

*The
Fifty-One
Mental
Events*

an anthology

compiled by Lokabandhu
from various sources
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Sources used

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Introduction

Bhante (Know Your Mind): No list of mental events can be exhaustive; nor are the boundary lines between them always fixed. Any classification of them is solely to provide a tool for spiritual practice, allowing one to give provisional labels to one's experience, and thereby enabling oneself to transform one's life. This needs constantly to be borne in mind. As we have seen, the Sarvastivadins number forty-six mental events, while the Theravadins distinguish fifty two; but the Yogacarins, whose classification we will be following here, identify fifty-one different mental events, divided into six categories: five omnipresent mental events; five object-determining mental events; eleven positive mental events; six basic emotions [primary negative mental events]; twenty proximate emotions [secondary negative mental events]; and four variable mental events.

The 51 Mental Events - alternative translations

vedana	<i>wt</i> :sensation <i>b</i> :feeling,emotion	<i>a</i> :feeling <i>gu</i> :feeling	<i>ga</i> :sensation	<i>k</i> :knowledge	<i>kg</i> :feeling	<i>we</i> :feeling
samjna	<i>wt</i> :conception <i>we</i> :perception	<i>a</i> :cognitions	<i>ga</i> :thought	<i>k</i> :conception	<i>kg</i> :discrimination	<i>b</i> :perception; conceptualization, notion
cetana	<i>gu</i> : recognition/identification <i>wt</i> :volition <i>b</i> :will	<i>a</i> :volitions <i>gu</i> :directionality of mind	<i>ga</i> :volition	<i>k</i> :volition	<i>kg</i> :intention	<i>we</i> :intention
sparsa	<i>wt</i> :contact <i>b</i> :	<i>a</i> :contacts <i>gu</i> : contact	<i>ga</i> :touch	<i>k</i> :touch	<i>kg</i> : contact	<i>we</i> :contact
manaskara	<i>wt</i> :attention <i>b</i> :	<i>a</i> :mental attentions <i>gu</i> :egocentric demanding	<i>ga</i> :attention	<i>k</i> :attentiveness	<i>kg</i> : attention	<i>we</i> :attention
<hr/>						
<i>chanda</i>	<i>wt</i> :desire <i>b</i> :eagerness, thrust, urge, desire, impulsion	<i>a</i> :zest <i>gu</i> : interest	<i>ga</i> :desire	<i>k</i> :desire	<i>kg</i> :aspiration	<i>we</i> :interest
adhimoksha <i>b</i> :	<i>wt</i> :resolve	<i>a</i> :confidence	<i>ga</i> :resolve	<i>k</i> :resolve	<i>kg</i> :firm apprehension	<i>we</i> :determination
smrti	<i>gu</i> :intensified interest which stays with its object <i>wt</i> :memory <i>we</i> :mindfulness	<i>a</i> :memory <i>b</i> : recollection, mindfulness	<i>ga</i> :memory <i>gu</i> :inspection	<i>k</i> :memory	<i>kg</i> :mindfulness	
samadhi	<i>wt</i> :meditation <i>we</i> :concentration	<i>a</i> :concentration <i>b</i> :	<i>ga</i> :meditation <i>gu</i> : intense concentration	<i>k</i> :concentration	<i>kg</i> :concentration	
prajna	<i>wt</i> :discernment <i>we</i> :discernment	<i>a</i> :insight <i>b</i> :	<i>ga</i> :wisdom <i>gu</i> : analytical appreciative discrimination	<i>k</i> :knowledge	<i>kg</i> :wisdom	
<hr/>						
sraddha	<i>wt</i> :belief <i>b</i> :	<i>a</i> :faith <i>gu</i> : confidence-trust	<i>ga</i> :belief	<i>k</i> :faith	<i>kg</i> :faith	<i>we</i> :faith
hri	<i>wt</i> :sense of shame <i>b</i> :shame	<i>a</i> :inner shame <i>gu</i> : self-respect/shame	<i>ga</i> :sense of shame	<i>k</i> :sense of shame	<i>kg</i> : sense of shame	<i>we</i> :self-respect
apatrapya	<i>wt</i> :sense of integrity	<i>a</i> :dread of blame	<i>ga</i> :sense of integrity	<i>k</i> :fear of censure	<i>kg</i> : consideration	<i>we</i> :propriety <i>b</i> : <i>gu</i> :

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decorum/respect for wise opinion						
alobha non-attachment	<i>wt</i> :non-covetousness	<i>a</i> :lack of greed	<i>ga</i> :non-covetousness	<i>k</i> :non-covetousness	<i>kg</i> :non-attachment	<i>we</i> :non-attachment <i>b</i> : <i>gu</i> :
advesa aversion	<i>wt</i> :non-anger <i>b</i> :	<i>a</i> :lack of hostility <i>gu</i> : non-hatred	<i>ga</i> :non-hatred	<i>k</i> :non-hatred	<i>kg</i> :non-hatred	<i>we</i> :non-
amoha non-deludedness	<i>wt</i> :non-delusion	<i>a</i> :lack of confusion	<i>ga</i> :non-deludedness	<i>k</i> :non-deludedness	<i>kg</i> :non-ignorance	<i>we</i> : <i>b</i> : <i>gu</i> :
virya	<i>wt</i> :zeal/diligence <i>b</i> : intentness	<i>a</i> :vigour <i>gu</i> : energy in pursuit of the good	<i>ga</i> :diligence	<i>k</i> :courage	<i>kg</i> :effort	<i>we</i> :effort
prasrabdhi	<i>wt</i> :composure of mind <i>b</i> :tension-release, pliancy	<i>a</i> :tranquillity <i>gu</i> : alertness/tranquillity	<i>ga</i> :composure of mind	<i>k</i> :composure	<i>kg</i> :mental suppleness	<i>we</i> :alert ease
apramada conscientiousness	<i>wt</i> :vigilance <i>b</i> :conscientiousness	<i>a</i> :carefulness <i>gu</i> : concern/non-heedlessness	<i>ga</i> :vigilance	<i>k</i> :alertness	<i>kg</i> :conscientiousness	<i>we</i> :
upeksa	<i>wt</i> :equanimity <i>we</i> :equanimity	<i>a</i> : <i>b</i> :	<i>ga</i> :equanimity <i>gu</i> : equanimity	<i>k</i> :equanimity	<i>kg</i> :equanimity	
avihimsa violence	<i>wt</i> :harmlessness/non-injury <i>b</i> :	<i>a</i> :non-harming <i>gu</i> : non-violence	<i>ga</i> :non-injury	<i>k</i> :harmlessness	<i>kg</i> :non-harmfulness,/compassion	<i>we</i> :non-
raga	<i>wt</i> :covetousness <i>gu</i> :cupidity-attachment	<i>a</i> :attachment	<i>ga</i> :covetousness	<i>k</i> :passionate attachment	<i>kg</i> :desirous attachment	<i>we</i> : <i>b</i> :
pratigha	<i>wt</i> :anger <i>b</i> :	<i>a</i> :aversion <i>gu</i> :anger	<i>ga</i> :anger	<i>k</i> :grudge	<i>kg</i> :anger	<i>we</i> :
mana	<i>wt</i> :conceit <i>b</i> :	<i>a</i> :pride <i>gu</i> :arrogance	<i>ga</i> :conceit	<i>k</i> :pride	<i>kg</i> :deluded pride	<i>we</i> :
avidya	<i>wt</i> :delusion <i>we</i> :confusion	<i>a</i> :confusion <i>b</i> :	<i>ga</i> :delusion <i>gu</i> :lack of intrinsic awareness	<i>k</i> :stupidity	<i>kg</i> :ignorance	
vicikitsa	<i>wt</i> :doubt <i>b</i> :	<i>a</i> :doubts <i>gu</i> :indecision	<i>ga</i> :doubt	<i>k</i> :doubt	<i>kg</i> :deluded doubt	<i>we</i> :
drsti	<i>wt</i> :false views <i>b</i> :	<i>a</i> :views <i>gu</i> :opinionatedness	<i>ga</i> :false views	<i>k</i> : [false] views	<i>kg</i> : deluded view	<i>we</i> :
krodha	<i>wt</i> :fury <i>b</i> :	<i>a</i> :anger <i>gu</i> : indignation/rage	<i>ga</i> :fury	<i>k</i> :anger	<i>kg</i> :aggression	<i>we</i> :
upanaha	<i>wt</i> :enmity <i>b</i> :	<i>a</i> :malice <i>gu</i> : resentment	<i>ga</i> :enmity	<i>k</i> :hatred	<i>kg</i> :resentment	<i>we</i> :
mraksa	<i>wt</i> :concealment/hypocrisy	<i>a</i> :hypocrisy	<i>ga</i> :hypocrisy	<i>k</i> :hypocrisy	<i>kg</i> :concealment	<i>we</i> :

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pradasa	<i>b:</i> <i>wt:</i> vexation	<i>gu:</i> slyness-concealment <i>a:</i> maliciousness	<i>ga:</i> vexation	<i>k:</i> envy	<i>kg:</i> spite	<i>we:</i>
irsya	<i>b:</i> <i>wt:</i> envy	<i>gu:</i> spite defensiveness <i>a:</i> envy	<i>ga:</i> envy	<i>k:</i> jealousy	<i>kg:</i> jealousy	<i>we:</i>
matsarya	<i>b:</i> <i>wt:</i> parsimony	<i>gu:</i> jealousy/envy <i>a:</i> selfishness	<i>ga:</i> parsimony	<i>k:</i> spite	<i>kg:</i> miserliness	<i>we:</i>
maya	<i>b:</i> <i>wt:</i> duplicity/fraudulence	<i>a:</i> deceitfulness <i>gu:</i> deceit/pretence	<i>ga:</i> duplicity	<i>k:</i> deceit	<i>kg:</i> pretension	<i>we:</i>
sathya	<i>b:</i> <i>wt:</i> deception	<i>a:</i> guile <i>gu:</i> dishonesty	<i>ga:</i> deception	<i>k:</i> dishonesty	<i>kg:</i> denial	<i>we:</i>
mada	<i>b:</i> <i>wt:</i> pride	<i>a:</i> mischievous exuberance <i>gu:</i> mental inflation/self-intoxication	<i>ga:</i> pride	<i>k:</i> arrogance	<i>kg:</i> self-satisfaction	<i>we:</i> <i>b:</i>
vihimsa	<i>b:</i> <i>wt:</i> harmfulness	<i>a:</i> desire to harm <i>gu:</i> malice	<i>ga:</i> harmfulness	<i>k:</i> harmfulness	<i>kg:</i> harmfulness	<i>we:</i>
ahrikyā disrespect	<i>b:</i> <i>wt:</i> shamelessness	<i>a:</i> lack of shame <i>gu:</i> shamelessness	<i>ga:</i> shamelessness	<i>k:</i> shamelessness	<i>kg:</i> shamelessness	<i>we:</i>
anapatrapya of propriety	<i>b:</i> <i>wt:</i> non-integrity	<i>a:</i> lack of dread of blame <i>gu:</i> gloominess/stagnation	<i>ga:</i> non-integrity	<i>k:</i> defiance of censure	<i>kg:</i> inconsideration	<i>we:</i> absense of propriety <i>b:</i> <i>gu:</i> lack of sense
styana	<i>b:</i> <i>wt:</i> torpid-mindedness	<i>a:</i> fogginess <i>gu:</i> gloominess/stagnation	<i>ga:</i> conceit	<i>k:</i> sluggishness	<i>kg:</i> dullness	<i>we:</i>
auddhatya	<i>b:</i> <i>wt:</i> agitation/restlessness	<i>a:</i> excitedness <i>gu:</i> ebullience	<i>ga:</i> restlessness	<i>k:</i> conceit	<i>kg:</i> mental excitement	<i>we:</i> restlessness <i>b:</i>
asraddhya	<i>b:</i> <i>wt:</i> unbelief	<i>a:</i> lack of faith <i>gu:</i> lack of trust/non-faith	<i>ga:</i> unbelief	<i>k:</i> unbelief	<i>kg:</i> non-faith	
kausidya	<i>b:</i> <i>wt:</i> indolence	<i>a:</i> sloth <i>gu:</i> laziness	<i>ga:</i> indolence	<i>k:</i> indolence	<i>kg:</i> laziness	<i>we:</i> laziness
pramada	<i>b:</i> <i>wt:</i> idleness	<i>a:</i> carelessness <i>gu:</i> unconcern/heedlessness	<i>ga:</i> carelessness	<i>k:</i> carelessness	<i>kg:</i> non-conscientiousness	<i>we:</i>
musitasmr̥tita	<i>b:</i> <i>wt:</i> forgetfulness	<i>a:</i> loss of mindfulness <i>gu:</i> forgetfulness/unreclectedness/unmindfulness	<i>ga:</i> forgetfulness	<i>k:</i> bad memory	<i>kg:</i> deluded forgetfulness	<i>we:</i> <i>b:</i>
asamprajanya	<i>b:</i> <i>wt:</i> non-discernment/thoughtlessness	<i>a:</i> lack of recognition <i>gu:</i> inattentiveness/purposelessness	<i>ga:</i> thoughtlessness	<i>k:</i> thoughtlessness	<i>kg:</i> non-alertness	<i>we:</i> non-conscientiousness <i>b:</i>
viksepa	<i>b:</i> <i>wt:</i> distraction	<i>a:</i> distractedness <i>gu:</i> desultoriness/distraction	<i>ga:</i> distraction	<i>k:</i> distraction of mind	<i>kg:</i> non-alertness	<i>we:</i> <i>b:</i>

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middha	<i>wt</i> :drowsiness <i>b</i> :	<i>a</i> :torpor <i>gu</i> : drowsiness/torpor	<i>ga</i> :drowsiness	<i>k</i> :sleepiness	<i>kg</i> :sleep	<i>we</i> :torpor
kaukrtya	<i>wt</i> :remorse <i>b</i> :	<i>a</i> :regret <i>gu</i> : worry	<i>ga</i> :remorse	<i>k</i> :remorse	<i>kg</i> :regret	<i>we</i> :
vitarka of/ initial thought	<i>wt</i> :reflection	<i>a</i> :initial mental application	<i>ga</i> :reasoning <i>k</i> :reasoning	<i>kg</i> :investigation	<i>we</i> :	<i>b</i> : thinking
vicara about/ sustained thought	<i>gu</i> : selectiveness/initial application of mind <i>wt</i> :investigation	<i>a</i> :subsequent discursive thought	<i>ga</i> :deliberation <i>k</i> :deliberation <i>kg</i> :analysis	<i>we</i> :		<i>b</i> : thinking
	<i>gu</i> : discursiveness/sustained application of mind					

Summary of other languages

Vedana	feeling <i>h:vedana</i>	<i>m:vedana</i>	<i>p:vedana</i> <i>t:tshor-ba</i>	
Samjna	identification <i>m:samdnya</i>	<i>p:sanna</i> <i>t:'du-shes</i>	<i>h:samgya</i>	
Cetana	will <i>h:chetana</i>	<i>m:chetana</i>	<i>p:cetana</i> <i>t:sems-pa</i>	
Sparsa	contact <i>h:sparsha</i>	<i>m:sparsha</i>	<i>p:phassa</i> <i>t:reg-pa</i>	
Manaskara bar vishaya ki/jhukana	attention <i>t:yid la byed-pa</i>		<i>p:manasikara</i>	<i>h:bar</i>
<i>Chanda</i>	<i>m:punhapunha vishayakade valane</i> interest <i>m:ruchi, avad/chanda. t:'dun-pa</i>		<i>p:chanda</i>	<i>h:ruchi</i>
Adhimoksha	intensified interest <i>t:mos-pa</i>	<i>p:adimokkha</i>	<i>h:vishaya ki/jhukane ki tamanna</i>	
Smrti	<i>m:vishayakade valanyachi utsukata/.</i> recollection <i>h:smriti</i>	<i>m:smriti</i>	<i>p:sati</i> <i>t:dran pa</i>	
Samadhi	intense concentration <i>m:gahana ekagrata t:ting nge 'dzin</i>	<i>p:samadhi</i>	<i>h:gaheri ekagrata</i>	
Prajna	appreciative discrimination <i>m:pradnya</i>	<i>p:panna</i> <i>t:shes-rab</i>	<i>h:pragya</i>	
Sraddha	faith <i>h:shraddha</i>	<i>m:atmavishvasa, shraddha</i>	<i>p:saddha</i> <i>t:dad-pa</i>	
Hri sammana	self-respect <i>m:atma lajja, atma sanman/sharam</i>		<i>p:hiri</i>	<i>h:atma</i>
Apatrapya lajja	respect <i>m:para lajja</i>	<i>t:ngo-tsha shes-pa</i> <i>t:khrel yod-pa</i>	<i>p:ottappa</i>	<i>h:para</i>
Alobha	non-attachment <i>m:alobha</i>	<i>p:alobha</i> <i>t:ma chags-pa</i>	<i>h:alobha</i>	
Advesa	non-hatred <i>h:advesha</i>	<i>m:advesha</i>	<i>p:adosa</i> <i>t:zhe-sdang med-pa</i>	
Amoha	non-deludedness <i>m:amoha</i>	<i>p:amoha</i> <i>t:gti-mug med-pa</i>	<i>h:amoha</i>	
Virya	diligence <i>m:virya</i>	<i>t:brtson-'grus</i>	<i>p:viriya</i>	<i>h:virya</i>
Prasrabdhi	tranquillity <i>h:prashrabdhi</i>	<i>m:prashrabdhi</i>	<i>p:passadhi</i> <i>t:shin-sbyangs</i>	
Apramada	non-heedlessness <i>m:apramada</i>	<i>p:appamada</i> <i>t:bag yod</i>	<i>h:apramada</i>	
Upeksha	equanimity <i>h:upeksha</i>	<i>m:upeksha</i>	<i>p:upekkha</i> <i>t:btang-snyoms</i>	
Avihimsa	non-violence <i>m:avihimsa</i>	<i>p:avihimsa</i> <i>t:rnam-par.mi.tshe.ba</i>	<i>h:avihimsa</i>	
Raga	cupidity-attachment <i>m:asakti/aasakti.</i>	<i>p:raga</i> <i>t:'dod-chags</i>	<i>h:asakti</i>	
Pratigha	anger <i>h:gussa</i>	<i>m:santaapa</i>	<i>p:patigha</i> <i>t:khong-khro</i>	
Mana	arrogance <i>h:magroori</i>	<i>m:uddhatpana/dambha</i>	<i>p:mana</i>	
Avidya	ignorance <i>h:avidya, agyana</i>	<i>m:avidya, adnyan</i>	<i>t:nga-rgyal</i> <i>p:avijja</i>	
Vicikitsa	indecision <i>h:sambhram, sandeha</i>	<i>t:te-tshoms</i>	<i>p:vicikiccha</i>	

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Drsti	<i>m</i> : sambhrama, sandheha/vicikitsa opinionatedness	<i>p</i> : ditthi	<i>h</i> : drishti
Krodha	<i>m</i> : drishti rage	<i>t</i> : lta-ba	
Upanaha	<i>h</i> : krodha resentment	<i>m</i> : krodha	<i>p</i> : kodha <i>t</i> : khro-ba <i>p</i> : upanaha
Mraksa	<i>h</i> : chhupa hua gussa slyness-concealment	<i>m</i> : chida <i>t</i> : khon du 'dzin-pa <i>p</i> : makkha	<i>h</i> : chhupana
Pradasa	spite <i>h</i> : surakshitata	<i>m</i> : samrakshan karane, surakshitata	<i>m</i> : pragati na karane, lapavine/ hondu/dhongi <i>p</i> : palasa
Irsya	jealousy /envy	<i>t</i> : 'tshig-pa <i>p</i> : issa	<i>h</i> : irshya?
Matsarya	<i>m</i> : irshya avarice	<i>t</i> : phrag-dog	<i>p</i> : macchhariya
Maya	<i>h</i> : atilobha? deceit	<i>m</i> : atilobha/kripan/kadru	<i>t</i> : ser-sna <i>p</i> : maya
Sathya	<i>h</i> : bahana dishonesty	<i>m</i> : dhonga/maya	<i>t</i> : sgyu <i>p</i> : satheyya <i>t</i> : gYo
Mada	<i>m</i> : apramanikata/apramanikata, landilabaadi mental inflation	<i>p</i> : mada	<i>h</i> : mada
Vihimsa	<i>m</i> : mada malice	<i>t</i> : rgyas-pa	<i>p</i> : vihesa
Ahrikyā	<i>h</i> : nafrat shamelessness	<i>m</i> : ghrina /dushtapana <i>p</i> : ahirika	<i>t</i> : rnam.par.'tshe.ba <i>h</i> : besharami
Anapatrapya <i>t</i> : khrel med-pa	<i>m</i> : lajjahinata /besharam lack of sense of propriety	<i>t</i> : ngo-tsha med-pa <i>p</i> : anottappa	<i>h</i> : acche bure ki pahchan na rakhana
Styana	<i>m</i> : yogya ayogyate vishayi chi jana nasane stagnation		<i>p</i> : thina
Auddhatya utavalapan	<i>m</i> : dhundi, ekacha-jagi thambane ebullience	<i>t</i> : rmugs-pa	<i>p</i> : audhatta/uddhacca <i>h</i> : ati utsaha- <i>m</i> : ati
Asraddhya	utsukata/uddhatpana <i>t</i> : rgod-pa non-faith		<i>p</i> : asraddha
Kausidya	<i>h</i> : avishvasa, bebharosa laziness	<i>m</i> : avishvasa <i>t</i> : ma dad-pa	<i>p</i> : kusita/ kosajja <i>h</i> : alasa, susti
Pramada	<i>m</i> : alasa, susti/alashi heedlessness	<i>t</i> : le-lo	<i>p</i> : pamada
Musitasmrīta	<i>h</i> : beparvai unmindfulness	<i>m</i> : nishkalajipana <i>p</i> : mutthassati	<i>t</i> : bag-med <i>h</i> : vismriti
Asamprajanya rnam-pa gYeng-ba	<i>m</i> : vismriti/visaralu purposelessness	<i>t</i> : brjed ngas-pa <i>p</i> : asamvajanna	<i>h</i> : koi hetu na hona <i>t</i> :
Viksepa se dura jana	<i>m</i> : hetuhinata, durlakshit pana distraction	<i>t</i> : shes-bzhin ma-yin	<i>p</i> : vikkhhepa <i>h</i> : hetu
Middha	<i>m</i> : hetu pasuna dura jane/viksepa torpor		<i>p</i> : middha
Kaukrtya	<i>h</i> : dhundala pana worry	<i>m</i> : ardha nidrechi avastha <i>t</i> : gnyid <i>p</i> : kukkucca	

The 51 Mental Events

Vitarka	<i>h</i> :chinta initial thought	<i>m</i> :kaukrtya, chinta, kalaji <i>p</i> :vitakka	<i>t</i> :gyod <i>h</i> :vitarka
Vicara	<i>m</i> :vitarka sustained thought <i>m</i> :vichara	<i>t</i> :rtog-pa <i>p</i> :vicara <i>t</i> :dpyod-pa	<i>h</i> :vichara

the mental events

caitasika (cetasika)

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata):

tibetan:sems-byung

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: caittas

anacker: factors that arise specifically

ganguli: mental factors

kochumutton: mental factors

k.gyatso: mental factor wood:

ways of e:

bhante : (Eternal Legacy): mental concomitants or co-efficients

bhante: (Know Your Mind) mental events; functions associated with mind

bhante (Survey) psychic factors

guenther

dharmachandra: mental activity

trans11:

subhuti: mental concomitants

definitions

sanskrit (MW): (p.)

BHS: (p. 233)

mental, of the mind: often contrasted with kayika, sometimes also with vacika. Mental states or conditions of existence. Eg Vism. I.84.25

pali: (p.)

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) The mental states are the mahabhumikas, those that accompany all minds; the kusalamahabhumikas, those that accompany all good minds; the klesamahabhumikas, those that accompany all defiled minds; the akusalamahabhumikas, those that accompany all bad minds; and the paritaklesabhumikas, those that have small defilements for their sphere. Bhumi or sphere signifies "place of origin." The place of origin of a dharma is the bhumi of this dharma. The "great sphere" or mahabhumi is so called because it is the sphere, the place of origin, of great dharmas (that is, of dharmas of great extension, that are found everywhere) The dharmas that are inherent in the mahabhumi are called mahabhumika, that is, the dharmas that are always found in all minds. too

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

These five Caittas, being universals, are definitely associated with the .Alayavijnana. Their universal characteristics will be explained in greater detail in a later section. These five Caittas) mental contact etc., although they are different from the Vipakavijnana in regard to their mode of activity (*akara*), are similar to it in regard to the time of manifestation, the support, the object, etc. Hence they are called 'associates'.

bhante (KnowYourMind):

These specific ways in which the mind becomes involved with an object are called in Pali cetasikas, which means 'connected with the mind', and in Sanskrit caittadharmas, 'that which pertains to the mind': i.e. 'mental events' or 'mental concomitants'.

If I look at and become aware of a person, this is mind. But if I then start thinking, say, 'He's a bit taller than that other fellow' or 'I don't like the look of him,' these are mental events. It's possible, of course, for more than one mental event to be present at the same time; there can be whole complexes of them. Indeed, as we shall see, there are five mental events which are 'omnipresent'. Mental events arise as one engages oneself with the object more specifically and begin to apprehend or cognize its distinguishing qualities. One may wonder, though, how this interpretation of one's experience, this idea of a kind of hiatus between mind and mental events, squares with Yeshe Gyaltsen's next quotation, which appears authoritatively to contradict it:

"The mind and mental events are certainly together". (*Abhidharmakosa*) ^>58

I have suggested that it is possible for there to be awareness of an object without mental events coming into play.

This does not, however, appear to be the conclusion we are being offered here. These two statements can be reconciled by the introduction of a third term: 'mind as such'. But why do we need this? Why can't we just say that mind is sometimes associated with mental events and sometimes not? The simple answer is that while one can have mind without mental events, one cannot have mental events without mind; and the mind one gets with mental events is different from the mind without them.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F):

kelsang gyatso (UTM):

attribute of an object

ways of enlightenment:

The definition of mental factor is a cognizer that principally apprehends a particular

nyantiloka: (p. 46)

'mental things, mental factors', are those mental concomitants which are bound up with the simultaneously arising consciousness (*citta=vinnana*) and conditioned by its presence. Whereas in the suttas all phenomena of existence are summed up under the aspect of 5 groups: corporeality, feeling, perception, mental formations, consciousness (s. *khandha*), the Abhidhamma as a rule treats them under the more philosophical 3 aspects: consciousness, mental factors and corporeality (*citta, cetasika, rupa*). Thus, of these 3 aspects, the mental factors (*cetasika*) comprise feeling, perception and the 50 mental formations, altogether 52 mental concomitants. Of these, 25 are lofty qualities (either karmically wholesome or neutral), 14 karmically unwholesome, while 13 are as such karmically neutral, their karmical quality depending on whether they are associated with wholesome, unwholesome or neutral consciousness. For details s. Tab. II, III. Cf. prec. (App.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

Mental properties are of 52 kinds.

(a) The Seven Common Properties (*Sabha cittaka*), so called on account of being common to all classes of consciousness, viz : 1. *phassa* (contact) 2. *vedana* (feeling) 3. *samjna* (perception) 4. *cetana* (volition) 5. *ekaggata* (concentration of mind) 6. *jivita* (psychic life) 7. *manasikara* (attention).

(b) The six Particulars (*pakinnaka*) so called because they invariably enter into composition with consciousness, viz: 1. *vitakka* (initial application) 2. *vicara* (sustained application) 3. *Viriya* (effort) 4. *piti* (pleasurable interest) 5. *chanda* (desire-to-do) 6. *adhimokkha* (deciding). The above thirteen kinds (a) and (b) are called Mixtures (*vimissaka*), or better, as rendered by Shwe Zan Aung "Un-morals", as they are common to both moral and immoral consciousness in composition.

(c) The fourteen Immorals (*pipajati*), viz: 1. *lobha* (greed) 2. *Dosa* (hate) 3. *moha* (dullness) 4. *ditthi* (error) 5. *mana* (conceit) 6. *issa* (envy) 7. *macchariya* (selfishness) 8. *Kukkucca* (worry) 9. *ahirika* (shamelessness) 10. *Anottappa* (recklessness) 11. *uddhacca* (distraction) 12. *thina* (sloth) 13. *middha* (torpor) 14. *vicikiccha* (perplexity)

(d) The twenty-five Morals (*kalayina jatika*) viz: 1. *alobha* (disinterestedness) 2. *adosa* (amity) 3. *amoha* (reason) 4. *saddha* (faith) 5. *sati* (mindfulness) 6. *hiri* (modesty) 7. *ottappa* (discretion) 8. *tatramajjhata* (balance of mind) 9. *kaya-passaddhi* (composure of mental properties) 10. *cittapassaddhi* (composure of mind) 11. *kayalahuta* (buoyancy of mental properties) 12. *cittalahutsi* (buoyancy of mind) 13. *Kayamuduti* (pliancy of mental properties), 14. *citta muduta* (pliancy of mind) 15. *kayakammamata* (adaptability of mental properties) 16. *cittakammanilati* (adaptability of mind) 17. *kayapagurlmati* (proficiency of mental properties) 18. *cittapagunnata* (proficiency of mind) 19. *kiyujkata* (rectitude of mental properties) 20. *cittujukata* (rectitude of mind) 21. *samma-vacca* (right speech) 22. *sammakammanta* (right action) 23. *sammsajiva* (right livelihood) (the immediately preceding three are called the Three Abstinences) 24. *karuna* (pity) 25. *mudita* (appreciation) (The last two are called the two Illimitables).

subhuti (India):

comm11:

other notes

Sarvatragas

the five omnipresent mental events

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata):

tibetan: kun 'gro lnga *chinese*:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: universal caittas

anacker: (not translated}

ganguli: universal mental events

kochumutton: universal mental factors

k.gyatso:

wood:

ways of e:

bhante :

guenther

dharmachandra:

omnipresent states

trans11:

subhuti:

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.)

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) What are the mahabhūmikas, the mental states found in all minds? Sensation, volition, motion, desire for action, contact, discernment, memory, the act of attention, approval, and absorption or concentration coexist in every mind. According to the School, all the ten dharmas exist in every moment of the mind.

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): Loosely speaking, in every situation in which the mind not only perceives an object but, as it were, moves towards it, these five mental events are present. To be more accurate, one could say that the presence of the five omnipresent (*sarvatraga*) mental events is implicit in the very definition of what it means to experience an object. It's not that when one experiences an object these mental events are present. It's the other way round; when these mental events are present, one is experiencing an object.

We must go further: it cannot be asserted that there is an object there at all, nor a subject (oneself) to perceive it. All we can say is that a sort of network of these five mental events constitutes a perceptual situation within which there is a subjective content and an objective content. This is the case at all mundane levels of experience, including the higher states of *dhyana*.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F):

kelsang gyatso (UTM):

ways of enlightenment:

nyantiloka: (p.) :

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India):

Sarvatraga is a Sanskrit word meaning universal or omnipresent. Every *citta* has these five *sarvatraga caitta-dharmas* present in it. They are the sort of the mechanics, even the scaffolding, of consciousness.

They are what sort of make up the basic nature of *citta*. So some of these will be quite familiar to you from the 12 *nidanas* in the wheel of life. And that is not coincidental because the 12 *nidanas* show us the way in which the mind becomes involved with its objects and recreates itself.

comm11:

other notes

vedana (vedana)

feeling

other languages

hindi (from Chandrabodhi/Ashvajit): vedana

marathi (from Chandrabodhi/Ashvajit): vedana

marathi (from Prajnamata): The word comes from the sanskrit root Vid which means to feel or even to know (what you feel of also just know in the sense of Knowledge) in Marathi the word is associated more with painful feeling as these are perhaps felt more strongly than the pleasurable ones but the word is used in the Buddhist teaching consistently and another marathi word for it seems unnecessary.

tibetan: tshor-ba

chinese: shou

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): vedanā: □vid = to know, experience, feel

translations

wei tat: sensation

anacker: feeling

ganguli: sensation

kochumutton: knowledge

k.gyatso:

wood: knowledge

ways of e: feeling

bhante: 'feeling' or 'emotion' - positive or negative.

guenther

dharmachandra:

trans11:

subhuti: feeling

definitions

sanskrit (MW): (p.)

BHS: (p. 508)

feeling, sensation. In Pali there are three (eg Mvy 1913 *sukkhah, dukkhah, aduhkhasukkhah*)

pali: (p.)

shobogenzo glossary: (perception, feeling) Represented by (JU), "accepting, feeling"

[MW] announcing, proclaiming; perception, knowledge; pain, torture, agony; feeling, sensation.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) *Vedana* is the threefold sensation, pleasant, painful, and neither-painful-nor-pleasant. (i.14).

Abhidharmasamuccaya (Asanga) What is the absolutely specific characteristic of feeling? It is to experience. That is to say, in any experience, what we experience is the individual maturation of any positive or negative action as its final result.

