

A Comprehensive Manual of Abhidhamma

The Abhidhammattha Sangaha
of Ācariya Anuruddha

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method of combination or inclusion (*sangahanaya*). This method takes the citta as primary and seeks to determine, for each type of citta, which mental factors are combined within it (§§18-29).

That arise and cease together (with consciousness): The first verse defines the mental factors by way of four characteristics that are common to them all:

- (1) arising together with consciousness (*ekuppāda*);
- (2) ceasing together with consciousness (*ekanirodha*);
- (3) having the same object as consciousness (*ekālabhāna*);
- (4) having the same base as consciousness (*ekavattthuka*).

These four characteristics delineate the relationship between the citta and its concomitant cetasikas. If only "arising together" were mentioned, the definition would include (wrongly) as cetasikas those material phenomena that arise simultaneously with the citta, that is, material phenomena produced by mind and by kamma. However, these material phenomena do not all perish at the same time as the co-arisen citta, but mostly endure for seventeen mind-moments. Thus to exclude them the characteristic "ceasing together" is introduced.

Again, there are two material phenomena—bodily intimation and vocal intimation²—which arise and cease together with consciousness. However, these material phenomena do not take an object, and this distinguishes mental phenomena—both citta and cetasikas—from material phenomena: all mental phenomena experience an object, co-arisen citta and cetasikas experience the same object, while material phenomena do not experience any object at all. Thus the third characteristic is stated, that of having the same object.

Finally, in those realms in which the aggregate of material form is found, i.e. in the sensuous world and the fine-material world, the citta and its cetasikas have the same physical base, that is, they arise with the common support of either one of the material sense organs or the heart-base.³ This is the fourth characteristic of cetasikas.

THE FIFTY-TWO MENTAL FACTORS

The Ethically Variable Factors—13 (*aññasamānacetāsika*)

§2 The Universals (*sabbacittasādhāraṇa*)—7

Katham? I. (1) Phasso, (2) vedanā, (3) saññā, (4) cetanā, (5) ekaggatā, (6) jīvitindriyaṇ, (7) manasikāro cā ti satt' ime cetasikā sabbacittasādhāraṇā nāma.

CHAPTER II COMPENDIUM OF MENTAL FACTORS (*Cetasikasangahavibhāga*)

§1 Introductory

*Ekuppāda-nirodhā ca ekālabhāna-vattthukā
Cetoyuttā dvipaññāsa dhammā cetasikā matā.*

The fifty-two states associated with consciousness that arise and cease together (with consciousness), that have the same object and base (as consciousness), are known as mental factors.

Guide to § 1

States associated with consciousness (*cetoyuttā dhammā*): The second chapter of the *Abhidhammattha Sangaha* is devoted to the classification of the second type of ultimate reality, the *cetasikas* or mental factors. The *cetasikas* are mental phenomena that occur in immediate conjunction with citta or consciousness, and assist citta by performing more specific tasks in the total act of cognition. The mental factors cannot arise without citta, nor can citta arise completely segregated from the mental factors. But though the two are functionally interdependent, citta is regarded as primary because the mental factors assist in the cognition of the object depending upon citta, which is the principal cognitive element. The relationship between citta and the *cetasikas* is compared to that between a king and his retinue. Although one says "the king is coming," the king does not come alone, but he always comes accompanied by his attendants. Similarly, whenever a citta arises, it never arises alone but always accompanied by its retinue of *cetasikas*.¹

In the Compendium of Mental Factors, Ācariya Anuruddha will first enumerate all the mental factors in their appropriate classes (§§2-9). Thereafter he will investigate the mental factors from two complementary points of view. The first of these is called the method of association (*sampayogānaya*). This method takes the mental factors as the basis of inquiry and seeks to determine which types of citta each mental factor is associated with (§§10-17). The second point of view is called the

How? I. (1) Contact, (2) feeling, (3) perception, (4) volition, (5) one-pointedness, (6) mental life faculty, and (7) attention: these seven mental factors are termed universals, i.e. common to every consciousness.

Guide to § 2

The fifty-two mental factors: The Abhidhamma philosophy recognizes fifty-two cetasikas, which are classified into four broad categories, as may be seen in Table 2.1:

- (1) seven universals;
- (2) six occasionalals;
- (3) fourteen unwholesome factors; and
- (4) twenty-five beautiful factors.

