

What Does Abhidhamma mean to us?

Lecture (4)

Getting to know our mind (part 3)

Ethically variable Mental states &

Unwholesome consciousness (*akusala citta*)

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8 November 2020

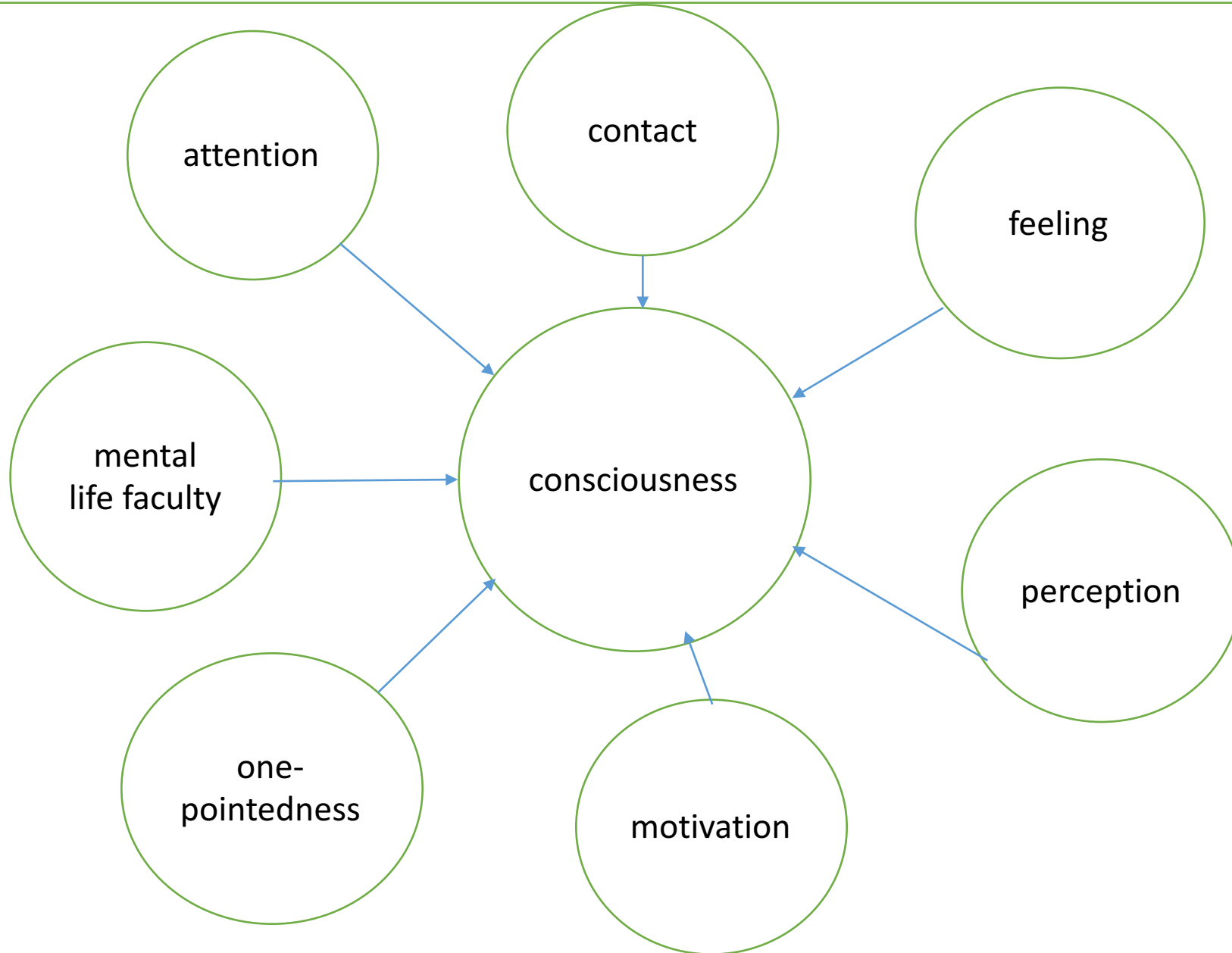
Classification of mental states

- ✓ 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 mental states.
- they manage the mind making the ethical qualities to be unwholesome and wholesome.

