

What Does Abhidhamma mean to us?

Lecture (3)

Getting to know our mind (part 2)

Our mind & its Components

Unwholesome mental states

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Our mind, body & the components

- ✓ Our mind (*nāma*) is composed of
 - consciousness (*citta*) 89/121 & mental states (*cetasikas*) 52
- In terms of aggregates or group (*khandha*), mind covers 4:
 - 1) consciousness aggregate (*viññāṇakkhandha*) - 89/121 cittas
 - 2) feeling aggregate (*vedanākkhandha*) – feeling
 - 3) perception aggregate (*saññākkhandha*) – perception
 - 4) mental formation aggregates (*saṅkhārakkhandha*) – 50 *cetasikas* led by motivation or volition (*cetanā*)
- ✓ Our body is composed of 28 material qualities, material properties, matters, forming matter aggregate (*rūpakkhandha*).

Nature of our mind

- ✓ Our mind (*nāma*) by nature bend towards the object (*namati*).
- ✓ The mind itself is pure and brilliant.

(pabhassaramidaṃ bhikkhave cittaṃ)

- ✓ The mind got defiled by the mental defilements/ impurities/ hindrances that got invaded from outside.

(Tañca kho āguntukehi upekkilesehi upakkiliṭṭhaṃ.)

Ref: *Aṭṭhasālinī*, 411

➤ Brilliant mind refers to 'life-continuum' (*bhavaṅga citta*)

Ref: Dr. Nandamālābhivaṃsa (*The Noble teaching Abhidhamma*)

- Rebirth-linking/ Re-linking (*paṭisandhi*)
- Life-continuum (*bhavaṅga*)
- Death (*Cuti*)

Fourfold analysis of consciousness

- 1) characteristics – knowing of an object (*vijānana*)
- 2) function – forerunner (*pubbaṅgama*) of mental states, presides over them and accompanied by them
- 3) manifestation – the way it appears in meditator's experience is as a continuity of processes (*sandhāna*)
 - like the flame/ current of the river
- 4) proximate cause - mind and matter (*nāma* and *rūpa*) as consciousness cannot arise alone in the absence of mental states and material phenomena

Teachings from the Dhammapada

- ✓ Mind takes delight in evil. (*Pāpasmim̐ ramati mano.*)
- ✓ A tamed and guarded mind brings happiness.
- ✓ Well done is that action doing which one does not repent later and reaps the fruit with delight.
- ✓ Truly an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once.
- ✓ So long as an evil deed has not ripened, the fool thinks it as sweet as honey.
- ✓ He who drinks deep the dhamma lives happily with a tranquil mind.

Mental states (*cetasika*)

- ✓ depends on *citta* & colours *citta*
- ✓ like colour paints to the canvas
 - arising together (*ekuppāda*)
 - ceasing together (*ekanirodha*)
 - having the same object (*ekālambaṇa*)
 - having the same base (*ekavatthuka*)
- ✓ Consciousness & associated mental states takes an object in the process of cognizing the object.
 - *ārammaṇa* – delights in (like the pleasant garden)
 - *āḷambana* – to hang on (like a walking staff, rope)

objects (*ārammaṇa*) & corresponding bases (*vatthu*)

- visible (visual object) depends on eye base (*cakkhu vatthu*)
- sound object depends on ear base (*sota vatthu*)
- smell object depends on nose base (*ghāna vatthu*)
- taste object depends on tongue base (*jivhā vatthu*)
- tangible object depends on body base (*kāya vatthu*)
- mental object depends on heart base (*hadaya vatthu*)
- Both object and base are matters (*rūpa*).
- Meeting of these two produces consciousness (*citta*) which is part of mind (*nāma*).

classification of mental states

- ✓ Abhidhamma classifies (52) mental states into 3 main groups:
 - ethically variable mental states (*aññasamāna cetasika*) 13
 - unwholesome mental states (*akusala cetasika*) 14
 - beautiful mental states (*sobhana cetasika*) 25
- ethically variables are states that are compatible with both unwholesome and beautiful states.
- they manage the mind making the ethical qualities to be unwholesome and wholesome.

Unwholesome mental states (*akusala cetasika*) - 14

unwholesome universal (*sabbākusala sādharmaṇa*)– 4

1) delusion, shamelessness, fearlessness, restlessness

moha, ahirika, anottappa, uddhacca

2) greed, wrong view, conceit

*lobha, **diṭṭhi**, māna*

3) hatred, envy, avarice (jealousy), worry

dosa, issā, macchariya, kukkuccha

4) sloth, torpor, doubt

*thina, middha, **vīcīkicchā***

Unwholesome universal mental states

- 1) delusion (*moha*), ignorance (*avijjā*), bewilderment (likened to blindfold)
 - mental blindness, unknowing, concealment of real nature,
 - non-penetration, absence of right understanding
- 2) shamelessness (likened to a village pig)
 - absence of disgust at bodily & verbal misconduct
 - not shrinking away from evil; lack of respect for oneself
- 3) fearlessness (likened to a firefly)
 - absence of dread ; lack of respect for others
- 4) restlessness (likened to the water wave)
 - disquietude, make the mind unsteady

Lobha group (3)

- *lobha, diṭṭhi & māna*

1) *lobha* (likened to monkey lime)