The ethically variable factors (*aññāsamānacetāsika*): The first two categories of mental factors—the seven universals and the six occasionalals—are united under the designation *aññāsamāna*, freely rendered here as “ethically variable.” The expression literally means “common to the other.” The non-beautiful cittas are called “other” (*añña*) in relation to the beautiful cittas, and the beautiful cittas are called “other” in relation to the non-beautiful cittas. The thirteen cetasikas of the first two categories are common (*samāna*) to both beautiful and non-beautiful cittas, and assume the ethical quality imparted to the citta by the other cetasikas, particularly the associated roots (*hetu*). In wholesome cittas they become wholesome, in unwholesome cittas they become unwholesome, and in kammically indeterminate cittas they become kammically indeterminate. For this reason they are called “common to the other, that is, ethically variable.”

The universals (*sabbacittasādhāraṇa*): The seven universals are the cetasikas common (*sādhāraṇa*) to all consciousness (*sabbacitta*). These factors perform the most rudimentary and essential cognitive functions without which consciousness of an object would be utterly impossible.

(1) **Contact (*phassa*):** The word *phassa* is derived from the verb *phusati*, meaning “to touch,” but contact should not be understood as the mere physical impact of the object on the bodily faculty. It is, rather, the mental factor by which consciousness mentally “touches” the object that has appeared, thereby initiating the entire cognitive event. In terms of the fourfold defining device used in the Pali Commentaries, contact has the characteristic of touching. Its function is impingement, as it causes consciousness and the object to impinge. Its manifestation is the concurrence of consciousness, sense faculty, and object. Its proximate cause is an objective field that has come into focus.⁵

TABLE 2.1:
THE 52 MENTAL FACTORS AT A GLANCE

ETHICALLY VARIABLE—13	BEAUTIFUL FACTORS—25
<i>Universals—7</i>	<i>Beautiful Universals—19</i>
(1) Contact	(28) Faith
(2) Feeling	(29) Mindfulness
(3) Perception	(30) Shame
(4) Volition	(31) Fear of wrong
(5) One-pointedness	(32) Non-greed
(6) Life faculty	(33) Non-hatred
(7) Attention	(34) Neutrality of mind
<i>Occasionalals—6</i>	(35) Tranquility of mental body
(8) Initial application	(36) Tranquility of consciousness
(9) Sustained application	(37) Lightness of mental body
(10) Decision	(38) Lightness of consciousness
(11) Energy	(39) Malleability of mental body
(12) Zest	(40) Malleability of consciousness
(13) Desire	(41) Weldiness of mental body
<i>UNWHOLESOME FACTORS—14</i>	(42) Weldiness of consciousness
<i>Unwholesome Universals—4</i>	(43) Proficiency of mental body
(14) Delusion	(44) Proficiency of consciousness
(15) Shamelessness	(45) Rectitude of mental body
(16) Fearlessness of wrong	(46) Rectitude of consciousness
(17) Restlessness	<i>Abstinences—3</i>
<i>Unwholesome Occasionalals—10</i>	(47) Right speech
(18) Greed	(48) Right action
(19) Wrong view	(49) Right livelihood
(20) Conceit	<i>Illimitables—2</i>
(21) Hatred	(50) Compassion
(22) Envy	(51) Appreciative joy
(23) Avance	<i>Non-Delusion—1</i>
(24) Worry	(52) Wisdom faculty
(25) Sloth	
(26) Torpor	
(27) Doubt	

(2) **Feeling (*vedanā*)**: Feeling is the mental factor that feels the object: it is the affective mode in which the object is experienced. The Pali word *vedanā* does not signify emotion (which appears to be a complex phenomenon involving a variety of concomitant mental factors), but the bare affective quality of an experience, which may be either pleasant, painful or neutral. Feeling is said to have the characteristic of being *feeling (*vedayīta*)*. Its function is experiencing, or its function is to enjoy the desirable aspect of the object. Its manifestation is the relishing of the associated mental factors. Its proximate cause is tranquility.⁶ Whereas the other mental factors experience the object only derivatively, feeling experiences it directly and fully. In this respect, the other factors are compared to a cook who prepares a dish for a king and only samples the food while preparing it, while feeling is compared to the king who enjoys the meal as much as he likes.