Pancaskandhaprakarana: Pleasant [feeling] is that which one would like to feel again (when the original feeling is over). 'Unpleasant' is what one would like to get rid of when it is present. 'Indifferent' is where neither of these two desires occur.

hsuan tsang (DMC): *VEDANA* (p. 159) The nature of sensation (*Vedana*) is to 'feel or experience the characteristics of an object, whether agreeable or disagreeable or of a nature that is neither agreeable nor disagreeable.' Its activity or function is to produce a 'craving thirst', because it produces a desire for union or separation, or neither the one nor the other. According to Samghabhadra, sensation is of two kinds: 1. 'object--sensation' (*visaya-vedana*), i.e., experiencing the perceived object; an(1 2. 'nature-sensation (*svabhava-vedana*)) i.e., experiencing simultaneous mental contact. Only the second kind truly constitutes sensation, because the first is not distinguished from Caittas in general, all of which 'experience the characteristics of objects.'

This opinion is not correct: 1. Sensation undoubtedly does not perceive as its object the concomitant mental contact; 2. one cannot, for the reason that it is 'born like mental contact', state that it 'experiences mental contact' because, on this basis, all fruit resembling its cause would be sensation in its essential nature; 3. if sensation experiences its cause, mental contact, it should be called 'sensation that experiences its cause' (*hetu-vedana*), and not 'nature-sensation' (*svabhava-vedana*); 4. if you say that, just as a king lives on the products of his kingdom, sensation can experience the nature of the sensation born from mental contact, and if you call that sensation nature-sensation (*svabhava-vedana*), that, too, will clash with reason, because that means the abandonment of your doctrine of 'non-sensation of itself' and consequently your failure to prove your argument. 5. if finally you call it nature-sensation because it never abandons its essential nature (*svabhava*), then all dharmas could be called nature-sensations. Therefore the opinion of Samghabhadra can only deceive infants. In fact, the object-sensation (*visayavedana*) is not confused with the other Caittas, because, if the other Caittas experience the object, *Vedana* alone experiences the object in its agreeable and disagreeable characteristics.

bhante (KnowYourMind): The second part of this description indicates that *vedana* is the feeling-tone of our experience of *vipaka*, which is what we experience as the result of karma. That is, whatever one experiences, pleasant, painful, or neutral, represents directly or indirectly the maturation or result of skilful or unskilful action, whether of body, speech or mind. In short, *vedana* constitutes the final result of action

The first part of the *Abhidharmasamuccaya's* definition of *vedana* is less helpful; 'It is to experience' is something of a tautology. But is it really possible to define feeling? We all know what feeling (as distinct from thought) is; but it would be impossible to communicate what feeling is like to someone who had never experienced it. Feeling cannot be described in terms of something else.

Conceptual terms can be used to communicate feelings in the sense that one can use concepts to indicate to someone something in their experience which is analogous to something one has experienced oneself. But it is impossible to communicate the feeling itself. My feeling is mine and your feeling is yours. All one can say is that one experiences the same *kind* of feeling that someone else experiences. If you stick a pin in yourself you feel something and perhaps you say 'ouch'; if you stick a pin into someone else and they make the sort of sound you made, you can infer that they have had a feeling of the kind that you had. You don't directly perceive their feeling, nor do they directly perceive yours.

It is important to distinguish feeling from emotion, though of course they are connected. One could say that feeling is the raw material out of which emotion is produced. The seventeenth century Dutch philosopher Spinoza discusses this. If one has a feeling of pleasure, he says, and that feeling is accompanied by the idea of the external cause of the pleasure, then one feels an emotion of love towards the cause of that pleasure. If one has a feeling of pain and that feeling is accompanied by the idea of the cause of that pain, then one feels hatred towards the cause of the pain.

The point to be emphasized with regard to emotions is that they are not produced automatically. We actively manufacture them out of the raw material of our feelings; they are actions of the mind. If one has a painful experience, one can choose whether or not to manufacture hatred out of it. And if one chooses to do so, one has performed another unskilful karma which will make one liable to further painful sensations in the future.

As well as being one of the five *skandhas*, *vedana* is one of the links of the chain of conditionality which binds us to the Wheel of Life from one life to the next. The crucial link or *nidana*, the one that keeps the whole cycle of birth and death going, is the one following *vedana*: *trsnā* or 'craving'. While *vedana* is something that happens to us, *trsnā* is something we do. We are presented with feelings, but what we do with those feelings – whether we manufacture positive emotions or negative ones out of them – is our own choice. Feeling is passive, but emotion (as the word itself suggests) is active.

bhante2 (Three Jewels): (ii) *Vedana* or feeling, in the sense of the affective colouring which saturates a particular content of consciousness, is of five kinds, pleasant (*sukha*), painful (*dukkha*) and neutral (*upeksa*), or neither pleasant nor unpleasant, as well as bodily (*kayika*) and/or mental (*caitasika*). It covers, thus, not only sensation, or hedonic feeling, but also emotion, which can be not only hedonic but also ethical and even spiritual. Pleasant and unpleasant mental feeling are termed respectively *saumanasya* or joy and *daumanasya* or sorrow. It is of interest to observe that while the latter can be hedonic only, the former possesses a positive ethical value and can be not only 'healthy' in the technical sense (see p. 71) but even karmically neutral. *Upeksa* has an even wider connotation. It can mean not only hedonic indifference, both sensational and emotional, but also that positive state of spiritual balance or equanimity in respect of worldly things which plays so vital a part in the attainment of Supreme Enlightenment, being in fact reckoned, in this higher sense, as one of the seven *bodhyangas* or 'Enlightenment factors'.

bhante3 (Nanamoli seminar): The Theravada tradition itself does seem very ambiguous on this point. In fact, I think it has actually confused the experience of pleasurable sensation per se with attachment or addiction or clinging to such sensation, which is, of course, unskilful. In the *nidana* chain you have 'in dependence upon *vedana* there arises *tanha*' is it not so? So *vedana* is always defined, even in the Theravada tradition, as of three kinds: as *sukha*, as *dukkha*, and as neither neutral feeling. So that *vedana* arises before the arising of *tanha*; so before the arising of *tanha* you have got pleasurable sensation, painful sensation, and sensation which is neutral. So it is quite clear, from the fact that *tanha* arises subsequently, that *tanha* is not inherent in *vedana*, or in pleasurable sensation. So, even in the Theravada tradition, if you look at it closely enough, it is clear that pleasurable sensation, that is to say *sukha vedana*, is not in itself unskilful. It is in any case a *vipaka*; it is not a karma. All right, perhaps I've laboured the point a little, but it is important to get this quite clear. So even an arahant can experience pleasurable sensation. He can experience intensely pleasurable sensations; but in his case they do not become the basis for attachment. There are some forms of pleasure which are inherently unskilful, one may say, and those are very much bound up with what is traditionally regarded as the householder's life; and of those, of course, an arahant is not capable.

bhante4 (the Survey): (*vedana*), a man with an arrow in his eye

bhante5 (Tibetan Book Dead seminar): ... as I have so often pointed out, there is a gap, and where is that gap? Well you pass over where in the series the first of the action series of the present life succeeds the last of the fruition

series of the present life. So you are, as it were, suspended between the two. You are completely free, either to act in a way which furthers the reactivity or in a way which sets up the creativity. You can either go again round on the wheel or you can start going up the spiral, so that is a bardo also, that point at which the *vedana* is succeeded by the *trnsa*. The *vedana* need not be succeeded by the *trnsa*, you are poised in that gap in between, you can either react with *trnsa* or you can respond creatively with *sraddha*, those are the possibilities in that particular space. When you experience *vedana*, especially in the form of suffering it can either lead to further grasping or it can lead to faith.

bhante6 (Guide to Buddhist Path): The second of the Three Junctures is between the seventh and eighth links, where, in dependence upon *vedana*-, feeling, which is the last link in the 'effect process of the present life', there arises *tr.s.n.a*-, craving, which is the first link in the 'cause process of the present life'. This second juncture, between feeling and craving, is important because it represents the point of intersection between the cyclical the 'Ten Bhumis', and so on. Perhaps, however, it is best explained in terms of the 'Twelve Positive Links'.⁷⁷ These constitute, psychologically and spiritually, the successive stages of the path, or the successive spirals of this progressive movement of conditionality as it winds out of the Round. Here we are concerned only with the first two of the Twelve Positive Links. These are *duh.kha* (Pali *dukkha*), which means 'pain', 'suffering', or 'unsatisfactoriness', and *s'raddha*- (Pali *saddha*-), which means 'faith', or 'confidence'. *Duh.kha* corresponds, in the Twelve Nidanas of the *prati-tya-samutpa-da*, to *vedana*-, which is the last link in the 'effect process of the present life'; *s'raddha*- corresponds to *tr.s.n.a*-, which is the first link in the 'cause process of the future life'.

yeshe gyaltzen:

guenther (P&PA):

kelsang gyatso (UTM): The definition of feeling is a mental factor that functions to experience pleasant, unpleasant, or neutral objects. There are three types of feeling: 1 Pleasant feelings 2 Unpleasant feelings 3 Neutral feelings

There is also a twofold division of feeling from the point of view of their uncommon dominant condition: 1 Bodily feelings 2 Mental feelings

There is another twofold division of feeling from the point of view of their nature: 1

Contaminated feelings 2 Uncontaminated feelings

geshe rabten (M & its F): Feeling is defined as a distinct cognition that is an experience of either pleasure, pain or indifference, i.e. a state that is neither pleasurable nor painful. Pleasure and pain are not the objects of feeling. They are the feeling or the experience itself. Thus they are of the nature of consciousness and arise in dependence upon the mind's coming into contact with its various objects. Feeling is therefore the inherent quality of experience present in every mental state. The general function of feeling is to fully experience the ripening effects of our previous actions. Its specific function is that of leading to the reactions of attachment, hatred and bewilderment.

ways of enlightenment: Feeling is the experience of pleasure, pain, or neutrality arising from the contact of the five senses and their consciousness with the appropriate sense object. This is also categorised as the *skandha* of feeling ... The basis for feeling is contact. As organ, consciousness, and object make contact, feeling arises. With each sense organ, a particular type of feeling arises, creating a sixfold division of feeling. Each of these six can be pleasant, unpleasant, or neutral, making a total of eighteen types of feelings. Feelings can also be classified according to whether they arise in conjunction with the five sensory consciousnesses or whether they arise in conjunction with the mental consciousness. Again, each of these can be pleasant, unpleasant, or neutral. (AKB II:7-8, AS:I, KJ 5a.4)

... Feeling can also be understood by classifying it into five types: physical pleasure, mental pleasure, physical pain, mental pain, and indifference. Physical feeling is feeling that accompanies any of the five sense consciousnesses; mental feeling is feeling that accompanies mental consciousness.

... The Mahayana Abhidharma states that feeling can also be classified as: disturbed, undisturbed, clinging, and non-clinging.

... Disturbed feeling arises in conjunction with all self-oriented experience, based on appropriating the five *skandhas* as a self: Feeling is "my" feeling. Undisturbed feeling is not associated with self-oriented experience; it includes feeling arising with experience associated with seeing the absence of a self.

... Clinging feeling is associated with the five sensory objects and the qualities of the desire realm, and it fosters addiction to the desire realm. non-clinging feeling is free of clinging; it supports renunciation and meditative states.

[AS I, KJ 5a.3, MBP 21-22]

nyantiloka: (p. 221) 'feeling', sensation, is the 2nd of the 5 groups of existence (*s. khandha* II). According to its nature, it may be divided into 5 classes: (1) bodily agreeable feeling (*kayika sukha-vedana = sukha*); (2) bodily disagreeable feeling (*kayika dukkha vedana = dukkha*); (3) mentally agreeable feeling (*cetasika sukha-vedana = somanassa*); (4) mentally disagreeable feeling (*cetasika-dukkha-vedana = domanassa*); (5) indifferent or neutral feeling (*adukkha-m-asukha vedana = upekkha*, q.v.).

dhammasangani: (p.) (p. 5) What on that occasion is feeling (*vedana*)? The mental pleasure, the mental ease, which, on that occasion, is born of contact with the appropriate element of representative intellection; the

pleasurable, easeful sensation which is born of contact with thought; the pleasurable, easeful feeling which is born of contact with thought this is the feeling that there then is.

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Vedana* means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the *phassa*. All creatures are sunk in this *vedana*.

subhuti (India) Well, once you have paid attention to the object [with *manasikara*] it has some impact on you. You have some as it were emotional response, it arouses certain feelings within you. In other words, *vedana* arises next. *Vedana* is your pleasant, painful or neutral feeling about what you are paying attention to. Now of course, we are having *vedanas* all the time. Again, it is essential to consciousness. Every moment of consciousness contains *vedana*. This is quite important, we need to be quite aware of the *vedanas* that are taking place within us. And *vedanas* are classified in various different ways. The most basic is into *sukha*, *dukkha* and *upeksa*. But then they can be classified according to whether they are physical or mental. Some *vedanas* are not experienced through the body, you have a mental experience. Traditionally it is said that the bodily *vedanas* are experienced through the five physical sense faculties: eye, ear, nose, tongue and body. And of course the mental experience of *vedana* is through the door of the mind.

Then fourthly, the *vedanas* can be classified according to whether they are pure or impure. Pure or impure here means really selfish or unselfish. Some feelings are very strongly associated with a clinging to yourself. So you have a very strong reaction when you experience something painful, and a very strong attraction when you experience something pleasant.

Then fifthly, *vedanas* are classified according to whether they promote clinging or detachment. Of course, in the end this is a question of your own attitude. But generally speaking, pleasant sensory experience makes us crave. But more subtle, more refined, sensory experience, as is aesthetic experience, tends to make us detached. And particularly also of course the happiness experienced in meditation tends towards detachment. I think this *caitta-dharma, vedana*, is probably one of the most important that we make more conscious. All the time we are evaluating what we experience in terms of pleasant and painful. And of course we see from the wheel of life that is our reaction to *vedana* that is *trsna*. So we need to pay great attention to what we are feeling all the time. A lot of feeling is actually physical in its character. There is actual sensation in the body of pleasant or painful character. And we need to be able to identify that very clearly within us. More subtle and mental experiences of happiness or of suffering don't necessarily have a physical correlate. >From the third *dhyana* onwards there is no physical sensation. So we need to identify that as well.

other notes

samjna (sanna)

recognition or identification

other languages

hindi (from *Chandrabodhi/Ashvajit*): samgya

marathi (from *Chandrabodhi/Ashvajit*): samdnya

marathi (from *Prajnamata*): It simply means the name of the thing by which it is known. Once again it is a well established word and another marathi word doesn't seem necessary.

tibetan: 'du-shes

chinese: hsiang

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): s samjñā: sam (together) + jñā (know) = to recognise, know well, understand

translations

wei tat: conception

anacker: cognitions

ganguli: thought

kochumutton: conception

k.gyatso: discrimination

wood: conception

ways of e: perception

bhante (*Know Your Mind*): judgemental perception; recognition or identification; conceptualisation, apperception

bhante (*wisdom beyond words*) 'notion' is a translation of *samjna*

guenther

dharmachandra:

trans11:

subhuti: apperception

definitions

sanskrit (*MW*): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: (vol.3) (thought) Represented by .SO, "idea, thought, conception."

[MW]

agreement, mutual understanding, harmony; consciousness, clear knowledge or

understanding or notion or conception; a sign, token, signal, gesture (with the hand, eyes, etc.); direction; a track; a name, appellation; (with Buddhists) perception (one of the 5 skandhas).

Ref ch. 70 [216].

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*) (p189) *Samjna* is samindna, that which grasps the marks (male, female, etc.) of an object (vi.sayanimittoḍḍhāna, i.14, ii.34bd).

Abhidharmasamuccaya (*Asanga*) It is to know by association.

hsuan tsang (*DMC*):

SAMJNA (p. 161) The nature of conception (*Samjna*) is to perceive or apprehend the

characteristics of an object, and its activity (when it is mental) is to devise and produce various names and concepts.

When the characteristics of the object are established - 'This is green, not non-green' - then only can be produced the various expressions that correspond to the general characteristics.

bhante (*KnowYourMind*): The term is often translated as 'perception', but in fact it refers to a certain phase within the process of perception, which involves an act of cognition, a sort of mental labelling, that arises in dependence upon sense perception of an object. So *samjna* is perception, but perception of a particular kind. It is not perception of something, but perception that something is this or that, which is quite a different matter. One perceives the characteristics of an object, and then makes a judgement based on pre-existing conceptions, labels or names as to what those characteristics represent. So *samjna* may be defined as 'judgmental perception' or simply 'apperception'. Its two aspects can be described thus:

1. Naming that is, directly perceiving and simply naming the characteristics of an object without fitting those perceptions to a pre-existing proposition.

2. Defining that is, identifying those characteristics which define or specify the object, and enable one to make a proposition as to what it is.

According to Yeshe Gyaltzen, 'The former deals with the specific characteristic of an apparent object in a conceptless perception and the latter deals with the specific characteristic of an apparent object in a judgmental perception.'

If we attempt to describe how *samjna* takes place, we need to bear in mind Dr Guenther's

careful terminology in order to avoid conveying an assumption that there is necessarily an ontological, ultimately real object which corresponds in some way with the epistemological object, the object we know about. Hence the term 'apparent object'. The way Guenther puts it, where there is a perceptual situation, a subjective constituent which we call the mind perceives an objective constituent which we call the object. ... Then within the perceptual situation there is an objective constituent with certain qualities, and you, the subjective constituent, proceed to apply your proposition to this object. But those qualities belong to the objective constituent of the perceptual situation, not necessarily to an objectively existent object. And the same thing goes for you, the perceiver: you cannot infer from the fact that the perceptual situation has a subjective constituent that this refers to an objectively existent subject. What we conceive to be the case is not necessarily the same as what is really the case.

The four bases for *samjna* We have already been introduced to these in effect, but Yeshe Gyaltzen makes things clear with a list, which can be summarised thus: 1. What is perceived in immediate sense perception. 2. Trustworthy information as to what an object is. 3. Recognising the characteristics of an object. 4. Understanding a proposition in such a way as to be able to apply it appropriately to a particular object.

The six forms of sense base for *samjna* As *samjna* arises on the basis of sense perception, it may be classified according to which of the six senses is involved in making contact with the object.

Levels of *samjna* Yeshe Gyaltzen goes on to list six 'levels' of identification, depending on the state of consciousness in which the object is perceived. First there's the level of conceptual understanding involved in *samjna*. This has three strata: identification that accurately applies names to objects; identification that includes a reflection on the impermanence of the object; and identification that clarifies one's insight into the impermanence of the object. These three correspond to the 'three levels of wisdom': listening, reflecting, meditating. Then there's a corresponding level of conceptual misunderstanding involved in *samjna*: that is, three bands of false identification corresponding to those of conceptual understanding. Thirdly, there is limited *samjna*: identification taking place on the level of the *kamaloka*, the realm of sense-desire, which is our normal, everyday experience. Here, one's identification has a range limited to that of the five senses and the ordinary mind. Fourthly we have *samjna* involving an aesthetic perspective; and fifthly, identification involving an infinite or unlimited viewpoint. Sixthly, there is identification 'which is nothing whatsoever the idea of an experience which one would objectify as nothing'.

So the field of one's identification or conceptualisation progressively broadens out as one steps back from the narrow viewpoint of the *kamaloka*. Once one has taken this step, one is able first to look at things from the aesthetic perspective, which involves a refinement and intensification of sensory perception and a condition of appreciative awareness, developing into a state of meditative concentration or *dhyana*. The word aesthetic has quite a broad range of connotations in English, but in this context the level of aesthetic perception could be said to comprise the *rupa dhyanas*, the levels of meditative absorption corresponding to the plane of archetypal form. On the basis of the fourth *rupa dhyana*, the four *arupa* or formless *dhyanas* may be developed. The infinite viewpoint mentioned here would appear to refer to the first two of these *arupa dhyanas*, the sphere of infinite space and the sphere of infinite consciousness. It would then be an obvious step to take 'identification of an experience which one would identify as nothing' as referring to the third *arupa dhyana*, the sphere of no-thing-ness, in which one does not discriminate one thing from another. Whether it refers as well to the fourth *arupa dhyana*, the sphere of neither perception nor non-perception, is hard to say. It may be that there is no exact correspondence here. Indeed, it may well be that the infinite viewpoint refers to the *arupa dhyanas* generally, and that the sixth level of identification refers to an experience beyond them. Guenther habitually translates *sunyata* as 'nothing' or 'nothingness', so it is perhaps justifiable to assume that 'the idea of an experience which we would objectify as nothing' refers to the transcendental experience of *sunyata*. At this point we have to address something of a conundrum. *Samjna* is presented here as an omnipresent mental event, which implies that it is present in all states of consciousness. But this seems to contradict the teaching of the five meditation factors outlined by Buddhist tradition. In his *Visuddhimagga*, Buddhaghosa lists these as applied thought, sustained thought, rapture, bliss, and concentration. All these factors need to be present if one is to enter into meditation in the full sense of the development of states of higher consciousness (the *dhyanas*). But according to tradition, as one progresses through the *dhyanas* these factors cease to be part of one's experience. So, when one moves from the first to the second *dhyana*, the first two factors applied thought (*vitarka*) and sustained thought (*vicara*), sometimes translated as 'apprehension of an object' and 'investigation of an object' are no longer present. Furthermore, 'apprehension and investigation of an object' sounds more or less synonymous with *samjna*. Does this mean that if *vitarka* and *vicara* are no longer present, *samjna* is not after all an omnipresent mental event? To address this question, it would seem reasonable to assume that there is a form of identification in the higher *dhyanas*, but that it is too subtle and refined to come within the definition of *vitarka* and *vicara*, which represent a comparatively coarse kind of mental functioning. It's as well not to take the notion of identification in too crude a sense. Perhaps *samjna* is capable of degrees of refinement that are difficult for us to conceive of.

For a further perspective on *samjna* we can consider the sequence of twelve positive links which describe the spiritual path as it spirals away from the Wheel of Life towards Enlightenment.From the

point of view of understanding *samjna*, the interesting link is the last one, which is synonymous with Enlightenment itself. It is called the knowledge of the destruction of the asravas that is, one recognises that the destruction of the craving for sensuous pleasure, for existence, and for ignorance, has been destroyed. But this attainment certainly does not involve identification in the sense of *samjna*. The Sanskrit term for it is asravaksayajana. *Jnana* is usually translated as 'knowledge' but in this context it's more like an instantaneous and direct awareness: you just see. It's not that a quick mental reckoning takes place and you realise 'Ah! the asravas aren't there any longer. Excellent!' You simply see the empty space, so to speak, where the asravas were. This recognition is not *samjna*. The point is that *samjna* is an aspect of all mundane experience, not transcendental experience.

bhante2 (Three Jewels): Samjna (Pali *sanna*) or perception is of six kinds, one for each of the five senses and one for the mind. Its function is twofold, consisting in the referring of a particular feeling to its appropriate basis, whether to one of the five physical senses or to the mind, as well as the awareness of the characteristics, real or imaginary, by which an object either of sense or thought is, or may hereafter be, recognised. It may also be either general or specific, the latter kind being that wherein a certain salient feature of perception is made the sole or at least the principal content of consciousness.

bhante3 (Tusc 82 Q+A): Again, in Western terms one might say that what we think of as thought or thinking is covered partly by *samjna* and partly by *vijnana*. *Vijnana* is the element of awareness and *samjna* is the element of recognition of this or that. That is a tree or that green round thing in the distance is a tree, this is a function of *samjna*.

bhante4 (Tib Book of Dead): Samjna, or perception as *samjna* involves a certain amount of mental activity. You identify what you perceive as this or that particular object.... So it does seem quite appropriate to connect the skandha of perception with the Buddha Amitabha and with, therefore, the discriminative wisdom. So you can discriminate things in this way, you can see them for what they are without necessarily a question of liking or disliking them.

bhante5 (SGL Bodhisattva Ideal): Dharmadhara: What skandha would you put time sense in, would it be *samjna*, I gather that you said that time is a function of consciousness. S: I must say I can't remember. I think I have said something about this; it is a concept, presumably it comes under *samjna* but I would have to give it further thought and check up and consult what the Abhidharma has to say. Probably it comes under *samjna*. It is certainly classed as a *prajnati* in the Abhidharma, so you could check perhaps where *prajnatiss* come; or *prajnapiti* in Sanskrit, which means a concept.

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): Discernment is defined as a distinct mental factor having the function of identifying the object to be one thing as opposed to another by means of differentiation. This is the inherent quality of the mind whose task it is to distinguish one object from another, either by identifying it with terms and phrases, as in the case of most conceptions, or by merely making a distinction between objects, as in the case of perceptions. Thus it is present in all forms of cognition, playing an essential role in abstract thought and imagination as well as in the simplest visual and audial perceptions.

According to their bases there are six forms of discernment ranging from discernment associated with visual contact up until discernment associated with mental contact. Also six types of discernment are classified according to their referents

1. Discernment with a sign. This kind of discernment is of three types: that which is skilled in relating terms to their corresponding objects; that which discerns concrete, impermanent phenomena; and that which has a clear, distinct referent.
2. Discernment without a sign. This is also of three types, being the opposites of the three mentioned above. The first is the discernment of a young child who, having not yet learnt a language, does not identify objects with signs, i.e. names and terms. The second is the discernment of a meditative perception of ultimate truth in which there is no sign of any conditioned phenomenon. The third is the discernment of the formless absorption at the peak of samsara in which there is no sign of a clear or distinct referent.
3. Discernment of the limited. This is a discernment present in beings abiding in the realm of desire who have not attained even the preparatory stage for mental absorption. It is said to be of something limited since it discerns a world in which life is shorter, afflictions are more numerous, endowments and even the environment are of a lower quality than in higher states of existence.
4. Discernment of the vast. This is a discernment existing within the realm of form. It is of the vast in the sense that it discerns a world in which afflictions are fewer and wholesome qualities are greater than in the realm of desire.
5. Discernment of infinity. This discernment exists in the formless realms where one is absorbed in the infinity of space and the infinity of consciousness. It is so called since it discerns space and consciousness to be infinite.
6. Discernment of nothing at all. This discernment is that of the formless realm in which the mind is absorbed in nothingness. It is so called since it considers that there is nothing at all presenting itself to the mind.

In addition, we can talk of deceived and non-deceived discernments.

kelsang gyatso (UTM): The definition of discrimination is a mental factor that functions to apprehend the uncommon sign of an object. There are six types of discrimination, associated with the six sense-consciousnesses. There is also a twofold division of discrimination: 1 Mistaken discriminations 2 Non-mistaken discriminations. There is another twofold division of discrimination: 1 Clear discriminations 2 Unclear discriminations.

ways of enlightenment: Perception refers to the process of apprehending experience, either conceptually or non-conceptually, through the six senses. Perception grasps the characteristics of the object and thereby recognises it. This is also categorised as the skandha of perception.

... The skandha of perception refers to the process of recognition of an object. Perception means taking hold of the characteristic of the object. Perception consists of grasping specific characteristics such as blue, yellow, long, short, male, female, friend, enemy. [AKB I: 1 4c-d] Each particular perception is linked to one of the sense organs, giving six kinds of perception.

... Perception is sixfold when classified according to having or not having characteristics and according to what realm of existence it belongs to:

1. Perception with characteristics, which is of two kinds: perception that grasps an object as being blue or yellow, etc., and perception that grasps the proposition, "This is a man," etc. There are as many subdivisions here as there are knowable things. (KJ 5a.6)
2. Perception without characteristics, which is of three types: perception of an unfamiliar object, for which the name is not known; perception of markless space; perception during meditative absorption in the highest meditation realms at the summit of existence.
3. Lesser perception that operates in the desire realm
4. Vast perception that operates in the form realm
5. Immeasurable perception that operates in the formless realm in the spheres of infinite space and infinite consciousness
6. Perception in the sphere of nothing whatsoever in the formless realm. [AS I, KJ 5b.1 MBP 23-25]

nyantiloka: (p.192) 1. 'perception', is one of the 5 groups of existence (*khandha*, q.v.), and one of the 7 mental factors (*cetasika*) that are inseparably bound up with all consciousness (s. *Cetana*). It is sixfold as perception of the 5 physical sense-objects and of mental objects. It is the awareness of an object's distinctive marks ("one perceives blue, yellow, etc.," S. XXII, 79). If, in repeated perception of an object, these marks are recognised, *sanna* functions as memory' (s. Abh. St., p. 68f.).

dhammasangani: (p.) (p. 5) What on that occasion is perception (*sanna*)? The perception, the perceiving, the state of having perceived which on that occasion is born of contact with the appropriate element of representative intellection this is the perception that there then is.

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Samjna* means perception, or the act of receiving. All creatures become wise through this perceptions if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

subhuti (India): There is *samjna*. So you have an experience of an object, you have paid attention to that object, it has aroused within you certain initial feelings. But you don't yet really fully know what it is. At this point of course the order doesn't really work. You could also present *samjna* as coming before *vedana*. Actually they all appear completely simultaneously because they are all there all the time. But *samjna* is picking out the object and identifying its characteristics. Once you have identified its characteristics you compare that with your previous experience and decide that it is a certain kind of object. You can see this very clearly when you are looking at something that is a long way away. You see something moving on a hill side. And you ask yourself, 'Well, what is that?'. You want to identify it. So you look at it and you say, 'Well, it seems to have four legs, and it has got a head that is moving around, and it has got certain movements, it's a goat'. And you have identified it as a goat because you have identified certain characteristics. But you walk towards it and suddenly you see that actually it is green. And you say, 'Well, I have never seen a green goat'. And then you look at it a bit more closely and you see that it has not got four legs it has got six or seven. And then you see that what you thought was a head actually seems like another leg. And then you realise that it is actually a bush or tree.

So all the time we are identifying what is in the world around us. And this is *samjna*. In a way you could say it is the act of naming or recognition or categorisation. And *samjna* is divided into three different kinds.

First of all, there is correct and incorrect. Well, we illustrated that I think sufficiently.

Secondly, there is clear or unclear. And this can be interpreted in two different ways. It can mean that you are not completely sure about the identification. So that would be an unclear identification. But another interpretation is that clear and unclear means that you understand fully and deeply what the object is. In other words you identify it as it really is, as something that is impermanent and insubstantial and *dukkha*.

Finally, the third kind of categorisation of *samjna* is in terms of the level on which you

experience. So there is *samjna* that is associated with the *kamaloka*, and then *samjna* associated with the *rupaloka*, and finally with the *arupaloka*. So this is quite interesting. If you like, in away, it is a question of how you interpret your experience which level you are on. When you are sitting in meditation and you are still immersed in thoughts about this ordinary world, well that is because your *samjna* is at the level of *kama*. But if you chose to expand your *samjna*, well, you experience the *rupaloka*. You go even further it is the *arupaloka*.

subhuti (Order Convention 2001): Samjna is something like perception, sometimes even translated as conception, but it is more recognition/interpretation. It is more a matter of recognising the object as being something in particular, interpreting it in the light of our previous experience. It is distinguishing its own characteristics and fitting that into our pre-existing body of knowledge.

And there are two primary characteristics. There is, first of all, apprehending or perceiving the distinctive characteristics of that particular object. So it is discrimination, it is seeing that object as something with its own particular characteristics which is different from other objects. So we particularise it, we sort of box it off and identify it as something in particular. Then we devise and produce names and concepts for it. I am following Hsuan Tsang here. Having made it distinct and separated it off and characterised it, we label it, we say what it is. and that of course means fitting it into our pre-existing body of knowledge.

Now, I have talked about it so far in a relatively sort of simple way. We are doing it all the time, we look at things, we recognise them by their characteristics, we see them as distinct from something else, and we then give a word to it which labels it - microphone, whatever it is. But of course that process can become extremely sophisticated. The whole business of ratiocination is really the sophisticated elaboration of samjna. So finely spun philosophies in the end are versions of samjna, they are more and more sophisticated and subtle interpretations of our experience. And in the end samjna is essentially the construction of our world, the construction of our world in accordance with certain views and ideas, concepts, labels, and so on. So this all comes under the heading of samjna.

Now samjna is classified in three primary ways. First of all it is classified as accurate or inaccurate. Our samjna can be more or less in accordance with the real nature of our experience. So that if we are samjna-ing accurately there is a coherence between the names that we give to things and those things themselves. We call it a microphone and not a lollipop. So we can apply samjna to our world around us in an accurate way, in a way that conforms to its conventional nature. And of course we can make mistakes. So we can be accurate or inaccurate in our samjna-ing.

But then samjna has depth to it. There are levels on which we can samjna in the sense of being closer and closer to the real nature of the object. So this is usually classified in terms of the three levels of wisdom. So with *sruta-mayi-prajna*, samjna in this sense is where we are simply able to use concepts accurately, use words accurately, in accordance with conventional understandings. So when we label something, when we name something, it is what that thing is conventionally speaking. So we have learned to accurately identify things in terms of our own language and culture. *Cinta-mayi-prajna* is where we begin to penetrate a little deeper into the nature of the object in reflection. So we are able to identify the object as being whatever it is, but we also understand, at least conceptually, something of its deeper nature. So for instance, what is usually said is that we understand its relativistic and impermanent nature. So when we see the object we are able to label it but we are also able to identify it as something that has no perduring existence. So here we are able to apply the truth at least through reflection, at least through conceptual processes. And this is samjna in this deeper sense. But of course it goes further to *bhavana-mayi-prajna* where we are able to see not merely what the object is in its conventional sense, we are not merely able to understand the nature of its reality in conceptual terms, we are able to see what that object really is in reality. So, what this tells us is that samjna has depth to it. We are doing it all the time, and we could do it accurately or inaccurately, but even if we are doing it accurately we may not be doing it deeply, we may not be really perceiving the true nature of the object. So developing samjna implies developing wisdom, *prajna*. We will see that this thread is picked up in the *viniyata caitta dharmas*.

