in fifth Jhāna because they only have two Jhāna factors. We will see it right now. What are the two Jhāna factors? The two Jhāna factors are Upekkhā and Ekaggatā. We will find Upekkhā and Ekaggatā in the Cetasikas. All Arūpāvacara Cittas are accompanied by thirty Cetasikas. They are all accompanied by Upekkhā feeling. Also they are accompanied by the Jhāna factor Ekaggatā. Where do you find Upekkhā and Ekaggatā among the groups of Cetasikas? Ekaggatā is among the Sabbacitta-sādhāraṇa Cetasikas, the first seven. Where is Upekkhā, feeling Upekkhā? It is also among the Sabbacittasādhāraṇa Cetasikas. You find both of them among the first seven Cetasikas. These two Jhāna factors are among the Sabbacitta-sādhāraṇa, seven universal Cetasikas. They are like fifth Rūpāvacara Jhāna, so they are accompanied by thirty Cetasikas. Those thirty are the Aññasamāna minus Vitakka, Vicāra and Pīti, and then 19 beautiful universal mental factors, no Viratis, no Appamaññās, but Paññā. So we get thirty Cetasikas.

Supramundane consciousness (= Lokuttara Cittas) and their associated mental factors

Next group is Sotāpatti-magga, Sakadāgāmī-magga, Anāgāmī-magga, Arahatta-magga and then in brackets first, second, third, fourth and fifth Jhānas. So there are Sotāpatti-magga first Jhāna, Sotāpatti-magga second Jhāna, Sotāpatti-magga third Jhāna, Sotāpatti-magga fourth Jhāna and Sotāpatti-magga fifth Jhāna. Then there are Sakadāgāmī first Jhāna through fifth Jhāna. There are Anāgāmī first Jhāna through fifth Jhāna. And finally there are Arahatta-magga first Jhāna through fifth Jhāna. There is

only one Sotāpatti-magga first Jhāna Citta. How many Cetasikas go with it? 36 Cetasikas go with it. All 13 Aññasamāna, 19 Sobhana-sādhāraṇas, three Viratis will accompany that Citta. Do you remember when Viratis arise with Lokuttara how they arise? They arise together and they arise always. Whenever a Lokuttara Citta arises, they arise. So they arise together and they arise always. It is very strange. When they arise with Kāmāvacara Cittas, they arise one by one. But when they arise with Lokuttara Cittas, they arise altogether because the attainment of enlightenment or Magga eradicates all inclinations towards these wrongdoings once and for all. So there is no occasion to eradicate them one by one. That is why these three arise together with Lokuttara Cittas.

When Magga Citta actually arises, a person is not refraining from any of the wrongdoings. But at that moment all inclination, all liability towards these evils is destroyed. Since all inclination towards these evils is destroyed, they arise together. With Lokuttara Cittas there will always be three Viratis. Sotāpatti-magga first Jhāna has 36 Cetasikas. Those are thirteen Aññasamāna, nineteen Sobhana-sādhāraṇas, three Viratis, no Appamaññā and one Paññā, so 36.

First Jhāna Rūpāvacara has 35 Cetasikas. First Jhāna Magga-citta has 36 Cetasikas. The difference is Viratis and Appamaññā. With Jhāna there are Appamaññās, but no Viratis. With Lokuttara there are Viratis but no Appamaññās. Virati are three and Appamaññās are two, so there is a difference of one. First Jhāna Sotāpatti-magga has 36 Cetasikas.

Second Jhāna Sotāpatti-magga is easy. You take out Vitakka. Third Jhāna you take out Vitakka and Vicāra. Fourth Jhāna you take out Vitakka, Vicāra and Pīti. Fifth Jhāna is the same. You take out Vitakka, Vicāra and Pīti. Since Viratis arise with all Lokuttara Cittas, there is no difference between

fourth and fifth Jhāna Cittas. There are 33 Cetasikas for both fourth and fifth Jhāna Cittas. So we get 36, 35, 34, 33 and 33.

The same is true for Sakadāgāmī-magga. There are five Jhānas for Sakadāgāmī-magga also. The Cetasikas are the same — 36, 35, 34, 33 and 33. The same is true for Anāgāmīmagga first, second, third, fourth and fifth. Also the same is true for Arahatta-magga first, second, third, fourth and fifth.

