

What Does Abhidhamma mean to us?

Lecture (5)

Getting to know our mind (part 4)

**Beautiful mental states (*sobhana cetasikas*) &
sense-sphere wholesome consciousness (*kāma,kusala citta*)**

& appendixes

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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.

- Beautiful mental states (*sobhana cetasika*)

✓ 25 beautiful mental states are sub-divided into four groups:

- beautiful **universal** mental states (*sobhana sādharmaṇa*) - 19

- abstinences (*viratī*) - 3

- illimitables (*appamaññā*) - 2

- faculty of wisdom (*paññindriya*) - 1

- ‘beautiful’ (*sobhana*) means

- ‘shining, splendid, adorning, radiant, illuminating, good’

1) *saddhā* – confidence or faith

- placing faith, trusting, resolution in the Buddha, dhamma, saṃgha
- well established confidence in the Triple Gem; not blind faith
- forerunner of wholesomeness (Aṭṭhasālinī, 119)
- like water purifying gem of the universal monarch
- faith purifies mind to become clear, transparent & undisturbed
- non-fogginess, removal of the mind's impurities
- set forth like a hero, leading people in crossing a dangerous river
- like a hand, a treasure, a seed
- a spiritual faculty (*indriya*) along with energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) & wisdom (*paññā*)

balancing controlling faculties (*indriya*)

- ✓ confidence (*saddhā*) is to be balanced with wisdom (*paññā*)
- one strong in confidence & weak in wisdom tends to have faith uncritically and groundlessly
- one strong in wisdom & weak in confidence tends to be cunning and deceitful, and is as hard to cure as one sick of a disease caused by medicine
- with balance in these two, one has confidence only when there are grounds for it
- when developed, this confidence becomes unshakeable & firm, it becomes power or strength (*bala*)

2) mindfulness (*sati*)

- ✓ presence of mind, attentiveness to the present
- ✓ non-superficial or not floating like the balloons on water surface
- ✓ absence of confusion or non-forgetfulness
 - like a door post firmly fixed on the ground
- ✓ like a door keeper from guarding the door of the senses
 - keeping out unwholesome mental states from entering the mind
- ✓ The Only way for the purification of the minds of beings.
 - “*Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā ...*”
 - Ref: The Discourse on Four foundations of mindfulness (*Mahāsatipaṭṭhāna sutta, Dīgha Nikāya*)

✓ Mindfulness (*sati*) based on four foundations

1) contemplation on body (*kāyānupassanā*)

2) contemplation on feeling (*vedanānupassanā*)

3) contemplation on mind (*cittānupassanā*)

- citta with lust (*sa,rāga citta*) # citta without lust (*vītarāga citta*)

4) contemplation on *dhamma* objects (*dhammānupassanā*)

✓ recollecting, remembering (Ref: *Dhammasaṅgaṇī*.)

- the supernormal knowledge of remembering past lives (*pubbenivāsānussati*) Buddha's attainment during 1st watch

- recollection of the Buddha's attributes – *Buddhānussati*

- strong perception also helps mindfulness in remembering

3) moral shame to do evil (*hiri*) # shamelessness (*ahirika*)

- ✓ moral shame - disgust at bodily & verbal misconduct
- internal reference or out of self-respect & honour, considering one's birth, age, courage & strength, wide experience, learning
- disgust at grabbing iron rod smeared with excrement on one end

4) moral fear of blame (*ottappa*) # fearlessness (*anottappa*)

- ✓ moral dread or fear of the moral consequences of evil, punishment by others, the painful kammic results of evil deeds, the impediment to our desire for liberation from suffering
- external orientation or out of respect for others/ world
- fear at grabbing the iron rod heated red hot at the other side

✓ guardians of world (*lokapāla*); *sukka dhamma* (white dhamma)

✓ *deva dhamma*

✓ appear as pillars of social ethics

✓ regulators of the relations between the individual & society

✓ protection against deterioration of humankind's moral standards

✓ brakes of our mind-vehicle

when their influence wanes, the human world falls into unabashed promiscuity and violence,

- becoming almost indistinguishable from the animal realm

✓ (Ref: *Sukka, dhamma sutta, Itivuttaka Pāḷi*;

- Bhikkhu Bodhi, 'Guardians of the world, www.accesstoinsight.org

- moral shame (*hiri*) & moral dread (*ottappa*) guardians of the world (*lokapāla*)
- protectors of the wholesome character of other mental states
- refer mainly to the inner world & to individual ethics
- appear as pillars of social ethics
- regulators of the relations between the individual & society
- protection against the deterioration of humankind's moral standards
- brakes of our mind-vehicle
- restraining forces against their opposites
- Ref: Nyanaponika, *Abhidhamma studies*, 77

