

ABHIDHAMMA

The Discourse to Gods



**May the World be
Enlightened**

A Gift of Dhamma

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Why this Discourse was delivered to Gods

Introduction:

This discourse, **Abhidhamma**, was the discourse given to the Gods in **Tavatimsa** heaven at the assembly of Gods presided over by his former mother **Mahamaya** reborn in Deva world as a male Deva by the name of **Matu Deva Putta**. It was in grateful gratitude to his former mother that he delivered this discourse, Abhidhamma, the higher teaching, in the course of three human months, the entire Lent. It is only proper for the readers to know that the discourse was given to Gods.

We need to understand why Buddha went to Tavatimsa heaven to deliver this discourse, the higher teaching, Abhidhamma. It was only proper for Buddha to repay his former mother in grateful gratitude with this higher teaching. When Bodhisatta ascetic Gotama was practicing the self-mortification, **Matu Deva Putta**, had appeared before Him and encouraged Him to persevere when he had fainted, weak from the practice of self-mortification. The Ascetic Gotama had practiced self-mortification to its fullest degree and reduced His meals to just one mustard seed a day. His flesh and muscle had withered and His skin had clung to His protruding bones. Weak with hunger, the Bodhisatta had fainted momentarily. His former mother had appeared before Him and encouraged Him in His Noble Quest.

The role of the mother of the Buddha is a sacred role that requires great effort. **Queen Maha Maya** aspired to be a mother of a Buddha one hundred thousand world cycles ago at the time of the **Padumuttara Buddha**, the fifteenth Buddha preceding our Gotama Buddha. She then performed meritorious deeds and kept the precepts for one hundred thousand world cycles to fulfill her aspiration.

After his enlightenment, on the seventh year of His enlightenment, the Buddha went to Tavatimsa Heaven to preach the Abhidhamma (Higher teaching) to His deva mother and also to observe the Vassana (**Rains Retreat**) for three months there. Many celestials, including a very large retinue headed by His deva mother, greatly benefited by attaining the various stages of Sainthood including Sotapanna (stream-winner), Sekadagami (Once-returner), Anagami.(non-returner).

After His Abhidhamma lectures, the Buddha descended back to the human world at lake Anottata in the Himalaya Mountain, where the Venerable Sariputta waited to receive the daily briefing of His lectures. **Later the Venerable Sariputta would expound the same doctrine to his disciples, thereby spreading the Abhidhamma teaching of the Buddha in the human world. Thus how we come to learn the Abhidhamma, the higher teaching.**

Abhidhamma Day

The Lord Buddha spent his seventh Lent, the rain retreat at Tavatimsa heaven. For the entire lent, he delivered the higher teaching, Abhidhamma, to Gods for the benefit of Gods and men. At Tavatimsa heaven (The heaven of the thirty three), sitting on the brown emerald slab, "**Pandukambala**" the throne of Sakka, King of devas, he expounded the seven sections of Abhidhamma to his mother **Santussita deva (Matu Deva Putta.)** in the assembly of devas and Brahmas. The preaching of the Abhidhamma took the entire lent and ends in the full moon day of **Thadingyut - light festival**. In commemoration of this event, Buddhists all over the world celebrate this day as Abhidhamma day. At the end of the Lent, in the month of Thadingyut (October), our Lord Buddha descended from Tavatimsa heaven back to the human world. This day is commemorated by Buddhist as Abhidhamma day and Light festival is held to emulate the scene of the Buddha return from Tavatimsa heaven , annually as Thadingyut Light Festival.

The Thadingyut Light Festival

The day of his return to the human world, is commemorated by Buddhists as Abhidhamma day and to emulate the miraculous scene, an annual light festival is held in all Theravada countries. In Myanmar the light festival is known as Thadingyut light festival. On his return to the human world, the **King of the Devas, Sakka**, created three stairways:

1. *one of gold on the right side for the devas,*
2. *one of silver on the left side for the Brahmas and*
3. *one in the middle of rubies for the Lord Buddha.*

Many deities accompanied the Lord Buddha. They held several celestial regalia.

- *Panca Thinkha deva on the right played the “Veluva” harp in praise of the Lord Buddha.*
- *Matali deva on the left carried flowers and fragrance to honor the Lord Buddha.*
- *Suyama deva carried the yak tail fly whisk,*
- *Santussita deva held the ruby-studded gold fan and*
- *Sakka deva blew the “Vizayuttara” Conch Shell to celebrate the occasion.*

All deities from the entire Universe gathered to pay homage to the Lord Buddha. The three stairways thus illuminated by the radiance from the Devas’ body lead the way to the gateway of the City of Sakassa on earth. When the Lord Buddha set foot upon the earth, the crowd that awaited at the city gate all paid obeisance to the Lord Buddha and a grand ceremony was held to welcome the blessed one. **The Buddha with his miraculous power opens the sight for the human to see the grandeur of the accompanying Devas and Brahmas.**

Thadingyut Light Festival

To commemorate this great event in the life of the Lord Buddha which took place on the Full moon day of Thadingyut the Myanmar hold “**Tawedeintha**” (Tavatimsa) festival or “Myint Mo Festival” because Tavatimsa is said to be on the summit of Mt. Myint Mo (Mt-Meru). In Myanmar replicas of Myint Mo are constructed to represent the three stairways and candle-light lamps are lit in the Thadingyut festivals replicating the Lord Buddha descend from Tavatimsa heaven to the human world on this day of Thadingyut. Many made their offerings to shrines and pagodas and alms are given to the monks. Hymns are sung in praise of the Buddha and his teaching, the Dhamma.

Devotional Homage –Puja

The Puja is performed by laymen to worship or making devotional offering. In Buddhism there are **five infinite debts of gratitude** –

1. *the gratitude owed to the Buddha,*
2. *the gratitude owed to the his teachings i.e. the Dhamma,*
3. *the gratitude owed to the Sangha (the assembly of monks)*
4. *the gratitude owed to the parents and*
5. *the gratitude owed to the teachers.*

It is a religious obligation to worship and make **devotional offerings to Buddha, Dhamma, Samghas**, the **parents, teachers and the elders**... In addition those who are senior in age, rank, and position and those who have helped you while you are in difficulty should be respected, worshipped and given due puja.

I will now present to you the very well written book on Abhidhamma translated by Prof. Mehm Tin Mon.

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BUDDHA ABHIDHAMMA

THE ULTIMATE SCIENCE

by

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A Gift of Dhamma

CHAPTER 2

CETASIKAS

Mental Factors

Characteristics of Cetasikas

Cetasikas are mental factors or mental concomitants that arise and perish together with *citta*, depend on *citta* for their arising and influence the mind to be bad, good or neutral as they arise. A *cetasika* has the following four characteristic properties:

1. It arises together with *citta* (consciousness).
2. It perishes together with *citta*.
3. It takes the same object (*arammana*) which *citta* takes.
4. It shares a common physical base (*vatthu*) with *citta*.

Which is more powerful?

When we say that the mind is the most powerful agent in the world and it leads the world, it is not the performance of *citta* alone, but the performance of *citta* and *cetasikas* together that makes the mind most powerful. Now which is more powerful—*citta* or *cetasikas*? *Citta is no doubt the leader of the group*, but *cetasikas influence the citta and direct the citta to perform actions*, speeches and thoughts either morally or immorally. These actions, speeches and thoughts change the world every day and their kammic forces will create new worlds in the future. To decide which of the two—*citta* or *cetasikas*—is more powerful, let us consider **two similes**.

1 In a family the father is the leader, but the mother has complete influence on the father, and he do what she asks him to do. Now who is more important—father or mother?

2 In a sawmill an elephant moves logs as directed by its rider. The elephant cannot work alone; neither does the rider. The elephant has strength to move the logs; the rider cannot move the logs, but he can command the elephant to work. Who is more important—the elephant or the rider?

It may be noticed that both the father and the mother in simile (1) and both the elephant and the rider in simile (2) are indispensable. So are they not equally important?

Citta is like the elephant and *cetasikas* are analogous to the rider. No *citta* exists apart from its concomitants and no *cetasikas* exist apart from *citta*. They function together. They are our true strength and ability. The more we can develop them, the more powerful shall we grow.

Classification of Cetasikas

Cetasikas (52)	Aññasamāna (13)	1 Sabba-citta sādhdhāraṇa (7) 2 Pakiṇṇaka (6)
	Akusala (14)	1 Moha-catukka (4) 2 Lobha-tri (3) 3 Dosa-catukka (4) 4 End-tri (3)
	Sobhaṇa (25)	1 Sobhaṇa sādhdhāraṇa (19) 2 Virati (3) 3 Appamaññā (2) 4 Paññindriya (1)

There are 52 *cetasikas* in all. They are first divided into three classes as follows.