Then finally, and this I find the most interesting dimension of samjna, samjna is experienced on different levels in terms of different worlds. So it is said that there is a samjna that corresponds to the *kamaloka*, a samjna that corresponds to the *rupaloka*, and a samjna that corresponds to the *arupaloka*. But I think you could better say that the *kamaloka* is a certain mode of samjna. It is when we perceive things from the point of view of our physical bodies and their needs. So the *kamaloka* is where we interpret our experience from the perspective of our sort of physical material existence and identity. So we are in the *kamaloka* as long as we primarily identify ourselves and our experience in terms of our material identity and the needs that go with that, especially the need for its survival. The *rupaloka* is where we identify ourselves and our world primarily from the point of view of *dhyana*, whatever that may mean, from the visionary or imaginative dimension, let's say. Even the aesthetic dimension. We are not primarily concerned with ourselves or the objects of our perception as physical entities, we are concerned with them in their deeper reality. If you like, in Platonic terms, you are experiencing not the object but the idea of the object or the form of the object. In more Kantian philosophy, we are dealing with the pure object, not the object as perceived under the headings of space and time. Then of course, the *arupaloka* takes

that one stage deeper. I needn't try to flesh that out particularly as I don't know how to.

But we can see the implications of this. What is implied is that the movement from kamaloka is a shift in perspective, in interpretation, you could say. And I think this is followed through in the movement through access concentration into full concentration. It is as if to begin with you sit there and you are experiencing your breath very much as a physical being and the breath is a physical experience for you, you are sort of still identifying yourself as predominantly a physical being, you have probably got in your mind a sort of subtle kind of picture of yourself sitting there, and even when you are following your breath you probably still have got a subtle picture of your body with the breath moving up and down within it. But as you focus on the breath you begin to let go of the, as it were, constructed elements in the experience and you begin to experience the pure sensation and you experience it more and more from an aesthetic point of view, just as pure sensation. You are no longer subtly thinking, 'My breath, my body, in, out'. You are just experiencing that sensation. And the more deeply and fully and purely you experience that sensation, the more you shift from the kamaloka into the rupaloka. Because there has been a shift of samjna. This at least is my interpretation and I found it especially helpful in trying to deepen meditation practice. What you are trying to do is stop experiencing things as a sort of solid fixed material entity with all the needs and desires and fears and so forth that go with that, you are trying to experience things in an absolutely pure, even raw, way - raw is not the right term because it sounds crude - but subtle way. And therefore you have a very pure experience of the object and a pure object implies a pure subject so that your experience of yourself is radically shifted and made subtle by that experience of the pure object.

So all of this seems to be what is implied by the idea of samjna operating on different levels. And it implies that this can be going on even within the kamaloka as it were. You can more or less exalted samjna within the kamaloka. I was thinking of that well known saying of Blake's: you say when you see the sun I see a golden object the size of a guinea, I say I see a host of angels crying holy, holy. That must be a difference of interpretation of samjna. If you see it just in its mundane aspects, from the point of view of ordinary worldly existence as it were, you miss a deeper and more imaginative and more beautiful dimension to it.

So we have got these three kinds of analysis of samjna, samjna being our basic interpretation, discrimination, labelling, of our experience, which can be very sophisticated indeed. That can be accurate or inaccurate. It can be closer to reality or further away. And it can function on different levels in terms of the lokas. And again, it is important to realise that we are doing it all the time. We are recognising, distinguishing and labelling, and our recognising, distinguishing or labelling, we have to face the fact could be accurate or inaccurate, it could always go deeper. If we were prepared to reflect more fully on our experience we would go deeper into the real nature of what we were experiencing and would interpret it so to speak on deeper and deeper levels. In the end of course the deepest level of samjna is not really samjna at all, it is not interpretation it is direct experience. And we could be experiencing on more and higher and subtle levels than we generally do. As I said yesterday, we probably put up with a relative crude and coarse level of experience much of the time. And with a subtle shift in samjna we could alter that. Like for instance, if you just go around all the time bothered about yourself and your own experience and whether people love you or hate you or whether you have been honoured or not or accepted or not, well, you will have one kind of experience. If you go around thinking about other people and thinking kindly of them, well, you will have another kind of experience. And those are two kinds of samjna. If you go looking for the truth in things, the beauty in things, well, you will have a different kind of experience from if you go around looking for what you can get out of them in a purely immediate sense.

So we need to be aware that we are samjna-ing all the time and our samjna-ing could be better. We can work on it by making it more accurate, by getting closer up to the objects of our perception, and by seeing them on higher levels.

comm11:

other notes

cetana (cetana)

directionality of mind

other languages

hindi (from Chandrabodhi/Ashvajit): chetana

marathi (from Chandrabodhi/Ashvajit): chetana

marathi (from Prajnamata): It comes from the root word Chit which means to perceive but Chetna has the implication of life and movement in a particular direction. It is more connected with the 'Mind'. Not the movement of the body. The word 'Chitta' comes from the same root and therefore refers to a more total state of the mind than in the case of Vid to know. Chetna too is a well established word and shouldn't need another marathi equivalent to understand its meaning.

tibetan: sems-pa

chinese: szu

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): cetanā: □cit = to perceive, fix the mind on, attend to; aim at, intend, resolve

translations

wei tat: volition

anacker: volitions

ganguli: volition

kochumutton: volition

k.gyatso: intention

wood: willing

ways of e: intention

bhante (Survey): will

guenther: directionality of mind

dharmachandra:

trans11:

subhuti: volition

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) *Cetana* is that which conditions, informs, and shapes the mind (citta-bbisamskara i.15; iv.1)...The paths of action are said to be ten According to their being wholesome and unwholesome. (Abhidharmakosa) - see Bhante's comment below

Abhidharmasamuccaya (Asanga) It is a mental activity that propels the mind forward.

hsuan tsang (DMC): *CETANA* (p. 161) The nature of volition (*cetana*) is to cause the mind (Citta and Caittas) to create and work; its activity is to manoeuvre the mind towards the good etc. That is to say: volition seizes the object in its relations with the good etc.; seizing the characteristics of the object, it manoeuvres and compels the mind to labour in such a way that it produces good, evil, etc.

bhante (KnowYourMind): *Cetana*, is roughly equivalent in meaning to two other terms: karma and samskara. The samskaras are one of the five skandhas or heaps making up the totality of the human personality. The samskaras heap is the one which, under the law of karma, leads to a particular rebirth; it is defined by the commentators as karma-*cetana*, volitional action. At the same time, the Pali texts say that *cetana* equals karma. ^>89 Karma is that which produces consequences in the form of pleasant or painful experiences. *Cetana*, one could say, is the same thing viewed from a less existential, more psychological viewpoint.

Cetana is sometimes translated as 'volitional will', but Guenther clearly wants to avoid giving to the term the Western philosophical connotations that hang about the term will. In a footnote to the main text he says that it 'refers to the total psychic energy'. So whereas volition or will refers to the sum of psychic energy available to the conscious subject, *cetana* is the whole mind, both conscious and unconscious, seen as a stream of psychic energy moving in a certain direction. The idea that *cetana* is a 'mental activity that propels the mind forward' should not be taken too literally. It's not that there is some thing called mind which is moving in a certain direction by means of a faculty of volition which it operates. *Cetana* is the pressure forward of the whole subject towards its object, or the whole subject experienced as psychic impetus, one could say. All the time we are moving or turning towards an object now this, now that. We are never just reflecting things or being aware of things. We always have an object in view.

This is why *cetana* is translated as 'directionality of mind'. It is the dynamic aspect of the mind. There is a flow of energy towards something all the time. Of course, some of the 'objects' of our attention are people and as far as they are concerned they are not objects, but subjects. Only when one becomes aware that other people are subjects as well as objects, and that from their point of view one is oneself an object rather than a subject, can true communication take place. It is all too easy to experience *cetana* just flowing out to people as objects, but if one is going to recognise other people as subjects, one has to realise that one is oneself the object of someone else's

cetana. To refuse to be an 'object' in this way (and one should be careful not to misunderstand the usage of this term) is to refuse to be in communication. Of course, the ideal here is to transcend all questions of subject and object altogether, entering into a mysterious process of empathy in which the duality between subject and object is abrogated.

Upon the attainment of Enlightenment there is no question of directionality of mind towards anything, because in the absence of the distinction between subject and object there is nothing there for one's mind to go towards. This is the state called the *apranihita*, the 'unbiased', one of the three liberations or three doors to Enlightenment. The point is that one has no egoistic motive for doing anything, so that one is utterly free to respond, out of compassion, to whatever arises. One is left with just energy both fully conscious and spontaneous. We may say, therefore, that the natural tendency of *cetana* is to go in quite the opposite direction from Enlightenment. Being an omnipresent mental event, *cetana* does not come into operation solely on the initiative of the conscious mind, like volition or will. It is much broader and in a way more fundamental than volition in the ordinary sense because even when one is not consciously moving towards an object, the mind always has an unconscious tendency to settle on this or that.

Cetana is a little like the idea of a life-force, except that the latter refers to a biological as well as psychological drive. It's possible to work out a kind of hierarchy here. If one thinks of matter in terms of energy, one can think of living beings in terms of consciousness as well as energy, and of self-conscious beings in terms of volition as well as consciousness and energy. In this sense, the whole universe can be considered as consisting of life or energy that coagulates into more or less separate forms of conscious life.

Another idea which may help to distinguish the essential features of *cetana* is the purely Theravadin concept of *bhavanga-sota* or 'life-stream'. This is the basic stream of existence, or becoming, underlying consciousness. It is an unconscious stream of past impressions which emerge on to a subconscious level or into full consciousness only when an external stimulus impinges upon it. According to a traditional analogy, *bhavanga* is represented by a man sound asleep under a mango tree, who only wakes up when a mango drops on his head. The external stimulus is by way of being a disturbance; *bhavanga-sota* essentially flows on independently of the conscious mind and of external stimuli. *Cetana*, by contrast, is a flowing out towards external objects, and it can be both unconscious (or subconscious) and conscious. Like *bhavanga-sota*, *cetana* goes on regardless, whether we like it or not; but whereas *bhavanga* is *karma-vipaka*, *cetana* is *karma*. So we are back again to the crucial distinction between 'things that happen to us' and 'things we do'. And whereas we cannot be aware of *bhavanga*, we can be aware of the directionality of the mind, introduce some conscious guidance, and channel the mind towards skilful rather than unskilful objects. It is popularly said that we create or produce *karma* by our actions, but *karma* actually consists in our volitional actions themselves; what we produce or create is the result of *karma* i.e. *karma-vipaka*. So it is a mistake to think that everything we are is the result of *karma*.

The importance of *cetana* lies in the fact that it represents that aspect of mind which is not the result of *karma*, but *karma* itself. We experience *karma-vipaka* in terms of feeling, but the directionality of mind, though it is reinforced by past *karma*, is not itself *vipaka*, but fresh *karma*. *Karma* is going on all the time. One might be forgiven for imagining that *karma* and *vipaka* alternate in some way, so that we are either creating *vipaka* or experiencing it, but in fact *karma* is going on even while we are experiencing its fruits. It's easy to get the idea that when we do certain things give to a beggar, say, or steal something that is *karma*, but that when we are not doing those things, *karma* is not going on. In fact, our whole life is *karma*. We are *karma*.

Like *samjna*, *cetana* may be classified according to which of the six senses is involved. From a broad viewpoint, *The paths of action are said to be ten According to their being wholesome and unwholesome. (Abhidharmakosa)* What this means is that *cetana* is also classified in terms of the ten ethical precepts. These are to abstain from harming living beings, from taking what is not freely offered, and from sexual wrong-doing; to abstain from false, harsh, useless, and slanderous speech; and to abstain from covetousness, from animosity, and from false views. Strictly speaking, there is no limit to the different operations of *cetana*, but the ten precepts may be said to adumbrate the most significant ways in which it functions. *Cetana* being a purely mental operation, this makes it clear that the precepts are all actions of the mind, although the first three pertain to actions of body as well as mind, and the next four pertain to actions of speech as well as mind, so that just the last three of them pertain to the mind alone. As far as the classification of *cetana* is concerned there are, as the above quotation from the *Abhidharmakosa* makes clear, two different sets of ways of action: wholesome and unwholesome. The quotation is also a reminder that what we more usually call vows or precepts are in fact pathways of skilful action, the ten avenues by which skilful *karmanas* come out. Actions in the sense of *karmanas* are movements in a certain direction, intentionalities, so the precepts could be called the ten skilful intentionalities, or even the ten creativities. They are not so much rules to observe as specific channels by which skilful *karmanas* flow out. This is actually the sort of model put forward by the *Dhammapada*: *Those who make channels for waters control the waters; Makers of arrows make the arrows straight; Carpenters control their timber; And the wise control their own minds.* The idea is that water can either be used to irrigate and therefore nourish the crops, or it can be allowed to flood over the whole land and destroy everything. Similarly, the *dasa kusalakarmapathas*, the ten paths of wholesome action, represent so many channels

which one opens up for the waters of one's *cetana* to flow into. *Cetana*, after all, is always there; one can't block it without opening another channel for it to flow through. Having said this, the analogy is not to be pressed so far as to suggest that *cetana* works according to the laws of mechanics; it is just an analogy. But the suggestion that ethics consist in giving a certain direction to energy is a revealing one.

bhante2 (Buddha and the Future of his Religion): I don't think *cetana* really corresponds very exactly to volition. I think it's more like the whole forward movement of our being; and I think the more conscious that is, the more it becomes intensified.

bhante3 (Eternal Legacy): ... it has been suggested, by a close and critical student of the Tipitaka, that the Buddha found the linguistic resources of his day inadequate, being in particular hard pressed for want of a stronger word for will than the feeble *cetana*.

bhante4 (8-Fold Path Q+A): I think I have mentioned that volition or will has been defined as the sum total of energy available to the conscious subject, whereas emotion, though it is also a drive, though it is also an impulsion - the literal meaning of the word suggests that - it is predominantly affective; that is to say it is to be understood in terms of feeling. So even though there is a close connection between volition on the one hand and emotion on the other, and though perhaps they are more closely connected than either is with cognition, none the less they are quite distinct. Will, one might say, is more a matter of energy - the sum total of energy available to the conscious subject, whereas emotion is much more a question of feeling.

bhante5 (Mitrata seminar): A definition of will which I have personally found quite useful, or definition of volition, from the standpoint of Western psychology is, 'the sum total of energy available to the conscious subject'. The energy on which will draws, or the energy which is will, that form of energy which is will, is not the whole of the energy which is you, it is the sum total of the energy available to the conscious subject. So that will is essentially you, the conscious subject, willing, that is to say it is the amount of energy which, as it were, flows through the aperture of 'you', the 'I', the conscious subject. There are other energies, in Freudian and Jungian terminology there is the energy which is temporarily locked up in the subconscious mind, there is the energy which is locked up in the unconscious mind as well. But the will is the sum total of that energy of your being which is available to the conscious subject: you as a self conscious, willing, striving individual. That is will.

bhante6 (SGL85 8-fold path): Sangharakshita: I usually take 'volition' to mean the sum total of energy available to the conscious subject; this is the definition I have used a number of times.

Ratnaguna: But even that seems to be contradictory. S: In what way?

Ratnaguna: Well, the point of the passage there seems to be that you are putting volition on the more unconscious side of man; whereas your definition just now seems to say that it is more conscious. S: No, the sum total of the energy available to the conscious subject is the conscious subject that is conscious, but that conscious subject is being as it were fed by, or draws upon, a reservoir of unconscious energy. One might even say that the conscious subject as such is not even aware of the sources of its own energy; it is not aware of what it is drawing on or drawing from. I think, when one uses terms like 'instinct', 'emotion', 'volition', one is thinking of the whole aspect of drive, of conation; another word for volition is conation, and that suggests more the idea of drive; it is something dynamic, the greater part of which is not conscious. But it is that drive, that urge in various forms, that underlies our conscious life and our conscious decisions, one might say our conscious choices. So I think, in that passage, I am just trying to draw attention to the fact that, underlying the conscious mind, or in addition, say, to reason, there is a sort of drive, an urge, an energy which is largely unconscious, though it manifests in consciousness, and that that drive or that urge or that energy has to be brought more and more in accordance with those goals or those objectives which are set by the conscious, rational mind. I think this is what I am really getting at. The word 'emotion' comes from 'motion', doesn't it? And 'instinct' suggests a sort of pattern, if you like, of actual behaviour something that urges you to behave in a particular way, a drive. So all those terms instinct, emotion, volition refer to that more dynamic and on the whole less conscious side of our personalities or beings, which need to be integrated more and more with our conscious ideals and so on.

Dhammaloka: Isn't the term 'volition' very much connected with 'will'? Isn't the will quite conscious? Isn't there in 'will' quite a conscious element implied...S: Well, there are degrees. You can do things against your own will, because there are unconscious factors at work, and inasmuch as those unconscious factors are active they can be spoken of as a will, or even as an unconscious will. Do you see what I mean? So you can't say that there is such a thing as a will which is definitely either conscious or unconscious; you have this urge, or this striving, or this tendency, which is in varying degrees different aspects conscious as well as unconscious. I think that is all I am getting at in the opening of this talk: that, thanks to Perfect Vision, or at least Right Understanding, we have some idea of the goal, some idea of what we ought to be doing. But that is not enough: there is a whole as it were unconscious or partially conscious part of ourselves that needs to be brought into line with that understanding or that vision. And what needs to be brought in line is designated, on different levels or from different points of view, by such terms as 'instinct', 'emotion', 'volition', 'will', 'conation', 'drive'. Do you see what I mean?

yeshe gyaltsen: Just as iron cannot but be attracted by a magnet, so also the mind cannot but be set

on an object by this mental event.

guenther (P&PA):

geshe rabten (M & its F): Intention is defined as a distinct mental factor that moves the primary mind with which it bears the five similarities, as well as the other attendant mental factors of that primary mind, to the object. It is both the conscious and automatic motivating element of consciousness that causes the mind to involve itself with and apprehend its objects. Just as a magnet by nature moves any iron that comes into contact with it, likewise by the mere existence of intention, the mind is moved to various beneficial and detrimental objects. In addition, intention is the actual principle of activity. It is karma itself. Whether an action is mental, vocal or physical, the formative element that is primarily responsible and that accumulates tendencies and imprints on the mind is intention. Thus it acts as a basis for conditioned existence.

kelsang gyatso (UTM): The definition of intention is a mental factor that functions to move its primary mind to the object. There are three types of intention: 1 Non-virtuous intentions 2 Virtuous intentions 3 Neutral intentions.

There is another threefold division of intention: 1 Meritorious actions 2 Non-meritorious actions 3 Unfluctuating actions

ways of enlightenment: *Intention* is the mental activity that urges the mind forward. It directs the mind toward what is virtuous, non-virtuous, or neutral.

nyantiloka: (p. 46) 'volition', will, is one of the seven mental factors (*cetasika*, q.v.) inseparably bound up with all consciousness, namely sensorial or mental impression (*phassa*), feeling (*vedana*), perception (*sanna*), volition (*cetana*), concentration (*samadhi*), vitality (*jivita*), advertence (*manasikara*). Cf. Tab. II, III.

dharmasangini: (p. 5) What on that occasion is volition (*cetana*)? The volition, purpose, purposefulness, which is born of contact with the appropriate element of representative intellection this is the volition that there then is.

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Cetana* means volition or the faculty determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say; Oh, this work was done by So-and-So", or "This is such and such a person's great work". It is somewhat the same in connection with the ethical aspects of things: the volition (*cetana*) is called the doer (*kamma*), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the *Patthana*, and it is known by the name of *Kamma* (the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of *Utu*, the element of warmth and they may quite properly be called the children or the issue of the warmth element. So also all living creatures may be called the children or the issue of volition, or what is called *Kamma-dhatu*, as they are all born through *Kamma*.

subhuti (India): So we have formed a picture of the world around us [with *samjna*], we have clarified what the objects are that we are attending to, we have a feeling about them. And on that basis we act or we move in relation to that object. And this is the final *sarvatraga caitta-dharma*. This is *cetana*, which means volition, intention or will. It is the equivalent of *samskara* in the five *skandhas*. So your sensing of the world around you, your identification of the world around you, your feeling about it, and on that basis you have some urge, some movement, in relation to it. This is very important. Consciousness always has a sort of motivation, a direction. It is not as if consciousness is just a sort of camera as it were just looking around. It is always seeking to move, it is as if consciousness is hungry and always reaching out towards the world around it. This is something you can often experience very strongly in meditation. The way in which consciousness is always moving, moving forward in a certain direction.

comm11:

other notes

Sparsa (phassa)

contact

other languages

hindi (from Chandrabodhi/Ashvajit): sparsha

marathi (from Chandrabodhi/Ashvajit): sparsha

marathi (from Prajnamata): This is a marathi word used almost exactly in the same way.

tibetan: reg-pa

chinese: ch'u

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): sparśa: □sprś = to touch, handle

translations

wei tat: contact

anacker: contacts

ganguli: touch

kochumutton: touch

k.gyatso: contact

wood: touch

ways of e: contact

bhante :

guenther contact

dharmachandra: contact

trans11:

subhuti: contact

definitions

sanskrit (MW): (p.)

BHS: (p. 612)

sparisa, touch, contact

pali: (p.)

shobogenzo glossary (vol.1): (touch, tangibility, sensation) Represented by (SOKU) touch

[MW] touching, touch, sense of touch, contact; the quality of tangibility (which constitutes the skin's *visaya* q.v.), any quality which is perceptible by touching any object (e.g. heat, cold, smoothness softness, etc.); feeling sensation. Ref.' Ch2.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) *Sparsa* is the state of contact arisen out of the encounter of the organ, the object and the consciousness; in other words, the dharma by virtue of which the organ, the object, and the consciousness are as if they were touching one another (iii.30).

Abhidharmasamuccaya (Asanga) It is a determination, a transformation in the controlling power, which is in accordance with the three factors coming together. Its function is to provide a basis for feeling.

hsuan tsang (DMC): *SPARSA* (p. 155) 1. Mental Contact (*Sparsa*) is defined as 'the union of the three, which is analogous to the transformation of the three, and which causes contact between the mind and its associates (Cittacaittas) and the object.' Its activity is to serve as the basis and support for sensation (*Vedana*), conception (*Samjna*)w volition (*cetana*), etc.

'Union of the three': The triad consists of the physical sense-organ, the object, and the consciousness (*indriya, visaya, vijñāna*). Union can be effected when these three become suited to one another: eye, form/colour, and visual consciousness, i.e., not a union of ear, odour, and auditory consciousness. These three pre-exist in a state of *Bijas*. Mental contact, which also pre-exists in a state of *Bija*, depends or is based on the se three in order to be born. Being born, it causes these three to be united. It is therefore called 'union of the three'. Prior to their union, the three have not the requisite power for the generation of the *Cittacaittas*. But, at the moment of their union, they acquire that power. This acquired activity is called 'transformation'. Mental contact resembles this transformation. That is to say: it possesses, for the generation of *Cittacaittas*, a power similar to that possessed by the three transformed dharmas. It is therefore called the 'replica' of transformation or the 'analogy' to it, in the sense that a son is the replica of his father. [That is to say, he resembles his father in many respects.] The three are all transformed at the moment of contact. However, it is the transformation of the sense-organ (*indriya*) which plays a preponderant part in the production of mental contact. This is why the *Abhidharma-Samuccaya* defines *Sparsa* as 'the transformation of sense-organs'.

The essential nature of mental contact is to unite all the *Cittacaittas* in such a way that, aligned and non-dispersed, they 'touch' or come into contact with the object.

2. The activity or function of mental contact is to serve as the basis and support for the four other *Caittas*, namely, attention, sensation, conception, and volition, because it resembles the power required for the production of the *Caittas*, the power that belongs to the concourse of the three dharmas. In reality, the 'Sutra of Production and Exhaustion' [so named because it explains birth and extinction] says that the *Skandhas* of sensation, conception, and volition (*Samskaras*) all depend on mental contact as their precondition for manifestation (*partway*). This is why the Sutra says that sense consciousness is born of the union of two factors, the sense-organ and the

object - e.g., eye and colour, etc.; that mental contact is born of the union of three factors, sense-organ, object, and consciousness - e.g., eye, colour, and visual consciousness; and that the other *Caittas* (sensation etc.) are born of the union of four factors, the same three plus mental contact.

3. If mental contact is the basis and support for all the *Caittas*, why does the *Yogasastra* say that it is the support for three *Caittas* only, namely, sensation, conception, and volition? Because volition is the sovereign power of the 'aggregate of predisposition' (*Samskaraskandha*) in so far as it prepares and makes up all acts. To mention 'volition' is therefore to mention 'predisposition' and other *Caittas* as well.

4. The *Abhidharmasamuccaya* teaches that mental contact is the basis and support for sensation. This is because mental contact is the direct and predominant principle in the production of sensation. The characteristics of agreeableness etc. perceived by mental contact are very closely related to those of advantageousness etc. experienced by sensation. Mental contact is therefore more important than any other *Caitta* in the production of sensation.

5. The question arises: is mental contact merely a designation of the simple fact of the union of the three *dharma*s, as the *Sautrantikas* would have it, or is it a separate thing? Mental contact is a separate thing, because it constitutes one of the six, *hexads*, because it is one of the four forms of 'food-appreciation', and because it is a 'condition' (*pratyaya*) like sensation and the other *Caittas*, none of which alone constitutes the union of the three *dharma*s in question.

bhante (KnowYourMind): 'It is a determination' is a rather unhelpful choice of expression on Guenther's part. He is using the term determination in its philosophical sense of specific mode - so a determination of something is that thing existing in a certain mode. The 'controlling power' translates the term *indriya*, which literally means the ruler but is more usually rendered as sense faculty, and here refers to the six sense faculties. (*Indriya* is also often rendered as 'sense-power', which preserves the connection with 'ruler'.)

So contact is a specific mode, a particular transformation, *in* the sense faculty. This takes place in the coming together of three factors: the object, the sense faculty, and the consciousness which arises when the two come together. It is of course possible for object and sense faculty to come together without being joined by consciousness, if consciousness happens to be completely withdrawn from the sense organ in question. For example, if one is totally caught up in one's thoughts, one's eyes can be wide open without one's actually seeing anything. In this case, although the sense organ and the object have come together, contact in the sense of *sparsa* has not taken place.

So the sense faculty connects with an object, and then at least some degree of consciousness needs to be present for sense contact to take place. And when it does take place, then feeling (*vedana*) arises. So contact provides a basis for feeling. Or - in terms of the *nidana* chain - in dependence upon contact, feeling arises. Put in the simplest terms, contact is a change that takes place in the sense faculty when that sense faculty connects with the appropriate sense object and gives rise to a certain kind of consciousness. This then makes possible the arising of feeling. There are of course six types of rapport or contact, depending on which sense faculty is involved in its operation.

To put it another way, when the sense faculty connects with an object, contact 'captures' the object; this is the modification of the sense faculty. Saying this, we must bear in mind that when we speak of all these various elements that go together to make contact happen, we are speaking not of things or entities but of relations - and not even relations between things, but simply the different terms in a relation.

With the modification of the sense faculty arises feeling, which is pleasant, unpleasant or neutral. Then, if in place of just feeling pleasure we *take* pleasure, if we delight in the pleasant feeling, craving arises. Whether or not we allow feeling to develop into craving depends on the way we channel our *cetana*. In terms of the *nidana* chain, in dependence on contact arises feeling, and in dependence on feeling arises craving. Where feeling ends and craving begins is a question of where one ceases to be able to detach oneself quite easily from the object of the pleasant feeling. If it proves next to impossible to give up that object, craving is well established and karma has been set in vigorous motion.

Here we see a fundamental difference between the four omnipresent mental events we have discussed so far. Both contact and feeling are mental events that simply happen. The senses can come into contact with their appropriate objects without any particular movement on the part of the mind. On the *nidana* chain they are part of the effect process of the present life. Directionality and perception, on the other hand, belong to the cause process which takes us on to the next life; and so does the fifth omnipresent mental event, egocentric demanding.

- bhante2 (Survey):* contact (*Sparsa*), a man and woman embracing... dependent upon the *sadayatana* arises *Sparsa* (Pali *phassa*), contact or impression, the sixth *nidana*, which is of six kinds...
- bhante3 (Meaning of Conversion):* Then, as the six sense organs come into contact with the external world, *Sparsa*, touch or sensation, arises; the Wheel of Life's image for this is a man and woman embracing.
- bhante4 (Guide):* In dependence on the six bases arises contact (Skt *spars'a*, Pali *phassa*). This represents the mutual impact of organ and appropriate object. The eye, for instance, comes into contact with visual form, giving rise to eye contact. In the same way the other five senses
- bhante5 ():*
- yeshe gyaltsen:*
- guenther (P&PA):*
- geshe rabten (M & its F):* Contact is a distinct mental factor that, by connecting the object, the organ and the primary consciousness, activates the organ. It is said to activate the organ since, due to its co-operation, the organ is transformed into an entity with the ability to act as the basis for feelings of pleasure, pain and indifference. It is the basis for these feelings because when a primary consciousness apprehends an object it is the contact that causes the object to be experienced as something attractive or unattractive and that gives rise to feelings of pleasure and pain. Although it acts as the basis for feelings it does not act as the basis for the feeling that occurs simultaneously with it. It only acts as the basis for feelings that arise subsequent to it.
- kelsang gyatso (UTM):* The definition of contact is a mental factor that functions to perceive its object as pleasant, unpleasant, or neutral. There are six types of contact associated with the six sense-consciousnesses
- ways of enlightenment:* Contact is the conjunction of sense organ, object, and mind. It forms the basis for feeling.
- nyantiloka:* (p. 167) (fr. *phusati*, to touch): 'sense-impression', contact. The term *samphassa* is used in compounds, e.g. in the following: "There are 6 classes of sense-impression: visual impression (*cakkhu-samphassa*), impressions of hearing, smelling, tasting, bodily (tactile) impression and mental impression" (M. 9). A twofold division occurs in D. 15: *Patigha* (q.v.) -*samphassa*, impression by sensorial reaction', and *adhivacana-samphassa*, verbal (or conceptual, i.e. mental) impression'.
- Phassa* does not signify physical impact. but is one of the 7 constant mental concomitants of consciousness (*cetasika*) and belongs to the group of mental formations (*sankhara-kkhandha*). In lists of both these categories it is generally mentioned first (e.g. Dhs. 1; M. 9), due to its fundamental position in the cognitive process. In M. 18 it is thus defined: "Dependent on the eye and the forms, eye-consciousness arises; the coming-together of the three is sense-impression" (similarly stated in the case of the other 5 senses, including mind). In the dependent origination, it is conditioned by the six sense-bases and is a conditioning factor of feeling (s. *paticca-samuppada* 5, 6). Its relation to mind-and-body (*nama-rupa*) is described in D. 15, and its influence on feeling and wrong views, in D. 1 (at the end). - It is one of the 4 nutriments (*dhara*, q.v.), and the first factor in the pentad of sense-impression (*phassa-pancamaka*), together with feeling, perception, volition and consciousness (see Abh. St., p. 47ff.).
- Being a key function in the mind's contact with the world of objects and being a potential source of defilements, sense-impression is an important subject for reflective insight contemplation as succinctly formulated in many verses of the Snp.: v736/7, 778, 851, 870/72, 923.
- dharmasangini:* (p.) (p. 5) What on that occasion is contact (*phasso*)? The contact which on that occasion is touching, the being brought into contact, the state of having been brought into touch with this is the contact that there then is.
- atthasalini:* (p.)
- vibhanga:* (p.)
- manuals of buddhism:* *Phassa* means contact. Initial contact means the faculty of pressing the object (*rammana*), so as to cause the agreeable or disagreeable (so to speak) to come out. It is the main principle or prime mover of the mental properties. If the uprising of the sap cannot be squeezed out, then all objects (*cirammana*) will be of no use.
- subhuti (India):* So what does *citta* (consciousness) essentially consist in? Well, it consists in the meeting of the mind with its objects. If mind and object don't meet you have no consciousness, no *citta*. So the essential element in consciousness is meeting of sense organ with its object, and consciousness. You need the sense faculty, the *indriya*, and that sense faculty of course needs to be a living one. Then you need the *visaya*(?), the object. And that is not enough. For instance, sometimes when you are asleep your eyes can be open so that presumably the light from the object is falling on your eye. But you don't see it, there is no consciousness present. Or if you see somebody knocked unconscious, their eyes can be open and you pass your hand over their eyes but no recognition. So you need all three coming together simultaneously. And it is these three that are the very basis of *citta caitta-dharma*. This is what creates the perceptual situation. So that is *sparsa*.

comm11:

manaskara (manasikara)

**egocentric demanding 'mental engagement'
or 'attention'**

other languages

hindi (from Chandrabodhi/Ashvajit): bar bar vishaya ki, or jhukana

marathi (from Chandrabodhi/Ashvajit): punhapunha vishayakade valane

marathi (from Prajnamata): This has the meaning of fixing the mind upon, or perfect perception. I have not been able to find a really good marathi equivalent for this.

tibetan: yid la byed-pa

chinese: tsuo-yi

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): manaskāra: □man = to think, believe, comprehend (manas) + □kr = to make, do (kāra)

translations

wei tat: attention

anacker: mental attentions

ganguli: attention

kochumutton: attentiveness

k.gyatso: attention

wood: attentiveness

ways of e: attention

bhante :

guenther egocentric demanding

dharmachandra:

trans11:

subhuti: attention

definitions

sanskrit (MW): (p.)