(3) **Perception (*saññā*)**: The characteristic of perception is the perceiving of the qualities of the object. Its function is to make a sign as a condition for perceiving again that "this is the same," or its function is recognizing what has been previously perceived. It becomes manifest as the interpreting of the object (*abhinivesa*) by way of the features that had been apprehended. Its proximate cause is the object as it appears. Its procedure is compared to a carpenter's recognition of certain kinds of wood by the mark he has made on each.

(4) **Volition (*cetanā*)**: *Cetanā*, from the same root as *citta*, is the mental factor that is concerned with the actualization of a goal, that is, the conative or volitional aspect of cognition. Thus it is rendered volition. The Commentaries explain that *cetanā* organizes its associated mental factors in acting upon the object. Its characteristic is the state of willing, its function is to accumulate (*kamma*), and its manifestation is coordination. Its proximate cause is the associated states. Just as a chieftain pupil recites his own lesson and also makes the other pupils recite their lessons, so when volition starts to work on its object, it sets the associated states to do their own tasks as well. Volition is the most significant mental factor in generating *kamma*, since it is volition that determines the ethical quality of the action.

(5) **One-pointedness (*ekaggatā*)**: This is the unification of the mind on its object. Although this factor comes to prominence in the *jhānas* where it functions as a *jhāna* factor, the Abhidhamma teaches that the germ of that capacity for mental unification is present in all types of consciousness, even the most rudimentary. It there functions as the factor which fixes the mind on its object. One-pointedness has non-wandering or non-distraction as its characteristic. Its function is to conglomerate or unite the associated states. It is manifested as peace, and its proximate cause is happiness.⁷

(6) **Mental life faculty (*jīvitindriya*)**: There are two kinds of life faculty, the mental, which vitalizes the associated mental states, and the physical, which vitalizes material phenomena. The mental life faculty alone is intended as a *cetasika*. It has the characteristic of maintaining the associated mental states, the function of making them occur, manifestation as the establishing of their presence, and its proximate cause is the mental states to be maintained.

(7) **Attention (*manasikāra*)**: The Pali word literally means "making in the mind." Attention is the mental factor responsible for the mind's advertence to the object, by virtue of which the object is made present to consciousness. Its characteristic is the conducting (*sāraṇa*) of the associated mental states towards the object. Its function is to yoke the associated states to the object. It is manifested as confrontation with an object, and its proximate cause is the object. Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends the well-trained horses (i.e. the associated states) towards their destination (the object). *Manasikāra* should be distinguished from *vitakka*: while the former turns its concomitants towards the object, the latter applies them onto the object. *Manasikāra* is an indispensable cognitive factor present in all states of consciousness; *vitakka* is a specialized factor which is not indispensable to cognition.

§3 The Occasionals (*pakiṇṇaka*)—6

II. (1) *Vitakko*, (2) *vicāro*, (3) *adhimokkho*, (4) *viriyam*, (5) *pīti*, (6) *chando cā ti cha ime cetasikā pakiṇṇakā nāma. Evam ete terasa cetasikā aññasamānā ti vedītabbā.*

II. (1) Initial application, (2) sustained application, (3) decision, (4) energy, (5) zest, and (6) desire: these six mental factors are termed occasionals.

Thus these thirteen mental factors should be understood as the ethically variables.

Guide to § 3

The occasionals (*pakiṇṇaka*): The six *cetasikas* in this group are similar to the universals in being ethically variable factors, which take on the moral quality of the *citta* as determined by other concomitants. They differ from the universals in that they are found only in particular types of consciousness, not in all.

(1) **Initial application (*vitakka*)**: *Vitakka* was already introduced in the discussion of the *jhānas*, where it appears as the first of the five *jhāna*

factors.⁸ *Vitakka* is the application of the mind to the object. Its characteristic is the directing of the mind onto the object.⁹ Its function is to strike at and thresh the object. It is manifested as the leading of the mind onto an object. Though no proximate cause is mentioned in the Commentaries, the object may be understood as its proximate cause.