5) non-greed, non-attachment; anti-greed, anti-attachment (*alobha*)

greed, attachment (*lobha*)

- mind's lacking of desire for object, detachment
- non-adherence, not taking hold, letting go, unselfishness
- possess positive virtues like liberality, generosity, renunciation
- thought of renunciation or giving up
- like water drop on lotus leaf
- like someone who has fallen into a foul place

- 6) non-aversion, non-hatred, anti-hatred, anti-aversion (*adosa*)
- ✓ freedom from violence, ferocity, cruelty; non-opposing to object
 - ✓ removes annoyance & remove fever of the mind
 - ✓ loving-kindness (*mettā*) as a form of adosa, narrower in scope
 - deliberately develop “May all beings be happy & peaceful, etc.”
 - the spirit of a good & gentle friend
 - promoting the aspect of welfare & removing ill-will
 - ✓ one of the four divine abidings (*brahma vihāra*)
 - a meditation object of tranquility meditation (*samatha bhāvanā*)
 - more inclined to help others without selfish motives
 - non-aversion has reached perfection in arahants

7) equanimity (*tatramajjhataṭṭā*) or *upekkhā* as *brahmavihāra*

- *tatra* - there + *majjhata* - in the middleness
- *upa* - impartial + *ikkhā* - to see, to view
- mental attitude of balance, detachment, neutrality, impartiality
- even-mindedness or balance of mind (not feeling, *vedanā*)
- conveying consciousness and mental states evenly & smoothly
- to prevent deficiency or excess
- like a charioteer looking the thoroughbreds progressing evenly
- promoting the aspect of neutrality towards beings
- treat beings without discrimination, preferences & prejudices
- “Beings are owners of their deeds...”

the Six pairs

8-9) tranquility (*passaddhi*)

- tranquility or calmness of mental states (*kāya passaddhi*)
- tranquility or calmness of mind (*citta passaddhi*)
- ✓ quieting down the disturbances of the mind & mental states
- opposed to restlessness (*uddhacca*) & worry (*kukkucca*)
- ✓ unwavering and cool state of consciousness & mental states
- ✓ being tranquil in body, he experiences happiness;
the mind of one who is happy becomes concentrated. (D I, 73)
- ✓ the seed, present in every wholesome consciousness

10-11) lightness (*lahutā*)

- lightness or agility of mental states (*kāya lahutā*)
- lightness or agility of mind (*citta lahutā*)
- subsiding of heaviness
- appears as non-sluggishness, non-laziness
- opposed to heaviness, sloth (*thina*) & torpor (*middha*)
- the capacity of the mind to turn quickly to a wholesome object to the contemplation of impermanence, etc. (Aṭṭhasālinī mahāṭīkā)
- as *kāyalahutā*, it signifies the swiftness of their function

12-13) softness or pliancy (*mudutā*)

- softness or pliancy of mental states (*kāya mudutā*)
- softness or pliancy of mind (*citta mudutā*)
- malleability, elasticity, resilience of mind
- ✓ subsiding rigidity caused by wrong view (*diṭṭhi*) & conceit (*māna*)
- pliancy appears as open-mindedness as opposed to wrong view
- conceit and any other egocentric hardenings of the heart are countered by pliancy
- ✓ a sounder health (*ārogya*), mental and moral health
- ✓ increases mind's imaginative capacity, an important factor in the development of intuition

14-15) adaptability, workableness or wieldiness (*kammaññatā*)

- adaptability of the mental states (*kāya kammaññatā*)
- adaptability of the mind (*citta kammaññatā*)
- ✓ easy to handle or manage
- ✓ like the purified gold that becomes pliable, wieldy
- ✓ medium quality or medium consistency of mind
- neither firmness nor softness is excessive
- passionate mind is too soft like molten or liquified gold
- angry mind is too rigid like untampered or hard gold
- ✓ excessive rigidity of mind resists to transform or reform
- ✓ mind assisting in uprooting 2 unwholesome roots: lust & hate

16-17) proficiency (*pāguññatā*)

- proficiency of mental states (*kāya pāguññatā*)
- proficiency healthiness of mind (*citta pāguññatā*)
- healthiness of mental states & mind
- ✓ crush unhealthiness of mental states & mind
- fitness & competence of mind
- ✓ opposed to sickliness (*gelaññabhāva*) caused by lack of faith and confidence (*asaddhiya*) & mental defilements (*kilesā*)
- ‘sickliness’ refers to ‘*akusala*’ (moral and mental sickness)
- ✓ opposed to inner uncertainty & lack of self-confidence
- ✓ these 5 pairs are more highly developed in the good states of consciousness classed as ‘spontaneous’ (*asañkhārika*)

18-19) rectitude, straightness, uprightness, sincerity (*ujukatā*)