BHS: (p. 418)

esp. with *yonisah*. See SP 103.11. Manjuvajra ii.278.7, Mvy 1926, LV 180.21, Divy 180.21, 236.20, 240.1, 407.3.

manaskara (= manasi-, manasi-kara), concentration of mind, mental application or activity

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) Manaskara is the modification (dbhoga) 116 of the mind; in other words, "to bend" or "to apply" the mind towards an object. (Manaskara is explained as manasah kdrah or manah karoty dvaryayati, ii.72).

Abhidharmasamuccaya (Asanga) It is a continuity having the function of holding the mind to what has become its reference.

hsuan tsang (DMC): MANASKARA (p. 155) The nature of attention (Manaskara) is to arouse the mind to action, and its function is to direct the mind towards the object (*alambana*). It is called attention because (first of all in the state of Bija, later 'in action') it excites the Bijas of the mind which is about to be born (the other conditions being given) and directs this mind once born in such a manner that it makes for the object. It exercises the same function in regard to the mental associates (*caittas*), but the text speaks only of the directing of the mind, because the mind is the sovereign power. According to Samghabhadra, attention causes the mind to turn towards another object; according to the Abhidharmasamuccaya, it holds the mind fixed on an object. Both explanations are contrary to reason, because, in accepting the first, attention would not be 'universal', and the second explanation confuses attention and Samadhi.

bhante (KnowYourMind): 'Egocentric demanding' is Guenther's translation of *manaskara*, which literally means 'mind-making'. It is a continuity in the sense that its nature is to go on, almost as if it becomes habitual within a relatively short timescale, anyway. By 'its reference' is meant whatever object the mind has made contact with. The Vijnaptimatratasiddhi-sastra (in the translation of which *manaskara* appears as 'attention') deals with a couple of misleading explanations quite constructively: According to Sanghabhadra, attention causes the mind to turn towards another object; according to the Abhidharmasamuccaya, it holds the mind fixed on an object. Both explanations are contrary to reason, because, in accepting the first, attention would not be 'universal', and the second explanation confuses attention and Samadhi.

Quite obviously, the mind does not always turn at once to another object; nor does it always remain fixed on the object. In his Buddhist dictionary, Nyanatiloka, quoting from Buddhaghosa's Visuddhimagga, gives us a clearer definition of *manasikara*: it is the mind's first 'confrontation with an object' and 'binds the associated mental factors to the object'.

One might still object, though, that rather than an omnipresent mental event something rather like *samadhi*, (*samadhi* meaning ‘meditative concentration’) seems to be referred to in the second part of the definition. It is difficult to establish an absolutely clear distinction between the different mental events. But perhaps we can say that if directionality or intentionality is like creeping up on the object, *manaskara* is like the final spring. Of course, being an omnipresent mental event, it is not just the occasional pounce; it is something one does again and again (hence ‘demanding’). So ‘egocentric demanding’ is quite good as an interpretative translation

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen: The difference between directionality and egocentric demanding is that directionality brings the mind towards the object in a general move, while egocentric demanding makes the mind jump on this particular objective reference.

guenther (P&PA):

geshe rabten (M & its F): Attention is a distinct mental factor that has the function of (a) directing the primary mind and the mental factors with which it is associated to the object and (b) actually apprehending the object. It focuses and holds the mind on its object without allowing it to move elsewhere. In this way it forms the basis for the more developed mental functions of recollection and alertness. It should not, however, be confused with intention.

Intention moves the mind to a general field of reference, say a landscape, whereas attention moves to and focuses upon the specific details such as the mountains, the trees and so forth.

There are two types of attention realistic attention, i.e. when the mind is attentive of existent objects, and mistaken attention, i.e. when the mind is attentive of non-existent objects.

kelsang gyatso (UTM): The definition of attention is a mental factor that functions to focus the mind on a particular attribute of an object. There are two types of attention: 1 Correct attention 2 Incorrect attention. There is also another twofold division of attention: 1 Appropriate attention 2 Inappropriate attention

ways of enlightenment: Attention is the mental engagement that keeps the mind focused on a specific object of observation. While intention leads the mind toward an object, attention makes the mind stay fixed upon the object.

nyantiloka: (p. 112) ‘attention’, ‘mental advertence’, ‘reflection’. -

1. As a psychological term, attention belongs to the formation-group (*sankhara-kkhandha*; s. Tab. II) and is one of the 7 mental factors (*cetasika*) that are inseparably associated with all states of consciousness (s. *cetana*). In M. 9, it is given as one of the factors representative of mind (*nama*). It is the mind’s first ‘confrontation with an object’ and ‘binds the associated mental factors to the object.’ It is, therefore, the prominent factor in two specific classes of consciousness: i.e. ‘advertence (*avajjana*, q.v.) at the five sense-doors’ (Tab. I, 70) and at the mind-door (Tab. I, 71). These two states of consciousness, breaking through the subconscious life-continuum (*bhavanga*), form the first stage in the perceptual process (*citta-vithi*; s. *vinnana-kicca*). See Vis. XIV, 152.

2. In a more general sense, the term appears frequently in the suttas as *yoniso-manasikara*, ‘wise (or reasoned, methodical) attention’ or ‘wise reflection’. It is said, in M. 2, to counteract the cankers (*asava*, q.v.); it is a condition for the arising of right view (s. M. 43), of Stream-entry (*sotapattiyanga*), and of the factors of enlightenment (s. S. XLVI, 2.49,51). - ‘Unwise attention’ (*ayoniso-manasikara*) leads to the arising of the cankers (s. M. 2) and of the five hindrances (s. S. XLVI, 2.51).

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: Manasikara means attention. Its function is to bring the desired object into view of consciousness.

subhuti (India):

But for there to be consciousness, for there to be I, there needs to be something a bit more than just the contact. Consciousness isn’t just a sort of passive registering of what is going on. Consciousness as it were wakes up towards particular objects. This is known as *manaskara*. It means attention. So let’s say that you are just looking out the window. You are not really sort of paying very close attention to what is going on. Then suddenly you see some movement. And you focus, you pay attention, you pick out one element within your field of consciousness. In the Abhidharma expositions it is said to be a bit like a man who is lying asleep. Of course, then there is no *citta*. Then an apple falls off a tree on his head. Well, that is like *sparsa*. And of course he wakes up and says, ‘What was that?’, and he tries to focus on what was going on. And that is *manaskara*. It is not concentrated attention, it is monetary. So you can jump from attention to one thing to attention to another, to another.

comm11:

the five object-determining mental events viniyatas

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata): This is Vi + Niyata Niyata is appointed or controlled so well controlled Again a practical marathi word is not easy to find

tibetan: yul nges lnga

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: special caittas

ganguli: special mental factors

k.gyatso: object-ascertaining mental factors

ways of e:

guenther object-determining mental events

trans11:

anacker: those arising specifically

kochumutton: the specific ones

wood: specific mental associates

bhante :

dharmachandra: the specific ones

subhuti: special concomitants

definitions

sanskrit (MW): (p.)

BHS: (wd be p. 490) not listed

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

Why is it that the Alayavijnana is not associated with the five special Caittas (desire, resolve, memory, meditation and discernment)? Because they and the Alayavijnana are opposed to each other,

(1) In reality, desire (*Chanda*) arises from aspiration for desirable or enjoyable objects. The Alayavijnana proceeds spontaneously as a result of acts and is free from aspirations.

(2) Resolve (*Adhimoksa*) arises from reasoning and judgement in relation to an object. The Alayavijnana is dull and obscure and has no trace of reasoning.

(3) Memory (*Smrti*) is the clear remembrance of things that have been practised or experienced. The Alayavijnana is obscure, feeble, and incapable of clear remembrance.

(4) Meditation (*Samadhi*) can cause the mind to be concentrated on one object. The Alayavijnana proceeds spontaneously and takes a different object from one moment to another.

(5) Discernment (*Prajna*) is discrimination between acquisition, loss, etc. The Alayavijnana is subtle, obscure and incapable of discrimination.

For all these reasons the Alayavijnana is not associated with the special Caittas.

bhante (*KnowYourMind*): The Sanskrit term is *viniyata*, which means 'restrained, checked, regulated, limited', but in this context it is taken to mean 'specific' or 'determining'. The object-determining mental events are those in which one applies oneself more particularly to the object of one's attention. They are object-determining in the sense that one determines that it shall be this object and not that object. One comes, as it were, much closer up to the object; these mental events are concerned with it in a much more vital and even dynamic manner than are the omnipresent mental events. The object-determining mental events are therefore brought into operation above all in the context of meditation, which is a process of applying oneself to a particular object with an increasing intensity of involvement.

bhante2 ():

bhante3 ():

bhante4 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Aspiration, appreciation, recollection, concentration and intelligence are said to be the mental factors that "ascertain" their objects, because they perform the function of ascertaining their particular objects by means of distinguishing a specific characteristic of the objective field. For example, aspiration ascertains that which is desirable within the objective field; appreciation, that which has been understood as being valuable;

and recollection, that which has to be borne in mind. When the mind is actively engaged in a task, be it wholesome or unwholesome, all of these mental factors are constantly at work, giving direction, coherence and meaning to the train of our thought and behaviour.

kelsang gyatso (UTM):

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India):

What we have dealt with so far are the basic elements to consciousness, present all the time in consciousness. But this process of attending to the object can become much more intense. It is as if you can move much closer towards the object. This of course can be skilful or unskilful. When it is skilful it is meditation. So we have five *viniyata caitta-dharmas*. *Viniyata* means object determining. They are the factors which bring you closer and closer up to the object. And you will find that the five *viniyata caitta-dharmas*, taken together, are a sort of progression into deeper and deeper meditation. And for full deep *vipasyana* meditation all five have to be present. So you can sort of bring them into being one by one as if you are sort of mounting a ladder.

comm11:

chanda (chanda)

interest

other languages

hindi (from Chandrabodhi/Ashvajit): ruchi

marathi (from Chandrabodhi/Ashvajit): ruchi, avad

marathi (from Prajnamata): chanda is a better word than interest and has the right meaning in marathi.

tibetan: 'dun-pa

chinese: yu (two dots above u)

japanese: lang5:

Sanskrit verbal root (from Dharmachandra): chanda: □chad or □chand = to appear, to seem good, to please; to be pleased in, delight in

translations

wei tat: desire

anacker: zest

ganguli: desire

kochumutton: desire

k.gyatso: aspiration

wood: desire

ways of e: interest

bhante : eagerness, thrust, urge, desire, impulsion

guenther

dharmachandra: interest

trans11:

subhuti: fascination

definitions

sanskrit (MW): (p.)

BHS: (p. 234)

used in both good and bad sense, most often in bad, desire, whim, caprice, passion. In good sense, zeal.

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) Chanda is the desire for action.

Abhidharmasamuccaya (Asanga) What is interest? It is the desire to endow a desired thing with this or that particular attribute, and has the function of laying the foundation for making a start on assiduous striving.

hsuan tsang (DMC): DESIRE (p. 373) The nature of desire is to wish or long for an object that is ardently desired. Its special activity consists in serving as the supporting basis for ceaseless efforts to acquire that object. What is meant by the 'object ardently desired'?

1. According to one opinion, it is the enjoyable thing, because, in regard to that thing, there is an aspiration to see, to hear, etc.; in other words, there is a desire for it. But, one may ask, is there no desire when, in regard to something detestable, we hope that it will not be united with us, that it will be separated from us? Is there no aspiration in relation to that thing? Answer: - Here we are aspiring to the time when that detestable object is not united with us, that is, when it is separated from us. That which is aimed at and regarded as enjoyable is not something that is detestable. Hence a detestable thing or one that is neither detestable nor agreeable is never of the domain of desire. Besides, if there is no aspiration for the enjoyable thing, there is no desire either.

2. According to another opinion, the enjoyable signifies something that is demanded and sought after. There is desire when one requests and seeks union with an enjoyable thing and separation from a detestable thing. There is absolutely no desire so far as a neutral object is concerned. Nor will desire manifest itself when there is no request in regard to the object, no matter whether it is enjoyable or detestable.

3. According to a third opinion, the enjoyable signifies something in regard to which there is an aspiration to see and examine. For there is always a desire for such a thing. If the aspiration to see and examine is lacking, if, owing to the feebleness of the cause (Bija) or of the object, one simply perceives spontaneously and as a matter of course, then there is absolutely no desire.

4. From this trend of reasoning we conclude that desire is not universal. The Sarvastivadins think that desire is universal. They say that 'it is by the force of desire that the Citta-Caittas take an object, because the Sutra says that desire is the root of all dharmas.' Their opinion is incorrect, because it is by the force of attention that the Citta takes an object. The sacred texts say that attention in activity engenders consciousness; there is no passage in any of the texts which says that desire possesses the power to produce Citta and its Caittas. If the Sutra says that love is the root of all dharmas, do you maintain that Citta-Caittas are born by the force of love? Therefore, the formula that 'desire is the root of all dharmas' signifies that all tasks and enterprises, good, bad, etc., are produced by desire. It

may also signify that good desire produces right efforts and helps accomplish all good tasks. This is why the present treatise says that the activity of desire consists in serving as the supporting basis for great efforts.

bhante (KnowYourMind): Again, Yeshe Gyaltsen starts his exposition with a quotation, this time from the *Abhidharmasamuccaya*: “What is interest? It is the desire to endow a desired thing with this or that particular attribute, and has the function of laying the foundation for making a start on assiduous striving.”

So this is *chanda*. Guenther translates it as ‘interest’; one could also render it as ‘eagerness’. Before you fix the mind on an object, you are, as it were, saying ‘Let that be the object of my attention,’ which implies making a definite effort with regard to that particular object. Obviously this is especially important within the context of meditation. And on the basis of interest the other object-determining mental events gradually come into play.

It is important to note about this, the first of the object-determining mental events (also the first of the *rddhipadas*, the four bases of psychic power - see page ?) that it is *not* an omnipresent mental event. Of course, this is not going to be news as far as most of us are concerned; we know very well that eagerness or *chanda* is not part of our experience all the time. Indeed, it is unfortunately possible to go through life without evincing much eagerness for anything whatsoever. This seems to be what being ‘cool’ or ‘laid back’ is about. Eagerness is something that has to be established and maintained; and it is established in conjunction with other qualities. First one has to see the value of the meditative state. This is what stimulates interest or eagerness, which is the basis for endeavour or striving, which in turn leads to *prasrabdhi*, or ‘integrated exhilaration’.

Eagerness, one could say, is the opposite of laziness, so that the overcoming of laziness and the development of eagerness are closely related. On the subject of laziness, Yeshe Gyaltsen quotes the Tibetan master Tsong-kha-pa. To summarize what Tsong-kha-pa is saying here:

1. Laziness must be overcome, because it prevents not only concentration, but continuity of concentration, in meditation.
2. Laziness can only be said to have been overcome when one experiences no resistance in meditation to applying oneself, day and night, to the positive, and continually feels both mental and physical bliss.
3. To generate this, one needs continuous concentration - that is, one needs to be involved constantly in the practice.
4. In order actually to achieve this level of involvement, one has repeatedly to invoke, in the course of practice, a firm conviction of its value - especially, presumably, when concentration is flagging.

So laziness is to devote oneself to and delight in something in a way that prevents one from devoting oneself to and delighting in something of greater value. We tend to think of laziness as being about lack of exertion, but the Buddhist idea of laziness is quite different - and quite revealing. For Gam-po-pa, for example, the most extreme form of laziness is devoting oneself day and night to defeating enemies and making money. ^>102

Being lazy really means being busy doing something that is not conducive to skilful mental states: one’s busyness actually prevents one from being aware of what one might otherwise be engaging in. In fact, Tsong-kha-pa goes further than that: laziness, he is saying, is taking delight in the fact that one is *not* occupying yourself with something of higher value. It involves a sort of complacency and satisfaction in the fact that one is occupying oneself with lower things. To overcome laziness we need to be able to distinguish that which is worthwhile from that which is less so. This means that we need to think deeply about the implications of attaining concentrated mental states (*dhyana*): what it will mean to attain *dhyana* and what it will mean *not* to attain it. Eagerness (*chanda*) is based on this, and it is established to counteract laziness.

Tsong-kha-pa’s remarks on laziness are especially important, according to Yeshe Gyaltsen, for those who are tempted to immerse themselves so deeply in various discussions and arguments about the teachings of Buddhism that they miss the whole point of them. However conscientiously one occupies oneself with the teachings, if one doesn’t put them into practice, such occupation is no more than a form of laziness. This is not at all to say that Dharma study and Dharma practice are necessarily two different things. Study can be a method of practice just as meditation is. Study is, after all, an aspect of the first of the three wisdoms (listening, reflecting, and meditating). Laziness sets in when one does not go on to reflect and meditate on the teachings one has studied.

bhante2 (Mahaparanibbana Seminar): ‘Kamachanda’ is desire for mundane experience, one might say, and ‘*dhammachanda*’ is desire for the Dharma. These two are distinguished. So ‘*chanda*’ is a sort of neutral word which can represent something positive, as well as something, so to speak, negative. But Buddhism, early Buddhism, isn’t afraid of desire. And it distinguishes very carefully between ‘*chanda*’ in the sense of ‘*dhammachanda*’ and ‘*trnsna*’, which is ‘craving’ or ‘thirst’, which is never used in a positive sense, as far as I can recollect.

bhante3 (Tib Book of Dead seminar): Sagaramati: What’s the difference between desire and greed? **S:** Desire is the overall, not necessarily unskilful, impulsion towards something. Like desire for the Dharma, desire as the equivalent of *chanda*, urge, impulsion. **V:** Aspiration for the Dharma. **S:** It could be aspiration, Dharmachanda is not just desire for the Dharma, it is aspiration for the Dharma. (Pause) Devamitra: So, if you experience neurotic greed does one in order to overcome that have to get back to some straightforward greed?(Laughter) **S:** In a way you do, because straight forward greed, as you call it, is actually experienced in a relatively healthy way. Adrian Macro: In other

words there is an element of satisfaction in greed but there is no element of satisfaction with neurotic greed. **S:**
That's right, yes.

bhante4 (SGL on 8-Fold Path): You could even say - here I am hypothesising a bit - that the positive counterpart of kamachanda is aesthetic appreciation, if you wanted a real, positive counterpart, a positive quality that you could actually cultivate, as distinct from exercises to get rid of something. So the opposite here which you would need to cultivate, to get rid of or subdue this kamachanda, would be the cultivation of a more refined aesthetic appreciation, appreciation of beauty.

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Aspiration is a distinct mental factor that, having focused upon an intended object, takes a strong interest in it. It has the function of acting as the basis for enthusiasm. In general, any wish or yearning to obtain a particular object is an aspiration. Depending upon the nature of that object or goal, the aspiration becomes wholesome and constructive or unwholesome and destructive. It is thus important to learn which objects are worthy of aspiration and which are not. There is a threefold classification of aspiration: aspiring to encounter once again that which has passed; aspiring not to be separated from what one is experiencing at present; and aspiring to achieve a certain goal in the future. It can further be divided into four types: a strong interest in an object of sensual desire; a strong interest in a material object; a strong interest in a particular opinion or view; and a strong interest in liberation.

kelsang gyatso (UTM): The definition of aspiration is a mental factor that focuses on a desired object and takes an interest in it. There are four types of aspiration: 1 Wishing to meet an object 2 Wishing not to be separated from an object 3 Wishing to obtain an object 4 Wishing to be released from an object. Each of these can be virtuous, non-virtuous, or neutral, depending upon its motivation

There is also a twofold division of aspiration: 1 Mistaken aspirations 2 Non-mistaken aspirations

ways of enlightenment: *Interest* is the force of intention, the willingness to act to attain the object of desire, and it is the basis for action.

nyantiloka: (p. 48) intention, desire, will.

1. As an *ethically neutral* psychological term, in the sense of intention', it is one of those general mental factors (*cetasika*, q.v. Tab. II) taught in the Abhidhamma, the moral quality of which is determined by the character of the volition (*cetana*, q.v.) associated therewith. The Com. explains it as 'a wish to do' (*kattu-kamyata-chanda*). If intensified, it acts also as a 'predominance condition' (s. *paccaya* 3).

2. As an *evil* quality it has the meaning of 'desire', and is frequently coupled with terms for 'sensuality', 'greed', etc., for instance: *kama-cchanda*, 'sensuous desire', one of the 5 hindrances. *ni-varana*); *chanda-raga*, 'lustful desire' (s. *kama*). It is one of the 4 wrong paths (s. *agati*).

3. As a *good* quality it is a righteous will or zeal (*dhamma-chanda*) and occurs, e.g. in the formula of the 4 right efforts (s. *padhana*): "The monk rouses his will (*chandam janeti*) If intensified, it is one of the 4 roads to power (s. *iddhipada*).

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Chanda* means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.

subhuti (India): The first of the *viniyata caitta-dharmas* is *chanda*. This is interest, aspiration, even eagerness. So an object comes into your field, you pay attention to it, you identify it, you have some feeling in relation to it, and a desire, a *cetana*, arises within you in relation to it. And with that *cetana* comes a sort of fascination. You really become very strongly interested in this object. Sometimes you can experience this in meditation. You are just trying to do the mindfulness of breathing. The breath is coming and going. And you are trying to make yourself pay attention to it. And there is a sudden moment at which you really become interested in the breath. It is no longer that you are trying to make yourself do, it is something that you want to do. So this is *chanda*. And very often if we don't succeed in meditation it is because we haven't got interested. And you could say that the main art of meditation is getting interested. So it is very important to think when you start meditating to arouse *chanda*.

So first of all you need to have *chanda*. Of course *chanda* is also involved in unskilful activity. But it is your desire to be involved with that object more deeply. When *chanda* is aroused laziness disappears. You sometimes see that with people, they are so dull, they can't meditate, and they don't really want to do anything. And then somebody says, 'Shall we go and see a movie?', and suddenly *chanda* is there. So *chanda* can be skilful or unskilful. And the art of spiritual life is to get ourselves interested in spiritual activity. So when you

are meditating ask yourself first of all, 'Is *chanda* there?'. If it is not, do something to bring it about. This means you have to think about what makes you interested. You need to learn how to get *chanda* going.

comm11:

other notes

**adhimoksha (adimokkha)
object**

intensified interest which stays with its

other languages

hindi (from Chandrabodhi/Ashvajit): vishaya ki or jhukane ki tamanna

marathi (from Chandrabodhi/Ashvajit): vishayakade valanyachi utsukata

marathi (from Prajnamata): I couldn't find this word in the dictionary.

tibetan: mos-pa

chinese: sheng-chiai

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): adhimokṣha: adhi (over, above) + □mokṣ = to liberate, to seek deliverance (desiderative of □muc = to liberate). BHS gives 'zealous application'

translations

wei tat: resolve

anacker: confidence

ganguli: resolve

kochumutton: resolve

k.gyatso: firm apprehension

wood: resolve

ways of e: determination

bhante :

guenther intensified interest which stays with its object

dharmachandra: resolve *trans11:*

subhuti: commitment

definitions

sanskrit (MW): (p.)

BHS: (p. 15)

=adhimukti, zealous application

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) Adhimukti is approval.

(FOOTNOTE 117: This term presents a difficulty. "Adhimukti is the consideration of the object from the point of view of its qualities; according to others, complaisance - according to the Ascetics (the Yogacarins), the contemplation of the object in conformity with the decision taken." See the Prakaranapada, TD 26, p. 693al7.

Paramartha translates: "Adhimukti is a dharma which makes the mind lively with respect to the characteristic of the object." This is a gloss, not a translation.

Hsuan-Tsang translates: "Adhimukti we can translate: that which makes a sign of approbation with respect to the object." The expression *yin* (possible) is mentioned by Rosenberg in many word lists. Adhimukti is the approbation of the object, the dharma by reason of which one grasps the object under consideration; it marks the first stage of the act of attention See the note of Shwe Zan Aung, *Compendism*, p. 17 and 241, on adhimokkha: '... the settled state of a mind . . . ; it is deciding to attend to this, not that, irrespective of the more complicated procedure as to what 'this' or 'that' appears to be."

Sanghabhadra (TD 29, p. 384b9): Approbation (*yin-k'o*) with respect to an object is called adhimukti According to other masters, *adhi* signifies "superior, sovereign" *mukti* signifies vimoksa. Adhimukti is a dharma by virtue of which the mind exercises its sovereignty over an object without any obstacle; like adhimsa. Adhimukti is a separate object, for the Sutra says: "The mind, by reason of Adhimukti, approves of (*yin-k'o*) the object." When the mental states arise, all approve (*yin*) the object; as a consequence Adhimukti is a mahabhumika.

Some say: "Adhimukti is determination (*avadhtrana*, *niscaya*)." This is to give the cause of determination (namely adhimukti) the name of its effect.

Abhidharmasamuccaya (Asanga) It is to stick to the determined thing just as it has been determined, and the function of intensified interest is that it cannot be taken away.

hsuan tsang (DMC): RESOLVE OR MENTAL. RESOLUTION (p. 375) What is resolve? It is defined as the decision and judgement in regard to an object upheld with certainty. It signifies that, by the force of true or false teaching, of reasoning, of realisation by meditation or an evidence, one arrives at a decision and judgement in regard to a thing. By reason of this decision, one is not misled or influenced by other conditions or reasons. Hence there is no resolve in regard to a thing which is not certain, or which is doubtful. Also there is no resolve if the mind is not decided in regard to that thing. Hence resolve is not universal. Sanghabhadra expresses the opinion of different

Sarvastivadins: 'When the Citta-Caittas take their object, all are accompanied by resolve, because there is no obstacle.' This thesis is illogical.

If you define resolve as that which does not constitute an obstacle to the Citta-Caittas, we say that no dharmas, except Citta-Caittas, constitute obstacles inasmuch as they can serve as 'condition qua agent' (*adhipatipratyaya*). If what is involved is something to which it does not constitute an obstacle, then the Citta-Caittas, to which dharmas are no obstacle, would be resolve itself: [If you reply that it is by the superior force of resolve that the production of Citta-caittas is not impeded], we say: 'The superior cause of the production of Citta-caittas is the sense-organ (*indriya*) and attention. What has it to do with resolve?' If you reply that it is by reason of resolve that the sense-organ and attention have this superior force, not by themselves, we say: 'Your resolve, which is a Caitta, should, like attention and other Caittas, depend on another dharma, and so on in an infinite series, which is a grave error.'

bhante (KnowYourMind): ...this resolve may be applied to anything. If the object is the Three Jewels of Buddhism the Buddha, representing the ideal of Enlightenment, the Dharma, representing the Buddha's teaching, and the Sangha, the spiritual community of men and women who follow that teaching then the determination amounts to faith (*sraddha*). Whereas *chanda*, as a firm conviction regarding the quality and value of higher mental states, will appear in some form at an elementary level of spiritual development, *adhimoksha* is experienced only by a person who is really committed to the spiritual life

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): Appreciation is a distinct mental factor that (a) stabilises the cherished apprehension of a previously ascertained object and (b) does not allow the mind to be distracted by anything else. Thus it has the function of cherishing the object and securing the recollection of it. Appreciation of an object only follows after the object's qualities have been ascertained as being worthwhile or valuable. Once appreciated in this way the mind will be far more inclined to pursue a certain form of behaviour in order to either obtain the object or realise a goal embodied in or otherwise related to the object. In the practice of Dharma, appreciation is an essential element for a meaningful state of faith and confidence. The stronger one's appreciation of the natures and characteristics of the Buddha, Dharma and Sangha, for example, the stronger will be one's faith in their infallibility, and the stronger one's motivation to realise one's spiritual goals. In fact the Buddha himself, in the Sutra Requested by Sagaramati, has said that appreciation is the very root of all that is wholesome. There are limitless forms of appreciation, since the objects appreciated by the limitless sentient beings are infinite. But, in brief, we can talk about two kinds of appreciation's: those that are mistaken and those that are realistic.

kelsang gyatso (UTM): The definition of firm apprehension is a mental factor that makes its primary mind apprehend its object firmly. There are two types of firm apprehension: 1 Correct firm apprehensions 2 Mistaken firm apprehensions

ways of enlightenment: *Determination* is the act of staying with the object that has been selected for investigation, or with what the mind has established as valid. Its function is to remain firm.

nyantiloka: (p. 6) 'determination', decision, resolve: is one of the mental concomitants (*cetasika*) and belongs to the group of mental formations (*sankhara-kkhandha*). In M. III, it is mentioned together with other mental concomitants. See Tab. II, III.

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Adhimokkha* means decisions, or literally, apartness of mind for the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses; "Is it?" or "Is it not?"

subhuti (India): But interest is not enough. *Chanda* is still fairly spontaneous. But you have to make it firm and steady. So you have to bring into being *adhimoksa*. This means commitment or resolution or determination. So it is your conscious decision to involve yourself more deeply with the object. *Adhimoksa* is a judgement or decision that you make that you are going to continue to focus on the object. Again you can see how useful this is from the point of view of meditation. You have got *chanda*, but is that *chanda* strong enough to keep you involved with the object? So you have to decide to stay with the object. So if you find your mind is quite weak, that you are wandering, then you need to ask yourself, 'Have I got *adhimoksa*?'. And I think you can set yourself up for meditation by saying, 'Is *chanda* there? Is *adhimoksa* there?'. And if they are not there, well, you work to bring them into being.

comm11:

other notes

smṛti (sati)

inspection or mindfulness or recollection

other languages

hindi (from Chandrabodhi/Ashvajit): smṛiti

marathi (from Chandrabodhi/Ashvajit): smṛiti

marathi (from Prajnamata): A marathi word used in the same sense

tibetan: dran pa

chinese: nien

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): smṛti: □smṛ = to remember, recollect, bear in mind, be mindful of

translations

wei tat: memory

anacker: memory

ganguli: memory

kochumutton: memory

k.gyatso: mindfulness

wood: memory

ways of e: mindfulness

bhante : inspection (or mindfulness or recollection)

guenther inspection

dharmachandra: mindfulness

trans11:

subhuti: recollection

definitions

sanskrit (MW): (p.)

BHS: (p. 614)

mindfulness, (full) consciousness or awareness

pali: (p.)

shobogenzo glossary: (vol. 1) (mindfulness)

Represented by (NEN), "idea, feeling, desire, attention."

[MW] remembrance, reminiscence, thinking of or upon, calling to mind, memory; the whole body of sacred tradition or what is remembered by human teachers' the whole body of codes of law as handed down memoriter or by tradition; desire, wish. Ref: ch. 2 [74/; ch. 7,3; Lotus Sutra ch. 1

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) Smṛti is non-failing with regard to the object; a dharma by virtue of which the mind does not forget the object, by virtue of which it cherishes it in order to so express it (*abhihasassa*).

Abhidharmasamuccaya (Asanga) It is not to let what one knows slip away from one's mind. Its function is not to be distracted.

hsuan tsang (DMC):

MEMORY (p. 377) Smṛti What is memory? It is the dharma which makes the mind

remember clearly and not forget a thing, an event, or a situation that has been experienced. Its special activity consists in serving as the supporting basis for meditation (*samadhi*), because it incessantly recalls and retains the thing experienced in such a way that there is no failure of recollection, and thereby, it induces *samadhi*. There cannot be any memory of what has never been experienced; nor can there be any memory of the thing experienced if there is no clear recollection of it. Hence memory is not a universal Caitta.

According to the Sarvastivadins (Samghabhadra), all manifestations of mind must be accompanied by memory, because memory can be the cause of recollection in the future. This thesis is illogical, because one cannot say that ignorance or faith or some other Caitta which will come into being in future has existed in the past. In fact, future recollection is sufficiently explained by the force of the past Citta-caittas or by the force of ideation (*Samjna*). [When Citta-caittas perceive an object, they imprint on the Alayavijnana the potentialities which will be the cause of recollection. There is no reason to presuppose a memory contemporaneous with the experience as the cause of future recollection.]

bhante (KnowYourMind): Sometimes *smṛti* quite clearly means recollection or memory, while in other contexts it obviously refers to being aware of something here and now, and sometimes its meaning is a synthesis of the two, which one could term 'mindfulness'.

... We have already briefly encountered the 'four foundations of mindfulness' mindfulness of body, of feelings, of thoughts, and of reality as an aspect of the path of accumulation. One can go further, to cultivate what I would call four dimensions of mindfulness or awareness: awareness of things, awareness, of self, awareness of others, and awareness of reality.

...As a spiritual practice, recollection may be said to be about remembering what is really important, what life is really about and what one is really supposed to be doing. 'Why am I here? What am I doing this for?' Recollection is often about waking up to the fact that one has strayed away from where one really wants to be. The Sanskrit term reserved for this particular type of recollection is *samprajanya*, sometimes translated as 'mindfulness of purpose' or 'mindfulness with clear comprehension'; we will encounter its opposite, *asamprajanya*, among the list of negative mental events.

bhante2 (8-fold Path): Mindfulness is a state of recollection, it's a state of undistractedness, it's a state of concentration, of continuity and steadfastness of purpose, and of continually developing individuality. And all these things, the recollection, the undistractedness, the concentration, the continuity of purpose, the developing individuality, all these things are implied and conveyed and connoted by this term awareness and especially by, of course, Perfect Awareness. It's not of course that Perfect Awareness is fully or perfectly defined by these characteristics, by these attributes, but certainly they are enough to begin with, enough for us to be getting on with for the time being - they will suffice, they will serve to give us at least a general idea of what mindfulness is, of what awareness is, of what Perfect Awareness is.