1 *Annamamāna cetasikas*

general mental concomitants – 13

2 *Akusala cetasikas*

immoral mental concomitants – 14

3 *Sobhaṇa cetasikas*

beautiful mental concomitants – 25

Annamamāna Cetasikas

(General Mental Concomitants)

The 13 *annamamāna cetasikas* can associate both with *sobhana* and *asobhana citta*s. They are neutral and they enhance the properties of the *cetasikas* with which they associate. They are again divided into two sub-groups.

1 *Sabbacitta-sādhdhāraṇa*

Essentials which associate with all *citta*s – 7

2 *Pakinnaka*

Particulars which selectively associate with some *sobhana* as well as with some *asobhana citta*s – 6

Sabbacitta-sādhdhāraṇa Cetasikas

(Essentials or Primary Ones – 7)

Sabba – all; *sādhdhāraṇa* – associate with

The 7 *sabbacitta-sādhdhāraṇa*s associate collectively with all *citta*s. Consciousness of an object by *citta* is accomplished with the help of these *cetasikas*.

1. *Phassa* – Contact or mental impression
2. *Vedanā* – Feeling or sensation 78
3. *Sannā* – perception
4. *Cetanā* – volition or intention
5. *Ekaggatā* – one-pointedness, concentration (*samādhi*)
6. *Jāvitindriya* – vitality or psychic life
7. *Manasikāra* – attention or advertence

1 Phassa

Phassa furnishes the contact between the sense object, the sense organ and the *citta*. For example, the contact

between visual object, visual organ (eye) and eye-consciousness (*cakkhu-vinnāḍā*) is accompanied by *phassa*. Without *phassa*, there will be no sense impression and consequently no cognition.

2 Vedanā

Vedanā enjoys the taste of the sense-object. It is like a king who enjoys a delicious dish. Feeling is very important to worldly people. People are struggling day and night for the enjoyment of sensual pleasure, which is nothing but pleasant feeling. In the cause-effect relations of the Law of Dependent Origination (*pañicca-samuppāda*), contact is the condition for the arising of feelings, and feeling is the condition for the arising of craving (*taṇhā*).

The whole group of feelings—past, present, future, one’s own and external—is designated as *vedanakkhandha*, one of the five groups of existence.

3 Sannā

Sannā takes note of the sense-objects as to color, form, shape, name, etc. It functions as memory. *Sannā* enables one to recognize an object that has once been perceived by the mind through the senses. Without *sannā*, we would not remember our names, our parents, our wives and children, our houses, etc. Therefore, it would be impossible to live in the community. The whole group of perceptions—past, present, future, one’s own and external—is designated as *sannakkhandha*, which is also one of the five groups of existence.

4 Cetanā

Cetanā co-ordinates the mental states associated with itself on the object of consciousness like a chief disciple, or like a farm—owner who fulfils his duties and regulates the work of others as well. *Cetanā* fulfils its function and regulates the functions of other mental concomitants associated with it. *Cetanā* acts on its concomitants, acts in getting the object, and acts on accomplishing the task; thus, it determines action. According to *Aḡuttara Nikāya* (vi, 13), Buddha remarked:

“Volition is action (*kamma*), thus I say, O monks; for as soon as volition arises, one does the action, be it by body, speech or mind.”

Therefore, *cetanā* plays an important role in all actions—it determines whether an action is moral or immoral. It is the most significant *cetasika* in mundane (*lokiya*) consciousness whereas *paññā* (wisdom) is the most important *cetasika* in the supramundane (*lokuttara*) consciousness. Excluding *vedanā* and *sannā*, all the remaining fifty *cetasikas*, with *cetanā* as the foremost, is designated as *saḡkhārakkhandha* (formation-group), which is also one of the five groups of existence.

5 Ekaggatā

Ekaggatā focuses the *citta* and its concomitants on one object. It prevents its adjuncts from dissipation and fixes them on the one object. It is similar to water that binds together several substances to form one concrete mass. It is like a firmly fixed pillar that cannot be shaken by the storm. *Ekaggatā* is one of the five *jhāna* factors. When developed and cultivated by meditation, it is known as *samādhi*. It is the seed of all attentive, selected, focused or concentrated consciousness.

6 Jāvitindriya

Jāvitindriya is a combination of 2 terms:
Jāvita + *indriya* = life + controlling faculty.

It is called *jāvita* because it sustains its concomitants. It is called *indriya* because it controls its concomitants. Just as lotuses are sustained by water, and an infant by a nurse, so are mental concomitants sustained by *jāvitindriya*. Although *cetanā* determines the activities of all mental concomitants, *jāvitindriya* infuses life into *cetanā* and other concomitants.

7 Manasikàra

Manasikàra is the mind's first 'confrontation with an object' and 'directs the associated mental concomitants to the object'. It is, therefore, the prominent factor in the two *avajjana-cittas*—namely, *paṅcadvārāvajjana-citta* and *mano-dvārāvajjana-citta*, i.e., advertence at the five sense-doors and advertence at the mind-door. These two states of consciousness, breaking through the life-continuum (*bhavaṅga*), form the first stage in the cognition process. As the rudder of a ship directs her to her destination, so *manasikàra* directs the *citta* and its concomitants towards the sense object. Without *manasikàra*, the mind is like a rudderless ship 81 and it cannot be aware of an object. We have a saying in Myanmar that runs like this: "If we are not attentive, we shall not see a cave."

In a more general sense, *manasikàra* appears frequently in the suttas as *yoniso-manasikàra* (wise-attention or wise-reflection) and *ayoniso-manasikàra* (unwise-attention or unwise-reflection). Wise-attention leads to moral consciousness whereas unwise-attention leads to immoral consciousness.

Significance of Sabbacitta-sādhàrana

As described above, all the 7 essential *cetasikas* perform important tasks and they are essential for the awareness of an object by the mind.

Manasikàra first confronts with the object and directs the *citta* and the mental concomitants associated with it towards the object.

Cetanà acts on the *citta* and the mental concomitants associated with it to perform their respective duties efficiently until the task of getting or knowing the object is completed.

Phassa let the *citta* and its mental concomitants be in contact with the sense-object.

Vedanà enjoys the taste of sensation which arises from the contact (*phassa*).

Sannà takes note of the object and helps to recognize the object.

Ekaggatà focuses the *citta* and its concomitants on the object; it binds the mental concomitants with *citta* together to be at a state of one-pointedness on the object—a condition which is also essential for the awareness of the object.

Jāvitindriya sustains the vitality of the *citta* and the mental concomitants so that they will remain alive and active to their full life. Otherwise, they will perish before the task of getting or knowing the object is completed. 82

Pakinnaka Cetasikas

(Particulars – 6)

These six *cetasikas* may associate both with *sobhana* and *asobhana cittas*, but not with all of them. They associate only with those *cittas* with which they should associate.

1. *Vitakka* – initial application or thought conception
2. *Vicàra* – sustained application or discursive thinking
3. *Adhimokkha* – decision or determination
4. *Viriya* – effort or energy or exertion
5. *Piti* – rapture or interest
6. *Chanda* – wish, desire or will

1 Vitakka

Vitakka applies the *citta* and its concomitants onto the sense object. As the king's favorite courtier introduces

someone to the king, likewise *vitakka* introduces the *citta* and its concomitants to the object. As explained above, *manasikàra* directs the *citta* and its concomitants to the object whereas *vitakka* applies them onto the object.

Vitakka, *manasikàra* and *cetanà* may be differentiated further by comparing them with different persons in a boat racing to a flag.

Manasikàra is like the rudder – controller of the boat,

Vitakka like the rowers in the hull of the boat, and

cetanà is like the foremost rower who not only rows the boat himself but also urges others to row to their best and then plugs the winning flag when the boat gets to the destination.

As *vitakka* applies the *citta* and its concomitants to various objects leading to various thought processes, it is also known as thought conception.⁸³

Vitakka is one of the five *jhàna*-factors. It inhibits sloth and torpor (*thina-middha*). When it is developed and cultivated, it becomes the foremost factor of the first *jhàna*. It is also the second factor known as ‘*sammà-saïkappa*’ (right-thought) in the Noble Eightfold Path.

2 Vicàra

Vicàra sustains the *citta* and its concomitants on the object by letting them examine the object repeatedly. Like *vitakka*, it is a *jhàna* factor. It inhibits *vicikicchà* (doubt). *Vitakka* is the forerunner of *vicàra*. The two should be distinguished thus: as the flapping of a bird about to fly is *vitakka*, like its planning movements in the sky is *vicàra*; as the beating of a drum or bell is *vitakka*, as its reverberation is *vicàra*.

3 Adhimokkha

Adhimokkha makes the decision with respect to the sense-object. It is like a judge who decides a case. It is also compared to a firm pillar owing to its unwavering state in making the decision. It is opposed to *vicikicchà*—doubt or indecision.