- craving (*taṇhā*), lust, passion (*rāga*), clinging (*upādāna*)
- selfish desire, longing, attachment
- grasping an object, not giving up
- monkey lime to catch monkeys
- strongest attachment – craving for existence (*bhava taṇhā*)
- thinking object or person as ‘mine’ (*etaṃ mama*)
- depending on feeling, craving arises. (*vedanā paccayā taṇhā*)
- cessation of craving - exit from the rounds of rebirth

Craving as the origin of suffering (samudaya sacca)

- Craving or hunger gives rise to fresh rebirth
(*yāyaṃ taṇhā ponobbhavika – puna+bhava*)
 - bounds up with pleasure and attachment
(*nandī rāga saḥagatā*)
 - seeks delight, finds gratification, now here, now there
(*tatra trābhinandinī*)
- 1) *kāma taṇhā* – craving for sensual pleasures
 - 2) *bhava taṇhā* – craving for existences/ lives
 - 3) *vibhava taṇhā* – craving for non-existence

Cessation of craving as Cessation of suffering (nirodha sacca)

- ✓ Complete fading away & cessation of that hunger craving without remainder
(yo tassāyeva taṇhāya asesā, virāga, nirodho)
- ✓ its forsaking & giving up, relinquishing, letting go, release
(cāgo, paṭinissaggo mutti anālayo)

Ref: Dhammacakkappavattana sutta, Saṃyutta Nikāya

Lobha group

2) *diṭṭhi*– wrong view (likened to one who lost the way)

➤ *diṭṭhi*

1) view, seeing, philosophy

2) wrong view or seeing wrongly

- wrong interpretation or belief
- ‘this is my permanent self’ (*eso me attā*)
- personality belief (*sakkāya diṭṭhi*)
- eradicated by the first noble path (*sotāpattimagga*)
- eternalism (*sassata diṭṭhi*)
- annihilationism (*uccheda diṭṭhi*)

✓ opposite - *sammā diṭṭhi* – right view

Lobha group

3) *māna* – conceit (likened to a flag hoisted on top)

- haughtiness
- self-exaltation
- ‘This I am’ (*eso hamasmi*)
 - 3 types of conceit
 - *hīna māna* – inferior conceit
 - *sadīsa māna* - equal conceit
 - *paṇīta māna* – superior conceit
 - *sevitabba māna* - worth possessing
 - *asevitabba māna* - does not worth possessing

Dosa group (4)

1) *dosa* (likened to forest fire; stricken snake)

- anger, hatred, aversion, ill-will, irritation, annoyance,
- animosity, worry, anxiety, sad, depression, stress
- ferocity
- to spread, to burn up (mind & body)
- ground for annoyance

2) *issā* – jealousy (likened to a flame)

- jealous of other's success
- dissatisfied with other's success
- aversion towards that

Dosa group

- 3) *macchariya* – stinginess. avarice
- concealing one's own success
- not to bear sharing with others
- shrinking away from sharing
- “Let this wonder be not to others” (*acchariyaṃ mā hotu*)
 - 1) dwelling place (*āvāsa*)
 - 2) families (*kula*)
 - 3) gain (*lābha*)
 - 4) reputation (*vaṇṇa*)
 - 5) knowledge (*dhamma*)

dosa group

- 4) *kukkucca* – remorse, regret (likened to undutiful assistant)
 - regretting over evil that has been done
 - regretting over failing to do good
 - regretting over works that is not successful
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- jealousy, stinginess and remorse mutually exclusive, as they take different object.

last group

- 1) *thina* – sloth (likened to the withered sunflower)
- sluggishness or dullness of mind, sickness of mind
- lack of driving power, to dispel energy
- sinking of the mind
- 2) *middha* – torpor (likened to a weak sick person)
- lethargic state of mental states, sickness of mental states
- dropping, nodding and sleepiness
- Sloth & torpor arise together as opposed to energy (*vīriya*).
- They constitute one of the five hindrances (*nīvaraṇa*), which is overcome by initial application (*vitakka*).

last group

3) *vicikicchā* – sceptical doubt (likened to a person at junction)

- (literally) difficult to get cured
- spiritual doubt
- the inability to place confidence in
 - the Buddha, the Dhamma, the Saṃgha,
 - threefold training,
 - past and future lives,
 - Law of kamma,
 - the Four Noble Truths
- one of the mental hindrances
- eradicated by the first noble path (*sotāpatti magga*)

Main factors generating rebirth-linking (*paṭisandhi*)

- ✓ enveloped by latent ignorance (*avijjā*)
- ✓ rooted in latent craving (*taṇhā*)
- ✓ generated by volitional formation
- ✓ latent disposition (*anusaya*) are defilements which lie along with (*anuseti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions and eradicated by supramundane path.
- ✓ hindrances (*nīvaraṇa*) are obstacles that hinder the attainment of *jhāna*, heavenly rebirth and *Nibbāna*.

Appendix

- ✓ latent disposition (*anusaya*) are defilements which lie along with (*anuseti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions and eradicated by supramundane path.
- ✓ hindrances (*nīvaraṇa*) are obstacles that hinder the attainment of jhāna, heavenly rebirth and *Nibbāna*.
- ✓ defilements (*kilesā*) defile the mind by dragging down to a mentally soiled and depraved condition.
- ✓ fetters (*saṃyojana*) are unwholesome mental states that bind beings to the round of existence. (CMA – 267-269)

conducive conditions for wholesome consciousness

- 1) determination – *niyamita*
- 2) inclination – *pariṇāmita*
- 3) practice – *samudācāra*
- 4) attention – *ābhujita*

Ref: Dhammasaṅgaṇī