- uprightness of mental states (*kayujukatā* - *kāya* + *ujukatā*)
- uprightness of mind (*cittujukatā* - *citta* + *ujukatā*)
- ✓ to crush tortuousness, twistedness or crookedness
- ✓ non-crookedness
- ✓ opposed to fraudulence (*māyā*) and hypocrisy (*sātheyya*), etc.
- ✓ Fraudulence or deceitfulness conceals committed wrong doings.
- ✓ Hypocrisy pretends to have the virtues or qualities which one actually does not possess.
- ✓ These six pairs crush their opposite qualities when they are together.

interrelation among the six pairs

- ✓ tranquility & lightness balance each other
 - tranquility has a moderating influence on lightness;
 - lightness has stimulating on tranquility
- ✓ softness is a fundamental condition of adaptability;
 - the requirements of the adaptability set a limit to the desirable degree of softness
 - uprightness prevents lightness & softness of mind from falling into insincerity;
 - lightness & softness take care that uprightness does not grow unimaginative and rigid
 - proficiency gives lightness that sureness & smoothness of movement (Ref: Nyanaponika, Abhidhamma studies)

20-22) The three abstinences (*viratī cetasika*)

✓ purposely/ deliberately abstaining from evil deeds

1) *sammā vācā* - right speech

abstinence from lying, slandering, harsh speech & frivolous talk

2) *sammā kammanta* - right action, abstinence from wrong action

abstinence from killing, stealing & sexual misconduct

3) *sammā ājīva* - right livelihood

abstinence from trading in poisons, intoxicants, weapons, slaves (human trafficking) & animals for slaughter

for monastics: abstaining from hinting to obtain four requisites: robes, alms food, dwelling & medicine

three kinds of abstinences (*viratī*)

- 1) abstinence on occasion/ natural abstinence (*sampatta viratī*)
 - abstinence from evil deeds when the opportunity arises, in consideration of one's social position, age, level of education, etc.
- 2) abstinence by undertaking precepts (*samādāna viratī*)
 - having undertaken to observe precepts: five precepts, eight precepts, etc.
 - #These two *viratī* arise with mundane consciousness, *lokiya citta*.
- 3) abstinence by eradication (*samuccheda viratī*)
 - abstinence in the supramundane path consciousness (*lokuttara citta*) that arises eradicating the dispositions towards evil deeds
 - faith, shame, fear of wrong doing, fewness of wishes, etc. as proximate cause

(23-24) illimitables/ limitless (*appamaññā*)

- takes limitless/ infinite beings as object & limitless in range
- four attitudes developed towards living beings
- *brahmavihāra* – divine abodes or sublime states
- ✓ compassion (*karuṇā*) & appreciative joy (*muditā*)

23) compassion promotes the removal of suffering in others.

- not being able to bear others' suffering; beings in suffering
- “May they be free from suffering.”
- direct enemy: cruelty
 - succeeds if causes aversion to subside
- near enemy: sorrow (*gehasita domanassa*);
 - fails when it produces sorrow

24) appreciative joy (*muditā*)

- gladness at the success or prosperity of others
- being unenvious at others' success; in good situation
- congratulatory attitude
- “May they maintain their good position/well-being happily”.
- elimination of aversion
- direct enemy: aversion (or jealousy)
 - succeeds when it causes aversion or jealousy to subside
- near enemy: happiness with attachment
 - fails when it produces happiness with attachment (*gehasita somanassa*), etc.

25) faculty of wisdom (*paññindriya*)

- ✓ penetrating things according to their intrinsic nature
- ✓ illuminate like a lamp (darkness or moha)
- ✓ non-bewilderment
- ✓ *paññā, amoha, ñāṇa*
 - *moha* - delusion, bewilderment, ignorance
 - *amoha* - non-delusion, non-bewilderment
 - *aññāṇa* – not knowing
 - *ñāṇa* – knowing/ knowledge

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

- 24 sense-sphere beautiful consciousness (*kāma,sobhana cittas*)
are further sub-divided into three groups:
 - 1) sense-sphere wholesome consciousness
(*kāmāvacara kusala citta/ mahākusala citta*) - 8
 - 2) sense-sphere resultant consciousness
(*kāmāvacara vipāka citta/ mahāvipāka citta*) - 8
 - 3) sense-sphere functional consciousness
(*kāmāvacara kriya citta/ mahākriya citta*) - 8

Eight types of sense-sphere wholesome consciousness
(*kāmāvacara kusala citta/ mahākusala citta*)

Feeling	Association	Promptitude
with pleasant	with knowledge	unprompted
	with knowledge	prompted
	without knowledge	unprompted
	without knowledge	prompted
with neutral/ indifference	with knowledge	unprompted
	with knowledge	prompted
	without knowledge	unprompted
	without knowledge	prompted