7 Universal mental states

- ✓ 7 universal mental states always exist together or associate with the consciousness (*sabba,citta,sādhāraṇa*)
- ✓ forming a basic unit of mind
 - 1 consciousness + 7 universal mental states
- ✓ Sense consciousness – eye, ear, nose, tongue, body consciousness always co-exist with these 7 universal.

Consciousness & 7 Universal mental states



7 Universal mental states

1) contact - *phassa*

- mental contact, mental touching
- mental touching or impingement of the object on the mind
- our mind is always touched by something
- object of pleasure, joy, fear, surprise, etc.

2) feeling - *vedanā*

- experiencing the object to the full extent
- to enjoy desirable
- likened to the king fully enjoying the food prepared by the chef

5 kinds of feeling (*vedanā*)

1) bodily *pleasure*(*sukha*)

- including all forms of bodily pleasure, comfort and ease

2) bodily *pain*(*dukkha*)

- comprising all aspects of bodily pain, discomfort, or uneasiness

3) mental pleasure or pleasant feeling (*somanassa*)

- including all forms of mental pleasure, happiness, joy & ease

4) mental pain or unpleasant feeling (*domanassa*)

- comprising all aspects of mental pain, displeasure, unhappiness, sorrow, and uneasiness

5) hedonic neutrality, indifference, equanimity (*upekkhā*),

- neither pain nor pleasure; midpoint between pain and pleasure

7 Universal mental states

3) perception – *saññā*

- perceiving or taking note for future reference (noting system)
- likened to carpenter making marks on the timber
- recognizes what has been previously perceived
- interpreting object by the features apprehended
- may be right or wrong depending on the apprehension

7 Universal mental states

4) motivation or volition - *cetanā*

- organizes associated mental states to act upon the object
- motivates other factors to engage on the object
- likened to an organizer; a co-ordinator; a chief pupil
- most significant factor in generating kamma
- “Monks, I call *cetanā kamma*.”
- *cetanā, haṃ bhikkhave kammaṃ vadāmi.*
- Having willed, one acts through body, speech and mind.
- *cetayitvā kammaṃ karoti kāyena vācāya manasā*

saṅkhāra & different contexts

- 1) effort, inducement, prompting, encouragement by oneself or by others
 - '*sasaṅkhārika*' prompted & '*asaṅkhārika citta*' – unprompted
- 2) All conditioned phenomena are impermanent.
 - *Sabbe saṅkhārā aniccā.*
- 3) mental formations aggregate
 - *Saṅkhārakkhandha*
- 4) Depending on volitional activities, consciousness arises.
 - *Saṅkhāra paccayā viññāṇaṃ*
 - Ref: *Dependent Origination (paṭiccasamuppāda)*

7 Universal mental states

5) one-pointedness – *ekaggatā*

- *ekaggatā* = *eka* - one + *agga* – object (having one object)
- non-wandering, non-distraction
- unite the associated states
- unification of the mind on the object
- likened to water that keeps together grains of flour
- a *jhāna* factor & becomes prominent in *jhāna*
- likened to a flame in an airtight room
- tranquilised state of mind, concentration (*samādhi*)

7 Universal mental states

- 6) mental life-faculty – *jīvitindriya* (*jīvita* - life + *indriya* – faculty)
- maintain the associated mental states to live up to their lifespan
 - protection system
 - likened to the water in the lotus stalk keeping lotus alive
 - likened to a boatman who takes people to other shore
 - 3 phases/ stages of existence
 - arising stage (*uppāda*)
 - existing or presence stage (*ṭhiti*)
 - disappearing or dissolution (*bhaṅga*)
 - life-span of *nāma*
 - 3 sub-moments or 1 mind/thought moment (*cittakkhaṇa*)

7 Universal mental states

7) attention – *manasikāra*

- literally – making (object) in the mind)
- mind's advertence/turning to the object
- conducting the associated states towards the object
- to yoke the associated states to the object
- confrontation with an object
- likened to the rudder of a ship, directing to the destination
- likened to a charioteer sending horses towards destination
- indispensable cognitive factor present in all states of consciousness

6 Particular mental states

- ✓ ethically variable factors
- ✓ found only in particular types of consciousness, not in all