Ordinary *vitakka* simply applies the mind to the object. But when *vitakka* is cultivated through concentration it becomes a factor of *jhāna*. It is then termed *appanā*, the absorption of the mind in the object. *Vitakka* is also called *sankappa*, intention, and as such is distinguished as *micchā-sankappa* or wrong intention and *sammāsankappa* or right intention. The latter is the second factor of the Noble Eightfold Path.

(2) **Sustained application (*vicāra*)**: *Vicāra*, also a *jhāna* factor, has the characteristic of continued pressure on the object,¹⁰ in the sense of examining it. Its function is sustained application of the associated mental phenomena to the object. It is manifested as the anchoring of those phenomena in the object. The object may be understood to be its proximate cause. The difference between *vitakka* and *vicāra* has been discussed above (p. 56).

(3) **Decision (*adhimokkha*)**: The word *adhimokkha* means literally the releasing of the mind onto the object. Hence it has been rendered decision or resolution. It has the characteristic of conviction, the function of not groping, and manifestation as decisiveness. Its proximate cause is a thing to be convinced about. It is compared to a stone pillar owing to its unshakable resolve regarding the object.

(4) **Energy (*virīya*)**: *Virīya* is the state or action of one who is vigorous. Its characteristic is supporting, exertion, and marshalling. Its function is to support its associated states. Its manifestation is non-collapse. Its proximate cause is a sense of urgency (*samvega*) or a ground for arousing energy, that is, anything that stirs one to vigorous action. Just as new timbers added to an old house prevent it from collapsing, or just as a strong reinforcement enables the king's army to defeat the enemy so energy upholds and supports all the associated states and does not allow them to recede.

(5) **Zest (*piṭi*)**: Already introduced among the *jhāna* factors, *piṭi* has the characteristic of endearing (*sampiyāyana*). Its function is to refresh mind and body, or its function is to pervade (to thrill with rapture). It is manifested as elation. Mind-and-body (*nāmarūpa*) is its proximate cause.

(6) **Desire (*chanda*)**: *Chanda* here means desire to act (*kattu-kāmatā*) that is, to perform an action or achieve some result. This kind of desire must be distinguished from desire in the reprehensible sense, that is, from *lobha*, greed, and *rāga*, lust.¹¹ Whereas the latter terms are invariably unwholesome, *chanda* is an ethically variable factor which, when conjoined

with wholesome concomitants, can function as the virtuous desire to achieve a worthy goal. The characteristic of *chanda* is desire to act, its function is searching for an object, its manifestation is need for an object, and that same object is its proximate cause. It should be regarded as the stretching forth of the mind's hand towards the object.

§4 The Unwholesome Factors—14 (*akusalacetasika*)

III. (1) *Moho*, (2) *ahirikaṃ*, (3) *anottappaṃ*, (4) *uddhaccaṃ*, (5) *lobho*, (6) *dīṭṭhi*, (7) *māno*, (8) *dosso*, (9) *issā*, (10) *macchariyaṃ*, (11) *vikkuccaṃ*, (12) *thūnaṃ*, (13) *middhaṃ*, (14) *vicikicchā cā ti cuddas' ime cetasikā akusalā nāma*.

III. (1) Delusion, (2) shamelessness, (3) fearlessness of wrongdoing, (4) restlessness, (5) greed, (6) wrong view, (7) conceit, (8) hatred, (9) envy, (10) avarice, (11) worry, (12) sloth, (13) torpor, and (14) doubt: these fourteen mental factors are termed the unwholesome.

Guide to §4

(1) **Delusion (*moha*)**: *Moha* is a synonym for *avijjā*, ignorance. Its characteristic is mental blindness or unknowing (*aññāna*). Its function is non-penetration, or concealment of the real nature of the object. It is manifested as the absence of right understanding or as mental darkness. Its proximate cause is unwise attention (*yoniso manasikāra*). It should be seen as the root of all that is unwholesome.

(2, 3) **Shamelessness (*ahirika*) and fearlessness of wrongdoing (*anottappa*)**: The characteristic of shamelessness is the absence of disgust at bodily and verbal misconduct; the characteristic of fearlessness of wrongdoing (or moral recklessness) is absence of dread on account of such misconduct. Both have the function of doing evil things. They are manifest as not shrinking away from evil. Their proximate cause is the lack of respect for self and lack of respect for others, respectively.¹²

(4) **Restlessness (*uddhacca*)**: Restlessness (or agitation) has the characteristic of disquietude, like water whipped up by the wind. Its function is to make the mind unsteady, as wind makes a banner ripple. It is manifested as turmoil. Its proximate cause is unwise attention to mental disquiet.