Eight types of sense-sphere wholesome consciousness
(*kāmāvacara kusala citta/ mahākusala citta*)

Feeling

Association

Promptitude

	<i>ñāṇa, sampayutta</i>	<i>asaṅkhārika citta</i>
<i>somanassa sahaḡata</i>	<i>ñāṇa, sampayutta</i>	<i>sasaṅkhārika citta</i>
	<i>ñāṇa, vip̄payutta</i>	<i>asaṅkhārika citta</i>
	<i>ñāṇa, vip̄payutta</i>	<i>sasaṅkhārika citta</i>
	<i>ñāṇa, sampayutta</i>	<i>asaṅkhārika citta</i>
<i>upekkhā sahaḡata</i>	<i>ñāṇa, sampayutta</i>	<i>sasaṅkhārika citta</i>
	<i>ñāṇa, vip̄payutta</i>	<i>asaṅkhārika citta</i>
	<i>ñāṇa, vip̄payutta</i>	<i>sasaṅkhārika citta</i>

- ✓ Illustration of sense-sphere wholesome consciousness
- 1) with pleasure, with knowledge, a devotee on his own accord, offers *kathina* robes to the *saṃgha*
 - 2) with pleasure, with knowledge, a person, being encouraged by friends, contributes voluntary service during the outbreak of covid-19
 - 3) with pleasure, without knowledge, a person attends a dhamma talk, being prompted by a friend
 - 4) with pleasure, without knowledge, a child shares her food to the needy, being encouraged by her mother
 - 5-8) the remaining four types have to be understood in the same way, substituting neutral or indifferent feeling for pleasure.

- ✓ association of wholesome consciousness & mental states
- 1) with pleasure, with knowledge, a devotee on his own accord, offers *kathina* robes to the *saṃgha*
- with pleasure, with knowledge, unprompted
- *somanassa saḥagata, ñāṇasampayutta, asaṅkhārika citta*
- associated mental states (*cetasika*)
- 1) ethically variable mental states - 13 (if joy is applicable)
- 2) beautiful universal mental states - 19 (always applicable)
- 3) knowledge/wisdom (*paññā*) - 01 (if applicable)
- # altogether - 33 mental states
- ✓ If without knowledge, knowledge is to be left out
- ✓ If neutral feeling, *pīti* (joy) from ethically variable group to be left out
- ✓ If without knowledge & neutral feeling, both *paññā* & *pīti* is left out

Ten kinds of *puñña kiriyā vatthu*

(merits that condition happiness/ bases of meritorious deeds)

- 1) *dāna* - giving charity, generosity
- 2) *sīla* - morality, observing precepts
- 3) *bhāvanā* - meditation (tranquility & insight)
- 4) *apacāyana* - veneration (to elders & holy persons)
- 5) *veyyāvacca* - service (in wholesome deeds)
- 6) *pattidāna* - sharing merit
- 7) *pattānumodana* - rejoicing at the shared merit
- 8) *dhamma savana* - listening to the dhamma
- 9) *dhamma desanā* - teaching the dhamma
- 10) *diṭṭhijukama* - straightening, correction of one's view

- *Dāna* group (opposing to jealousy & stinginess)
 - *dāna* - charity
 - *pattidāna* - sharing merit
 - *pattānumodana* - rejoicing at the shared merit
- *Sīla* group (morality to be fulfilled - *cāritta sīla*)
 - *sīla* - morality
 - *apacāyana* - veneration
 - *veyyāvacca* - service
- *Bhāvanā* group (potentiality to augment or increase merits)
 - *bhāvanā* - meditation
 - *dhamma savana* - listening to the dhamma
 - *dhamma desanā* - teaching the dhamma
 - *diṭṭhijukama* (* This may also be included in all three groups.)

- Appendixes:

- 1) review on the 14 unwholesome mental states & their grouping
- 2) association of the first greed-rooted consciousness (*lobhamūla citta*) with an illustration from the previous week
- 3) References in English & Myanmar language

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, kukkucca

4) sloth, torpor, doubt

thina, middha, vicikicchā

association of lobhamūla citta & cetasikas

1) Not knowing taking intoxicants is unwholesome, a drug addict at his own will, happily enjoys taking illegal street drug.

- not knowing taking intoxicant is unwholesome - wrong view
 - at his own will - unprompted, automatic
 - happily - with pleasure
 - enjoys taking illegal street drug - *lobhamūla citta*
- with pleasure, with wrong view, unprompted

- 1) ethically variable mental states - 13 (if joy is applicable)
 - 2) unwholesome universal mental states - 04 (always applicable)
 - 3) attachment/ craving (*lobha*) - 01 (always applicable)
 - 4) wrong view (*diṭṭhi*) - 01 (if applicable)
- # altogether - 19

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