1) initial application – *vitakka*

- directing or applying the mind onto the object
- the leading of the mind onto an object
- when cultivated, becomes a *jhāna* factor
- *jhānaṅga* = *jhāna* - absorption + *aṅga* - factor)
- synonym: *saṅkappa* – thought
- right thought – *sammā saṅkappa*
- wrong thought – *micchā saṅkappa*

2) sustained application – *vicāra*

- examine the object directed by initial application

- initial application directs the mind to the object

- sustained application continued exercise on the object

- *vitakka* - ‘a bird’s spreading out its wing to fly’

- *vicāra* - ‘the bird’s gliding through the air with spread wings.’

- ❖ *vitakka* – ‘a bee’s diving towards a flower’.

- ❖ *vicāra* - ‘the bee’s buzzing above the flower’.

- *vitakka* – ‘the hand that holds a stained metal dish’.

- *vicāra* - ‘the hand that wipes the dish’.

3) decision – *adhimokkha*

- releasing of the mind onto the object
- conviction; not groping
- decisiveness

4) energy – *vīriya*

- state or action of one who is vigorous
- supporting its associated states
- non-collapse
- sense of urgency (*saṃvega*) as the condition for arousing energy
-

5) joy, zest, rapture – *pīti*

- delight or pleasurable interest in the object
- refresh the mind and body
- to pervade or thrill with rapture
- elation
 - also a *jhāna* factor when developed
 - inhibits the hindrance of ill-will (*vyāpāda*)

- 5 kinds of *pīti* arise during when developing concentration
 - *khuddakā pīti* - minor zest (raise hair on the body)
 - *khaṇikā pīti* - momentary zest (like flashes of lightning)
 - *okkantikā pīti* –showering zest (breaks over the body like ocean waves)
 - *ubbegā pīti* - uplifting zest (causes the body to levitate/ float or suspend in the air)
 - *pharaṇā pīti* - pervading zest (spreading whole body like a cotton wool soaked in oil)

- desire – *chanda*
- desire to act, to perform an action or achieve some result
- likened to stretching of mind's hand towards the object
- must be distinguished from desire in reprehensible sense, *lobha*, greed and *rāga*, lust (*kāmacchanda*)
- virtuous desire to achieve when arise with wholesome consciousness (*kusalacchanda*)

synonymous terms of 'citta'

- ✓ 'viññāṇa' in *cakkhu viññāṇa* – eye consciousness
- in *Sankhāra paccayā viññāṇaṃ*.

(Depending on volitional activities, consciousness arises.)

Ref: Dependent origination (*paṭiccasamuppāda*)

- ✓ 'mana' as in 'mano pubbaṅgamā dhammā'

Mind is the forerunner of all phenomena.

- ✓ 'mānasa'
- ✓ ceta as in 'cetasika' (*ceta+ika*) that depends on consciousness
- ✓ heart (*hadaya*) as in 'a person with good heart' (mind)
- *karuṇā sītala hadayaṃ* (cool mind imbued with compassion)

An overview of consciousness (89/121 cittas)

✓ mundane consciousness (*lokiya cittas*) - 81

- 1) sense-sphere consciousness (*kāmāvacara cittas*) - 54
 - unwholesome consciousness (*akusala cittas*) - 12
 - rootless consciousness (*ahetuka cittas*) - 18
 - sense-sphere beautiful consciousness (*kāma,sobhana cittas*) - 24
- 2) fine-material sphere consciousness (*rūpāvacara cittas*) - 15
- 3) immaterial sphere consciousness (*arūpāvacara cittas*) - 12
 - ✓ supra,mundane consciousness (*lokuttara cittas*) - 8/40

Sense-sphere planes (*kāma bhūmi*) - 11

Sense-sphere planes is classified into two:

1) the woeful planes (*apāyabhūmi*) - devoid of happiness

➤ pain and misery greatly exceed happiness

- hell (*niraya*) with most intense suffering as results of evil deeds
- the animal kingdom (*tiracchāna*) does not provide suitable conditions for the performance of meritorious deeds
- the sphere of hungry ghosts (*peta*)
- the host of tormented spirits like petas (*asura*)