(5) **Greed (*lobha*)**: Greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging. Its characteristic

is grasping an object. Its function is sticking, as meat sticks to a hot pan. It is manifested as not giving up. Its proximate cause is seeing enjoyment in things that lead to bondage.

(6) **Wrong view (*diṭṭhi*)**: *Diṭṭhi* here means seeing wrongly. Its characteristic is unwise (unjustified) interpretation of things. Its function is to preassume. It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones (*ariya*), and so on.¹³

(7) **Conceit (*māna*)**: Conceit has the characteristic of haughtiness. Its function is self-exaltation. It is manifested as vainglory.¹⁴ Its proximate cause is greed dissociated from views.¹⁵ It should be regarded as madness.

(8) **Hatred (*dosa*)**: *Dosa*, the second unwholesome root, comprises all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity. Its characteristic is ferocity. Its function is to spread, or to burn up its own support, i.e. the mind and body in which it arises. It is manifested as persecuting, and its proximate cause is a ground for annoyance.¹⁶

(9) **Envy (*issā*)**: Envy has the characteristic of being jealous of other's success. Its function is to be dissatisfied with others' success. It is manifested as aversion towards that. Its proximate cause is others' success.

(10) **Avarice (*macchariya*)**: The characteristic of avarice (or stinginess) is concealing one's own success when it has been or can be obtained. Its function is not to bear sharing these with others. It is manifested as shrinking away (from sharing) and as meanness or sour feeling. Its proximate cause is one's own success.

(11) **Worry (*kukkucca*)**: *Kukkucca* is worry or remorse after having done wrong. Its characteristic is subsequent regret. Its function is to sorrow over what has and what has not been done. It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commission and omission).

(12) **Sloth (*thīna*)**: Sloth is sluggishness or dullness of mind. Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind. Its proximate cause is unwise attention to boredom, drowsiness, etc.

(13) **Torpor (*middha*)**: Torpor is the morbid state of the mental factors. Its characteristic is unskillfulness. Its function is to smother. It is manifested as drooping, or as nodding and sleepiness. Its proximate cause is the same as that of sloth.

Sloth and torpor always occur in conjunction, and are opposed to energy (*virīya*). Sloth is identified as sickness of consciousness (*cittagelaṅṅā*), torpor as sickness of the mental factors (*kāyagelaṅṅā*). As a

pair they constitute one of the five hindrances, which is overcome by initial application (*vitakka*).

(14) **Doubt (*vicikicchā*)**: Doubt here signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Sangha, and the training. Its characteristic is doubting. Its function is to waver. It is manifested as indecisiveness and as taking various sides. Its proximate cause is unwise attention.

The Beautiful Factors—25 (*sobhanacetasika*)

§5 The Universal Beautiful Factors (*sobhanasādhāraṇa*)—19

IV. (1) *Saddhā*, (2) *sati*, (3) *hiri*, (4) *ottappaṇ*, (5) *alobho*, (6) *adoso*, (7) *tatramajjhataṭṭhā*, (8) *kāyapassaddhi*, (9) *cittapassaddhi*, (10) *kāyalahutā*, (11) *cittalahutā*, (12) *kāyamudutā*, (13) *cittamudutā*, (14) *kāyakammaññatā*, (15) *cittakammaññatā*, (16) *kāyapāguṇñatā*, (17) *cittapāguṇñatā*, (18) *kāyujjukatā*, (19) *cittujjukatā cā ti ekūnavīsai' ime cetasikā sobhanasādhāraṇā nāma*.

IV. (1) Faith, (2) mindfulness, (3) shame, (4) fear of wrongdoing, (5) non-greed, (6) non-hatred, (7) neutrality of mind, (8) tranquillity of the (mental) body, (9) tranquillity of consciousness, (10) lightness of the (mental) body, (11) lightness of consciousness, (12) malleability of the (mental) body, (13) malleability of consciousness, (14) wieldiness of the (mental) body, (15) wieldiness of consciousness, (16) proficiency of the (mental) body, (17) proficiency of consciousness, (18) rectitude of the (mental) body, and (19) rectitude of consciousness: these nineteen mental factors are termed the universal beautiful factors.