4 Vāriya

The word *Vāriya*, the word is translated as equivalent to effort; energy, exertion, virility, manliness or heroism. It may be defined as the state of being energetic or courageous. It has the characteristic of supporting, upholding or sustaining its concomitants. Like a leaning old house, supported by new pillars, may not fall, so also concomitants, supported by *vāriya*, will not give way. Just as a strong reinforcement would help an army to hold on instead of retreating, even so *vāriya* upholds or uplifts its concomitants. 84

Vāriya is regarded as a spiritual faculty (*indriya*) because it controls and overcomes idleness. It is also one of the five powers (*bala*) because it cannot be shaken by its opposite idleness. It also serves as one of the four means of accomplishing one’s ends (*iddhipàda*). According to Atthasàlini, *vāriya* should be regarded as the root of all achievements.

5 Piti

The word *Piti* is generally translated as rapture, joy, happiness, interest or enthusiasm. It is related to *pàmojja* (gladness) and to *sukha* (pleasant feeling), but it is not a feeling or sensation, and hence it does not belong to the feeling-group (*vedanakkhandha*). *Piti* is the precursor of *sukha*. Like the sight of a pond to a weary traveler is *Piti*. Like drinking water and bathing, there is *sukha*. Creating a joyful interest in the object is the characteristic of *Piti*. *Piti* is a *jhàna*-factor. It inhibits *vyàpàda* (ill will or aversion).

There are five stages of *Piti*;

1. *Khuddaka Piti* - the thrill of joy that causes the flesh to creep
2. *Khaōika Piti* - instantaneous joy like a flash of lightening
3. *Okkantikà Piti* the flood of joy like the breakers on a seashore
4. *Ubbegà Piti* - up-lifting joy which may lift one to float in the air

5. *Phàranà Piti* suffusing joy which pervades the whole body like a full blown bladder or like a lump of cotton moistened in oil or like a flood overflowing creeks and ponds.⁸⁵

6 Chanda

Chanda has been translated as ‘conation, intention, wish, desire or will’ by several authors. The chief characteristic of *chanda* is ‘the wish to do’. It is like the stretching of the hand to grasp an object. In addition, ‘a desire for something’ without any attachment to the thing is *chanda*. *Chanda* is an ethically neutral psychological term. It should be differentiated from immoral *lobha* which is ‘a desire with attachment’.

In *kàmacchanda* (sensuous desire) and *chanda-ràga* (lustful desire), *chanda* is coupled with *lobha*; these two compound words actually represent *lobha*. Every action begins with *chanda*.

For example, the act of standing up begins with the wish (*chanda*) to stand up. It is evident that the journey of a thousand miles begins with the first step, and that first step is *chanda*. We cannot go without the wish to go, and we cannot get to a place without the wish to be there. When intensified, *chanda* becomes ‘will’ and leads to success, as ‘there is a way if there is a will’. Therefore, like *vāriya*, *chanda* is included in the four means of accomplishing one’s ends (*iddhipàda*).

Akusala Cetasikas

(Immoral Mental Concomitants)

14 cetasikas are ethically immoral. They may be divided into four sub-groups as follows.

1 *Moha-catukka* – akusala-sàdhàrana – 4

A group of four *cetasikas* headed by *moha*

1. *Moha avijjà* – delusion, ignorance, dullness
2. *Ahirika* – lack of moral shame, impudence 86
3. *Anottappa* – lack of moral dread, recklessness
4. *Uddhacca* – unrest, restlessness, distraction.

2 *Lobha-tri* – papan0ca-dhamma – 3

A group of three *cetasikas* headed by *lobha*

- 5 *Lobha* – *ràga* – *taõhà* – greed, attachment, sensuous desire
- 6 *Diññhi* – wrong view, evil opinion
- 7 *Màna* – conceit, pride

3 *Dosa-catukka* – hateful ones – 4

A group of four *cetasikas* headed by *dosa*

- 8 *Dosa* – *pāñgha* – hatred, anger, aversion
- 9 *Issa* – envy, jealousy
- 10 *Macchariya* – avarice, stinginess, selfishness
- 11 *Kukkucca* – worry, scruples, remorse

4 *End-tri* – dull and wavering ones – 3

The last three immoral *cetasikas*

- 12 *Thina* – sloth
- 13 *Middha* – torpor
- 14 *Vicikicchà* – sceptical doubt, perplexity.

1 Moha

Moha is the ignorance of the true nature of sense-objects. Living and non-living things are made up of *nàma* and *rupa* (mind and matter) which are endowed with the four common characteristics of *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) and *asubha* (loathsomeness).

As *moha* veils our mental eyes and shields us from seeing the true nature of things, we cannot see the extremely-rapid and incessant arising and dissolving of *nàma* and *rupa* and the 87 consequent four characteristics mentioned above. When we cannot see the true nature of things, we get confused and take the opposite characteristics to be true. Therefore, we see things as *nicca* (permanent), *sukha* (pleasant), *atta* (self or person) and *subha* (beautiful).

Because of this wrong vision of *moha*, a chain of undesirable consequences including sufferings and miseries arise one after another. Thus, *moha* is like the director of a movie film; it directs everything but we are not aware of it, as we cannot see the director on the movie-screen. It is indeed the primary root of all evils and sufferings in the world.

Moha is the leader of all the immoral cetasikas. *Moha* and its three compatriots (*ahirika*, *anottappa* and *uddhacca*) associate with all immoral consciousness. So they are known as ‘*akusalasàdhàràõa*’. Because *moha* is opposed to insight or wisdom, it is known as ‘*avijjà*’. *Moha* clouds our knowledge with regard to *kamma*, its consequences, and the four Noble Truths.

2 Ahirika

Ahirika urges a person not to be ashamed of committing immoral actions, speeches and thoughts. In *Puggala-pannatti* (para.59) it is stated thus: ‘Not to be ashamed of evil or unwholesome things: this is called lack of moral shame. As a village-pig does not feel loathsome in eating night-soil, so *ahirika* does not feel loathsome in committing evil deeds.’

3 Anottappa

Anottappa urges a person not be afraid of committing immoral actions, speeches and thoughts. 88 In *Puggala-pannatti* (para. 60) it is stated: ‘Not to dread what one should dread, not to be afraid of evil, unwholesome things; this is called lack of moral dread.’ *Anottappa* is compared to a moth that is singed by fire. The moth, being unaware of the consequences, gets attracted by fire and plunges into the fire. In the same way *anottappa*, being unaware of the consequences, gets attracted by evil, unwholesome things and plunges into evil deeds.

It is mentioned in *Aïguttara Nikàya* (ii, 6): “There are two sinister things, namely lack of moral shame and moral dread, etc.” It should be noted that the recklessness due to *ahirika* and *anottappa* arises because of *moha* which clouds the mind and blinds the eye from seeing the results of evil deeds (*kamma*).

4 Uddhacca

Uddhacca is the restless state of the mind which is compared to the disturbed state of a heap of ashes when hit with a stone. As we cannot see our face in boiling water, a restless mind will not see the consequences of evil deeds. *Uddhacca* is also a follower of *moha* which makes the mind confused and let distraction (*uddhacca*) arise consequently.

5 Lobha

Lobha is a strong desire for sensuous objects or *jhàna* happiness. It will never give up this intrinsic nature of desiring however much one may possess. Even the whole wealth on earth cannot satisfy the desire of *lobha*. It is always on the look-out for something new. Thus one cannot be truly happy if one cannot eliminate *lobha*.

The second nature of *lobha* is attachment or clinging to sensuous objects or to *jhàna* and *jhàna* happiness. This nature of 89 attachments is compared with the sticky nature of monkeycatching glue. This glue is prepared by heating several kinds of sticky gum available in the forest to form a sticky paste. The monkey-catcher applies this sticky mass of gum on the trunks of several trees. When sunrays fall on the gum, spectra of various colors appear. A monkey, being curious, touches the gum with one paw which becomes firmly attached to the gum. In struggling to pull out this paw, the monkey pushes the tree with the other paw and

kicks the tree with both legs. Therefore, both paws and both legs are stuck to the gum. Then the monkey tries to pull itself out by pushing the tree with its head. Therefore, the head is also stuck to the gum. The monkey catcher may now come out from his hiding place and catches or kills the monkey easily.

Remember that worldly people are being attached firmly by *lobha* to sense-objects as well as to their possessions. They cannot renounce the world and their worldly possessions including wives or husbands, sons and daughters. Therefore, they are being caught up by old age, disease and death life after life. *Lobha*, together with its two great followers, i.e., *ditthi* (wrong view) and *màna* (conceit), is responsible for extending the life cycle or the round of rebirth that is known as *saṃsàra*. On account of this fact, *lobha*, *ditthi* and *màna* are collectively called ‘*papañca dhamma*’.

6 Ditthi

Ditthi is usually translated as view, belief, opinion, etc. *Sammàditthi* means right view and *micchà-ditthi* means wrong view. Here, as an immoral *cetasika*, *ditthi* is used in the sense of wrong view. 90 It has been explained above that *moha* clouds the mind and blinds the eye not to see things as they really are. It makes one see things as *nicca* (permanent), *sukha* (pleasant), *atta* (self or person) and *subha* (beautiful). Because of this wrong vision, *lobha* clings or attaches to this ‘self or person’ and *ditthi* takes the wrong view that ‘self’ and ‘person’ really exist.