Now let us turn to our main theme which is of course the levels of awareness. Traditionally these levels are arranged or ordered in various ways. But today I propose to discuss the levels of awareness under four principal headings. First of all - awareness of things. Secondly awareness of self. Thirdly awareness of others, awareness of people. And fourthly awareness of Reality or awareness of truth or awareness of the Ultimate. And by considering the levels of awareness under these four main headings we shall be able to obtain I hope a fairly comprehensive idea of the true nature of Perfect Awareness.

bhante3 (SGL on 8-fold Path): What exactly is your position with regard to the use of these words ['awareness' and 'mindfulness']? **S:** I generally use them as synonymous, speaking as it were in a loose, non-technical way. But if one looks at them more closely, no doubt one can define them in such a way that there is a fine shade of difference between them. It is not, of course, so much a question of whether mindfulness and awareness are the same thing, as of whether there are not, in our actual experience, two separate experiences which require therefore two distinct terms. There is also the fact that different translators translate Pali and Sanskrit technical terms in different ways. Guenther, for instance, habitually uses 'awareness' for *jnana*; sometimes, I think, for *vidya*. It is possible to think of *vijnana* as awareness rather than as consciousness. So it may be that I tend nowadays to use the word 'mindfulness' for *smṛti* or *sati*, perhaps I will not be too sure of this perhaps because 'awareness' or 'reflection' seems to come a little closer to *vijnana*. 'Awareness' seems to suggest a kind of mirror-like quality, simply reflecting clearly what is there. 'Mindfulness' seems to have a connotation of trying to maintain oneself in a certain state, say a state of recollection. Do you see what I mean? If you say, 'He is very mindful', that has quite a different connotation from 'He is very aware'. If you say 'He is very mindful,' it suggests he is making an effort, in a way that 'He is very aware' does not. Do you see what I mean? So I think probably, on the whole, though I loosely use the terms mindfulness' and 'awareness' as roughly synonymous, I think probably, without suggesting that mindfulness necessarily is a more accurate translation of *smṛti*, the use of the term 'mindfulness' is more likely to give a more correct or more clear impression of what one is actually talking about.

Ratnaguna: a) In the lecture, you say that there are at least five characteristics of mindfulness: Recollection, Undistractedness, Concentration, Continuity of Purpose, and Developing Individuality. And you say that the term *smṛti* (mindfulness) is not exhausted by these five characteristics. Presumably mindfulness has the characteristic of *śraddha*, but what other characteristics would it have? **S:** Have I mentioned memory? Ratnaguna: Yes, recollection. **S:** No, recollection does not quite mean memory. It is recollection more in the traditional, one might say Christian, sense. How would one describe that recollection? that one was recollected, recollected? Abhaya: In the sense of gathering all your energies together again. **S:** Yes, not being scattered, not being dispersed. It is a little bit like non-distractedness, which has in fact been mentioned, but it is distinct from memory. Ratnaguna: In the lecture you do seem to use recollection as memory, because the example you gave of unmindfulness was when the person forgot they were writing a letter. **S:** Even that is not quite the same thing, because you have allowed yourself to be distracted from the action of writing a letter, but in the case of memory you can remember things that have nothing to do with your present actions or your present intentions. So *smṛti* is sometimes used in that sense, simply in the sense of what we would call memory, which is a rather different faculty from that of recollection. I am not sure what other attributes I had in mind. I think I had in mind mainly memory as a meaning of *smṛti* or an aspect of *smṛti*; but it was not particularly relevant to *smṛti* as an anga of the Eightfold Path. Ratnaguna: b) Are these five characteristics renderings of traditional terms, or are they your own? **S:** At a distance of so many years, I find it difficult to remember, but I think the first four are traditional; I suspect that I added the fifth. Ratnaguna: Developing individuality? That is the one that made me ask the question...

bhante4 (Wisdom Beyond Words): It might seem that the obvious [meditation]practice to concentrate on would be one that specifically developed awareness or mindfulness--the *anapana-sati*, the 'mindfulness of breathing', perhaps-- and this would not be a bad idea by any means. Very often, however, the word 'awareness' is used in a way that suggests some kind of dissociation from feeling, but this is what I would call 'alienated awareness', a cold,

separated awareness, very different from the real, integrated awareness of the Bodhisattva.

bhante5 (MahaParinibbana seminar):Sanghadevi: In the list of the *bodhiangas*, in the section on mindfulness where you've got: 'Mindfulness of the Dharmas' in the sense that you said, does that connect up with the next *bodhianga* - the search after Truth, where it also seems to be penetrating the dharmas?

S: Here there are several interpretations given. One that I personally favour is that which regards dharma in the term '*dharma vicaya*' as referring to mental states and not to 'dharmas' in the sense of teaching. You know the word '*dhamma*' or '*dharma*' has a number of different meanings, one of them is 'mental states', as in the first verse of the *Dhammapada: Manu* (Pali term) *Dhamma* - Mind is the first of mental states'. You see what I mean? So '*dhamma vicaya*' here, I think, means more 'investigation of mental states'. So the preceding awareness '*sati*' - refers more to awareness of one's mental state which of course can be preceded by awareness of the body and its movements. So you become aware of your mental state, or your mental states, and then you investigate them; you examine which are skilful and which are unskilful, and you gradually eliminate the unskilful. So I usually interpret '*dhamma vicaya*' here as meaning not investigation of the Dharma, in the sense of investigation of the doctrine, but investigation of one's own subjective mental states. The two are not of course mutually exclusive really.

...**S:** There is a word '*sampajana*', which means something like, well, 'understanding'. Sometimes one speaks of '*sati sampajana*' in Pali. '*Sampajana*' is much more like 'awareness'; sometimes it's translated as 'mindfulness of purpose'. If '*sati*' means awareness of what you are doing, '*sampajana*' means something like awareness of why you are doing it. ...So one can distinguish these two aspects of the total mindfulness, mindfulness of what you are doing, and mindfulness of why you are doing it. This is more like 'awareness of purpose'. So this is also an important aspect of mindfulness or awareness. Yes, 'clear comprehension', is the usual translation. '*Sati sampajana*', 'mindfulness' and 'clear comprehension', that is to say clear comprehension of the purpose of the activity in which you are engaged and of which you are mindful.

bhante6 (Mind Reactive and Creative) 1. Recollection or Awareness (*smriti*). As insisted once already, spiritual life begins with awareness, when one becomes aware that one is unaware, or when one wakes up to the fact that one is asleep. Within the context of the total evolutionary process this 'limb' or 'factor', the emergence of which constitutes one a human being, occupies a middle place, being intermediate between the total unawareness, or unconsciousness, of the stone, and the Perfect Awareness of Buddhahood. Within the comparatively narrow but still aeonic context of purely human development, awareness occupies a middle position between the simple sense consciousness of the animal and the higher spiritual awareness of the person who has begun to confront the transcendental. Thus we arrive at a hierarchy which, excluding unconsciousness and the vegetative sensitivity of the plant, consists of the four principal degrees of (i) sense consciousness, (ii) human consciousness or awareness proper, (iii) transcendental awareness, and (iv) Perfect Awareness. As one of the limbs of Enlightenment or Enlightenment-factors, Recollection or Awareness corresponds to the second of these degrees, that of human consciousness or awareness proper. Awareness in this sense is synonymous with self-consciousness, a term which draws attention to one of the most important characteristics of awareness. Whereas sense consciousness is simply consciousness of external things and of one's own experience, awareness consists in being conscious that one is conscious, in knowing that one knows, or, in a word, of realising. Though the traditional vocabulary of Buddhism does not contain any term strictly correspondent with self-consciousness, the explanation which is given makes it clear that this is what, in fact, it is. Awareness consists, according to the texts, of awareness of one's bodily posture and movements, of one's sensations, whether pleasurable or painful, and of the presence within oneself of skilful and unskilful mental states. More will be said about each of these later on.

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): C. Recollection is a distinct mental factor that repeatedly brings to mind a phenomenon of previous acquaintance without forgetting it. It has the function of not allowing the mind to be distracted from its object. It acts as the basis for concentration. Recollection operates within a wide variety of activities. During single-pointed meditation it is the factor responsible for constantly bringing the object to mind and holding it there. In the practice of moral discipline it is compared to the watchman at the doorway of the mind who has the task of being constantly mindful of the various mental factors—in particular the afflictions—that arise. Through recollection of one's vows and commitments unwholesome mental factors are unable to gain a foothold in the mind thus causing turmoil and chaos. While studying, recollection enables one to remember what one has learnt previously and thus allows a store of knowledge to be built up. In everyday life it gives order to one's daily activities through enabling one to remember what has to be done at particular times and so forth. In brief, recollection is compared to a treasure house that can store many wholesome qualities without letting them perish. There is basically a twofold classification of recollection into those recollections and memories that disturb the mind and those that do not. Mentally undisturbing recollections can further be divided into those that are still hindered by mental sinking and excitement, and those that are not so hindered. The first type includes all forms of recollection that have arisen from learning and contemplation in the mind of one who has not yet attained the ninth level of mental quiescence. The second type includes all recollections associated with the ninth level of mental quiescence as well as those

associated with both mental quiescence and penetrative insight.

kelsang gyatso (UTM): The definition of mindfulness is a mental factor that functions not to forget the object realised by the primary mind. There are two types of mindfulness: 1 New mindfulness 2 Old mindfulness
There is another twofold division of mindfulness: 1 Mindfulness with movements of mental sinking and mental excitement 2 Mindfulness without movements of mental sinking and mental excitement

ways of enlightenment: *Mindfulness* is not forgetting the object once one is familiar with it. The function of mindfulness is to prevent being distracted.

nyantiloka: (p. 194) 'mindfulness', is one of the 5 spiritual faculties and powers (*s. bala*), one of the 7 factors of enlightenment (*bojjhanga*, q.v.), and the 7th link of the 8-fold Path (*magga*, q.v.), and is, in its widest sense, one of those mental factors inseparably associated with all karmically wholesome (*kusala*, q.v.) and karma-produced lofty (*sobhana*) consciousness (Cf. Tab. II).

dhammasangani: (p.) [p. 14] What on that occasion is the faculty of mindfulness (*satindriyam*)? The mindfulness which on that occasion is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty, mindfulness as power, right mindfulness this is the faculty of mindfulness that there then is.

[footnote by C.A.F Rhys-Davids: Buddhaghosa's comment on *sati*, in which he closely follows and enlarges on the account in Mil. 37, 38, shows that the traditional conception of that aspect of consciousness had much in common with the Western modern theory of conscience or moral sense. *Sati* (Sk.: *smṛti*, memory) is in Buddhism not merely memory, but is lucid retention of both the past and the present. It appears under the metaphor of an inward mentor, discriminating between good and bad and prompting choice. Hardy went so far as to render it by "conscience" but this slurs over the interesting divergencies between Eastern and Western thought. The former is quite unmystical on the subject of *sati*. It takes the psychological process of representative functioning (without bringing out the distinction between bare memory and judgement), and presents the same under an ethical aspect. See also under *hiri*, □ 30; and the notion as described in Questions of Milindas 38S n. 2.]

atthasalini: (p.)

vibhanga: (p.) (p 253) 361. 'Mindful'(*sati*) means: Therein what is mindfulness? That which is mindfulness, constant mindfulness, P: right mindfulness. This is called mindfulness. of this mindfulness he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called 'mindful'.

manuals of buddhism: *Sati* means constant mindfulness In good things so as not to forget them. It is also called *dharana* (retention), and *utthana* (readiness).

subhuti (India): But even *adhimoksa* isn't enough. Because you know what can happen. You can say, 'I am sitting down here and I am not going to move, I am not going to waver in my concentration, for the next hour'. And a few minutes later you come to and you realise that you have been somewhere else altogether, your mind has wandered off. You haven't got enough mindfulness. So *smṛti* is the third of *vinīyatas*. Now you know that the root of *smṛti* is memory. So in order to continue to focus your mind you need to remember that that is what you are doing. Without memory there is no mindfulness. In English we perhaps translate *smṛti* here as recollection. Recollection has a root which means to re-bring things together, to bring them together again. So that is what you are doing, you are always bringing together again your *chanda* and your *adhimoksa*. So there is continuity of purpose.

comm11:

samadhi (samadhi)

intense concentration

other languages

hindi (from Chandrabodhi/Ashvajit): gaheri ekagrata

marathi (from Chandrabodhi/Ashvajit): gahana ekagrata

marathi (from Prajnamata): A marathi word used in the same sense

tibetan: ting nge 'dzin

chinese: san-mo-ti

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): samādhi: sam (together) + ā (near) + Ḥdhā (to place) = to place or fix together, to compose, to fix the mind on, to collect thoughts

translations

wei tat: meditation

anacker: concentration

ganguli: meditation

kochumutton: concentration

k.gyatso: concentration

wood: concentration

ways of e: concentration

bhante :

guenther: intense concentration

dharmachandra: concentration

trans11:

subhuti: absorption

definitions

sanskrit (MW): (p.)

BHS: (p. 568)

concentration, trance

pali: (p.)

shobogenzo glossary: (vol.1) (the balanced state, the state) Represented phonetically or by (JO), "definite, fixed, constant, regular."

[MW] Setting to rights, adjustment, settlement. Ref:ch. 1[11]; Lotus Sutra ch? ch. 24.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p189) Samadhi is the unity of the object with the mind (cittaikagrata): (agra= alambana, i.33); this is the dharma by virtue of which the mind, in an uninterrupted series, remains on an object (viii.1)

Abhidharmasamuccaya (Asanga) its function is to become the basis for awareness

hsuan tsang (DMC):

MEDITATION (p. 379) The nature of Samadhi is to cause the mind to apply itself with

full concentration to the object of meditation and not to stray. Its special activity consists in serving as the supporting basis for transcendental wisdom (*jnana*). It signifies that, in the qualitative examination of an object (of its virtues, defects, and qualities that are neither the one nor the other), Samadhi causes the mind to concentrate itself without straying in different directions. With this Samadhi as support, there will be born pure transcendental wisdom, the sure knowledge which apprehends the qualities etc. of the object. The expression 'concentration of the mind' indicates that the mind is fixed where it wishes to be fixed, not that it is fixed on only one object. Otherwise, there would be no Samadhi on the 'Path of Insight into Transcendent Truth' where the ascetic discerns and contemplates successively the eternal verities and where, in consequence, the object changes from moment to moment. Samadhi is not universal, because the mind is lacking in the state of meditation when it is not concentrated on the object.

1. However, according to Samghabhadra, even in the state of distraction, Samadhi manifests itself; only, in that case, it is subtle and hidden. Samghabhadra should explain himself truthfully and without ambiguity. If he understands by Samadhi that which causes the Citta and its Caittas to unite and direct themselves to one single object, and claims that, in consequence Samadhi is universal, the answer is that his definition is inadmissible, because what he explains is the action of mental contact. If he thinks that Samadhi causes the mind to concentrate during the space of one moment without changing the object of its perception and is, in consequence, universal, the answer is also no, because, in its essential nature, the mind does not change its object in the space of one moment. If he thinks that Samadhi causes the mind to apprehend the object of its perception and is, in consequence universal, the answer is also no, because it is attention that causes the mind to apprehend the object.

2. On the other hand, the Sautrantikas think that Samadhi, in its essential nature, is simply the mind, because the Sutra says that, among the three Siksas (branches of knowledge), the science of mind defines it as the mind fixed on one single object'. This text is not a sound testimony to the true nature of Samadhi. The Sutra means to say that Samadhi concentrates the mind in such a way that it is fixed on one single object. Samadhi, which is comprised among the five spiritual faculties (*indriyas*), the five powers (*balas*), the seven degrees of enlightenment (*Bodhyangas*), and the eightfold noble path (*margangas*), is not the mind, just as memory,

discernment, etc., are not the mind.

bhante (KnowYourMind): Yeshe Gyaltsen quotes the *Abhidharmasamuccaya*: 'its function is to become the basis for awareness'. But, remembering that most basic formulation of the Buddhist path, the Threefold Way, we can also say that *samadhi* is developed on the basis of ethics, and 'its function is to become the basis for awareness' in the sense of transcendental wisdom or insight.

...*Samadhi* is basically the ability to fix the mind where we wish during meditation'

...In his commentary Yeshe Gyaltsen makes it clear that it is only with reference to the *mental* product of perception an inwardly perceived object that concentration in the sense of *samadhi* develops. ... the time'. Awareness being aware of what one perceives through one's external senses is one thing, but *samadhi* is another. Perception through the five senses, indeed, plays no part in *samadhi*.

As one gets further and further along the path, the two reinforce each other until they become indistinguishable: *samadhi-prajna*. *Samadhi* becomes the internal dimension of *prajna*, *prajna* the external dimension of *samadhi*. To put the matter simply, we can refer to *prajna* as awareness in the making, *vidya* as intrinsic awareness that has been lost, and *jnana* as recovered awareness. But this is to speak in terms of time. It would be more accurate to speak of a falling away from eternity and a gradual return to the realisation of being in eternity, beyond the vicissitudes of temporal existence. However, this is still misleading,...

Interestingly, according to the Pali *Abhidhamma cittass'ekaggata* (the Pali equivalent of *samadhi*) is an omnipresent mental event rather than an object-determining one; here is a key difference between the Theravadin *Abhidhamma* and the Sarvastivadin *Abhidharma*.

bhante2 (Survey): Like many other Pali and Sanskrit Buddhist terms the word *samadhi*, by which is indicated the second stage of the Way, possesses both a narrow and precise denotation and a wide and diffuse connotation. Literally it means 'firm fixation', in the sense of the firm fixation of the mind on a single object. Hence the traditional definition of *samadhi* as *cittass'ekaggata*, one-pointedness of mind or, more simply, as 'concentration'. This concentration is of two kinds, according to whether it is associated with a karmically wholesome or with a karmically unwholesome state of consciousness. The first kind is known as *samyak-samadhi*, or Right Concentration - the last step of the Eightfold Way - and it is with this that we propose to deal in the present section. Unless an explicit statement to the contrary has been made, by the term concentration without any qualification, the student of Buddhist texts is invariably to understand Right Concentration. *Samadhi* we may therefore define as being in its narrowest and most exclusive sense essentially the wholesome concentration of the mind on a single object. To disentangle its connotations is less easy. Variations in the meaning of the term as it appears now in this, now in that 'universe of discourse' are considerable. Reckoned as the eighth step of the Aryan Eightfold Way, *samadhi* does not include *smṛti* or mindfulness, which is reckoned separately as the seventh step. When the eight steps are distributed between the three stages, however, the seventh and eighth steps are both included in the second stage, that is to say, in the stage of *samadhi*. Obviously the meaning of the term is much narrower in the first usage than in the second. *Samadhi* in its widest sense traditionally comprises: mindfulness and self-possession; contentment; emancipation from the hindrances; preliminary exercises for the development of one-pointedness of mind; the degrees and kinds of concentration; the various ascending states of superconsciousness to which concentration is capable of leading; and the different supernormal powers for the development of which these states are the basis. With each of these we shall therefore deal in turn. When *samadhi* in the narrower sense is in question we shall speak of it as concentration; otherwise we shall employ the more nebulous term 'meditation'. ...*Samadhi* or meditation (the translation is approximate only) comprises the exercises by means of which the practitioner attains mental concentration and the superconscious states, as well as these states themselves. It is the heart and centre of the Buddhist spiritual life. In the words of a modern authority, its significance is that 'It is the use of concentrated force to investigate Buddhist philosophic truth and transform it from abstract perception into a concrete inner realisation whereby liberation from sorrows and false views, embodiment of Nirvana, and the functions of salvation are all attained.' [Footnote: C.M. Chen, *Buddhist Meditation, Systematic and Practical* (Kalimpong 1967), p.40.]

bhante3 (What is the Dharma): Then sixthly, dependent upon this intense happiness arises *samadhi*. The word has several different meanings, but here it means concentration. This does not mean a forcible fixation of the mind on a single object, but a concentration which comes about quite naturally when, in that state of intense happiness, all one's emotional energies are flowing in the same direction. In other words, when we are completely happy, when all our emotional energies are unified, we are concentrated in the true sense. A concentrated person is a happy person, and a happy person is a concentrated person.

...in dependence upon *samadhi*, concentration, there arises *yathabhuta-jnanadarshana*: 'knowledge and vision of things as they really are'. This stage is of the utmost importance, because it marks the transition from meditation to wisdom, from the psychological to the spiritual.

...in the context of the transcendental Eightfold Path the term *samadhi* is really quite untranslatable. It usually means mental one-pointedness or concentration but here it represents the total absorption of one's subjective being in reality.

... As we have seen, *samadhi* covers the whole field of what we generally call concentration and meditation. *Samadhi* literally means the fixation of the mind on a single object - in other words, one-pointedness of mind. However, there is nothing forced about this concentration; it is more accurately described as a unification of the total energies of the psyche. Our energies are generally quite scattered - it is rarely that we are at once mentally, emotionally, and physically fully concentrated. *Samadhi* consists in drawing all of ourselves together into a single focus of energy.

... The third and last stage of meditational experience is *samadhi*, which, as we know by now, is a more or less untranslatable term. In fact, it's difficult to say much about *samadhi* at all. The most you can say, really, is that it is a blissful state of transparent and luminous voidness, free from all thoughts, free from the dichotomy of subject and object. And the perfection of *samadhi*, *samadhi* in its fullness, *samadhi* at the highest possible level, is equivalent to Enlightenment, or, at least, one aspect of Enlightenment. So when we develop *samadhi*, we have reached the fringes at least of Enlightenment; and there we come to the end of what we call meditation. Consciousness has been fully expanded. It has expanded from the individual to the universal, from the finite to the infinite, from the mundane to the transcendental, and from the consciousness of ordinary humanity to that even of supreme Buddhahood.

bhante4 (Vision & Transformation): The word *samadhi*, which is the same in both Sanskrit and Pali, literally means the state of being firmly fixed or established. This is the primary signification of the term, and it can be understood in two rather distinct ways. Firstly it can be understood as representing the fixation or establishment of the mind on a single object, which is *samadhi* in the sense of mental concentration. Secondly, and going much further, it can be understood as representing the fixation or establishment, not just of the mind, but of the whole being in a certain mode of consciousness or awareness. This is *samadhi* in the sense of Enlightenment or Buddhahood. In the Theravada texts, or the texts of the Pali Canon, the word *samadhi* is usually understood in the first sense, as concentration or one-pointedness of mind. But in the Mahayana sutras the word *samadhi* is often used in the second sense, in the sense of being fixed or established in Ultimate Reality; in which case the word that is used instead of *samadhi* to denote one-pointedness of mind is generally *samatha*, the precise meaning of which will be explained later. This distinction between *samadhi* in the sense of concentration of mind in meditation, and *samadhi* in the sense of establishment of the whole being in Enlightenment, is vitally important. If Perfect *Samadhi* is taken as meaning merely good concentration, then the whole significance of this stage - and therewith the whole significance of the Noble Eightfold Path itself - becomes seriously distorted. Unfortunately this is often done: Perfect *Samadhi* is rendered as Right Concentration, and the impression is given that the whole of the spiritual path, the whole practical teaching of the Buddha as represented by the Noble Eightfold Path, culminates simply in concentration - the sort of thing you achieve in your meditation class almost every week.

... Although *samadhi* in the sense of concentration and *samadhi* in the sense of Enlightenment are quite distinct and not to be confused, it is important to understand that they are not mutually exclusive. Perhaps we would not be going far wrong if we described them as the lower and higher degrees of the same experience. One could also say that between *samadhi* as concentration and *samadhi* as Enlightenment there is an intermediate stage or degree which is known in the Mahayana texts as *samapatti*. *Samapatti* literally means attainments, and it suggests all those spiritual experiences which, occurring as a result of the practice of concentration, nevertheless fall short of *samadhi* in the fullest sense. Thus we have three terms: *samatha* (*Palisamatha*) or concentration, *samapatti* or attainments, and *samadhi* in the full and final sense of Enlightenment itself. These three terms represent a single progressive series of spiritual experiences, each introducing the next and preparing the way for it. By studying each in turn we shall gain, as it were cumulatively, an idea or a glimpse of the nature of *samadhi* in the more ultimate sense.

... I have already said that *samadhi* proper is the state of being established in reality, or of being Enlightened. There are many ways of looking at this state. Often it is described in negative terms, for instance in terms of the destruction of the *asravas*. The word *asrava* (Pali *asava*) means a poisonous flux, a bias, a lopsidedness in our nature. The *asravas* are three in number. Firstly there is the *kamasrava* (Pali *kamasava*), the bias towards, or the poisonous flux of, the desire or craving for sense experience for its own sake, on its own level. Secondly there is *bhavasrava* (Pali *bhavasava*), or the bias towards, the poisonous flux of, conditioned existence - in other words the attachment to or desire for any mode of existence short of Enlightenment itself. Thirdly there is *avidyasrava* (Pali *avijjasava*), the bias towards or the poisonous flux of ignorance, in the sense of spiritual darkness and unawareness. Thus in negative terms *samadhi* proper is described as the complete absence of these three poisonous fluxes or biases. It is a state in which sense experiences and material things mean nothing: a state in which there is no desire for any kind of conditioned existence, no real interest in anything other than Nirvana or Enlightenment, and no shadow of ignorance or spiritual darkness.

In addition to this negative description of *samadhi* there are various positive descriptions - though here we must tread warily, and understand that we are trying to give a hint or two about something which it is far beyond the power of words to express. Some of the texts mention a group of three *samadhis*, in the higher sense of the term. This does not mean that these are three mutually exclusive states - the so-called three *samadhis* are more likedifferent aspects

or dimensions of the one *samadhi*.

1. The Imageless Samadhi. The first of these three *samadhis* is known as the Imageless (Pali and Sktanimitta). It indicates the perfect freedom of the state of *samadhi* from all thoughts, all conceptualisation. If we can imagine a state in which we are fully and clearly conscious, fully and clearly aware at the highest possible level, without any discursive thought - if we imagine the mind as being like a beautiful, bright blue, clear sky, without even a speck of cloud - this is what the experience of the Imageless Samadhi would be like. Usually the sky of the mind is full of clouds: grey clouds, black clouds, sometimes even storm clouds; but occasionally clouds tinged with gold. The state of *samadhi* is a state free from all clouds of thought, all conceptualisation.

2. The Directionless Samadhi. The second *samadhi* - or aspect or dimension of *samadhi* - is known as the Directionless or the Unbiased (Skt *apranihita*, Pali *appanihita*). The Directionless Samadhi is a state in which there is no particular direction in which one wants to go, there is no preference. One just remains poised, like a sphere resting on a completely horizontal plane, with no reason why of its own accord it should roll in any particular direction. The Enlightened mind - the mind established in *samadhi* - is like this. It has no tendency or inclination to any one direction because it has no individual or egotistic desire. This is a difficult state to describe, but perhaps if one thinks in terms of a perfect spontaneity, without any urge or impulse to do anything in particular, one may get somewhere near it.

3. The Samadhi of the Voidness. The third aspect or dimension of *samadhi* is known as the Samadhi of the Voidness, or *sunyata* (Pali *sunnata*). *Sunyata* does not mean emptiness or voidness in the literal sense. It means Reality. *Sunyata-samadhi* is the state of full and complete realisation of the ultimate nature of existence, which cannot be put into words. It is not just a glimpse, as in the stage of Perfect Vision, but a full, total, and perfect realisation. This Samadhi of the Voidness is connected in some texts with the *ekalaksana-samadhi* or Samadhi of One Characteristic, also known as the Samadhi of Same or Even-Mindedness. This is an experience where one sees everything as having the same characteristics. We normally see some things as good, some as bad. Some things we regard as pleasant, some as unpleasant. Some things we like, some we dislike; some are near, some are far; some are past, some are present, and some are future. In this way we assign different characteristics to things. But in the Samadhi of the Voidness you see everything as having the same characteristic: it is all *sunyata*, all ultimately real, and in its ultimate depths all the same. Inasmuch as everything is basically the same, there is no reason why one should have different attitudes towards different things; one has the same attitude towards everything, and enjoys, therefore, a state of peace, tranquillity, stability, and rest.

Those of you who are interested in Zen, especially in Hui Neng and his Platform Scripture (also known as The Sutra of Hui Neng), may be interested to know that both the Samadhi of One Characteristic and the Samadhi of Even-Mindedness are mentioned in the Platform Scripture. This brings us to a very important point in connection with Zen Buddhism. Hui Neng, you may remember, says that *samadhi* and *prajna* (or Wisdom) are not different, but in reality the same thing. He says that *samadhi* is the quintessence of *prajna*, and *prajna* the function of *samadhi*, and he illustrates this by saying that *samadhi* is like a lamp, and *prajna* or Wisdom like the light of the lamp. This identity, or at least non-duality, of *samadhi* and *prajna*, is a very important teaching of Hui Neng and of the Zen school generally, and some Western students of Zen have found it difficult and confusing. Sometimes they have even distorted it....

bhant4a (SGL 8-Fold Path) Kuladeva: I understand that you have dropped the term *samapatti* as a suitable [intermediate term] between *samadhi* as concentration and *samadhi* as 'a state fixed in Reality'.... S: I think why I used that threefold classification before was that, thinking about the Chinese meditative tradition as, for instance, expounded by Chihi and as Mr. Chen used to talk about it to me, there seemed such a vast array of these *samapattis* that it seemed as though they constituted almost a class of their own and a stage of their own, one could say. None the less, their content can be divided between *samadhi* in the sense of concentration and *samadhi* in the sense of Transcendental realisation. At that time I was rather overwhelmed by all these *samapattis*....

bhante5 (Crossing the Stream): Greedy, malicious, and deluded thoughts must be eliminated until the concentrated mind admits only thoughts that are pure, compassionate, and illumined. Thus thought is simplified into Samadhi. As the Bodhisattva disciplines himself in this way his body, speech, and mind gradually become as it were transparent, and through each thought, word, and deed streams into the world the effulgence of Great Compassion, just as the beams of the rising sun leap through the windows of a room and disarm the darkness within. The truly simple life glows with significance, for its simplicity is not the dead simplicity of a skeleton but the living simplicity of a flower or a great work of art. The unessential has melted like mist from life and the Himalayan contours of the essential are seen towering with sublime simplicity above the petty hills and valleys of the futilities of mundane existence.

bhante6 (Mind Reactive and Creative) 6. Concentration (*samadhi*). Impelled by the inherent momentum of one's experience, absorption in this state gradually becomes complete. Such total absorption is known as *samadhi*. Though untranslatable by any one English word, this term is usually rendered as concentration, a meaning which it admittedly does bear in many contexts. As the sixth of the Enlightenment-factors, *samadhi* stands for very much more than simple fixation of the mind on a single object, especially if this fixation is understood as something that is

achieved forcibly, by sheer exercise of will, or despite strong resistance from other parts of the psyche. Rather is it the spontaneous merging of all the energies of the psyche in an experience so intensely pleasurable that thought and volition are suspended, space vanishes, and time stands still. It is in fact a state of total integration and absorption rather than of 'concentration' in the more limited and artificial sense of the term, and as such can be compared best, though still inadequately, to the experience of the musician rapt in the enjoyment of a piece of music or of the lover immersed in the joys of love.

bhante7 (Lecture 95: Univ. Persp. of Mahayana Buddhism) Fifthly there's *Samadhi*. This is another untranslatable term, and it has three distinct levels of meaning. First of all there's the level of meaning which is concentration, that is to say unification of all one's psychic energies, the bridging, the overcoming, of all the schisms as it were in one's being. And then there's *samadhi* in the sense of the experience, the personal experience, of higher and ever higher levels of consciousness, as when we formally meditate. And this includes the development of what are known in the Buddhist tradition as the supernormal powers, those of telepathy, of clairaudience, of clairvoyance and so on. So this is *samadhi* in its second level of meaning. And then there's *samadhi* in the third and the highest sense, which is experience of Reality itself, or at least receptivity to the direct influence of Reality. And this of course begins in small ways, it begins in the form of flashes of Insight, like perhaps that flash of Insight which Blake must have had.

bhante8 (Door of Liberation) S: ...dry insight is a Theravada term, the meaning of which is disputed, even among the Theravadins themselves, dry in the sense that dissociated from *samadhi*. But when pressed, usually those who hold that there is such a thing as dry insight, insight dissociated from *samadhi*, will say that there is a momentary *samadhi*, at the instant [of] insight there is an instant of *samadhi*, which makes the instant of insight possible. But most Theravadins regard the whole conception of dry insight with extreme scepticism.

bhante9 (Tibetan Book of Dead seminar): S: ...the *samadhi* state, the *jnana* state is a state, in fact, of intense individuality. Do you see what I mean? Because it is a state of concentratedness and integration, which is what individuality is, and it is also what *samadhi* is, ekagata, one-pointedness, which has been explained as compared with the way in which the roof runs up into a point, into a peak, that is to say the gable. So when you are meditating, that is to say meditating successfully, when you are experiencing dhyana states, you are more of an individual, you are more of an angel, you are of a more androgynous nature. Because everybody knows, I think, when you are deeply into meditation it is not that you are not distracted or not disturbed, there is no polar opposite, say in the form of your sexual counterpart to which you are attracted, or to which you could feel at that moment attracted, even if it was there before you when you opened your eyes, because you feel so complete and integrated within yourself. And in the course, of meditation you have contacted those more, as it were tender, more delicate, as it were feminine feelings and emotions. (Pause)

bhante10 (Tape 40 - Analytical Psych. of Abhidharma) We now have to proceed to the Sarvastivadin treatment of mental functions. According to the Sarvastivada, there are 46 mental functions - that is to say, 46 dharmas under the heading of mental functions, and these are divided into six subgroups of mental functions: Firstly, one has 10 mental functions which are found in, which are common to all mental states or citta whatsoever, whether ethically good, bad or neutral. There are 10 mental functions of this type, according to the Sarvastivadins. One of these mental functions is of special interest: *samadhi*, or concentration. It is interesting to see that according to the Sarvastivadin Abhidharma, concentration or *samadhi* is present in all mental states whatsoever. It is one of those functions which occur all the time: in every mental state, in every experience, an element of concentration, *samadhi*, is present. So this suggests that the capacity for developing concentration, *samadhi*, the capacity for meditation, is there all the time. Very often people say that they find it difficult to concentrate - but you are concentrated, at least in an embryonic sense, all the time: concentration, *samadhi*, is a universal mental function. It is never not there. You are always concentrated on something - the only thing is to develop your concentration and switch it onto the right object. And that development of concentration and switching it onto the right object - this is what we call meditation. But as a potentiality, meditation is present in every mental state. It's an omnipresent mental function. This is one of the very striking insights of the Abhidharma.

bhante11 (3 Jewels) ...to Axial Absorption (*samyak-samadhi*), the eighth [member of the transcendental Eightfold Path], the latter here representing not merely 'right concentration', as in the mundane Eightfold Path, but the state of purity and pellucidity consequent upon the complete saturation of the entire psychic contents with the light of transcendental realisation.