Guide to §5

The universal beautiful factors (*sobhanasādhāraṇa*): The beautiful mental factors are subdivided into four groups. First come the universal beautiful factors, nineteen *cetasikas* that are invariably present in all beautiful consciousness. Following this come three groups of beautiful *cetasikas* which are variable adjuncts not necessarily contained in beautiful consciousness.

(1) **Faith (*saddhā*)**: The first of the beautiful *cetasikas* is faith, which has the characteristic of placing faith or of trusting. Its function is to clarify, as a water-clearing gem causes muddy water to become clear;

or its function is to set forth, as one might set forth to cross a flood.¹⁷ It is manifested as non-fogginess, i.e. the removal of the mind's impurities, or as resolution. Its proximate cause is something to place faith in, or the hearing of the Good Dhamma, etc., that constitute the factors of stream-entry.

(2) **Mindfulness (*sati*)**: The word *sati* derives from a root meaning "to remember," but as a mental factor it signifies presence of mind, attentiveness to the present, rather than the faculty of memory regarding the past. It has the characteristic of not wobbling, i.e. not floating away from the object.¹⁸ Its function is absence of confusion or non-forgetfulness. It is manifested as guardianship, or as the state of confronting an objective field. Its proximate cause is strong perception (*hīrasaññā*) or the four foundations of mindfulness (see VII, §24).

(3, 4) **Shame (*hiri*) and fear of wrongdoing (*ottappa*)**: Shame has the characteristic of disgust at bodily and verbal misconduct, fear of wrongdoing has the characteristic of dread in regard to such misconduct. They both have the function of not doing evil, and are manifested as the shrinking away from evil. Their proximate cause is respect for self and respect for others, respectively. These two states are called by the Buddha the guardians of the world because they protect the world from falling into widespread immorality.

(5) **Non-greed (*alobha*)**: Non-greed has the characteristic of the mind's lack of desire for its object, or non-adherence to the object like a drop of water on a lotus leaf. Its function is not to lay hold, and its manifestation is detachment. It should be understood that non-greed is not the mere absence of greed, but the presence of positive virtues such as generosity and renunciation as well.

(6) **Non-hatred (*adōsa*)**: Non-hatred has the characteristic of lack of ferocity, or of non-opposing. Its function is to remove annoyance, or to remove fever, and its manifestation is agreeableness. Non-hatred comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc.

When non-hatred appears as the sublime quality of loving-kindness (*mettā*) it has the characteristic of promoting the welfare of living beings. Its function is to prefer their welfare. Its manifestation is the removal of ill will. Its proximate cause is seeing beings as lovable. Such loving-kindness must be distinguished from selfish affection, its "near enemy."

(7) **Neutrality of mind (*tairamajjhataṭṭā*)**: The Pali term for this cetasika literally means "there in the middleness." It is a synonym for equanimity (*upekkhā*), not as neutral feeling, but as a mental attitude of balance, detachment, and impartiality. It has the characteristic of conveying consciousness and the mental factors evenly. Its function is to

prevent deficiency and excess, or to prevent partiality. It is manifested as neutrality. It should be seen as the state of looking on with equanimity in the *citta* and cetasikas, like a charioteer who looks on with equanimity at the thoroughbreds progressing evenly along the roadway.

Neutrality of mind becomes the sublime quality of equanimity towards living beings. As such it treats beings free from discrimination, without preferences and prejudices, looking upon all as equal. This equanimity should not be confused with its "near enemy," the worldly-minded indifference due to ignorance.

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

(8, 9) **Tranquillity (*passaddhi*)**: The twofold tranquillity has the characteristic of the quieting down of disturbances (*daratha*) in the mental body and consciousness, respectively. Its function is to crush such disturbances. It is manifested as peacefulness and coolness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as restlessness and worry, which create distress.

(10, 11) **Lightness (*lahutā*)**: The twofold lightness has the characteristic of the subsiding of heaviness (*garubhāva*) in the mental body and consciousness, respectively. Its function is to crush heaviness. It is manifested as non-sluggishness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as sloth and torpor, which create heaviness.