The most basic and universal wrong view is the ‘personality belief’ (*sakkàya-ditthi*) or ‘ego-illusion’ (*atta-ditthi*). *Sakkàya-ditthi* believes that this combination of mind and body is ‘I’, ‘you’, ‘he’, ‘she’, ‘man’, ‘woman’, ‘person’, etc. *Atta-ditthi* believes in the existence of an ‘*atta* or soul’ or ‘ego’ or ‘life-entity’ in the body.

From this *sakkàya-ditthi* or *atta-ditthi* as well as from the ignorance due to *moha* there spring up thousands of wrong views. *Sakkàya-ditthi* is one of the ten fetters binding to existence. It is eliminated only on reaching the path of stream-winning (*sotàpatti-magga*).

7 Māna

Māna (conceit), like *ditthi*, is also a by-product of *moha* and *lobha*.

Moha gives the wrong vision that ‘persons’ exist and that they are permanent, pleasant and beautiful. Therefore, *lobha* clings to these persons, especially the one represented by oneself. *Māna* looks on this self-person as—I am the best, I know most, I have no equals in the world’. This conceit or pride is of three kinds: the equality-conceit

1. (*māna*), the inferiority-conceit
2. (*omāna*) and the superiority-conceit
3. (*atimāna*) As the saying goes: ‘pride will have a fall’, pride or conceit is not a virtue to be proud of. *Māna* is one of the ten fetters binding to existence. It vanishes completely only at the attainment of arahatship. 91

8 Dosa

Dosa is translated as ‘hatred, anger or aversion.’ It is the most destructive element in the world. It is more frightful than the atomic weapon. Of course, when someone pulls the trigger on the atomic weapon, he does so under the influence of *dosa*. Normally, when one encounters with a desirable sense object, clinging or attachment (*lobha*) arises, and when one encounters with an undesirable object, anger or aversion arises.

The anger (*dosa*) destroys one first before it destroys others. Not only inflated *dosa* as the one present in an angry person but also depressed *dosa* as the one felt by a sad or depressed person are destructive. According to Abhidhamma the one who retaliates an insult is more foolish than the one who starts the insult.

9 Issà

Issà has the characteristic of envying others’ success and prosperity. As such it is objective, i.e., it looks not to oneself but to others.

10 Macchhariya

Macchhariya has the characteristic of concealing one's property. It does not appreciate to share one's property or special privilege with others. **It takes the form of stinginess** when one is reluctant to give money for charity. As mentioned in *Aṅguttara Nikāya* (ix, 49), there are five kinds of stinginess with respect to dwelling place, families, gain, recognition and knowledge. Contrary to *issā*, *macchhariya* is subjective. *Issā* and *macchhariya* make one unhappy without any inducement from others. One shall feel immediately happy if one can drive them away from one's mind. 92

11 Kukkucca

Kukkucca has the characteristic of **grieving over the evil that is done and the good that is not done**. As it is useless to cry over spilt milk, it is of no use to repent or feel sorry about wrong doings. *Issā*, *macchhariya* and *kukkucca* are three companions of *dosa*. They arise separately because their lines of reasoning are different, but when one of them arises, it is always accompanied by *dosa*.

12 Thina

Thina is the shrinking state of the mind like a cock's feather before fire. When one is idle due to lack of *vāriya* (effort), one is under the influence of *thina*. It is the sickness of *citta*.

13 Middha

Middha is the morbid state of mental concomitants. When one feels inactive or inert, one is being influenced by *middha*. **It is the sickness of *cetasikas***. Both *thina* and *middha* are opposed to *vāriya*. Where there are *thina* and *middha*, there is no *vāriya*.

14 Vicikicchā

Vicikicchā is skeptical doubt about the Buddha, the Dhamma, the Sangha, the Training; about things in past lives and future lives; about the Law of Causal Relations; and finally about the four Noble Truths. *Vicikicchā* is one of the five Hindrances and is included in the ten Fetters to existence. It disappears completely and for ever at Stream-entry. 93

Sobhana Cetasikas

(Beautiful Mental Concomitants)

25 sobhana cetasikas may be divided into 4 subgroups for convenience.

1. *Sobhana sādharmaṇā* – 19 those which associate with all *sobhana citta*s.
2. *Virati* – 3 those connected with abstinence from immoral actions, speeches and livelihood.
3. *Appamannā* – 2 those connected with 'Boundless states'.
4. *Pannindriya* – 1 that connected with wisdom or insight.

Sobhana-sādhāraṇa Cetasikas

(Beautiful Ones – 19)

These 19 mental concomitants associate with all beautiful consciousness collectively.

1. *Saddhā* – faith, confidence
2. *Sati* – mindfulness, attentiveness
3. *Hiri* – moral shame
4. *Ottappa* – moral dread
5. *Alobha* – non-attachment, greedlessness, generosity
6. *Adosa* – hatelessness, goodwill
7. *Tatramajjhataṭṭhā* – equanimity, mental balance
8. *Kāya-passaddhi* – tranquillity of mental concomitants
9. *Citta-passaddhi* – tranquillity of consciousness
10. *Kāya-lahutā* – agility or lightness of mental concomitants
11. *Citta-lahutā* – agility or lightness of consciousness 94

12. *Kāya-mudutā* – elasticity of mental concomitants
13. *Citta-mudutā* – elasticity of consciousness
14. *Kāya-kammaṁpatā* – adaptability of mental concomitants
15. *Citta-kammaṁpatā* – adaptability of consciousness
16. *Kāya-paguṁpatā* – proficiency of mental concomitants
17. *Citta-paguṁpatā* – proficiency of consciousness
18. *Kāyujjukatā* – uprightness of mental concomitants
19. *Cittujjukatā* – uprightness of consciousness.

1 Saddhā

Saddhā is well-established confidence or faith in the Three Jewels (*ti-ratana*); namely, the Buddha, the Dhamma and the Sangha. When a Buddhist takes refuge in the Three Jewels, his faith should be reasoned and rooted in understanding, and he is asked to investigate or test the object of his faith. A Buddhist's faith is not in conflict with the spirit of enquiry; any doubt about dubious things is allowed and inquiry into them is encouraged.

Saddhā is compared to the unique emerald of the universal monarch. This emerald, when placed in warm dirty water, causes all the dirt to subside and all the heat to escape, thus leaving cool and purified water. In the same way when *saddhā* associates with the *citta*, all the defilements such as *lobha*, *dosa*, *moha* disappear with the result that the mind becomes cool and clear.

Saddhā is also compared with the hand which can grab jewels if one is lucky enough to be on a mountain full of jewels. Actually one is more fortunate to be in contact with Buddha's teachings (*sasana*) than to be on the mountain of jewels, because one with *saddhā* can acquire a lot of merit which is more precious than jewels. As a man without hands cannot grab jewels, so a man without *saddhā* cannot acquire good merit. 95

As *moha* is the leader of the immoral *cetasikas*, so *saddhā* is the leader of *sobhana cetasikas*. It is the most precious treasure and one of the five spiritual faculties (*indriya*) as well as one of the five spiritual powers (*bala*).

2 Sati

Sati is mindful of things that are taking place. Its chief characteristic is 'not floating away'; i.e., not to let things go unnoticed. When one is not mindful enough, one does not remember what one sees or hears; it is like empty pots and pumpkins floating away on the water current. One can recall past events with *sati*, and *sati* can be developed. When it is highly developed, one acquires the power of remembering past births. Therefore, *sati* can function as memory. Buddha reminded His disciples every day not to forget wholesome deeds and to be always mindful to fulfill one's pledge to strive for the liberation from all miseries.

If one is mindful at the six sense-doors to note what one observes just as 'seeing, seeing' or 'hearing, hearing', etc., one can stop defilements from entering the mind. In this sense *sati* is compared to a gate-keeper who stops thieves and robbers from entering the city.

Sati is also a member of the five spiritual faculties as well as a member of the five spiritual powers. It is also one of the seven factors of Enlightenment (*bojjhaṅga*) and the seventh link of the noble Eightfold path.

3 Hiri

Hiri makes a man recoil with moral shame from committing immoral deeds. A person, who has *hiri*, recoils from evil just as a cock's feather shrinks in front of fire. 96 "To be ashamed of what one ought to be ashamed, to be ashamed of performing evil and unwholesome things: this is called moral shame." (*Puggala-pannatti*, para. 79) *Hiri* opposes *ahirika* which would commit any evil without the least compunction.

4 Ottappa

Ottappa is moral dread or fear to do evil, because it is aware of the manifold evil consequences. As *hiri* is different from ordinary shyness, *ottappa* is different from ordinary fear of an individual. A Buddhist is not expected to be afraid of any individual, even a God, for Buddhism is not based on the fear of the unknown.