2) the sensuous blissful abodes (*kāma,sugati bhūmi*) - 7

2) sensuous blissful abodes (*kāma, sugati bhūmi*) - 7

1) the human realm – *manussa*

✓ those who knows wholesome from unwholesome

2) the realm of the four great kings (*cātumahārājika*)

3) the realm of thirty-three celestial beings (*tāvatiṃsa*)

4) the realm of *Yāmā* celestial beings (*yāmā*)

5) the delightful realm (*tusitā*)

6) the realm of gods who rejoice in their own creations
(*nimmānarati*)

7) the realm of god who lord over the creations of others
(*paranimmitavasavattī*)

unwholesome consciousness (*akusala citta*) - 12

1) greed-rooted consciousness – *lobhamūla citta* (8)

2) hatred-rooted consciousness – *dosamūla citta* (2)

3) delusion-rooted consciousness – *mohamūla citta* (2)

✓ greed-rooted consciousness – *lobhamūla citta* (8)

✓ divided into 8 on the basis of three principles

✓ feeling (*vedanā*): pleasant (*somanassa*) & neutral (*upekkhā*)

✓ association (*sampayutta*) & dissociation (*vippayutta*) with wrong view

✓ prompted (*sañkhārika*) & unprompted (*asañkhārika*)

prompted (*sasañkhārika*) & unprompted (*asañkhārika*)

- ✓ if an action is unprompted or uninstigated (*asañkhārika*)
 - performed quite voluntarily (out of own free will),
 - entirely on one's own volition,
 - without hesitation,
 - without instigation or prompting
 - entirely personal and self-originated.
- ✓ if it is prompted or instigated (*sasañkhārika*), the action is
 - not completely voluntary,
 - hesitation,
 - either special self-effort or self-instigation has to be made from there being some secondary reason or stimulation.

Eight types of greed-rooted consciousness (*lobhamūla citta*)

Feeling

Association

Promptitude

with pleasant

with wrong view

unprompted

with wrong view

prompted

without wrong view

unprompted

without wrong view

prompted

with wrong view

unprompted

with neutral/
indifference

with wrong view

prompted

without wrong view

unprompted

without wrong view

prompted

lobhamūla cittas - 8

Feeling

Association

Promptitude

somanassa sahagata

diṭṭhigata sampayutta

asaṅkhārika

diṭṭhigata sampayutta

sasaṅkhārika

diṭṭhigata vippayutta

asaṅkhārika

diṭṭhigata vippayutta

sasaṅkhārika

diṭṭhigata sampayutta

asaṅkhārika

upekkhā sahagata

diṭṭhigata sampayutta

sasaṅkhārika

diṭṭhigata vippayutta

asaṅkhārika

diṭṭhigata vippayutta

sasaṅkhārika

Illustrations of greed-rooted consciousness

- 1) Not knowing taking intoxicants is unwholesome, a drug addict at his own will, happily enjoys taking illegal street drug.
- 2) Not knowing ..., insisted by a friend, a drug addict happily enjoys ...
- 3) Despite knowing ..., a drug addict at his own will, happily enjoys ...
- 4) Despite knowing ..., prompted by a friend, a drug addict happily enjoys..
- 5) Not knowing taking intoxicants is unwholesome, a drug addict at his own will, takes illegal street drug, but not with pleasure/delight.
- 6) Not knowing ..., insisted by a friend, a drug addict takes illegal street drug, but not with pleasure/ delight ...
- 7) Despite knowing ..., a drug addict at his own will, indulges in illegal street drug, but not with pleasure/delight ...
- 8) Despite knowing ..., prompted by a friend, a drug addict indulges in illegal street drug, but not with pleasure/delight ...

Two types of hatred-rooted consciousness (*dosamūla citta*)

Feeling

with displeasure
(*domanassa
sahagata*)

Association

with ill-will
(*paṭigha sampayutta*)

with ill-will
(*paṭigha sampayutta*)

Promptitude

unprompted
(*asaṅkhārika*)

prompted
(*sasaṅkhārika*)

Two types of delusion-rooted consciousness (*mohamūla citta*)

Feeling

with neutral

(*upekkhā sahagata*)

Association

with doubt (*vīcīkicchā sampayutta*)

with restlessness (*uddhacca sampayutta*)