(12, 13) **Malleability (*mudutā*)**: The twofold malleability has the characteristic of the subsiding of rigidity (*thambha*) in the mental body and consciousness, respectively. Its function is to crush rigidity. It is manifested as non-resistance, and its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as wrong views and conceit, which create rigidity.

(14, 15) **Wieldiness (*kammaññatā*)**: The twofold wieldiness has the characteristic of the subsiding of unwieldiness (*akammaññabhāva*) in the mental body and consciousness, respectively. Its function is to crush unwieldiness. It is manifested as success of the mental body and consciousness in making something an object. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to the remaining hindrances, which create unwieldiness of the mental body and consciousness.

(16, 17) **Proficiency (*pāguññatā*)**: The twofold proficiency has the characteristic of healthiness of the mental body and consciousness, respectively.

Its function is to crush unhealthiness of the mental body and consciousness. It is manifested as absence of disability. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.

(18, 19) **Rectitude (*ujjukatā*)**: Rectitude is straightness. The twofold rectitude has the characteristic of uprightness of the mental body and consciousness, respectively. Its function is to crush tortuousness of the mental body and consciousness, and its manifestation is non-crookedness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness in the mental body and consciousness.

§6 The Abstinenes (*viratī*)—3

V. (1) *Sammāvācā*, (2) *sammākammanto*, (3) *sammā-ājīvo cā ti tisso virāṭṭiyo nāma*.

V. (1) Right speech, (2) right action, and (3) right livelihood: these three are termed abstinenes.

Guide to § 6

The abstinenes: The *viratis* are three beautiful mental factors which are responsible for the deliberate abstinence from wrong conduct by way of speech, action, and livelihood. In mundane consciousness, the *viratis* are operative only on an occasion when one intentionally refrains from a wrong mode of conduct for which an opportunity has arisen. When a person refrains from evil deeds without an opportunity for their performance arising, this is not a case of *viratī* but of pure moral conduct (*sīlā*).

The commentators distinguish three types of *viratī*: (1) natural abstinence; (2) abstinence by undertaking precepts; and (3) abstinence by eradication.¹⁹

(1) Natural abstinence (*sampattavirati*) is the abstinence from evil deeds when the opportunity arises to engage in them, due to the consideration of one's social position, age, level of education, etc. An example is refraining from theft out of concern that one's reputation would be hurt if one is caught.

(2) Abstinence by undertaking precepts (*samādānavirati*) is the abstinence from evil deeds because one has undertaken to observe precepts, for example, the Five Precepts of abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.

(3) Abstinence by eradication (*samucchedavirati*) is the abstinence associated with the supramundane path consciousness, which arises eradicating the dispositions towards evil deeds. Whereas the previous two *viratis* are mundane, this one is supramundane.

The *viratis* comprise three distinct mental factors mentioned in the text: right speech, right action, and right livelihood.

(1) **Right speech (*sammāvācā*)**: Right speech is the deliberate abstinence from wrong speech: from false speech, slander, harsh speech, and frivolous talk.

(2) **Right action (*sammākammanta*)**: Right action is the deliberate abstinence from wrong bodily action: from killing, stealing, and sexual misconduct.

(3) **Right livelihood (*sammā-ājīva*)**: Right livelihood is the deliberate abstinence from wrong livelihood, such as dealing in poisons, intoxicants, weapons, slaves, or animals for slaughter.

The three *viratis* have the respective characteristics of non-transgression by bodily misconduct, by wrong speech, and by wrong livelihood. Their function is to shrink back from evil deeds. They are manifested as the abstinence from such deeds. Their proximate causes are the special qualities of faith, shame, fear of wrongdoing, fewness of wishes, etc. They should be regarded as the mind's aversion to wrongdoing.

§7 The Illimitables (*appamaññā*)—2

VI. (1) *Karuṇā*, (2) *mudītā pana appamaññāyo nāmā ti*.

VI. (1) Compassion, (2) appreciative joy: these are termed illimitables.

Guide to § 7

The illimitables: There are four attitudes towards living beings called the illimitables (or immeasurables) because they are to be developed towards all living beings and thus have a potentially limitless range. The four illimitable states are loving-kindness (*mettā*), compassion (*karuṇā*), appreciative joy (*mudītā*), and equanimity (*upekkhā*). These four are also called *brahmavihāras*, "divine abodes" or sublime states.