“To be in dread of what one ought to be in dread, to be in dread of performing evil and unwholesome things: this is called moral dread.” (*Puggala-pannatti*, para. 80)

Ottappa opposes *anottappa* and can drive away the latter. *Hiri* arises with respect to oneself whereas *ottappa* arises with respect to others. Suppose there is an iron rod, one end of which is heated until red-hot and the other end smeared with filth. The filthy end one would not touch owing to disgust, and the red hot end one would not touch due to dread. *Hiri* is compared to the former instance and *ottappa* to the latter instance.

Hiri and *ottappa* differentiates man from beast not to indulge in immoral acts such as sexual relations between mother and son or between father and daughter even at the time of very low civilization. So *Hiri* and *ottappa* are known as *Lokapàla Dhamma*, i.e. the Guardian of the Worlds.

5 Alobha

Non-attachment to sense-objects and greedlessness is the chief 97 characteristic of *alobha*. As water drops run off a lotus leaf without adhering to it, *alobha* runs off sensuous objects without adhering to them. In this sense *alobha* is like an arahat who has no *lobha* at all. When one is not attached to one's possession, one can give away money and things in charity. Here *alobha* manifests itself in the form of generosity.

Alobha is opposed to *lobha* and it can overcome *lobha*. it is one of the three roots of goods. it is a positive virtue involving active altruism.

6 Adosa

Adosa is opposed to *dosa* and it can overcome *dosa*. It is not mere absence of hatred or aversion, but is a positive virtue. *Dosa* has the characteristic of roughness and cruelty where as mildness and forgiveness is the chief characteristic of *adosa*. *Dosa* is like an enemy whereas *adosa* is like an agreeable good friend. *Adosa* is also reflected as goodwill for its nature of kindness and helpfulness. When *adosa* turns its attention to living beings wishing them to be happy, it is known as *mettā*, i.e. loving-kindness. *Adosa* is also one of the three roots of good.

7 Tatramajjhataṭṭā

The chief characteristic of *tatramajjhataṭṭā* is impartial view of objects, i.e., ‘keeping in the middle of all things’. It is compared to a charioteer who drives two horses to run at equal pace. It also acts like the chairman of a meeting giving equal chance to its associates to act. It balances the *citta* and the mental concomitants to function together at equal pace, preventing any excessiveness or deficiency. In the sense of equanimity, it is mostly known as *upekkhā*. 98

This *upekkhā* is the state in the middle between *karunā* (compassion) and *mudità* (sympathetic joy). *upekkhā* (i.e., *tatramajjhataṭṭā*) which is raised to the dignity of a *bojjhaṅga*; one of the seven factors of Enlightenment. It is different from hedonic *upekkhā* which is indifferent feeling.

8 & 9 Kāya-passaddhi and Citta-passaddhi

Here ‘*kāya*’ does not mean ‘body’; it refers to the ‘group’ of mental concomitants.

Passaddhi is tranquillity, calmness, quietude or serenity. Therefore, *kāya-passaddhi* is tranquillity of mental concomitants whereas *citta-passaddhi* is tranquillity of *citta* or consciousness. From *passaddhi* to *ujjukatā* there are 6 pairs of *cetasikas* which go by *kāya* and *citta*. The reason they were described in pair by the Buddha is that they occur together and together they oppose their opponents.

In the case of *saddhā*, *sati*, *Hiri*, etc., they are described as singles because individually they can oppose their opponents. By *citta-passaddhi*, only *citta* is tranquil. By *kāya-passaddhi*, not only are the mental concomitants tranquil, but also the body is tranquil due to the diffusion of wholesome *cittaja-rupa*, which is mind-produced corporeality. *Passaddhi* has the chief characteristic of suppressing or allaying of feverishness of passions. It serves as the cool shade of a tree to a person affected by the sun's heat, *Passaddhi* is opposed to *kukkucca* (worry). When highly developed it becomes a factor of Enlightenment (*bojjhaṅga*).

10 & 11 Kàya-lahutà and Citta-lahutà

Lahutà is lightness or buoyancy or agility. Suppressing the heaviness of the mental concomitants is the chief characteristic 99 of *kàya-lahutà*, suppressing the heaviness of the *citta* is the chief characteristic of *citta-lahutà*. It is the laying down of a heavy burden. *Kàya-lahutà* and *citta-lahutà* are opposed to *thina* and *middha* (sloth and torpor) which cause heaviness and rigidity in mental concomitants and consciousness.

12 & 13 Kàya-Mudutà and Citta-Mudutà

These two *cetasikas* refer to the elasticity of mental concomitants and the elasticity of consciousness, respectively. They remove the stiffness in mind caused by immoral *cetasikas* such as *ditthi* (false view) and *màna* (conceit). *Mudutà* is compared to a skin that is pliable because it has been well molded by applying oil, water, etc. *Mudutà* is opposed to false view and conceit.

14 & 15 Kàya-kamma^ṃatà and Citta-kamma^ṃatà

These two *cetasikas* refer to the adaptability of mental concomitants and consciousness and the goodness in carrying out their duty. Their chief characteristic is the suppression of unserviceableness or unworkableness of *citta* and its concomitants. It is stated in *Attahasàlini* that these two *cetasikas* produce serenity (*pasàda*) in propitious things, and are adaptable like pure gold for beneficial works.

16 & 17 Kàya-pàgu^ṃatà and Citta-pàgunnatà

They refer to the proficiency or skillfulness of mental concomitants and consciousness in doing their work. Their chief characteristic is the suppression of sickness in the mental concomitants and in the consciousness. 100

18 & 19 Kàyujjukatà and Cittujjukatà

They refer to the uprightness or straightness in the mental concomitants and in the consciousness, respectively. Thus they are opposed to crookedness, deception and craftiness due to illusion or deceit (*màyà*) and treachery (*sàtheyya*).

The 19 beautiful concomitants mentioned above become prominent in people who regularly perform the act of almsgiving, morality and meditation. As they associate together in all *sobhana citta*s, they are known as *sobhana -sàdhàrana cetasikas*.

Virati Cetasikas

(Abstinenes – 3)

The three *virati-cetasikas* are known as the *sàla maggaïgas* (morality components of the Path). They constitute the *sàla-sikkhà* (morality training) which is the foundation of the noble Eightfold Path.

They are:

1. *Sammà-vàcà* – right speech
2. *Sammà-kammanta* – right action
3. *Sammà-ajiva* – right livelihood

1 Sammà-vàcà

The right speech is fourfold, i.e., abstaining from:

1. *Musavàdà* – lying
2. *Pisunavàcà* – slandering
3. *Pharusavàcà* – harsh speech
4. *Samphappalàpa* – frivolous talk

When one comes face to face with the situation to commit one of the above four false speeches, and one abstains from saying it, then one acquires *sammà-vàcà* at the instant of abstinence. 101

2 Sammà-kammanta

The right action here means the bodily action which is abstinence from:

1. *Pànàtipàtà* – killing
2. *Adinnàdànà* – stealing
3. *Kàmesu-micchàcàrà* – sexual misconduct

Again when one is in the situation about to commit one of the above immoral actions, and one abstains from committing it, then one acquires *sammà-kammanta* at the moment of abstinence.

3 Sammà-ajiva

The right livelihood means abstaining from a livelihood that brings harm to other beings, such as trading in arms, living beings, intoxicating drinks and poison as well as slaughtering, fishing, soldiering, deceit treachery, soothsaying, trickery, etc.

Appamannà Cetasikas

(Illimitable – 2)

1 *Karunà* – compassion

2 *Mudità* – sympathetic joy

There are four illimitable or boundless states. To mention them in the order they are usually practiced,

- a. *mettā* (loving-kindness),
- b. *karunā* (compassion),
- c. *muditā* (sympathetic joy) and
- d. *upekkhā* (equanimity).

It has been described above that *mettā* is included in *adosa*, and *upekkhā* in *tatramajjhataṭṭā*. So only the remaining two are described here. In practicing any one of the four illimitables, we may concentrate our attention on a single person or on all the living beings in the whole world. So they are named illimitable'.¹⁰²

In practicing *metta* - loving-kindness, we meditate: “May all be happy.”

In cultivating *karuna* - compassion, we meditate: “May all be free from miseries.”

In exercising *muditā*, we rejoice on the prosperity of beings and meditate: “May their gain be with them for a long time”.

In practicing *upekkhā*, we maintain a balanced mind and meditate: “All beings are as they are conditioned by their *kamma*”.

Anyone who is pervading the whole world with lovingkindness, compassion, sympathetic joy or equanimity is said to be living in the ‘sublime abode’ or ‘*brahma* abode’. So the four illimitables are also known as *brahma-vihāra*, i.e., sublime modes of living.

Mettā is the sincere wish for the good and welfare of all. It discards ill will which is its direct enemy. Its indirect enemy is affection (*pema*). Benevolent attitude is its chief characteristic.

Karunā makes the hearts of the good quiver when others are afflicted with sorrow. The wish to remove the sufferings of others is its chief characteristic. It discards cruelty or wickedness (*hinsa*) which is its direct enemy. Its indirect enemy is grief (*domanassa*).