... *Samadhi* or 'concentration'. Like that of several other terms in the series, the meaning of '*samadhi*' tends to vary according to the context. At its simplest it is mere one-pointedness of mind, or concentrated attention on a single object. Such one-pointedness may be associated with a morally healthy or unhealthy, or with a neutral, consciousness. The minds of the fornicator and the murderer are certainly concentrated on their respective objects; but being concentrated through lust in the one case and hatred in the other their concentration is said to be unhealthy. '*Samadhi*' is therefore properly not one-pointedness of mind in general but healthy one-pointedness ('*kausalya-ekagrata-citta*', Pali '*kusala-ekaggata-citta*'). In connection with the systematic cultivation of this '*nidana*' through the practice of definite spiritual exercises three degrees of depth and intensity of '*samadhi*' are distinguished: preparatory concentration, when the mind is fixed on the gross external object pertaining to the

particular practice adopted, say on the process of respiration, an image of a Buddha or Bodhisattva, or the sound of a 'mantra' audibly repeated; intermediate concentration, when the mind is fixed on the subtle and frequently luminous counterpart which arises when the gross object has been attended to for a sufficient length of time; and full concentration, which is attained when the mind is absorbed in the subtle counterpart to such an extent that it becomes as it were one with it and no longer experiences it as something objective and external. Full concentration corresponds to 'dhyana' (Pali 'jhana'). This in turn consists of eight....

bhante12 (Religion of Art): Since in *samadhi* the mind is transcended, it follows that the various functions of the mind, such as perception, memory, and ratiocination, are transcended too. Consequently, the possibility of giving an account of *samadhi*, in terms of the concepts which the mind has either generalized from sense-impressions or evolved spider-like from its own entrails, is by the very nature of the meditational experience precluded. The superconscious, as the mystics of all religions have insisted, is beyond reason....

... But meanwhile the problem of communication remains. How is it possible to convey the nature of *samadhi* to one who has no personal experience of it when language, the main vehicle of communication, is derived from those very levels of experience which *samadhi* transcends? Certain Zen masters, of course, solve the problem in their own way by endeavouring to dispense with language altogether. The traditional Buddhist solution of the problem is much less drastic. One group of sutras, of which those constituting the Prajnaparamita corpus are the most prominent, places its reliance mainly on the method of systematic paradox. Another group, which includes the *Saddharma Pundarika* and the Larger and Smaller Sukhavati-vyuha Sutras, has recourse to poetry, especially in the highly developed form of cosmic myth.

bhante13 ():

bhante14 ():

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): Concentration is a distinct mental factor that is capable of dwelling one-pointedly, bearing the same aspect, for a sustained duration of time upon a single referent. It has the function of (a) acting as the basis for the increase of intelligence and of (17) bringing all mundane and supramundane phenomena under control. Concentration exists, to some degree, in the minds of us all. At present this faculty may be undeveloped and only able to remain on one object for a very limited duration. But with continuous effort and practice its ability to dwell one-pointedly upon a single object can be developed until, in a state of total mental quiescence, one may remain for days concentrating on a particular object. Furthermore, beings who have taken birth in one of the formless realms can spend aeons absorbed in concentration on extremely subtle objects such as the infinity of space and the infinity of consciousness. Concentration is also an important factor in the heightening of intelligence. When we are taking a photograph, the steadier we hold the camera the sharper will be the picture. Similarly, the firmer and more intense our concentration becomes, the sharper and more acute becomes our intelligence. Although there are limitless degrees of concentration, we can classify them according to their natures into ten types: the concentrations associated with a mind within the realm of desire; the four concentrations associated with the four levels of absorption pertaining to the realm of form; the four concentrations associated with the four levels of absorption pertaining to the realm of no-form; and supramundane concentration.

kelsang gyatso (UTM): The definition of concentration is a mental factor that makes its primary mind remain on its object single-pointedly.

There are nine levels of concentration from the point of view of realm: 1 Concentration of the desire realm 2 Concentration of the first form realm 3 Concentration of the second form realm 4 Concentration of the third form realm 5 Concentration of the fourth form realm 6 Concentration of infinite space 7 Concentration of infinite consciousness 8 Concentration of nothingness 9 Concentration of peak of samsara

There are nine levels of desire realm concentration: 1 Placing the mind 2 Continual placement 3 Replacement 4 Close placement 5 Controlling 6 Pacifying 7 Completely pacifying 8 Single-pointedness 9 Placement in equipoise

There are two types of concentration from the point of view of their effect: 1 Mundane concentrations 2 Supramundane concentrations

There is another twofold division of concentration from the point of view of their object: 1 Concentrations observing conventional objects 2 Concentrations observing ultimate objects

ways of enlightenment: Concentration is *samadhi*, the tendency toward the union of mind and object. It culminates in one-pointedness of mind that focuses completely on the object. It functions as a support for knowing

nyantiloka: (p. 183) 'concentration'; lit. 'the (mental) state of being firmly fixed' (*sam+a+dha*), is the fixing of the mind on a single object. "One-pointedness of mind (*cittass' ekaggata*), Brother Visakha, this is called concentration" (M. 44). Concentration - though often very weak - is one of the 7 mental concomitants inseparably associated with all consciousness. Cf. *nama, cetana*.

Right concentration (*samma-samadhi*), as the last link of

the 8-fold Path (*s. magga*) is defined as the 4 meditative absorptions (*jhana*, q.v.). In a wider sense, comprising also much weaker states of concentration, it is associated with all karmically wholesome (*kusala*) consciousness. Wrong concentration (*miccha-samadhi*) is concentration associated with all karmically unwholesome (*akusa1a*, q.v.) consciousness. Wherever in the texts this term is not differentiated by 'right' or 'wrong'. there 'right' concentration is meant.

In concentration one distinguishes 3 grades of intensity:

- (1) 'Preparatory concentration' (*parikamma-samadhi*) existing at the beginning of the mental exercise.
- (2) 'Neighbourhood concentration' (*upacara-samadhi*), i.e. concentration 'approaching' but not yet attaining the 1st absorption (*jhana*, q.v.), which in certain mental exercises is marked by the appearance of the so-called 'counter-image' (*patibhaga-nimitta*).
- (3) 'Attainment concentration' (*appana-samadhi*), i.e. that concentration which is present during the absorptions. (App.)

Further details, *s. bhavana*, Vis. III and Fund. IV.

Concentration connected with the 4 noble path-moments (*magga*), and fruition-moments (*phala*), is called supermundane (*lokuttara*), having Nibbana as object. Any other concentration, even that of the sublimest absorptions, is merely mundane (*lokiya*, q.v.).

According to D. 33, the development of concentration (*samadhibhavana*) may procure a 4-fold blessing: (1) present happiness through the 4 absorptions; (2) knowledge and vision (*nana-dassana*) - here probably identical with the 'divine eye' (*s. abhinna*) - through perception of light (*kasina*); (3) mindfulness and clear comprehension through the clear knowledge of the arising, persisting and vanishing of feelings, perceptions and thoughts; (4) extinction of all cankers (*asavakkhaya*) through understanding the arising and passing away of the 5 groups forming the objects of clinging (*s. khandha*).

Concentration is one of the 7 factors of enlightenment (*bojjhanga*, q.v.), one of the 5 spiritual faculties and powers (*s. bala*), and the last link of the 8-fold Path. In the 3-fold division of the 8-fold Path (morality, concentration and wisdom), it is a collective name for the three last links of the path (*s. sikkha*).

dhammasangani: [p.11] What on that occasion is self-collectedness (*cittass' ekaggata*)? The stability, solidity, absorbed steadfastness of thought which on that occasion is the absence of distraction, balance, unperturbed mental procedure, quiet, the faculty and the power of concentration, right concentration this is the self-collectedness that there then is.

[footnote by C.A.F Rhys-Davids: "Cit.t', or cittass'," ekaggata, the one-peaked condition of mind, is a name for concentration (*samadhi*)," says the Cy. (p. 118). And accordingly, whereas under 15 it gives no further description of *samadhi*, it here applies to *citt'ekaggata* the metaphors used in Mil. 38 to illustrate *samadhi*, viz. the centre part of a tentshaped hut, and a chieftain leading his army. It then adds that "this *samadhi*, which is called self-collectedness, has, as its characteristic mark, the absence of wandering, of distraction as its essence, the binding together of the states of mind that arise with it, as water binds the lather of soap; and as its concomitants, calmness, or wisdom for it is said, 'he who is at peace he understands, he sees things as they really are' and ease. The steadfastness of thought is likened to the steadiness of a lamp-flame in a windless place". See "Yogavacara's Manual", p. xxvi.]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): Well, the rest is fairly straightforward. If you have *chanda*, if you have *adhimoksa*, if you have *smrti*, then you have got *samadhi*. And *samadhi* of course means concentrated absorption, it means that you are fully absorbed with the object of concentration. It is as if your mind and its object are united. Now it is pointed out that *samadhi* doesn't necessarily mean fixation on a single object. It means that you are to fix your mind wherever you choose to do so. So for instance, you may be reflecting on something but you are able to concentratedly, to absorbedly, reflect on that thing. Or you may be visualising something and your concentration may be moving from element to element within the visualised form. But there is a very strong underlying continuity and concentration. But what we are most familiar with is *samadhi* in the context of focus upon an object like the breath. And *samadhi* is where the two become so close together that they begin to sort of merge with each other. Mind and its object begin to unify. Your experience is that there is not a big difference, not a big gap, between you and what you are concentrating on. And concentration can become so deep that you really feel as if they are not two things at all.

comm11:

other notes

prajna (panna)

appreciative discrimination

other languages

hindi (from Chandrabodhi/Ashvajit): pragya

marathi (from Chandrabodhi/Ashvajit): pradnya

marathi (from Prajnamata): A well established word used in Marathi as well with almost the same meaning and connotations

tibetan: shes-rab

chinese: hui

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): prajñā: pra (before, or very) + ñ = to know, understand, discern, distinguish, know about; learn. [Sanskrit text has dhi, intelligence, ñdhi = to perceive, think, reflect]

translations

wei tat: discernment

anacker: insight

ganguli: wisdom

kochumutton: knowledge

k.gyatso: wisdom

wood: thought

ways of e: discernment

bhante :

guenther appreciative discrimination or analytical appreciative discrimination

dharmachandra: understanding (dhi)

trans11:

subhuti: discernment

definitions

sanskrit (MW): (p.)

BHS: (p. 359)

knowledge (3 kinds) Mvy 1550-3, Dharmas 110

pali: (p.)

shobogenzo glossary: (vol.1) (real wisdom)

Represented phonetically and by (CHIKEN), "knowing," or (E), "wisdom."

[MW]

wisdom, intelligence, knowledge, discrimination, judgement; (with Buddhists) true or transcendental wisdom. Ref. ch2; Lotus Sutra 2; ch. 27.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) . (p189) Prajna, which the Karika designates under the name of *mati*, is discernment of the dharmas (i.2) 114

Abhidharmasamuccaya (Asanga) Its function is to avoid any confusion or doubt.

hsuan tsang (DMC):

DISCERNMENT (p. 381) Prajna. Discernment is the discrimination of an object that is

under examination; its special activity consists in the elimination of doubt. It signifies that, in the qualitative examination of an object (of its virtues, defects, and qualities that are neither the one nor the other), by means of the investigating power of discernment, one attains certitude and assurance. Discernment does not belong to the 'universal' category of Caittas, because there is no discrimination when the object is not under examination and when the mind is ignorant and obtuse. Samghabhadra holds that, even then, there is discernment; only its mode of activity is subtle and hidden. How do you know, you child of ignorance ('beloved of the gods' !)?

... We get another angle on this from the Vijnaptimatratasiddhi-sastra: "According to one opinion, non-delusion is of the same nature as discernment [i.e. *prajna*], because the Abhidharma says that 'non-delusion has as its essential nature the certitude which arises from retribution, instruction, demonstration, and intuition'. Although non-delusion is discernment by nature and is essentially a special Caitta, still, in order to indicate that the good aspect of discernment possesses a superior power for the accomplishment of good acts, it is separately regarded as a 'good Caitta' According to another opinion (Dharmapala), non-delusion is not discernment; it has a separate self-nature. For it is directly opposed to ignorance and, like non-covetousness and non-anger, it is comprised among the roots of good. It is true that the Abhidharmasamuccaya says that non-delusion is discernment by nature; but this text explains the nature of non-delusion in terms of its cause and fruit. The cause of non-delusion is discernment."

bhante (KnowYourMind): With *prajna*, one is able to sort out the qualities of the compounded from those of the Uncompounded, distinguishing clearly between that which is impermanent, insubstantial, painful, and unlovely, and that which is permanent, real, blissful, and beautiful. (This distinction is one which, without *prajna*, one is simply unable to make

... *Prajna* is also characterized as 'appreciative' because it is not just intellectual but value-toned, as Guenther would say

... 'Non-deludedness' ... is the same thing viewed as a positive mental event rather than an object-determining mental event

...

...However, the culmination of the series, *prajna*, brings us back, in a sense, to where we started, because wisdom operates whether or not one is in a meditative state of consciousness. Once one has it one doesn't ever lose it, even when one is out and about in the world. One may not be absorbed in dhyana, but one's *prajna* is alive and functioning. When one is experiencing *prajna*, whatever one does there is no absolutely real subject doing it, and no absolutely real object to apply oneself to either. So with the arising of *prajna* one gets as close to an object as one can possibly get: the object is known as it really is. It is known, in other words, not as an object, ultimately speaking, at all, but as a temporary condensation of conditions which our own propensity for identification (*samjna*) has labelled as a specific object. The experience of *prajna* or transcendental insight is a paradoxical thing. It seems, at least in the early stages, to come from outside oneself, though this impression may be corrected by subsequent experience. At the same time it clearly arises in the midst of oneself. It negates one completely and finally, but at the same time it represents one's true individuality.

...The three terms *vidya*, *prajna*, and *jnana* are very closely related, and between them they cover the characteristics of what we may call awareness of reality. They are not used altogether consistently throughout the Buddhist canon, but it is certainly possible to work out a standard usage based on the way they are generally used. Guenther's translation of *avidya* in this context as 'lack of intrinsic awareness' suggests whether or not Guenther consciously intends this that *vidya* is the basic, original awareness which 'subsequently' becomes overlaid or obscured. As for *jnana*, this term is usually translated by Guenther as just 'awareness' presumably the same awareness of which *avidya* is the lack. Perhaps one could say that the difference between *vidya* and *jnana* is that whereas *vidya* is the awareness that has been lost, *jnana* is the awareness that has been regained. And where does *prajna* come in? In terms of the six perfections or paramitas practised by the Bodhisattva, *prajna* is the sixth paramita, while in the context of the ten paramitas it is explicitly distinguished from *jnana*, which appears as the culmination of the series. Taking this perspective, one might say that *prajna* could mean awareness in the process of emergence, or it could mean *jnana* in action. When one applies one's *jnana*, one's awareness, to something so as to know it as it actually is, that application of awareness could be called *prajna*. As the dynamic function of awareness as *jnana* inaction *prajna* is thus the main counter-agent to *avidya*. One could go so far as to say that to develop *prajna* is to follow the path.

bhante2 (Survey): In general *prajna* or wisdom is threefold, as based upon learning (literally 'hearing'), upon independent thought and reflection, and upon meditation (*bhavana*, that which is [mentally] developed, or 'made to become'). Here the third kind of wisdom proper is to be understood. This may be described as a direct, non-conceptual apprehension of transcendental Reality.

... 'Wisdom (Pali *panna*, Sanskrit *prajna*)' [according to the useful scholastic definition of Acarya Buddhaghosa, the greatest commentator on the Theravada Tipitaka], 'has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the manifestation of not being deluded. Because of the statement: "He who is concentrated knows, sees what really is," concentration is its proximate cause.' [Footnote: Quoted by Conze, Buddhism: Its Essence and Development, p.105.] Bearing in mind the fact that the term *bodhi* appears to indicate the predominantly static, wisdom the predominantly kinetic, aspect of the spiritually positive content of Nirvana, this definition of *prajna* may be applied, mutatis mutandis, to *bodhi* as well.

...The means by which, without there being any gainer, that which is not to be gained is gained by way of no-gaining, is designated *prajna*. Conventionally speaking, the object of *prajna* is *sunyata*. But *sunyata*, being transcendent to all empirical determinations, is not to be apprehended by means of any thought-construction, however subtle. Transcendental wisdom consists in the complete cessation of all thought-constructions, the absolute abandonment not only of false but also of true doctrines; having crossed to the Other Shore, it follows the Buddha's advice and leaves behind it the raft of the Dharma; it abandons even the idea of abandonment, for in reality there is nothing to be given up. From the absolute point of view *prajna* is not even that which apprehends *sunyata*. In order to be an object of apprehension *sunyata* would have to possess some kind of self-nature. But by definition it is the absence of self-nature. *Prajna*, therefore, not being even that which apprehends *sunyata*, cannot be said to have any being of its own. Having no own-being it is *sunya* or empty. *Prajna* and *sunyata* are non-different. In other words, *sunyata* is to be realized by means of a faculty identical with itself.

bhante3 (What is the Dharma): Broadly speaking, in Buddhism *prajna*, wisdom or knowledge, is conterminous with the Dharma understood as truth, principle, reality. More specifically, it consists in seeing things as they really are rather than as they appear to be. It consists in seeing all worldly existence as conditioned, and thus as unsatisfactory, impermanent, and without an ultimate and unchanging self. At the same time it involves seeing the Unconditioned, by contrast, as being blissful, permanent, and characterized by true individuality, unimpeded by the illusion of a separate and substantial self. Wisdom is further seen, in the Mahayana development of Buddhism, as consisting in the realisation of the great *shunyata* or voidness - that is, the essential non-difference between the conditioned and the Unconditioned.

... But when one comes across 'wisdom' in Buddhist literature, the word being translated is usually neither *jnana* nor *vijnana*, but *prajna*. *Prajna* is also from the verbal root *jna*, to know, and the prefix *pra* is

simply an intensifier; so *prajna* may be said to be ‘knowledge proper’, or even knowledge par excellence. Like *jnana*, *prajna* sees things as they really are, sees them according to reality. Like *jnana*, *prajna* is free from greed, hatred, and delusion; it’s transcendental and of the nature of nirvana. Nonetheless there is a great difference between the two, *jnana* representing a state that has been achieved, while *prajna* represents a function or faculty. *Jnana*, in a word, is static; *prajna* is dynamic.

bhante4 (Tibetan Buddhism): *Prajna* generally means ‘wisdom’, but in the Vajrayana every term has a rather different meaning from its Mahayana definition. In this context *prajna* means the female partner in the practice, also called the dakini. This can be understood literally to mean a person with whom one performs various practices belonging to this level of Tantric meditation experience. Transposed into a lower key, so to speak, it can also be understood as representing what we may call the unrealised ‘feminine’ side of one’s own nature in the case of a man, or the ‘masculine’ side in the case of a woman. Knowledge of this is the aim of the *jnana-prajna*.

bhante5 (Eternal Legacy): ...the Holy Prajna-paramita, the Blessed Lady, appears under a great variety of forms, red, white, blue, yellow, or green in colour, with either two or four arms, and supporting different emblems. An early non-canonical source describes her as sitting cross-legged on a white lotus. The body is golden yellow, grave and majestic, with a precious necklace and a crown, from which silken bands hang down on both sides. Her left hand, near her heart, carries the book. Her right hand, near her breasts, makes the gesture of argumentation. It is amidst solemn and gorgeous visions of this type that the canonical Prajna-paramita literature, after more than a millennium of development, at last comes to an end.

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): Intelligence is a distinct mental factor having the specific function of fine discrimination. It examines the characteristics or the value of a recollected object. In addition it has the functions of (a) cutting through indecision and doubt with unilateral certainty (b) maintaining the root of all wholesome qualities both foreseeable and unforeseeable and (c) being similar to an eye that beholds or a lamp that illuminates concealed phenomena.

The examining, analytical quality of intelligence should not be confused with the uncertain wavering between two alternatives of indecision. Due to unknowing, indecision merely fluctuates between two alternatives concerning an object about which no certainty has been found. Intelligence, on the other hand, analyses two alternatives by means of differentiating the specific characteristics of an object whose fundamental presence has been ascertained.

Intelligence can be applied in unwholesome as well as wholesome pursuits. It has enabled people to construct highly complex weapons of destruction on the one hand and codes of ethical conduct on the other. But by far the most important role it plays is that of discerning the nature of ultimate truth—selflessness. Both for the inference as well as for the immediate perception of selflessness, a keen intelligence is the vital factor in reaching a comprehension. Nevertheless, without being mounted upon the firm concentration of mental quiescence, it alone lacks any power to cause one to progress along the path to liberation. Similarly, mental quiescence and the various other levels of concentration also lack any liberating power by themselves alone. Thus it is essential to combine the firm concentration of mental quiescence with the intelligent discrimination of penetrative insight.

kelsang gyatso (UTM): The definition of wisdom is a virtuous, intelligent mind that makes its primary mind realise its object thoroughly. There are three types of wisdom: 1 Wisdom arisen from listening 2 Wisdom arisen from contemplation 3 Wisdom arisen from meditation

There is also a sevenfold division of wisdom: 1 Great wisdom 2 Clear wisdom 3 Quick wisdom 4 Profound wisdom 5 The wisdom of expounding Dharma 6 The wisdom of spiritual debate 7 The wisdom of composing Dharma books

ways of enlightenment: *Discernment is prajna*, which is certain and exact knowledge of the object of perception. Its function is to remove doubt about the nature of the object. The Mahayana Abhidharma enumerates four procedures by which *prajna* distinguishes the nature of the object: knowing what must be done, knowing relationship, knowing how validity is obtained, and knowing the absolutely real. This complete investigation dispels all doubt about the object. [MBP370]

nyantiloka: (p. 144) ‘understanding, knowledge, wisdom, insight’, comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the Noble Eightfold Path (*magga*, q.v.) to deliverance, is insight (*vipassana*, q.v.), i.e. that intuitive knowledge which brings about the 4 stages of holiness and the realisation of Nibbana (*s. ariya-puggala*), and which consists in the penetration of the impermanency (*anicca*, q.v.), misery (*dukkha*, *s. sacca*) and impersonality (*anatta*) of all forms of existence. Further details, *s. under tilakkhana*.

With regard to the condition of its arising one distinguishes 3 kinds of knowledge: knowledge based on thinking (*cinta-maya-panna*), knowledge based on learning (*suta-maya-panna*), knowledge based on mental development (*bhavana-maya-panna*) (D. 33).

‘Based on thinking’ is that knowledge which one has acquired through one’s own thinking, without having learnt it from others. ‘Based on learning’ is that knowledge which one has heard from others and thus acquired through learning. ‘Based on mental development’ is that knowledge which one has acquired through mental development in this or that way, and which has reached the stage of full concentration" (*appana*, q.v.) (Vis. XIV).

Wisdom is one of the 5 mental faculties (s. *bala*), one of the 3 kinds of training (*sikkha*, q.v.), and one of the perfections (s. *parami*). For further details, 5.. *vipassana*, and the detailed exposition in Vis. XIV, 1-32.

dhammasangani: (p.) [p. 14] What on that occasion is the faculty of insight (*pannindriyam*)? The insight which there is on that occasion is understanding, search, research, searching the Doctrine, discernment, discrimination, differentiation, erudition, proficiency, subtlety, criticism, reflection, analysis, breadth, sagacity, a "guide", intuition, intelligence, a "goad"; wisdom as faculty wisdom as power, wisdom as a sword, wisdom as a height, wisdom as light, wisdom as glory, wisdom as splendour, wisdom as a precious stone; the absence of dullness, searching the Truth, right views, this is the wisdom that there then is.

[footnote by C.A.F Rhys-Davids: To fit the term *panna* with its approximate European equivalent is one of the cruxes of Buddhist philosophy. I have tried in turn wisdom, reason, intellect, insight, science, understanding, and knowledge. All of these have been, and are used in the literature of philosophy with varying shades of connotation, according as the sense to be conveyed is popular and vague, psychological and precise, or transcendental and *passez-moi-le-mot* having precise vagueness. And each of them might, with one implication or another, represent *panna*. The main difficulty in choice lay in determining whether, to the Buddhist, *panna* stood for a mental function or for the aggregate product of certain mental functioning, or for both. When all the allusions to *panna* in the Sutta Pitaka have been collated, a final translation may become possible. Here it must suffice to quote two. In M.I, 292, he who has *panna* (*pannava*) is declared in virtue thereof to understand (*pajanati*) the nature of the phenomenon of pain or ill (the Four Noble Truths). In D. I, 124, Gotama asks: What is this *panna*? and himself sets out its content as consisting in certain intellectual attainments, viz. the *Jnanas*, insight into the nature of impermanence, the mental image of one's self, the power of *iddhi*, clairaudience, insight into other minds, into one's own past lives, clairvoyance, and the elimination of all vitiating tendencies. Buddhaghosa also (Vis.3f., chap. xiv) distinguishes *panna* from *sanna* and *vinnana*. He describes it as adequate to discern not only what these can, viz. sense-objects and the Three Marks (impermanence, pain, and non-substantiality) respectively, but also the Path. For him, then, it might be called intellect "at a higher power". And in Gotama's reply, all those attainments are described in terms of intellectual process. Nevertheless, it is clear that the term did not stand for bare mental process of a certain degree of complexity, but that it also implied mental process as cultivated in accordance with a certain system of concepts objectively valid for all Buddhist adepts. Hence, I think it best to reject such terms as reason, intellect, and understanding, and to choose wisdom, or science, or knowledge, or insight. Only they must be understood in this connexion as implying the body of learning.]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): Well, *samadhi* leads on to *prajna*. *Prajna* means discernment or wisdom. As a result of your *samadhi*, as a result of fixing your mind on an object, you begin to be able to see it as it really is, you see its real nature, you see it as *anatman*, you see it as *anitya*, you see it as *sunya*. So you have a real deep understanding of the nature of the object on which you are focusing.

comm11:

other notes

the eleven positive mental events

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata):

tibetan: dge-be bcu-gcig *chinese*:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: the good caittas

ganguli: good mental factors

k.gyatso:

ways of e :

guenther

trans11:

anacker: the beneficial

kochumutton: the good ones

wood: the good mental associates

bhante:

dharmachandra: the skilful ones

subhuti: the wholesome concomitants

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.)

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) The "sphere" of the good dharmas of great extension is termed kusalamahabhumi. The mental states that arise from this sphere are termed kusalamahabhūmikas: the dharmas that are found in all good minds. Faith, diligence, aptitude, indifference, respect, fear, two roots, non-violence, and energy are found only in a good mind, and are found in all good minds." These ten dharmas are always found in all good minds.

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): The positive mental events come before the negative ones perhaps because it is considered healthier to examine the negative on the basis of an exploration of the positive. (The Indian tradition generally, however, would seem to favour putting it the opposite way round, at least in such teachings as the famous verse from the *Dhammapada*: 'Cease to do evil; learn to do good; purify the heart.')

These eleven are not intended to enumerate a fixed and limited number of mental states. Still, it is notable that just eleven positive mental events are deemed sufficient to set against twenty-six negative ones. The reason for this is no doubt that, as the saying goes, 'There are many ways of being bad, but only one way of being good.' To put it another way, there's a greater variety of sinners than of saints, which is probably why the wicked are regarded as so much more interesting than the good.

By their very nature positive mental events tend to cohere, to integrate more and more with each other. A positive action or mental state will partake in some sense of all of the positive mental events, inasmuch as if one of them is definitely absent then one is not in a totally positive mental state. Negative mental events, on the other hand, have the opposite tendency: they represent forces of disintegration, they are more differentiated, and there are therefore more of them.

The eleven positive mental events are simply different aspects of the creative mind. They do not represent a cumulative, graded series like, for example, the seven *bodhyangas*

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F):

kelsang gyatso (UTM):

ways of enlightenment:

nyantiloka: (p.) :

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p. 220) 292. What states are good? At the time when good consciousness characteristic of the plane of desire arises accompanied by mental pleasure, associated with knowledge, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. Therein what are good roots? Absence of greed, absence of hatred, absence of dullness.

manuals of buddhism:

subhuti (India):

comm11:

other notes

**sraddha (saddha)
faith**

confidence-trust or

other languages

hindi (from Chandrabodhi/Ashvajit): shraddha

marathi (from Chandrabodhi/Ashvajit): atmavishvasa, shraddha

marathi (from Prajnamata): A good marathi word and well established in Buddhism

tibetan: dad-pa

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): Śraddhā: □Śrad (truth, faithfulness, root of English 'heart') + □dhā = to have faith or confidence in, to believe, be trustful, to think true

translations

wei tat: belief

anacker: faith

ganguli: belief

kochumutton: faith

k.gyatso: faith

wood: faith

ways of e: faith

bhante :

guenther

dharmachandra: faith

trans11:

subhuti: faith

definitions

sanskrit (MW): (p.)

BHS: (p. 534)

believing

pali: (p.)

shobogenzo glossary:

not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p191) Sraddha or faith is clarification of the mind. According to another opinion, it is adherence to the doctrine of the results of actions (vi.78b), to the Three Precious Ones (vi.73c), and to the Truths.

Abhidharmasamuccaya (Asanga) It is a deep conviction, lucidity, and longing for those things which are real, have value, and are possible. It functions as the basis of sustained interest.

hsuan tsang (DMC): What is belief (Sraddha)? (p. 389) It is the deep understanding of, and the ardent desire for, realities, qualities, and capacities. It has as its essential nature the purification of the mind. Its special activity consists in counteracting unbelief (*Asraddha*) and loving that which is good. The varieties of belief are three in number:

(1) Belief in realities. This signifies the profound faith in, and understanding of, dharmas really existing, things or principles (verities).

(2) Belief in qualities. This signifies the profound faith in, and intense fondness for; all the pure qualities of the Three Precious Ones (Buddha, Dharma, Sangha).

(3) Belief in capacities. This signifies the profound faith in one's power to attain and realise all good mundane and supramundane dharmas, and produce the desire and aspiration for them.

It follows from this that belief counteracts unbelief on these three points and produces the ardent desire to enter into possession of supramundane dharmas and cultivate mundane dharmas.

Understanding refers to resolve, that is, 'determination and certitude with regard to an object'. This is the cause of belief. Fondness and aspiration constitute desire. This is the fruit or effect of belief.

Questions: Will you explain definitely the essential nature of this belief? *Answer:* Have we not said just now that it is, by its very nature, purification of the mind? *Question:* Undoubtedly, but you have not explained the meaning of that expression. If 'purification' signifies 'a mind that is pure', then belief is mind, Citta, and not a Caitta or associate of the mind. If it signifies 'that which makes the mind pure', then what is the difference between belief and the sense of shame and other good Caittas? The same difficulty arises if it is said that belief is a pure dharma or a pure associate of the mind. *Answer:* It is the nature of belief to clarify and purify. This means that it has the capacity to purify the mind and its associated activities. Considering the paramount importance of the mind, one defines it as 'purification of mind' without referring to the associated mental activities. It is analogous to the 'water-purifying pearl' which clarifies and purifies dirty water. The sense of shame and other good dharmas, although good, do not have that capacity. Hence belief has as its main characteristic the purification of the mind and its activities, and is not confounded with other good dharmas. Likewise, each of the defiled dharmas possesses its own particular characteristics: only *Asraddhya*, incredulity, is defiled and defiles the mind and its associated

activities, just as a very dirty thing is dirty itself and soils other things. *Sraddha*, belief, is just the contrary: hence it has clarification-purification as its main characteristic.