Although four illimitables are recognized as ideal attitudes towards beings, only two—compassion and appreciative joy—are included as cetasikas under the heading of the illimitables. This is because loving-kindness, as we have seen, is a mode of the cetasika *adosa*, non-hatred, and equanimity is a mode of the cetasika *tatramajjhataṭṭā*, neutrality of

mind. Non-hatred does not necessarily manifest as loving-kindness; can appear in other modes as well. But when loving-kindness does arise in the mind, it does so as a manifestation of the *cetasika* non-hatred. A similar relationship holds between the *cetasika* neutrality of mind and the sublime state of equanimity as impartiality towards living beings.

The two illimitables that appear as mental factors in their own right—not as manifestations of other mental factors, are compassion and appreciative joy. Whereas non-hatred and mental neutrality—the factors underlying loving-kindness and equanimity—are present in all beautiful *cittas*, these two are present only on occasions when their functions are individually exercised.

(1) **Compassion:** *Karuṇā*, or compassion, has the characteristic of promoting the removal of suffering in others. Its function is not being able to bear others' suffering. It is manifested as non-cruelty. Its proximate cause is seeing helplessness in those overwhelmed by suffering. It succeeds when it causes cruelty to subside, and it fails when it produces sorrow.

(2) **Appreciative joy:** *Muditā*, or appreciative joy, has the characteristic of gladness at the success of others. Its function is being unenvious at others' success. It is manifested as the elimination of aversion. Its proximate cause is seeing the success of others. It succeeds when it causes aversion to subside, and it fails when it produces merriment.

§8 Non-Delusion (*amoha*)—1

VII. *Sabbathā pi paññindriyena saddhīm pañcaviṣat' ime cetasikā sobhanā ti veditabbā.*

VII. Together with the faculty of wisdom these twenty-five, in all are to be understood as beautiful mental factors.

Guide to §8

The wisdom faculty: *Paññā* is wisdom, or knowing things as they really are. It is here called a faculty because it exercises predominance in comprehending things as they really are. In the Abhidhamma, the three terms—wisdom (*paññā*), knowledge (*ñāna*), and non-delusional (*amoha*)—are used synonymously. Wisdom has the characteristic of penetrating things according to their intrinsic nature (*yathāsa bhāvapaṭivedha*). Its function is to illuminate the objective field like a lamp. It is manifested as non-bewilderment. Its proximate cause is wise attention (*yoniso manasikāra*).

§9 Summary

Etiṭṭvatā ca:

*Teras' aññasamānā ca cuddas' ākusalā tathā
Sobhanā pañcaviṣā ti dvipaññāsa pavuccare.*

Thus:

Thirteen are ethically variable, and fourteen are unwholesome. Twenty-five are beautiful. Thus fifty-two have been enumerated.

ASSOCIATION OF MENTAL FACTORS —16 (*cetasikasampayogānaya*)

§10 Introductory Verse

*Tesam cittāvīyutānam yathāyogam ito param
Cittuppādesu paccekam sampayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakīṇṇakā
Cuddas' ākusalesv' eva sobhanesv' eva sobhanā.*

In the following we will explain, in the appropriate ways, the association of each of these mental adjuncts with the different states of consciousness.

Seven are linked with every type of consciousness. The occasionals are linked in the appropriate ways. Fourteen are linked only with the unwholesome types, and the beautiful factors only with the beautiful types (of consciousness).

The Ethically Variable Factors—7 (*aññasamānacetasika*)

§11 Analysis

Katham?

(i) *Sabbacittasādthāraṇā tāva satt' ime cetasikā sabbesu pi ekānanavutī cittuppādesu labbhanti.*

Pakīṇṇakesu pana:

(ii) *Vitakko tāva dvipañcaviññāna-vajjita-kāmāvacaracittesu c' eva ekādasasu paṭhamajjhānacittesu cā ti pañcapanāṇāsa cītesu uppañjati.*

(iii) *Vicāro pana tesu c' eva ekādasasu dutyajjhānacittesu cā ti etasaṭṭhi cītesu jāyati.*