Muditā is not mere sympathy but appreciative joy. Its chief characteristic is to rejoice in others’ prosperity. Its direct enemy is jealousy (*issā*) and its indirect enemy is exultation (*pahāsa*). It discards dislike (*haratī*).

Upekkhà views living beings impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Its direct enemy is passion (*rāga*), and its indirect enemy is unintelligent indifference. Impartial attitude is its chief characteristic. 103

Pannindriya

Panna is wisdom or insight, and *indriya* is the controlling faculty.

Pannindriya has the control over the understanding of things as they really are, i.e., in the light of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (not-self). Because it overcomes ignorance, it is called *amoha* (non-delusion or wisdom). Because it can remove the veil of *moha* from clouding man's mental eyes and throws away the darkness cast by *moha* (*avijjā*), it is called *vijjā* (higher knowledge). *Pannindriya* is normally called '*paññā cetasika*'. In *abhidhamma*, *paññā*, *nana* and *amoha* are synonyms. *Amoha* is one of the three moral roots. As one of the four means of accomplishing one's ends (*iddhipāda*), *paññā* takes the name of *vimansa* (analytical wisdom). When purified and cultivated by *samādhi*, *paññā* assumes the powerful role of *abhinnā* (supernormal knowledge). When highly developed, *paññā* becomes a factor of enlightenment (*bojjhaṅga*) under the name of *dhamma-vicaya* (investigation of the truth), and also a component of the Noble Eightfold Path under the name of *sammā-dīṭṭhi* (right view). The culmination of *paññā* is the omniscience of Buddha.

Association of each Cetasika with different Cittas

In general we can say that:

- a. The 7 *sabbacitta-sādhāranas* (Essentials) associate with all *cittas*.
- b. The 6 *pakinnakas* (Particulars) associate with certain *sobhana* and *asobhana* *cittas*.
- c. The 14 *akusala cetasikas* (immoral) associate only with immoral *cittas*. 104
- d. The 4 *akusala sādharmaṇas* are linked with all immoral *cittas*.
- e. The 19 *sobhana sādharmaṇas* are linked with all *sobhana* *cittas*.
- f. The remaining 6 *sobhana cetasikas* (beautiful ones) associate only with *sobhana* *cittas*.

For a detailed survey of the combination of each *cetasika* with different *cittas*, the chart on *Sampayoga* method (i.e., Chart No. 2 at the back of this book) should be consulted. The readings of the chart go as follows.

Union of Annasamāna Cetasikas

- a. The 7 *sabbacitta-sādhāraṇas* associate with all *cittas*.
- b. *Vitakka* associates with 55 *cittas* comprising 44 *kāmacittas* (the 10 *dvipanca-vinnānas* being excepted) and 11 first-*jhāna* *cittas*.
- c. *Vicāra* associates with 66 *cittas* comprising 44 *kāma-cittas* (the 10 *dvipanca-vinnāṇas* being excepted), 11 first-*jhāna* *cittas* and 11 second-*jhāna* *cittas*.
- d. *Adhimokkha* associates with 78 *cittas* in brief or 110 *cittas* in broad total with the exception of 10 *dvipanca-vinnāṇas* and *vicikicchā-sampayutta* *citta*.
- e. *Vāriya* associates with 73 *cittas* in brief or 105 *cittas* in broad total with the exception of 10 *dvipanca-vinnāṇas*, 2 *sampaññicchana* *cittas*, 3 *santiraṇa* *cittas* and 1 *paścadvārāvajjina* *citta*.
- f. *Pīti* associates with 51 *somanassa-sahagata* *cittas* comprising 4 *lobha-māla* *somanassa* *cittas*, 1 *somanassasantirana* *citta*, 1 *hasituppāda* *citta*, 12 *kāma sobhana* *somanassa* *cittas*, 11 first-*jhāna* *cittas*, 11 second-*jhāna* *cittas* and 11 third-*jhāna* *cittas*.
- g. *Chanda* associates with 69 *cittas* in brief or 101 *cittas* in 105 broad total with the exception of 2 *moha māla* *cittas* and 18 *ahetuka* *cittas*.

Union of Akusala Cetasikas

- a. The 4 *akusala sādharmaṇas*—namely, *moha*, *ahirika*, *anottappa* and *uddhacca*—associate with all the 12 *akusala* *cittas*.

- b. *Lobha* associates with 8 *lobha-māla cittas*. *Diññhi* associates with 4 *diññhigata-sampayutta cittas*. *Māna* associates with 4 *diññhigata-vippayutta cittas*.
- c. *Dosa*, *issà*, *macchhariya* and *kukkucca* are associated with 2 *dosa-māla cittas*.
- d. *Thina* and *middha* are associated with 5 *akusala sasaïkhàrika cittas*.
- e. *Vicikicchà* associates with *moha-māla vicikicchà-sampayutta citta*.

Union of Sobhana Cetasikas

- a. The 19 *sobhana-sādhàrana cetasikas* associate with all the *sobhana cittas* numbering 59 in brief and 91 in broad total.
- b. The 3 *viratī cetasikas*, namely, *sammà-vàcà*, *sammākammanta* and *sammà-ajiva*, associate intermittently and individually with 8 *mahàkusala cittas* and unfailingly and unitedly with 8 *lokuttara cittas*.
- c. The 2 *appamannà-cetasikas* – namely, *karunà* and *mudità* associate intermittently and individually with 28 *cittas* comprising 8 *mahàkusala cittas*, 8 *mahàkiriya cittas* and 12 *mahaggata cittas* excluding 15 *fifth-jhàna cittas*.
- d. *Pannindriya*, i.e., *paṇṇà-cetasika*, associates with 47 *cittas* that comprise 12 *kàmma-sobhana pàḍa-sampayutta cittas*, 27 *mahaggata cittas* and 8 *lokuttara cittas*. 106

Different Combinations of Cetasikas with Different Cittas

The reader is advised to consult the Cetasika Chart on *Saïgaha* method (i.e., **Chart No. 3** at the back of the book). The readings of the chart are described below.

Concomitants of Akusala Cittas

The name of each *citta* in Pāli should be consulted before enumerating the concomitants associated with the particular *citta*. If the *citta* is *somanassa-sahagataï*, all the 13 *annamàna cetasikas* will associate with the *citta*. If the *citta* is *upekkhàsahagataï* or *domanassa-sahagataï*, *Piti* must be excepted from the 13 *annamànas*.

- a. The first *lobha-mula asaïkhàrika citta* is associated with 19 *cetasikas*, namely, 13 *annasamàna cetasikas*, 4 *akusala sàdhàraṇa cetasikas*, *lobha* and *ditthi*
- b. The second *lobha-mula asaïkhàrika citta* is associated with 19 *cetasikas*, namely, 13 *annasamàna cetasikas*, 4 *akusala sàdhàraṇa cetasikas*, *lobha* and *màna*.
- c. The third *lobha-mula asaïkhàrika citta* is associated with 18 *cetasikas*, namely, 12 *aṇṇasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàraṇa cetasikas*, *lobha* and *ditthi*.
- d. The fourth *lobha-māla asaïkhàrika citta* is associated with 18 *cetasikas*, namely, 12 *aṇṇasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàraṇa cetasikas*, *lobha* and *màna*. Note that the 4 *lobha-mula sasaïkhàrika-cittas* are associated with the same *cetasikas* as the corresponding *asaïkhàrika cittas* plus *thina* and *middha*. 107
- e. The first *lobha-mula sasaïkhàrika citta* is associated with 21 *cetasikas* namely, 13 *aṇṇasamàna cetasikas*, 4 *akusalasàdhàrana cetasikas*, *lobha*, *ditthi* *thina* and *middha*.
- f. The second *lobha-mula sasaïkhàrika citta* is associated with 21 *cetasikas*, namely, 13 *aṇṇasamàna cetasikas*, 4 *akusala-sàdhàraṇa cetasikas*, *lobha*, *màna*, *thina*, and *middha*.
- g. The third *lobha-mula sasaïkhàrika citta* is associated with 20 *cetasikas*, namely, 12 *aṇṇasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàrana cetasikas*, *lobha*, *ditthi*, *thina* and *middha*.
- h. The fourth *lobha-mula sasaïkhàrika citta* is associated with 20 *cetasikas*, namely, 12 *annasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàraṇa cetasikas*, *lobha*, *màna*, *thina* and *middha*.
- i. The *dosa-mula asaïkhàrika citta* is associated with 20 *cetasikas* namely, 12 *aṇṇasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàraṇa cetasikas* and 4 *dosacatukka cetasikas*.
- j. The *dosa-mula sasaïkhàrika citta* is associated with 22 *cetasikas*, namely, 12 *aṇṇasamàna cetasikas* (*piti* being excepted), 4 *akusala-sàdhàraṇa cetasikas* and 4 *dosa-catukka cetasikas*, *thina* and *middha*.
- k. The *moha-mula vicikicchà-sampayutta citta* is associated with 15 *cetasikas*, namely, 10 *annasamàna cetasikas* (*adhimokkha*, *piti* and *chanda* being excepted), 4 *akusala sàdhàraṇa cetasikas* and *vicikicchà*.
- l. The *moha-mula uddhacca-sampayutta citta* is associated with 15 *cetasikas*, namely, 11 *annasamàna cetasikas* (*piti* and *chanda* being excepted) and 4 *akusala-sàdhàrana cetasikas*. 108