According to certain scholars (Sthaviras or the different masters of the Greater Vehicle), belief has ardent desire as its main characteristic. On this hypothesis, it should be of three moral species: good, bad, and nondefined [because one can desire bad and indifferent things as well], and not always good as faith should be. Then belief should be the same as desire. In that case, suffering (*dukkha*) and the cause of suffering (*samudaya*), [which are undesirable], should not be the object of belief.

According to other scholars (different masters of the Greater Vehicle or the Mahasamghikas), belief has adaptability as its main characteristic. On this hypothesis, it should be of three moral species (good, bad, and nondefined) according to the species of the object to which one adapts oneself. Then belief should be the same as resolve (*Adhimoksa*) or desire. If it is adaptation of aspiration, it is desire. Apart from resolve and desire, there is no adaptation. It follows from this that belief is purification of mind.

bhante (KnowYourMind): ... faith consists in deep conviction for what is real; lucidity as to what has value; and longing for what is possible. These three aspects may be found enumerated in various places in the Pali canon, almost like stock phrases, as if together they made up a formulaic description of faith.

According to Hsuan Tsang the first of these, which he describes as 'the deep understanding of, and the ardent desire for, realities, qualities, and capacities' signifies 'profound faith in, and understanding of, dharmas [that is, in very broad terms, 'things'] really existing, things or principles (verities)'. ^>119 Yeshe Gyaltsen identifies the object of this aspect of faith as the law of karma, the fact that if one performs certain actions then certain consequences will inevitably follow.

The second quality of faith is lucidity, a limpidity of mind, a state of serenity, clarity, and a very refined sort of contentment. Yeshe Gyaltsen observes that this comes from an acknowledgement of 'such valuables as' the Three Jewels (the Buddha, Dharma, and Sangha). But we should be clear about what this means. This lucid mind does not arise from a cool, objective recognition of the value of the Three Jewels. It is a response to them, a response which at once introduces a certain order and clarity into one's life and mind. Things are sorted out: there are certain things one is going to do, and certain things one is not going to do. Conflict and indecision give way to a great relief and clarity.

The third aspect of faith is a 'longing for those things which are possible'. This explanation is enlarged upon in the *Vijnaptimatratasiddhi-sastra*: 'This signifies the profound faith in one's own power to attain and realise all good mundane and supramundane dharmas, and produce the desire and aspiration for them.' ^>120 Again, Yeshe Gyaltsen draws out the principle in terms of a specific and fundamental doctrine in this case, the Four Noble Truths: 'When we know that through our efforts these truths can be realized, we certainly will do so.' ^>121 Faith is therefore the confidence that one may oneself attain the path and the goal represented by the Dharma.

Faith is further characterized by distinguishing it from the mental event with which it is most easily confused: pleasure.... Our apparently infinite capacity for disappointment comes from this tendency to lump pleasure and faith together. When we start to distinguish them, however, Yeshe Gyaltsen maintains that we have four alternative ways to experience them. His list of the alternatives is certainly to the point: 1) Liking something but not trusting; 2) Trusting but not liking; 3) Both; 4) Neither.

... Unfortunately, devotion is not always an expression of faith. In fact, it is very rarely this.... But devotion as an expression of faith is quite distinct; it is more calm, more serious. Faith can be identified in a certain sense of care, responsibility, and respect. The precise word is lacking in English, but the quality of mind we should look out for goes back in a way to the old meaning perhaps the original meaning of the word 'religion'. It means observing certain things very carefully and mindfully; one is circumspect and scrupulous, even (in this very positive context) fearful, in the way one goes about devotional practice

But faith is inherent in any positive mental state; it doesn't have to be faith in the Three Jewels as such. It can manifest as simply a vague but powerful inkling of something higher, a conviction that there is something more. Wordsworth describes this sort of feeling: "*a sense sublime/ of something far more deeply interfused,/ whose dwelling is the light of setting suns,/ and the round ocean and the living air,/ and the blue sky, and in the mind of man.*

...(under *asraddha*) It is possible to be drawn to the Dharma for intellectual reasons (though such a motivation could never, obviously, be *purely* rational), or through an emotional response, or a combination of the two. But none of this is enough. Faith involves the stimulation of something else, the stirring into life of an imaginal, visionary faculty, which is the total reaction of the whole being when confronted by the Ideal, whether embodied in human form or in the teaching.

bhante2 (Psychology of spiritual development): Now this *sraddha*, this faith, is not just belief, not believing something to be true. It's not even an emotional state. We may say that *sraddha* in this sense, in this context, is the response of our total being, of what is ultimate in us to what is ultimate in the universe.

bhante3 (Survey): *Saddha* (Sanskrit *sraddha*) is connected with a verb meaning 'to place one's heart on'. The connotation of the word is not cognitive but definitely emotional. Hence it is best rendered, not by 'confidence', as

some rationalizing interpreters of the Dharma would have us believe, but by the term that we have already employed, namely, faith. But this English word has a number of meanings and shades of meaning. Which of them, if any, coincides with the emotion to which Buddhists appropriate the term *saddha*? According to Webster's New International Dictionary faith is primarily the 'act or state of acknowledging unquestioningly the existence, power, etc., of a supreme being and the reality of a divine order.' Buddhists, however, deny the existence of a supreme being. If faith is to be adopted as the equivalent of *saddha* the dictionary definition must obviously be amended. For God we shall have to substitute the Buddha, not because of any similarity in their nature and functions, but because of the equipollency of their respective positions. Faith in the Buddhist sense then becomes the act (expressed by 'taking refuge') or state (condition of being established in the refuge) of acknowledging unquestioningly that the man Gautama, or what appears as the man Gautama, is in possession of full Enlightenment.

This acknowledgment of the Buddha as Enlightened is not, however, the result of an irrational impulse ungrounded in reason and experience. Faith in him is not blind faith. It is not that 'accepting ... as real, true, or the like, that which is not supported by sensible evidence or rational proofs or which is indemonstrable' which is, according to the dictionary, one of the senses in which the word faith can be understood. ... What are the grounds of a Buddhist's faith in the Buddha? They are firstly intuition, secondly reason, and thirdly experience. ... When the devotee hears the music of Enlightenment, when he stands in the very presence of the Buddha, his own Element of Buddhahood starts vibrating. Hence he knows that the great being before him is striking upon the strings of his own heart the mighty chord of Supreme Enlightenment. It is this plangency of our own Element of Buddhahood when face to face with the Buddha which constitutes intuition in the present context, that is to say as the first of the grounds of our faith that the Buddha is in fact in possession of Supreme Enlightenment. ... Faith in the Buddha is grounded not on intuition alone but also upon reason, which we here understand as including both sensible evidence and rational proofs. Now according to Buddhist logicians the basis of inference (anumana) is the invariable concomitant (vyapti) of the probans (hetu) and the probandum (sadhya) in the syllogism (avayava). Since there exists an invariable concomitance between Enlightenment on the one hand, and various moral, intellectual, and spiritual qualities on the other, we may infer, from our perception of these qualities in a particular person, and our non-perception of their opposites, that he is Enlightened. ... Just as faith grounded in intuition has to be tested by faith grounded in reason, so must faith grounded in reason be confirmed by faith grounded in experience. Only when, having practised his teaching, we ourselves attain to a certain stage of the path, do we know beyond all possibility of doubt that the Buddha had himself attained it. Thus as we progress from stage to stage our faith becomes more and more firmly fixed until, with our own attainment of Enlightenment, it becomes unshakeable.

bhante4 (Hedonism and the spiritual life seminar): ...saddha as a positive mental event represents a kind of feeling, a positive feeling, that progress is possible.

Dharmamati: Guenther translates *saddha* as confidence, trust. Would you say that was a reasonable [rendering]? S: I think confidence is probably rather weak. I think it doesn't do justice to the strong emotive character of *saddha*. I have discussed this before, probably, in the seminar on the Positive Mental Events. I have referred to the tendency of some Theravada writers on Buddhism to translate *saddha* as confidence, or even confidence based on knowledge, because they wanted to minimise the whole emotional, devotional aspect of the spiritual life.

bhante5 (SGL on 8-fold path): ...saddha, like compassion, is a sort of application of metta. ...perhaps metta is the basic sentiment, and when you with metta look up to someone, that turns into saddha, just as when you regard someone who is suffering, it turns into compassion.

bhante6 (Meaning of Conversion in Buddhism) ... faith is the positive, spiritual counterpart of craving. Instead of craving arising in dependence upon feeling, we find that faith in the Unconditioned (as represented by the Three Jewels) arises in dependence upon the experience of the unsatisfactoriness of conditioned existence.

Bhante7 (3Jewels) Saddha is, in fact, the healthy counterpart of tanha (Skt. trsna), thirst or craving. It develops when, as the result of our experience of the painful, unsatisfactory and frustrating nature of samsaric existence, we begin to 'place the heart' (the literal meaning of the verb with which saddha is connected) not so much on the conditioned as on the Unconditioned. At first this is no more than a vague intermittent stirring of the emotions, hesitant and confused. But as it grows stronger, and as its object comes more clearly into focus, it develops into saddha proper, that is to say into faith in the Buddha, the Dharma, and the Sangha, the first being primary, the other two secondary. Taken in this more definite sense saddha may be defined as the heartfelt acknowledgement of the fact that the historical personality Gautama is the Buddha or Enlightened One, grounded, firstly on the intuitive response that arises out of the depth of our heart by reason of the affinity existing between His actual and our potential Buddhahood, and secondly on the sensible evidence and rational proofs of His Enlightenment afforded us by the records of His life and Teachings. When by following the Dharma we experience for ourselves the successive stages of the Path this faith, without losing its emotional character, becomes consolidated into confidence. At the stage with which we are now concerned saddha expresses itself as generosity (dana) and ethical behaviour (sila)

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): FAITH is a distinct mental factor that, when referring to such things as the law of cause and effect, the Triple Gem and so forth, produces a joyous state of mind free from the turmoil of the root and proximate afflictions. It has the function of (a) acting as the basis for generating an aspiration for wholesome qualities that have not yet been generated and (b) increasing any such aspiration already generated. In brief, it acts as the doorway through which all positive qualities manifest.

Faith or confidence is extremely important as the foundation of the practice of Dharma. The Buddha once said that just as a burnt seed is unable to produce a seedling, likewise a mind devoid of faith is unable to cultivate anything wholesome. If we have firm confidence in something, such as the certainty that suffering inevitably arises from unwholesome actions, then we shall automatically be motivated to adjust our behaviour accordingly and abstain from such activity. Similarly, if we have confidence in the reliability of a particular person, then we shall have no hesitation in believing what he says and following any advice he may give us. Faith does not only mean to have a reverent attitude before certain holy beings. It should be understood as a factor of mind capable of broadening and expanding one's understanding.

There are three types of faith: believing faith, admiring faith and longing faith. Believing faith is a state of complete conviction and certainty in such things as the qualities of the Triple Gem, the infallibility of the law of cause and effect and so forth. It is unshakeable and cannot be enticed away by other propositions. Admiring faith is a state in which the object of faith is held to be particularly excellent and dear. It is a mind endowed with a joyous and delighted quality. Longing faith is a state in which one has considered the object of faith to be attainable. It is thus characterised by a strongly interested longing to attain it.

kelsang gyatso (UTM): The definition of faith is a mental factor that functions principally to eliminate non-faith.

There are three types of faith: 1 Believing faith 2 Admiring faith 3 Wishing faith

ways of enlightenment: Faith clears up the mind like a "water-clearing gem" that clarifies cloudy water. Faith also means to have insight, conviction, or confidence in what has value, what is real, and what is possible.

Faith provides a basis for determination, out of which arises effort, which in turn is the basis for developing all good qualities. There are three types of faith: admiring faith, longing faith, and trusting faith. Admiring faith comes from seeing the value of the Buddha, Dharma, and Sangha. Longing faith arises from the desire for freedom from suffering and the desire to obtain the benefits of Dharma practice. Trusting faith is based on conviction and leads to complete reliance on the Dharma. (AKB II:25, KZLZ II:1)

nyantiloka: (p. 181) faith, confidence. A Buddhist is said to have faith if "he believes in the Perfect One's (the Buddha's) Enlightenment" (M. 53; A.V, 2), or in the Three Jewels (s. *ti-ratana*), by taking his refuge in them (s. *ti-sarana*). His faith, however, should be reasoned and rooted in understanding" (*akaravati saddha dassanamulika*; M. 47), and he is asked to investigate and test the object of his faith (M. 47, 95). A Buddhist's faith is not in conflict with the spirit of inquiry, and "doubt about dubitable things" (A. II, 65; s. XLII, 13) is admitted and inquiry into them is encouraged. The 'faculty of faith' (*saddhindriya*) should be balanced with that of wisdom (*pannindnya*; s. *indriya-samatta*). It is said: "A monk who has understanding, establishes his faith in accordance with that understanding" (S. XLVIII, 45). Through wisdom and understanding, faith becomes an inner certainty and firm conviction based on one's own experience.

Faith is called the seed (Snp. v.77) of all wholesome states because, according to commentarial explanations, it inspires the mind with confidence (*okappana, pasada*) and determination (*adhimokkha*), for 'launching out' (*pakkhandhana*, 's. M. 122) to cross the flood of samsara.

Unshakable faith is attained on reaching the first stage of holiness, 'Stream-entry' (*sotapatti*, s. *anyapuggala*), when the fetter of sceptical doubt (*vicikiccha*; s. *samyojana*) is eliminated. Unshakable confidence (*avecca-pasada*) in the Three Jewels is one of the characteristic qualities of the Stream-winner (*sotapannassa angani*; q.v.).

Faith is a mental concomitant, present in all karmically wholesome, and its corresponding neutral, consciousness (s. Fab. II). It is one of the 4 streams of merit (*punnadhara*, q.v.) one of the 5 spiritual faculties (*indriya*, q.v.), spiritual powers (*bala*, q.v.), elements of exertion (*padhaniyanga*, q.v.) and one of the 7 treasures (*dhana* q.v.).

dhammasangani: [p. 12] What on that occasion is the faculty of faith (*saddhindriyam*)? The faith which on that occasion is a trusting in, the professing confidence in, the sense of assurance, faith.

[footnote by C.A.F Rhys-Davids: Faith is characterised and illustrated in the same terms and approximately the same similes as are used in Abl., pp. 3b60. That is to say, it is shown to be a state of mind where the absence of perplexity sets free aspiration and energy. It is described as trust in the Buddha and his system. There is, however, no dwelling just here on any terminus adquem, as St. Paul did in speaking of "the prize for the mark of the high calling", etc., towards which he pressed in ardent faith. There is, rather, an insistence on that self-confidence born of conviction of the soundness of one's basis and methods which is, as it were, an aspect of faith as

a vis a tergo. In the simile of the stream, the Cy. differs from Trenckner's version of the Milinda to the extent of making the folk afraid to cross because of alligators and other monsters till the hero takes his sword and plunges in. See the note on "faith" in the translation of Mil. I, 56.]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Saddha* means faith in what ought to be believed. This is also called Pasada (transparence)

subhuti (India):

So first of all we have *sraddha*, which we usually translate in English as faith, or sometimes confidence-trust. Now it is important that this is the first of the positive mental events. The great Nagarjuna spoke very strongly of the importance of faith. You know that we usually associate Nagarjuna with the Perfect of Wisdom, with *Prajnaparamita*, but he realised how important faith was. He said that faith starts the spiritual path and it leads you to Wisdom. The goal of the spiritual life is Wisdom, but you never get to the goal unless you have faith. So that means that in a sense faith is more important than Wisdom. So what is faith? It is our strong response to the Buddha, Dharma and Sangha. Even though we haven't realised the truth for ourselves we feel very strongly attracted and drawn to it. This is not just an idea about the truth, it is a strong feeling for it, a strong intuitive response.

According to Asanga in the *Abhidharmasamuccaya* there are three aspects to faith. If you like there is an intellectual, an emotional, and a volitional aspect.

So first of all there is an intellectual aspect. Faith in this respect is a deep conviction about what is real. It is a deep conviction that the Dharma is the truth. You have no doubt about it, you are not confused about it, you are completely convinced that what the Buddha teaches is the truth.

The second aspect is as it were emotional. It is an overwhelming admiration and joy in the qualities of the Buddha. When you see the Buddha, you see his wonderful qualities - Wisdom, Compassion, Energy, and so on - and you just feel a very strong admiration and desire to emulate them. And that admiration is very strong and heartfelt.

The third aspect is volitional. This is a compelling drive to gain Enlightenment for yourself. Because you are convinced of the truth, because you admire those qualities, you want to attain them for yourself. Sometimes the three are described as a clear faith, an admiring faith, and a longing faith. They are not really separate faiths, they are aspects of faith. They are a very strong feeling for what is supremely positive.

And this faith in all its aspects is the basis for all good qualities. Every positive mental state has some element of *sraddha*. Even if you don't believe in the Buddha, even if you have not encountered the Buddha, you have some feeling for higher qualities. You know for instance, you see somebody perform a very meritorious act, you see somebody be very generous, and you feel a very strong response to that. To that extent that is faith. It only achieves its full manifestation when it is directed to the Buddha. But nonetheless we can feel it on a much smaller scale you could say. If we have faith then we will develop positive qualities. If we don't have faith then we won't bother. We are not attracted to those qualities so we won't develop them. We don't care about the truth so we won't try to find it. We will have no feeling that we could develop. But faith moves us towards good qualities and towards the truth.

Traditionally it is said that there are two principle qualities to faith. The first is that it is said to leap forward. It leads you to go forward. If you feel faith you move towards what you have faith in. Secondly, faith is said to bring clarity. It is traditionally compared to a water purifying gem. Your ancestors here in India used to believe that there was a particular jewel and if you dipped it in muddy water it would just clarify the water. Well, it may be true, it is just that nobody has ever discovered that jewel, but you can understand it as a metaphor. You have put the jewel in the water and just suddenly it is completely pure and sweet. So in the same way if you put faith into your mind, your mind becomes settled and clear, confident, pure. So going with faith there is a very strong feeling of happiness and ease, relaxation. It is a bit as if you are just sort of wandering around and you don't know where you are.

comm11:

hri (hiri)

self-respect or shame

other languages

hindi (from Chandrabodhi/Ashvajit): atma sammāna

marathi (from Chandrabodhi/Ashvajit): atma lajja, atma sanman

marathi (from Prajnamata): A good marathi word would be Sharam

tibetan: ngo-tsha shes-pa

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): hri: 𑀧𑀲𑀸 = to feel shame, blush, be modest, be ashamed

translations

wei tat: sense of shame

anacker: inner shame

ganguli: sense of shame

kochumutton: sense of shame

k.gyatso: sense of shame

wood: sense of shame

ways of e: self-respect

bhante : shame

guenther: self-respect

dharmachandra: shame

trans11:

subhuti: self-respect

definitions

sanskrit (MW): (p.)

BHS: (p. 622)

Hri, modesty personified, as one of the four daughters of Indra

pali: (p.)

shobogenzo glossary:

not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) Self-respect is to refrain from what is objectionable by having made oneself the norm.

hsuan tsang (DMC):

What is the sense of shame (*Hri*)? (p. 391) It is the nature of the sense of shame to revere and respect good dharmas, these sentiments being cherished by the yogin both by reason of his own power and by reason of the power of the Dharma. Its special activity consists in counteracting and thwarting shamelessness (*Ahrikyā*) and arresting all evil acts of body-voice-mind. That is to say: with the heightened power of his respect for himself and his esteem for the Dharma, the yogin reveres virtue, respects good dharmas, feels ashamed of his transgressions and evil acts, counteracts his shamelessness, and ceases from all evil acts.

bhante (KnowYourMind): In his very brief remarks on *hri* (which is translated as 'self-respect'), Yeshe Gyaltsen says, paraphrasing the *Abhidharmasamuccaya*: "Self-respect is to refrain from what is objectionable by having made oneself the norm". Having made oneself 'the norm' one is setting oneself the highest standards of behaviour. This is self-respect. There are certain courses of action that one's self-respect will not allow one to follow. They just would not be proper, not becoming, not worthy. One would be demeaning oneself to do such things. In its highest development in the Tantric context this is what is called 'vajra pride' or 'Buddha pride': one wants to act according to the dictates of one's essential Buddha-nature.

Yeshe Gyaltsen links this second positive mental event with the third one (which he translates as 'decorum') because they are regarded as a pair throughout the Buddhist tradition. In the Pali canon they are jointly referred to as the two *lokapalas*, the two guardians of the world: *hiri* and *ottappa* in Pali or *hri* and *apatrapya* in Sanskrit. They are the guardians of the world because there would be no social order, no civilized existence, without them

... An interesting association is suggested by Lama Govinda in his discussion of the archetypal Buddha Amitabha in *Foundations of Tibetan Mysticism*. Amitabha's colour is red, and his *bija* mantra or sacred seed syllable is in fact this word, *hri*, which literally means 'to blush', 'to feel shame'. Govinda suggests that the colour represents the blush of shame, that is, one's own self-respect responding to one's wrong-doing: 'What makes us blush is the shame we feel in the presence of our better knowledge, our conscience.'

note: in the following three extracts Bhante seems to have reversed the meanings of hiri and apatrapya

bhante (Mahaparanibbana seminar): **S:** 'Shame' is connected with one's feeling for one's spiritual friends, because you know that your spiritual friends wish you well, you know that they want the best for you, and your knowledge of how they will feel if you perform some unskilful action is a factor in preventing you from performing that unskilful action, and that is what is meant by 'shame'. **Sanghadevi:** Is that the equivalent of 'fear of blame' - the *ottapa*? **S:** No, this is '*hiri*', 'blame' is 'self-blame'; '*ottapa*' is sort of a burning within oneself - it's something like conscience, it's going against your own feeling, of your own inner feeling of what is right, whereas '*hiri*' is more the reluctance to go

against what other people feel, your spiritual friends feel, is right. **Sanghadevi:** In that *Mitrata* on the Eleven Positive Mental Events, I thought '*hiri*' was more the self-respect and '*ottapa*' was the fear of blame. **S:** No, it's the other way round, because '*ottapa*' literally means burning, it's the way your own mind burns when you are conscious that you've done something which is not in accordance with your own ideals, whereas '*hiri*' is the shame that you feel when you become conscious that you've done something of which your spiritual friends would disapprove.

bhante3 (Nanamoli seminar): **S:** I think shame at least in a Buddhist context arises more when your unskilful action is pointed out to you by other people and you become aware that other people have been disappointed or let down by you. When it's just your own awareness, that is more like what we call conscience. **Ratnaprabha:** I think, Bhante, the word *hiri* at least, I think it's Guenther translates *hiri* as shame and *autapa* as 'fear of blame'. I may have this wrong, but I understand that *ottapa* is the fear of blame by others, while *hiri* is the as it were conscience or internal feeling of not wanting to do certain things. **S:** No, that's not the way in which it is usually explained. Govinda, for instance, as far as I remember, doesn't agree with Guenther. It is significant, I think, Govinda says that the mantra *hrih* when written is red in colour, it is the mantra of Amitabha, so according to Govinda it is the blush of shame which suffuses the face when you become conscious that you have done something which others regard as wrong. *Ottapa* literally means burning; it is the burning of your own mind when you recognise that you have done something wrong. So there are these two aspects, as it were. There is becoming aware that you have done something which other people regard as wrong and here in this context it is which other people rightly regard as wrong, not just in a purely conventional way and on the other hand there is your own personal recognition, regardless of what other people think, that you have done something wrong. So, regardless of whether we regard one or the other as the translation of *hiri* or *ottapa*, there are these two aspects. Do you see what I mean? Shame is usually, in as it were non-FWBO terms, used to describe your consciousness that you are being blamed by others, and your own self-reproach is usually described as guilt. So in this way anthropologists distinguish shame cultures and guilt cultures.

bhante4 (Forest Monks of Sri Lanka): ... *hiri* refers to your feeling of shame when you realise that you have not lived up to the expectations, the rational, even the justifiable expectations of your spiritual friends, you have let them down, you have disappointed them. To some extent you have put yourself out of communication with them, that is shame. But *ottapa* is sort of self-reproach. It's your consciousness of having let yourself down. It's the function of conscience in a way to exercise that particular faculty. So perhaps (rational) guilt is connected with that, with *ottapa* rather than with *hiri*.

bhante5 (Ittivutta seminar): **S:** Shrinking in fear of blame. This is *hiri-ottappa*. *Hiri* is like modesty; it is *hri* in Sanskrit which is the same *hri* as in the Om Amideva *Hrih*. Red is the colour of Amitabha, and according to Lama Govinda's interpretation, *hri* is the red blush of shame that suffuses your face when you have done anything wrong. And *ottappa* is remorse; it is sort of fear of blame, fear of other people blaming you for something bad. Shrinking in fear of blame, *hiri-ottappa*, this is a very common pair. The first is more like the reproach of your own conscience, and the other is more shrinking from what people might say about you - fear of disapproval, especially the disapproval of the good and the wise. And whoever is doing the section after the next one will see that these two are regarded as very important indeed, even from the worldly point of view. I don't know that they are purely spiritual necessarily, because they can be very much the product of just habit and custom, and the particular cultural tradition.

... Sometimes it is translated "modesty and fear of blame." "Shrinking" is a bit too negative.

... presumably the *hiri* or *hri*, is ... well, there is a sort of eagerness there, a desire to advance. There is also a consciousness of where he is at the moment - that he is not all that developed, and he is also aware of the encouragement all around him on the part of his elders who are much more experienced than he is. He is very unwilling to do anything that is unworthy of himself and which would disappoint them.

yeshe gyaltzen: ... if self respect and decorum are not there, one is incapable of restraining any evil action
guenther (P&PA): *geshe rabten (M & its F):* SELF-RESPECT is a distinct mental factor that avoids evil for reasons of personal conscience.

kelsang gyatso (UTM): The definition of sense of shame is a mental factor that functions to avoid inappropriate actions for reasons that concern oneself

There are three types of sense of shame: 1 Sense of shame that restrains us from inappropriate bodily actions 2 Sense of shame that restrains us from inappropriate verbal actions 3 Sense of shame that restrains us from inappropriate mental actions

There is also a twofold division of sense of shame: 1 Sense of shame that restrains us from inappropriate actions out of concern simply for ourselves 2 Sense of shame that restrains us from inappropriate actions out of concern for the specific undesirable results for oneself.

ways of enlightenment: Self-respect is to avoid what is objectionable from one's own perspective or from the perspective of the Dharma. Its function is to support disciplined action that avoids misdeeds.

nyantiloka: (p. 74) HIRI-OTTAPPA: 'moral shame and moral dread', are associated with all karmically wholesome consciousness (s. Tab. II).

"To be ashamed of what one ought to be ashamed of, to be ashamed of performing evil and unwholesome things: this is called moral shame. To be in dread of what one ought to be in dread of, to be in dread of performing evil and unwholesome things: this is called moral dread" (Pug, 79, 80).

"Two lucid things, O monks, protect the world: moral shame and moral dread. If these two things were not to protect the world, then one would respect neither one's mother, nor one's mother's sister, nor one's brother's wife, nor one's teacher's wife (A. II, 7). Cf. *ahirika*. See Asl. Tr. I. pp. 164ff.

dharmasangini: (p.) (p. 18) [30] What on that occasion is the power of conscientiousness (*hiribalam*)? The feeling of conscientious scruple which there is on that occasion when scruples ought to be felt, conscientious scruple at attaining to bad and evil states this is the power of conscientiousness that there then is.

[footnote by C.A.F Rhys-Davids: Hiri and ottappam, as analysed by Buddhaghosa, present points of considerable ethical interest. Taken together, they give us the emotional and conative aspect of the modern notion of conscience, just *assati* represents it on its intellectual side. The former term "is equivalent to shame", the latter to "anguish (*ubbego*) over evil-doing". Hiri has its source within; ottappam springs from without. Hiri is autonomous (*attadhipati*); ottappam, heteronomous, influenced by society (*lokadhipati*). The former is established on shame; the latter on dread. The former is marked by consistency; the latter by discernment of the danger and fearsomeness of error. The subjective source of hiri is fourfold, viz. the idea of what is due to one's birth, age, worth, and education. Thus, one having hiri will think, "Only mean folk (fishers, etc.), children, poor wretches, the blind and ignorant, would do such an act," and he refrains. The external source of ottappam is the idea that "the body of the faithful will blame you", and hence one refrains. If a man have hiri, he is, as said the Buddha, his own best master. To one who is sensitive by way of ottappam, the masters of the faith are the best guides (.tsl. 126). In a supplementary paragraph (p. 127) the "marks" (consistency, etc.) are thus explained: In hiri one reflects on the worth of one's birth, one's teacher, one's estate, and one's fellow-students. In ottappam one feels dread at self-reproach, the blame of others, chastisement, and retribution in another life.]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

subhuti (India): But we move on and we come to two *caitta-dharmas* that really belong together. And they too are extremely important for spiritual life. They are *hri* and *apatrapya*. They both indicate a sense of shame, that feeling, 'Oh, I did something wrong', a natural response when you realise that what you have done was unskillful. Often it is accompanied by a feeling of embarrassment and maybe you even go red. These two are called the two *lokapalas*. Because they are what guarantee ethical behaviour. We act ethically, we act skilfully, to the extent that we experience *hri* and *apatrapya*. They are the basis of ethics. This is what Asanga says. He asked, 'What is ethics for the Bodhisattva?', and he says in substance that it is *hri* and *apatrapya*. Because you feel shame you are going to modify your behaviour, because you are going to regret it when you have acted unskillfully you are going to try to modify your behaviour, and you are going to try to make sure that you don't act in that way again. So *hri* and *apatrapya* are very important basic positive mental events. But this sense of shame, this conscience if you like, comes in two different ways.

In the first case it is *hri*. And so *hri* is the sense of shame that comes as a result of your respect for yourself. It is as if the sense of shame comes from within you. You have certain ideals for yourself, you have certain aspirations, you could say you have certain standards that you want to live up to. When you don't live up to your own standards you feel deeply ashamed. And the capacity to feel that shame is *hri*.

comm11:

**apatrapya (ottappa)
wise opinion**

decorum or respect for

other languages

hindi (from Chandrabodhi/Ashvajit): para lajja

marathi (from Chandrabodhi/Ashvajit): para lajja

marathi (from Prajnamata): It is given in the [Sanskrit] dictionary as Shameless??? and no other meaning corresponding to decorum etc is given!!!

tibetan: khrel yod-pa

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): apatrāpya: apa (away) + □trap (to be ashamed) = to be ashamed or bashful, to turn away the face

translations

wei tat: sense of integrity

anacker: dread of blame

ganguli: sense of integrity

kochumutton: fear of censure

k.gyatso: consideration

wood: fear of censure

ways of e: propriety

bhante :

guenther: decorum or respect for wise opinion

dharmachandra: conscience

trans11:

subhuti: shame

definitions

sanskrit (MW): (p.)

BHS: (p. 43)

(once, Mv iii.53.1) modesty, bashfulness, shame (rarely shame in the other sense which the

word now commonly has in English; so Av i216.10; Siks 12.1) cf also *vyapatrapya*

pali: (p.)

shobogenzo glossary: (vol.3) [MW] apatrap: to be ashamed or bashful, turn away the face.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

What is the sense of integrity (Apatrapya)? (p. 393) It is the nature of this Caitta to

contemn vileness and resist evil, this attitude being maintained by reason of the external world. Its activity consists in counteracting non-integrity (*Anapatrapya*) and arresting all evil acts. That is to say: under the augmented influence of the fear of the censure and reprobation of the world, the yogin contemns vileness, resists evil, feels ashamed of his transgressions and sins, counteracts non-integrity, and ceases from all evil deeds.

The feeling of shame at one's transgressions is the common characteristic of these two dharmas (sense of shame and sense of integrity). This is why the sacred teachings (Abhidharma and Vikhyapana) say, incorrectly, that they have shame as their essential nature, [adding, it is true, 'by reason of oneself' and 'by reason of the world'; but this difference of origin does not constitute difference of character. The fundamental difference between the natures of these two dharmas is this: the nature of the sense of shame is veneration of the good and the virtuous, while that of the sense of integrity is resistance to evil].

Whoever holds that the sense of shame is a special characteristic of these two dharmas must also admit that shame and integrity are not of different natures. If this is the case, they cannot be associates of each other and cannot arise together, because sensations, conceptions, etc., which are associates, are of different natures. If one establishes the difference between the two Caittas on the ground that the first (sense of shame) depends on oneself (that is to say, one feels ashamed of *oneself* for not being able to respect the good) and the second (sense of integrity) depends on others (that is to say, one feels ashamed for not being able to resist the evil imposed by others), then the two cannot be born at the same time; they would not be real entities, being relative and dependent, like the long and the short.

This would be contradictory to the sacred teachings (Yogasastra, 55), which affirm that eight of the eleven good Caittas are real entities. If one holds that the two Caittas are real entities but are born separately in turn, one contradicts the Yogasastra, 69, which says that ten good Caittas are found together in all good minds.

bhante (KnowYourMind): *Apatrapya* is not about slavishly bowing to external pressure, public opinion, and conventional proprieties, which Guenther's translation of it as decorum would suggest. The more usual definition, in both Pali and Sanskrit texts, is 'not doing something for which one would be blamed by the wise'; this makes things much clearer.