Then we go to Phala Cittas, Fruition consciousnesses. There also we have Sotāpatti-phala first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. And then there are Sakadāgāmī first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. Then we have Anāgāmī first, second, third, fourth and fifth Jhāna. And finally there are Arahatta first, second, third, fourth and fifth Jhāna. With first Jhāna Sotāpatti-phala, how many Cetasikas are there? There are 36 Cetasikas — 13 Aññasamāna, 19 Sobhana-sādhāraṇas, three Viratis and one Paññā. For second Jhāna Citta we must take out Vitakka. For third Jhāna Citta we must take out Vitakka and Vicāra. For fourth Jhāna Citta we take out Vitakka, Vicāra and Pīti. And the fifth Jhāna is the same. So here the numbers are the same — 36, 35, 34, 33 and 33.

Studying mental factors by the combination of Sampayoga method and Saṅgaha method

How many Cetasikas go with Phassa. Phassa is a Cetasika and we want to know how many Cetasikas can arise with Phassa. In order to know this we must know how many Cittas Phassa accompanies. You know that Phassa accompanies all 89 Cittas. How many Cetasikas arise with 89 Cittas? All 52 may arise with the 89 Cittas. So we get 52 Cetasikas. But Phassa cannot

arise with Phassa, so you take Phassa out. The Cetasikas left are 51. So we say Phassa Cetasika can arise with 51 Cetasikas. This is the mixture of two methods. It is not so difficult as it seemed before. Phassa arises with 89 Cittas. That is Sampayoga method. The 89 Cittas arise with 52 Cetasikas. That is Saṅgha method. Phassa arises with 51 Cetasikas, that is, 52 minus itself.

If you know Phassa, you also know Vedanā. How many Cetasikas arise with Vedanā? 51 Cetasikas arise with Vedanā — 52 minus Vedanā. With all of the seven universals there is the same answer. Let's go a little further. Vitakka arises with how many Cittas? It arises with 55 Cittas. How many Cetasikas arise with those 55 Cittas? You can imagine that among the 55 Cittas there are Akusala Cittas, there are Kusala Cittas, there are Jhāna Cittas and there are Lokuttara Cittas. So just by guessing you can say there are all 52 Cetasikas. And that is right. Then you take out Vitakka because Vitakka cannot arise with Vitakka. So Vitakka arises with 51 Cetasikas. The same is true for Vicāra. Vicāra arises with 51 Cetasikas. Now we come to Adhimokkha. Adhimokkha arises with 50 Cetasikas, not 51. Adhimokkha and Vicikicchā are incompatible. So Adhimokkha arises with only 50 Cetasikas.

You can also find out by the Sampayoga method and Saṅgha method. Adhimokkha does not arise with the first Mohamūla Citta, Vicikicchā-sampayutta Citta. Then Vīriya is similar to Phassa. It arises with 51 Cetasikas. Vīriya does not arise with Dvipañcaviññāṇa, Sampatiçchanas, Santīraṇas and Pañcadvārāvajjana. It arises with Akusala Cittas, Kusala Cittas, Jhāna Cittas and other Cittas. All 52 Cetasikas arise with those Cittas. So Vīriya arises with 51 Cetasikas.

Next let's consider Pīti. Can Pīti arise with Domanassa? No. Dosa, Issā, Macchariya and Kukkucca arise with Dosamūla Cittas only. They can never

arise with Pīti. And then Vicikicchā arises with first Mohamūla Citta only and that Citta is accompanied by Upekkhā. So 52 minus six, we get 46.

Now the last one, Chanda does not arise with Vicikicchā-sampayutta, the first Mohamūla Citta. It also does not arise with Ahetuka Cittas. But it does arise with Akusala and Kusala Cittas. So it arises with almost all the Cetasikas except Vicikicchā. So it arises with 50 Cetasikas. That means 52 minus Vicikicchā and Chanda itself.

This is the way you find out how many Cetasikas can arise with a particular Cetasika. It is called the mixture of two methods. This method was introduced by a very learned Burmese teacher who was known as Mahāvisuddhārama Sayādaw. He wrote a book on the Abhidhammatthasaṅgaha and introduced this method. It is very good for those who want to familiarize themselves thoroughly with the Citta and Cetasika combinations.