Concomitants of Ahetuka Cittas

- a. The 10 *dvipaṅca-viṅṣāḍā cittas* are associated with only 7 *sabbacitta-sādhāraṇa cetasikas*.
- b. The *somanassa-santiraṇa citta* is associated with 11 *annasamāna-cetasikas* (*vāriya* and *chanda* being excepted).
- c. The *manodvārāvajjana-citta* is associated with 11 *annasamāna cetasikas*, (*pīti* and *chanda* being excepted).
- d. The *hasituppāda citta* is associated with 12 *annasamāna cetasikas* (*chanda* being excepted).
- e. The *paṅcadvārāvajjana-citta*, the 2 *sampaññeṭṭhāna cittas* and the 2 *upekkhā-santiraṇa cittas* are each associated with 10 *annasamāna cetasikas* (*vāriya*, *pīti* and *chanda* being excepted).

Concomitants of Mahākusala Cittas

- a. The first pair of *mahākusala cittas* is each associated with 38 *cetasikas*, namely, 13 *annasamāna cetasikas* and 25 *sobhana cetasikas*.
- b. The second pair of *mahākusala cittas* is each associated with 37 *cetasikas*, namely, 13 *annasamanacetasikas* and 24 *sobhana cetasikas* (*paṅṇā* being excepted)
- c. The third pair of *mahākusala cittas* is each associated with 37 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 25 *sobhana cetasikas*.
- d. The fourth pair of *mahākusala cittas* is each associated with 36 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 24 *sobhana cetasikas* (*paṅṇā* being excepted).

Note that *thina* and *middha*, being immoral *cetasikas*, do not associate with *sasāikhārika sobhana cittas*. Thus the concomitants 109 associated with the *asaikhārika* and the *sasāikhārika* in each pair are the same; the difference in intensity of the two *cittas* is due to the difference in strength of the two *cetanās*.

Concomitants of Mahāvipāka Cittas

The *vipāka-cittas*, being the resultants of past *kamma*, do not perform any meritorious deed. Thus they are not associated with the 3 *viratī cetasikas* and the 2 *appamannā cetasikas* as these *cetasikas* give rise to meritorious deeds.

- a. The first pair of *mahāvipāka cittas* is each associated with 33 *cetasikas*, namely, 13 *annasamanacetasikas* and 20 *sobhana cetasikas* (*viratis* and *appamannās* being excepted).
- b. The second pair of *mahāvipāka cittas* is each associated with 32 *cetasikas*, namely, 13 *annasamanacetasikas* and 19 *sobhana sādharmaṇa cetasikas*.
- c. The third pair of *mahāvipāka cittas* is each associated with 32 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamannās* being excepted).
- d. The fourth pair of *mahāvipāka cittas* is each associated with 31 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 19 *sobhana -sādharmaṇa cetasikas*.

Concomitants of Mahākiriya Cittas

The three *viratī cetasikas*, being *kusala-dhamma*, do not associate with *mahākiriya cittas* which are *avyākata-dhammas* (*avyākata* – kammically neutral). The two *appamannacetasikas*, however, associate with *mahākiriya cittas*, because arahats meditate on *karuṇā* and *muditā*. 110

- a. The first pair of *mahākiriya cittas* are each associated with 35 *cetasikas*, namely, 13 *annasamanacetasikas* and 22 *sobhana -cetasikas* (*viratis* being excepted).
- b. The second pair of *mahākiriya cittas* are each associated with 34 *cetasikas*, namely, 13 *annasamanacetasikas* and 21 *sobhana -cetasikas* (*viratis* and *paṅṇā* being excepted).
- c. The third pair of *mahākiriya cittas* are each associated with 34 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 22 *sobhana -cetasikas* (*viratis* being excepted).
- d. The fourth pair of *mahākiriya cittas* are each associated with 33 *cetasikas*, namely, 12 *annasamanacetasikas* (*pīti* being excepted) and 21 *sobhana -cetasikas* (*viratis* and *paṅṇā* being excepted).

excepted).

Concomitants of Mahaggata Cittas

In enumerating the *cetasikas* which associate with *mahaggata cittas*, the *jhàna* factors must be taken into consideration: *vitakka* is eliminated starting from the second *jhàna*, *vicàra* from the third *jhàna*, and *pīti* from the fourth *jhàna*. In the fifth *jhàna*, by substituting *upekkhà* for *sukha*, there is no change in the number of *cetasikas*, because both *upekkhà* and *sukha* represent *vedanà cetasika*.

Furthermore the three *virati cetasikas* do not associate with *mahaggata cittas*, because these *cittas* concentrate on *pañibhàganimita* of *kasiōa*, etc., and as such they cannot take the objects connected with the three *viratis*. *Karunà* and *mudità* may associate with the first to the fourth *jhànas*, because these *jhànas* can be developed by meditating on *karunà* or *mudità*. In the fifth *jhàna* the concentration is on *upekkhà*, so both *karunà* and *mudità* should be eliminated. 111

- a. The 3 first-*jhàna mahaggata cittas* are each associated with 35 *cetasikas*, namely, 13 *annasamanacetasikas* and 22 *sobhana cetasikas* (*viratis* being excepted).
- b. The 3 second-*jhàna mahaggata cittas* are each associated with 34 *cetasikas*, namely, 12 *annasamanacetasikas* (*vitakka* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- c. The 3 third-*jhàna mahaggata cittas* are each associated with 33 *cetasikas* – namely, 11 *annasamanacetasikas* (*vitakka* and *vicàra* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- d. The 3 fourth-*jhàna mahaggata cittas* are each associated with 32 *cetasikas*, namely, 10 *annasamanacetasikas* (*vitakka*, *vicàra* and *pīti* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- e. The 15 fifth-*jhàna mahaggata cittas* are each associated with 30 *cetasikas*, namely, 10 *nñasamanacetasikas* (*vitakka*, *vicàra* and *pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamannàs* being excepted).

Concomitants of Lokuttara Cittas

The 40 *lokuttara cittas* are also *jhàna cittas*; so the *jhàna*-factors should be eliminated as mentioned above. The three *virati cetasikas*, being factors of the noble Eightfold Path, associate collectively with all the *lokuttara cittas*. The two *appama^{ṃṣà} cetasikas*, however, do not associate with *lokuttara cittas* which concentrate on *Nibbàna* and as such cannot take the objects connected with *karunà* and *mudità*.

- a. The 8 first-*jhàna lokuttara cittas* are each associated with 36 *cetasikas*, namely, 13 *annasamanacetasikas* and 23 *sobhana cetasikas* (*appamannàs* being excepted). 112
- b. The 8 second-*jhàna lokuttara cittas* are each associated with 35 *cetasikas*, namely, 12 *annasamanacetasikas* (*vitakka* being excepted) and 23 *sobhana cetasikas* (*appamanna* being excepted).
- c. The 8 third-*jhàna lokuttara cittas* are each associated with 34 *cetasikas* – namely, 11 *nñasamanacetasikas* (*vitakka* and *vicàra* being excepted) and 23 *sobhana cetasikas* (*appamanna* being excepted).
- d. The 8 fourth-*jhàna lokuttara cittas* are each associated with 33 *cetasikas*, namely, 10 *nñasamanacetasikas* (*vitakka*, *vicàra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamannàs* being excepted).
- e. The 8 fifth-*jhàna lokuttara cittas* are also each associated with 33 *cetasikas*, namely, 10 *annasamanacetasikas* (*vitakka*, *vicàra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamannàs* being excepted).

Niyata-yogis and Aniyata-yogis

Of the 52 *cetasikas*, 41 are called *niyata-yogis* (fixed *cetasikas*) and the remaining 11 are called *aniyata-yogis* (unfixed *cetasikas*). *Niyata-yogis* invariably associate with the *cittas* with which they are known to associate. *Aniyata-yogis* do not always associate with the *cittas* they are known to associate; they arise only when they

should.

The 11 *aniyata-yogi cetasikas* are: *issà*, *macchhariya*, *kukkucca*, *màna*, *thina*, *middha*, three *viratis* and two *appamannàs*. The ways they associate with *cittas* will be described below.

- a. Though it is mentioned in Chart No. 3 that *issà*, *macchhariya* and *kukkucca* associate with the two *dosa-mula cittas*, they do not arise whenever *dosa-mula citta* arises. 113 *Issà* arises only when one envies others' success or prosperity; otherwise it does not. When *issà* arises, *macchhariya* and *kukkucca* do not arise. *Macchhariya* arises only when one conceals one's property or when one feels stingy; otherwise it does not. When *macchhariya* arises, *issà* and *kukkucca* do not arise. *Kukkucca* arises only when one is grieving over the evil that is done or over the good that is not done; otherwise it does not. When *kukkucca* arises *issà* and *macchhariya* do not arise. So *issà*, *macchhariya* and *kukkucca* do not arise simultaneously; they arise separately and only when the conditions are met with. This way of association by *cetasikas* is known as *nànà-kadàci*.
- b. Although *màna* is said to associate with the four *lobhamula ditthigata-vipayutta cittas*, it arises only when one thinks highly of oneself or having a low opinion of others. It does not arise when one is having no conceit.
- c. Although *thina* and *middha* are said to associate with the five *akusala-sasaikkhàrika cittas*, they associate with these *cittas* only when these *cittas* and their concomitants are dull, inert and morbid; otherwise they do not arise.
- d. The three *virati cetasikas*, namely, *sammà-vàcà*, *sammàkammanta* and *sammà-ajiva*, also arise in the *nàn-kadàci* way. *Sammà-vàcà* arises only when one is abstaining from false speech; otherwise it does not. *Sammà-kammanta* arises only when one is abstaining from wrong action; otherwise it does not. *Sammà-ajiva* arises only when one is abstaining from false livelihood; otherwise it does not.
- e. The two *appamannà cetasikas*, namely, *karunà* and *mudità*, 114 also arise in the *nànà-kadàci* way. *Karunà* arises only when one is having compassion for someone; otherwise it does not. *Mudità* arises only when one is rejoicing over someone's success or prosperity; otherwise it does not.

Applications

- a. A man is angry because the food served by his wife is not good. What is the type of this man's *citta* and what are the *cetasikas* that associate with that *citta*? Since the man is angry, he is having *dosa-mula citta*. The name of this *citta* is "Domananassa-sahagatai patighasampayuttai asaikkhàrika citta". The *cetasikas* that associate with this *cittas* are 12 *annasamanacetasikas* (*piti* being excepted), 4 *akusalasàdhàrana cetasikas* and *dosa*. *Issà*, *macchhariya* and *kukkucca* do not associate with this *citta*.
- b. One feels bad because another person gets a better job than one does. What is the type of this *citta* and what are its concomitants? The name of the *citta* is the same as above. Now one is envying another's success, so *issà* will also associate with the *citta* in addition of 17 *cetasikas* mentioned above.
- c. One feels uneasy because one does not want to share one's office with a new comer. What is the type of this *citta* and what are the *cetasikas* that associate with the *citta*? Again the *citta* is "domanassa-sahagatam pañigha sampayuttai asaikkhàrika dosa-mula citta". The *cetasikas* that associate with this *citta* are 12 115 *annasamanacetasikas* (*piti* being excepted), 4 *akusalasàdhàrana cetasikas*, *dosa* and *macchhariya* (total – 18)
- d. A lady is paying homage to a pagoda with joy and with knowledge of *kamma*. What are her *citta* and the concomitants associated with it? Her *citta* is 'somanassa-sahagatai sãõa-sampayuttai asaikkhàrika mahàkusala citta'. The *cetasikas* associated with the *citta* are 13 *asasamàna cetasikas*, 19 *sobhana-sàdhàraõa cetasikas* and *pannindriya*. (*Viratis* and *appamannàs* do not associate with this *citta*.)
- e. A little girl unwillingly admits to her mother that she has taken 5 kyats from the mother's purse; she has no joy and no knowledge of *kamma* at that instant. What are her *citta* and the *cetasikas* associated with it? The girl's *citta* is "upekkhà-sahagatai nàna-vipayuttai sasaikkhàrika mahàkusala citta". The

cetasikas are 12 *annasamanacetāsikas* (*pīti* being excepted) 19 *sobhana -sādhāraṇa cetasikas* and *sammā-vācā* (total – 32).

- f. On knowing *kamma* and its result, a fisherman stops fishing for his livelihood, though reluctantly. What are his *citta* and the concomitants? His *citta* is ‘*upekkhā-sahagatāṃ pāṇā-sampayuttāṃ asaīkhārika mahākusala citta*’. The *cetasikas* are 12 *annasamanacetāsikas* (*pīti* being excepted), 19 *sobhana -sādhāraṇa cetasikas*, *paññindriya* and *sammā-ajīva* (total – 33).
- g. A child feels pity for a dog which has been hit by a car. The child has no joy and no knowledge of *kamma* at the time. 116 So the child’s *citta* is ‘*upekkhā-sahagatāṃ pāṇā-vippayuttāṃ asaīkhārika mahākusala citta*’. The *cetasikas* associated with the *citta* are 12 *annasamāna cetasikas* (*pīti* being excepted), 19 *sobhana -sādhāraṇa cetasikas* and *karuṇā* (total – 32).
- h. A father gladly congratulates his son for the son’s success in the examination. The father does not think of *kamma* and its result at that instant. So the father’s *citta* is ‘*somanassa-sahagatāṃ nānavippayuttāṃ asaīkhārika mahākusala citta*.’ The *cetasikas* are 13 *annasamanacetāsikas*, 19 *sobhana sādhāraṇa cetasikas* and *muditā* (total – 33).
- i. A man is being absorbed in the fourth *jhāna* by meditating on the *pāṇībhāga-nimitta* of *pathavā kasina*. What are the names of the *citta* and the concomitants associated with the *citta*? The *citta* is ‘*rupāvacara fourth jhāna kusala-citta*.’ It may be also called ‘*sukh’ekaggatā sahitaṃ catutthajjhāna kusala citta*’. The *cetasikas* associated with the *citta* are 10 *annasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted), 19 *sobhana -sādhāraṇa cetasikas* and *Paññindriya* (total – 30).
- j. What are the *cetasikas* that associate with the *sotāpattiphala citta* which is accompanied by the first *jhāna*? The *cetasikas* are 13 *annasamanacetāsikas*, 19 *sobhana sādhāraṇa cetasikas*, 3 *virati cetasikas* and *paññindriya* (total – 36).

Doing the Impossible

In *Abhidhamma*, the Buddha has analyzed the mind to its ultimate components called *citta* and *cetasikas*. These components are the 117 ultimate realities known as *paramatthas*. They are so subtle that they have no form and shape and thus they cannot be seen even under the most powerful electronic microscope.

We now know that *citta* is an ultimate entity with the characteristic of awareness of an object. The 52 *cetasikas* are also different ultimate entities with different characteristics. By the various but systematic combinations of *cetasikas* with *citta*, 89 types of consciousness in brief or 121 types of consciousness in broad total come into existence.

The original *citta* is like a glass of pure water. When a drop of red ink is added to the water, the whole glass of water becomes red. When a drop of black ink is added, the whole mass of water becomes black. In the same way when the *citta* is associated with immoral *cetasikas*, the whole mass – i.e. the mind-becomes immoral and ugly. When the *citta* is associated with beautiful *cetasikas*, the mind becomes beautiful and wholesome. Now the combination of *cittas* and *cetasikas* arise and dissolve at a tremendous speed—more than one thousand billion times per eye-wink as stated in the *Abhidhamma* commentary. How can one know the components of these rapidly changing combinations?

For illustration, let us take a cup of water from a river. Would it be possible to differentiate the water drops from different rivulets and streams that have flown into the river? This job would be much easier compared to the analysis of the invisible and rapidly changing combinations of *cittas* and *cetasikas*. Therefore, the Buddha has done the impossible in the ultimate analysis of the mind. Now, it may be asked: “What is the purpose of this analysis?”

It is done for the sake of seeing things as they truly are in 118 the ultimate sense. If one can see the functions of these ultimate things, one can understand that there is no self nor soul nor person, and thus can discard the false view of ‘personality-belief’ (*sakkāya-ditthi*). If he proceeds on the Noble Path he will soon realize *Nibbāna*.

Now another question: “Can these combinations of *cittas* and *cetasikas* be seen and differentiated as they dissolve as soon as they arise?” The answer is “yes”. How can we see? We have to develop our concentration (*samādhi*) first. When accompanied by *upacāra samādhi* or *jhāna samādhi*, the inner mind (*mano-vinnāna*)

can see the combinations of *cittas* and *cetasikas* and analyze them.

The methods of analysis are described in the Buddhist cannons such as *Samyutta Nikàya (2, 12)*, *Samàdhi Sutta*, *Visuddhi Magga (2, 222)*, *Bodhipakkhiya Dāpanā* and *Kammañhan Kyangyi* by the Ledi Sayadaw of Myanmar, etc. These methods are being practiced successfully in certain meditation centers in Myanmar such as International Buddha Sāsana Centres (Pa-uk Tawya Meditation Centres).

Therefore, *Abhidhamma* knowledge is neither speculative knowledge nor higher knowledge for knowledge sake. **Abhidhamma knowledge is to be learned, digested and practiced for the sake of enlightenment and liberation from all miseries.**