...In his *Manual of Abhidhamma*, a translation of the Pali *Abhidhammatthasangaha*,

Narada Thera describes *ottappa* (the Pali equivalent of *apatrapya*) as fear of consequences that arise from without, but this is no better because it fails to convey the fact that this is a positive mental event. The essence of the term's meaning is not wanting to do something which will disappoint people whom one respects as one's spiritual friends, even as being wiser than one is oneself. 'Respect for wise opinion' seems the best translation.

... There is no question of being motivated by a feeling of guilt. Guilt is associated with a fear of the withdrawal of affection but our spiritual friends are not going to withdraw their affection and care, however badly we behave. So there is nothing to fear in that respect. We need be afraid only of letting them down.

... in order to develop *apatrapya* one needs to be in good, almost familiar contact with the spiritual community, with one's spiritual friends. It's vital never to isolate oneself from the people one looks up to when one is at one's best. A distant and apparently slightly threatening body of people becomes, in one's mind, a kind of authority; it is this sort of perception which probably gives rise to the inappropriate idea that *apatrapya* is about fearing that others will be annoyed or despise one. Real *apatrapya* is more like a concern that one's spiritual friends will be troubled, perhaps grieved or even hurt there isn't the precise word for the emotion in English by one's unskilful action. And for this kind of mental event to become operative one needs regular contact with 'the wise'. It is not enough just to fear that they might get to hear about what one is doing.

... Likewise, *hri* and *apatrapya* are called the protectors of the world; but they can also be considered to be protectors of oneself and one's spiritual practice. For example, if one takes a vow in front of a shrine one is consciously drawing to oneself the protection of *apatrapya* or fear of blame.

bhante2 ():

bhante3 ():

bhante4 ():

yeshe gyaltsen: ...to refrain from evil action 'because others will despise me'. The primary realm of restraint is the fear that one's guru and teacher and other people deserving respect would be annoyed.

guenther (P&PA):

geshe rabten (M & its F): CONSIDERATION FOR OTHERS is a distinct mental factor that avoids evil for the sake of others. It has the function of (a) restraining harmful conduct of body, speech and mind, (b) acting as a basis for maintaining the purity of one's moral discipline, (c) preventing a lack of faith occurring in others and, (d) thereby acting as a cause for joy to arise in their minds. This mental factor is very similar in nature to self-respect, except that it restrains one from evil through considering that were one to commit a particular action, it would cause disappointment or suffering for others. In general, self-respect and consideration for others are the determining factors whereby people in this world are regarded as being noble or not. They are like a vessel that contains all divine and human virtues as well as a strong fence that guards them. Nagarjuna once said that there are two things that protect people in the world: self-respect and consideration for others.

There are two aspects to consideration for others - the avoiding of evil for the sake of other beings and the avoidance of evil for the sake of the spiritual traditions of others.

kelsang gyatso (UTM): The definition of consideration is a mental factor that functions to avoid inappropriate actions for reasons that concern others. There are three types of consideration: 1 Consideration that restrains us from inappropriate bodily actions 2 Consideration that restrains us from inappropriate verbal actions 3 Consideration that restrains us from inappropriate mental actions

There is also a twofold division of consideration: 1 Consideration that restrains us from inappropriate actions out of concern simply for others 2 Consideration that restrains us from inappropriate actions out of concern for the specific undesirable results for others

ways of enlightenment: Propriety is to avoid what is objectionable from the perspective of others or from the perspective of society.

nyantiloka: (p.) see *Hri* above

dhammasangani: (p. 18) What on that occasion is the power of the fear of blame (*ottappabalam*)? The sense of guilt which there is on that occasion, where a sense of guilt ought to be felt, a sense of guilt at attaining to bad and evil states this is the fear of blame that there then is.

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *Ottappa* means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (*apayabhaya*).

subhuti (India): *Apatrapya* comes about because you have very strong confidence in other people. Maybe you have very great confidence in your *kalyana mitras* or in your teachers, where you feel that you would really like to be like them, you admire their qualities and you value their good opinion of you, you value their good opinion of you because you think that their judgement is accurate and good. So if you act in a way that you know they will not approve of you feel ashamed. Now it is not that you feel afraid of them, that is not *apatrapya*. ... It is very important to get this clear, it is not conforming to group expectations. It is based on something very positive indeed, it is based

on your strong feelings of admiration and love and liking for those who are wiser and more experienced than you. Because of your admiration for them you try to live up to what they would like to see you do. If you don't live up to that you feel great shame.

comm11:

alobha (alobha)

other languages

hindi (from Chandrabodhi/Ashvajit): alobha

marathi (from Chandrabodhi/Ashvajit): alobha

marathi (from Prajnamata): other marathi words don't seem necessary

tibetan: ma chags-pa

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): alobha: a (not) + □lubh = not to become disturbed, go astray, desire greatly, long for

translations

wei tat: non-covetousness

ganguli: non-covetousness

k.gyatso: non-attachment

ways of e: non-attachment

guenther

trans11:

anacker: lack of greed

kochumutton: non-covetousness

wood: non-covetousness

bhante

dharmachandra: non-greed

subhuti: non-greed

definitions

sanskrit (MW): (p.)

BHS: (p. 466 for loba) not listed

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC/ Vijnaptimatratasiddhi-sastra): What is non-covetousness (Alobha)? (p. 395) It is the nature of this Caitta to remain detached from, and uninfluenced by, the three states of mortal existence in the three Dhatus and the causes of this triple existence. Its special activity consists in counteracting covetousness and accomplishing good deeds.

bhante (KnowYourMind): In its most exalted sense, non-attachment is to be not attached to compounded existence or *samsara* that is, not attached to the three *dhatu*s or worlds: of sense desire, of archetypal form, and of no-form. Non-attachment is ultimately, therefore, to be free of attachment to the highest heaven realms, even the most refined levels of meditative experience.

... Non-attachment is not quite the same as detachment. 'Detachment' suggests that one's attachment is taken away from something: there are previous or potential objects of attachment from which one has detached oneself. But non-attachment has no reference to any particular object. The traditional image for the condition of non-attachment is that of thistledown blown on the wind. One is serene, confident, balanced in oneself. One doesn't settle on or stick to things, because one is self-contained. One doesn't feel the need to reach out for something to make one feel better, to make one whole or complete. One doesn't need to be appropriating things or people so as to feel fulfilled. One doesn't insist on keeping certain elements of experience to oneself, or maintaining certain patterns of experience that support a particular idea of oneself. One has the confidence and the wider vision to be free from being neurotically involved with things. As should be clear, generosity is intrinsic to this positive mental event.

Being non-attached does not mean being self-contained in a hard-edged way. It is not quite the same as being self-sufficient, which might imply a certain self-protectiveness, even a certain insecurity. If non-attachment means being self-contained, it is also about being an individual, being self-aware, objective, responsible, and sensitive.

bhante2 (Wisdom beyond Words): The definition of *bodhi* not as 'supreme knowledge' or 'supreme bliss', but as 'true non-attachment', is telling. The force of 'true non-attachment' lies in its application not just to worldly things, pleasures, and knowledge, but, in a more profound sense, to ideas, to the teaching as doctrinally formulated.

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): DETACHMENT is a distinct mental factor that, when referring to an object within conditioned existence, acts as the actual remedy for attachment towards it. Being removed from the object, it remains detached and one does not grasp for it. It has the function of preventing attachment and increasing the remedy for it. Attachment is the tendency of the mind that desires to possess a particular object, whether it be animate or inanimate. For as long as we allow ourselves to be subjected to its demands, we shall only obtain disappointment and suffering, never the satisfaction that we seek. Thus detachment is the opposite of attachment; it withdraws us from a compulsive involvement with the object through an understanding of its true nature. Thereby it eliminates the grasping and clinging to possess. Being under the influence of attachment, we find ourselves driven here and there in the pursuit of transient pleasures lacking any real value. With detachment, though, we are enabled to see more clearly and objectively and thereby focus our attention and energy on the accomplishment of truly worthwhile aims.

kelsang gyatso (UTM): The definition of non-attachment is a mental factor that functions as the direct opponent of attachment. There are three types of non-attachment: 1 Non-attachment to samsaric places 2 Non-attachment to samsaric enjoyments 3 Non-attachment to samsaric bodies

There is another threefold division of non-attachment: 1 Non-attachment to this life 2 Non-attachment to samsara 3 Non-attachment to solitary peace

ways of enlightenment: *Non-attachment* is an attitude free from desire for worldly goods and for worldly existence; it prevents engagement in negative actions. It is a mental state in which there is no discontent.

nyantiloka: (p. 10) greedlessness

dharmasangini: (p.) (p. 18) [32] What on that occasion is disinterestedness (alobho)? The absence of greed, of being greedy, of greediness, which there is on that occasion, the absence of infatuation, the feeling and being infatuated, the absence of covetousness, that absence of greed which is the root of good this is the absence of greed that there then is.

[footnote by C.A.F Rhys-Davids: 'the root of good' ie. the fundamental condition, the cause of goodness. On "covetousness" and "infatuation", see □□ 35, 1059. Alobho and its two co-ordinate virtues, the threefold "root" of goodness, lose all their force in English negatives, but to a Buddhist may convey as much impressiveness, as much of positive import, as the negative "immortality" does to the Christian. Alobho, e.g. clears the way for active altruism; adoso, for active sympathy; amoho, for a life of culture (see □ 34, n.). I do not know any positive terms meet to represent them, but "disinterestedness" is a fair equivalent of alobho.

The "mark" of the alobho is absence of adhesion, as a drop of water runs off a lotus leaf. Its essence is independence, like that of the emancipated bhikshu (Asl. 127).]

atthasalini: (p.)

vibhanga: (p 222) Therein what is absence of greed (*alobha*)? That which is absence of greed, absence of being greedy, state of absence of being greedy, absence of lust, absence of being lustful, state of absence of being lustful, absence of covetousness, the good root of absence of greed. This is called absence of greed.

manuals of buddhism: *Alobha* means disinterestedness of mind as regards an object. It is also called *nekkhamma-dhatu* (element of abnegation or renunciation), and *anabhijha* (liberality).

subhuti (India): *Alobha* is a state of detachment, it is a state of freedom from craving, it is a state of contentment. But there is something more to it than that. The positive state of *alobha* actively combats *lobha*. It is as if *alobha* has the positive function of driving out *lobha*. If you have the *kusala caitta-dharma* of *alobha* it is actively driving away *lobha*. As soon as some element of covetousness, of attachment, arises within your mind *alobha* drives it out. And it is going to be the same for *advesa* and *amoha*. It is not just an absence of the negative quality, it is an active opposition to them. So *alobha* is a state of freedom and detachment. You feel free, very light, very much at ease. You feel as if you have everything you need.

While I was in Burma somebody told me about a monk who had been writing to him. And he had lived in a quite strict monastery. He was an American, so he was very used to a lot of luxury. But in this monastery there was a very simple life indeed, and he just had his three robes, his bowl, his fan, his water strainer, and his umbrella. And that is all he had. Only one meal a day before midday. But he wrote to my friend saying how happy he found it. He felt he had everything he needed, he didn't have to worry about anything, he just felt completely free and relaxed. That is *alobha*.

And it is not just that you feel like that but you don't want to feel differently. It is as if as soon as you felt some *lobha* coming into your mind you push it away as if it was a poisonous snake. So you are free from all desire for worldly things. You are free from attachment to people. But this doesn't mean that you don't feel anything for people, you feel very strong *maitri* for them, but there is no egoistic clinging on to them. You don't

even feel attached to your existence. You enjoy life very much but you are quite happy for it to end when it ends. So that is the state if *alobha*. And you don't want it to be any different.
comm11:

advesa (adosa)

non-hatred

other languages

hindi (from Chandrabodhi/Ashvajit): advesha

marathi (from Chandrabodhi/Ashvajit): advesha

marathi (from Prajnamata): other marathi words don't seem necessary

tibetan: zhe-sdang med-pa *chinese:*

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): adveṣa: a (not) + √dviṣ = not to hate, not to be hostile

translations

wei tat: non-anger

anacker: lack of hostility

ganguli: non-hatred

kochumutton: non-hatred

k.gyatso: non-hatred *wood:* non-hatred

ways of e: non-aversion

bhante (ABM): friendliness (CStr): love (Survey): non-hate

guenther

dharmachandra: non-hatred

trans11:

subhuti: non-hatred

definitions

sanskrit (MW): (p.)

BHS: (p. 272 for *Dosa*) hatred, malice, aversion. See also *dusyati, dusana*

pali: (p.)

nyantiloka: (p. 7) hatelessness

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is the absence of the intention to torment sentient beings, to quarrel with frustrating situations, and to inflict suffering on those who are the cause of frustration.

hsuan tsang (DMC/ Vijnaptimatratasiddhi-sastra) What is non-anger (*Advesa*)? (p. 395) It is the nature of this *Caitta* to remain non-irritated by the three kinds of suffering and their causes.' The three kinds of suffering are: suffering produced by direct causes; suffering by loss or deprivation; and suffering by the passing away or impermanence of all things. Its special activity consists in counteracting anger and accomplishing good deeds. When a good mind is born, whatever may be its object of perception, it always manifests itself as non-attachment in regard to existence and non-irritation in regard to suffering. This means that non-covetousness and non-anger are established in relation to 'existence' and 'suffering', but it is not necessary for the mind actually to consider existence and suffering in order to manifest these two *Caittas*. Similarly, the sense of shame and that of integrity are established in relation to good and evil, but it is not necessary for the mind actually to experience good and evil in order to manifest these two *Caittas*.

bhante (KnowYourMind): *Advesa* or non-hatred means, firstly, not wanting to hurt people who have given us no cause to hate them. Hatred is the way we react to suffering; and we don't necessarily feel the need to discriminate clearly between worthy and not so worthy objects of our hatred. We simply feel a need to hate someone. Secondly, *advesa* means not getting angry with unsatisfactory situations which means, ultimately, not even raging against the inevitable decay and passing away of things. Thirdly, it means not feeling any ill-will towards people who have hurt us, even if they have done so deliberately. *Advesa* is not to react to suffering in any of these ways. Although hatred certainly produces suffering inasmuch as hatred is, at the very least, an immediately painful experience suffering does not have to produce hatred. We can cultivate *advesa* instead.

Non-hatred as the absence of the intention to inflict harm also means that one is not providing the occasion for hatred in others.

But if 'non_hatred' is not merely the absence of hatred, if it is a positive quality in itself, why is that quality not just termed, say, love or *maitri* (*metta* in Pali)? Actually, there is a real point to expressing certain qualities in terms of their opposites, because they acquire thereby an elusiveness which is essential to their meaning. Yes, these qualities are hard to get at through this negative terminology, but that may not be such a bad thing. Faced with these 'negative' terms, we have to ask ourselves, 'Well, what is actually meant here?' The word itself does not allow us to imagine that we know all about it just because we know what the word means.

bhante2 (Q&A on 8-fold path): ...the grammatically negative term, even for metta - avera - seems to have the full force of the positive term itself; as in that verse in the Dhammapada: *na hi verena verani sammant' idha kudacanam.* You can translate it: 'Never does hatred cease by hatred; hatred ceases only by non-hatred.' But the averani, non-hatred, has the full force of metta or love.

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): NON-HATRED is a distinct mental factor that, when referring to one of three specific objects, bears the characteristics of loving kindness which directly overcomes hatred. It has the function of acting as the basis for the prevention of hatred and for the increase of love and patient acceptance. The "three specific objects" mentioned above refer to (a) someone who is actually afflicting harm upon us, (b) the harm itself, and (c) the cause or instrument of harm.

kelsang gyatso (UTM): The definition of non-hatred is a mental factor that functions as the direct opponent of hatred. There are three types of non-hatred: 1 Non-hatred towards those who harm us 2 Non-hatred towards inanimate objects that cause us suffering 3 Non-hatred towards resultant suffering

ways of enlightenment: *Non-aversion* is an attitude free from the tendency to hurt others or respond with malice or rage. non-aversion supports non-hatred, never blaming others, even in frustrating situations, and never inflicting suffering on those who cause frustration.

nyantiloka: (p. 10) greedlessness

dhammasangani: (p.) (p. 20) [33] What on that occasion is the absence of hate (adoso)? The absence of hate, of hating, of hatred, which there is on that occasion, the absence of malice, of spleen, the absence of hate, which is the root of good this is the absence of hate that there then is.

(p. 253) [1056] What is the absence of hate? The absence of hate, hating, hatred; love (*metta*) loving, loving disposition; 3 tender care, forbearance, considerateness; 4 Seeking the [general] good, compassion; the absence of malice, of malignity; that absence of hate which is the root of good (karma). "The mental condition of one who is possessed by love who is unclinging." (Asl. 362.) Cf. Expositor, 467, n. 1 [footnote by C.A.F Rhys-Davids: The "mark" of adoso is said to be absence of churlishness and crossness (see □1060); its essence the suppression of annoyance and fever; its immediate result is loveliness like the full moon (Asl. 127).]

atthasalini: (p.)

vibhanga: (p 222) Therein what is absence of hatred (adosa)? That which is absence of hatred, absence of being hateful, state of absence of being hateful, absence of ill-will, state of absence of ill-will, the good root of absence of hatred. This is called absence of hatred.

manuals of buddhism: Adosa or amity in its ethical sense means inclination of mind in the direction of its object or purity of mind. It is also called *kkbyapada* (peace of mind), and *metta* (loving-kindness).

subhuti (India): *Advesa* is the same in respect of hatred. It is not just that you don't feel any hatred. The state of *advesa* actively pushes out any hint of hatred in your mind. So *advesa* is not just feeling *maitri* it is actively combating *dvesa*. And it means of course the absence of the feeling to retaliate against other people. You don't want to get your own back at those who hurt you. It is said to go even further than that. You don't get angry with situations. For instance, you might set out to go somewhere, and on your way there is an accident, and that means that you are delayed so you are not involved in the accident but you are affected by it. So then you get angry with the situation that has delayed you. ... Well, with *advesa* you don't get angry in that sort of way. You don't get angry with situations. So it has something of patience, of *ksanti*, to it.

comm11:

amoha (amoha)

other languages

hindi (from Chandrabodhi/Ashvajit): amoha

marathi (from Chandrabodhi/Ashvajit): amoha

marathi (from Prajnamata): other marathi words don't seem necessary

tibetan: gti-mug med-pa chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): amoha: a (not) + □muh = not to become stupefied or unconscious, be bewildered or perplexed, err, to mistaken, be confused, go astray

non-deludedness

translations

wei tat: non-delusion

anacker: lack of confusion

ganguli: non-deludedness

kochumutton: non-deludedness

k.gyatso: non-ignorance wood:

ways of e:

bhante (ABM): wisdom

guenther

dharmachandra: non-delusion

trans11:

subhuti: non-delusion

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 11) non-delusion, wisdom

shobogenzo glossary: (vol.1) **moha** (delusion, ignorance) Represented by (CHI) or (GUCHI), "foolishness."

[MW]

loss of consciousness, bewilderment, perplexity, distraction, infatuation, delusion, error, folly; (in philosophy) darkness or delusion of mind; (with Buddhists) ignorance (one of the three roots of vice). Ref ch. 8 [194].

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is a thorough comprehension of (practical) knowledge that comes from maturation, instructions, thinking and understanding

hsuan tsang (DMC): What is non-delusion (Amoha)? (p. 397) It is the nature of this Caitta to understand clearly principles and things. Its special activity consists in counteracting ignorance and delusion and accomplishing good deeds. According to one opinion, non-delusion is of the same nature as discernment (*prajna*), because the Abhidharma says that 'non-delusion has as its essential nature the certitude which arises from retribution, instruction, demonstration, and intuition.' These, [says the Tsa-tsi, which is a commentary on the Abhidharma by Sthiramati], are respectively the varieties of inborn discernment (which corresponds to retribution), audition (which corresponds to instruction), cogitation (which results in demonstration), and self-cultivation (which leads to the awakening of intuition), all of which have the quality of certainty as their essential nature.

[This being the case, why is non-delusion regarded as a good Caitta, instead of as a special Caitta?] Although non-delusion is discernment by nature and is essentially a special Caitta, still, in order to indicate that the good aspect of discernment possesses a superior power for the accomplishment of good acts, it is separately regarded as a 'good Caitta', just as 'false views' (*drstis*), which belong to the bad aspect of discernment, are, because of their special power of causing grief or distress, specially regarded as fundamental klesas.

According to another opinion (Dharmapala), non-delusion is not discernment; it has a separate self-nature. For it is directly opposed to ignorance and, like non-covetousness and non-anger, it is comprised among the roots of good. Another reason is that the Yogasastra, 57, says that mahakaruna (great compassion) is comprised in non-anger and nondelusion, not in the twenty-two Indriyas (roots). Now, if non-delusion had discernment as its essential nature, Mahakaruna, like the ten spiritual powers (Balas) etc., would be comprised in the Indriyas of discernment, the 'three pure roots' (Ajnasyami) etc. Besides, if non-delusion had not a self-nature of its own, then, just as harmlessness (which is non-anger by nature), equanimity, etc., are not real entities, it would not be a real entity. This would be contradictory to the Yogasastra, 55, which says that, among the eleven good Caittas, three only are conventional existences, that is, vigilance, equanimity, and harmlessness, and that all the others are real. It is true that the Abhidharmasamuccaya says that non-delusion is discernment by nature; but this text explains the nature of non-delusion in terms of its cause and fruit, just as it explains the nature of belief

in terms of its cause (i.e., understanding or approbation, which is resolve) and of its fruit (i.e., fondness, which is desire). [The cause of non-delusion is discernment; its fruit is also discernment.]

bhante (KnowYourMind): So non-deludedness or *amoha* is a thorough knowledge that comes in four different ways. It arises firstly from maturation, by which is meant the natural intelligence one is born with, as a result (*vipaka*) of having developed one's moral and intellectual understanding in the past. The other three ways consist in the active cultivation of non-deludedness through the three knowledges: *sutramayiprajna*, *cintamayiprajna*, *bhavanamayiprajna*: literally 'the wisdom arising from hearing, the wisdom arising from thinking/reflecting, and the wisdom arising from meditation'.

... As to whether *prajna* and *amoha* are the same or different, the controversy is more apparent than real. We have to remember that we are concerned not with things, but with relations.

Object-determining mental events have the function of getting to ever closer grips with the object, and wisdom does this by dispelling doubt. Non-deludedness on the other hand, is a positive mental event in its own right. It is not that it confronts or gets to grips with the object but that it provides the basis 'for the accomplishment of good acts', 'for not becoming involved in evil behaviour'. ... Appreciative discrimination (*prajna*) is, if you like, concerned with knowing what *is*, while non-deludedness is concerned with knowing what to do.

bhante2 ():

yeshe gyaltzen: It is a distinct discriminatory awareness to counteract the deludedness that has its cause in either what one has been born into or what one has acquired.

Dharmapala: According to another opinion (Dharmapala), non-delusion is not discernment; it has a separate self-nature. For it is directly opposed to ignorance and, like non-covetousness and non-anger, it is comprised among the roots of good

It is true that the Abhidharmasamuccaya says that non-delusion is discernment by nature; but this text explains the nature of non-delusion in terms of its cause and fruit. The cause of non-delusion is discernment.

geshe rabten (M & its F): NON-BEWILDERMENT is a distinct mental factor that arises from either an inborn disposition, learning, reflection or meditation. It acts as a remedy for ignorance and accompanies the firm intelligence that thoroughly analyses the true nature of objects. It has the function of (a) preventing bewilderment, (b) increasing the four types of intelligence, and (c) acting as an empowering factor in the actualisation of wholesome qualities pertaining to purification. Non-bewilderment is a clarity and sharpness of mind that dispels bewilderment about a particular object.

Bewilderment is like the darkness in a room, and non-bewilderment is like the light that clears it away. It itself is not a form of intelligence but is a lucid quality of mind accompanying the firm intelligence that bears a relationship of similarity with either enthusiasm or concentration. Most of us are born with a certain degree of non-bewilderment inherited from previous wholesome activities. Nevertheless, for it to aid us in gaining liberation, it is a quality that needs to be heightened and developed firstly through learning and study and subsequently through reflection and meditation.

It should be noted further that the terms "detachment", "non-hatred" and "non-bewilderment" do not denote a state of mind that simply lacks attachment, hatred or bewilderment. The negative prefixes are not indicating a simple negation of these mental factors, rather they are denoting the converse remedial mental states for them. 2 Thus detachment, non-hatred and non-bewilderment are affirmative phenomena that have a wholesome remedial effect on the mind.

kelsang gyatso (UTM): The definition of non-ignorance is a mental factor that functions as the direct opponent of ignorance. There are four types of non-ignorance: 1 Non-ignorance arisen from listening 2 Non-ignorance arisen from contemplation 3 Non-ignorance arisen from meditation 4 Non-ignorance arisen from imprints

ways of enlightenment:

nyantiloka: (p. 11) non-delusion, wisdom

dhammasangani: (p.) (p. 20) [34] What on that occasion is the absence of dullness (*amoha*)? Answer as for the "faculty of insight", □ 162

(p. 254) What is the absence of dullness? Knowledge about ill, about the uprising of ill, about the cessation of ill, and about the way leading to the cessation of ill, knowledge about the former times, about the latter things, about both taken together; knowledge about the assignable causation of causally determined states even that kind of insight which is understanding, search, research, searching the Truth, etc. [continue as in □ 34].

atthasalini: (p.)

vibhanga: (p 222) Therein what is absence of dullness (*amoha*)? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called absence of dullness.

manuals of buddhism: *Amoha* means knowing things as they are. It is also called *Jnana* (wisdom), *Panna* (insight), *Vidya* (knowledge), *Samma ditthi* (right view).

subhuti (India): Then finally *amoha*. *Moha* is the tendency to see things wrongly, it is the tendency to ignore the truth, to see things in a distorted way. So *amoha* is obviously the tendency to see things as they really are.

But it is more than that, it is actively working against wrong views.
comm11:

virya (virīya)

diligence or energy in pursuit of the good

other languages

hindi (from Chandrabodhi/Ashvajit): virya

marathi (from Chandrabodhi/Ashvajit): virya

marathi (from Prajnamata): other marathi words don't seem necessary

tibetan: brtson-'grus

chinese: ch'in

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): virya: □vir = to be powerful or valiant, to display heroism

translations

wei tat: zeal or diligence anacker: vigour

ganguli: diligence

kochumutton: courage

k.gyatso: effort wood: courage

ways of e: effort

bhante : vigour or energy

guenther: energy in pursuit of the good

batchelor: enthusiasm

matics: strength

dharmachandra: striving

trans11:

subhuti: intentness

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: (vol.1) virya (diligence, effort, fortitude) Represented by (SHOJIN), "diligence"

[MW] virya: manliness, valour, strength, power, energy; heroism, heroic deed, manly vigour, energy, virility

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Energy is endurance of the mind

Abhidharmasamuccaya (Asanga) 1. diligence which is ever ready; 2. diligence which is applied work; 3. diligence which does not lose heart; 4. diligence which does not turn back; 5. diligence which is never satisfied

hsuan tsang (DMC): Zeal (Virya) (p. 399) The word *ch'in* (diligence) in the Stanza refers to *tsing-tsin*, zeal (Virya). This Caitta has as its essential nature courage and tenacity of purpose in the cultivation of good and the abandonment of evil. Its special activity consists in counteracting indolence and completing all good spiritual practices. The term 'courage' indicates undeflected progress (advance from moment to moment); hence it has nothing to do with the practice of defiled dharmas. The expression 'tenacity of purpose' indicates 'absolute purity'; hence it has nothing to do with the practice of non-defiled-non-defined dharmas. This signifies that zeal is exclusively good.

The varieties or phases of the quality of zeal are five in number: (1) the arraying of oneself in armour, i.e., cherishing a strong desire; (2) strenuous exercise, i.e., energetic self-cultivation; (3) non-depression or non-self-debasement, i.e., not underrating oneself or dreading the dharma; (4) non-retrogression, i.e., forging ahead despite adverse circumstances; and (5) non-self-satisfaction, i.e., boundless aspiration for supreme enlightenment. These different phases are designated, in corresponding order, by the expressions of the Sutra: 'Having the inclination, the diligence, the courage, the indomitable will to advance, and the firm determination not to put aside the good yoke'. These phases of zeal may also be explained in different ways:

(1) a. First manifestation of the *Bodhi*-heart; b. advance to a higher *Bhumi*, a superior plane of being; c.-e. self-cultivation in three progressive stages in any of the ten *Bhumis* in which the yogin finds himself.

(2) a. First manifestation of the *Bodhi*-Heart, followed by four varieties of spiritual cultivation; b. cultivation for long periods of time; c. uninterrupted cultivation; d. zealous cultivation; e. complete and final cultivation (cultivation without residue).

(3) Zeal in relation to the live stages of the Path: *sambhara*, *prayoga*, *darsana*, *bhavana*, *nistha*, that is, the accumulation of spiritual provisions, intensified effort, unimpeded penetrating understanding, practice of the noblest virtues, and ultimate realisation. These are the progressive stages of the superior way or the way of the Arhat, which comprises 'non-self-satisfaction' and 'non-abandonment of the good yoke' The idea is that the Asaiksas of the two Vehicles, on their Path of Ultimate Realisation, aspire to Mahabodhi; and the Buddhas on the same Path are earnestly desirous of benefiting and bringing happiness to all sentient beings.

(4) Zeal in relation to a. the two kinds of intensified effort (*prayoga*), the proximate and the remote, b. uninterrupted self-cultivation, c. emancipation, and d. spiritual advancement.
bhante (KnowYourMind): Virya is another of those terms for which there is no adequate English translation. In fact, even the Sanskrit word did not originally carry the full meaning that it bears as a specifically Buddhist term. It means 'strength' or 'energy', but in the Buddhist context it means more than this. For a start it has a purely positive connotation. The important corollary is that energy as such is not necessarily *virya*, or even necessarily positive. It is commonly assumed that 'freeing up one's energy' is somehow positive in a spiritual sense, but in fact it is positive only when the energy freed up is directed towards the positive.

We get a truer feeling for the idea of *virya* if we take the emphasis away from the notion of energy altogether, and translate it as intentness on, or a powerful inclination towards in the literal sense of bending towards the skilful. This also helps to emphasize the fact that we are talking about a mental event here not simply busying oneself doing good. That is, *virya* is a mental event that expresses itself in action; it is not the activity itself. *bhante2 (Mind Reactive and Creative) 3. Energy or Vigour (virya)*. Although often defined as the effort to cultivate skilful and eradicate unskilful mental states, the third Enlightenment-factor is much more in the nature of a spontaneous upsurge of energy coming about with the birth of awareness and the growing capacity to discriminate between the reactive and the creative mind. Most people live far below the level of their optimum vitality. Their energies are either expended in ways that are ultimately frustrating or simply blocked. With increased awareness, however, through meditation, and through improved communication with other people - perhaps with the help of a freer life-style and more truly fulfilling means of livelihood - a change takes place. Blockages are removed, tensions relaxed. More and more energy is released. Eventually, like a great dynamo humming into activity as soon as the current is switched on or a tree bursting into bloom as the spring rain flushes up through its branches, the whole being is re-charged, re-vitalized, and one expends oneself in intense creative activity.

bhante3 (Survey): The perfection of vigour in the highest sense consists not in making a self-conscious effort for the attainment of a definite objective, however intense and prolonged that effort might be, but rather in releasing, through the realisation of sunyata, the 'object' of *prajna*, an uninterrupted stream of impersonal energy with no definite direction and no logically definable goal. By practising the perfection of vigour in conjunction with the perfection of wisdom the Bodhisattva becomes a kind of cosmic force and participates in the universal transcendental activity of the dharmakaya.

bhante4 (Tibetan Book of Dead seminar): ...aggressiveness is not necessarily a negative emotion, aggressiveness is more like using your anger in a constructive way to break through something which you see as needing to be broken through, or needing to be attacked. So it can be positive according to what it is used for. You may direct your aggressiveness against various miccha-ditthis in your environment, that would be positive and skilful. ...V: It is quite important then to segregate aggressiveness from hatred. S: I think so yes. V: You can block aggressiveness and block your whole spiritual development. S: Yes, because you have blocked your energy, yes. You could even, if you wanted to be a bit challenging and provocative translate *virya* as aggressiveness.

bhante5 (Three Jewels): ...despite the emphasis on compassion the Bodhisattva is no mere sentimentalist. Nor, for all his tenderness, is he an effeminate weakling. He is the Great Hero, the embodiment not only of Wisdom and Compassion, but also of *virya* or Vigour, a word which like the etymologically equivalent 'virility' signifies both energy and masculine potency. This aspect of the Bodhisattva's personality is prominent in the well known Ahicchatra image of Maitreya, with its powerful torso, massive yet graceful limbs, and clinging nether garment that covers without concealing his evident masculinity.

bhante6 (Survey) According to Santideva and others vigour is simply 'energy in pursuit of the Good'. This more succinct statement, which is a definition in the logical sense, has the merit of defining the perfection of vigour in terms of its ultimate objective.

bhante 7 (Bodhicaryavatara seminar) What do you think of 'enthusiasm' [Batchelor's translation] as a translation of *virya*? I would have thought of it more as a support for *virya*, something out of which *virya* arises, because I was under the impression that *virya* was essentially active, the actual application of effort, energy in pursuit of the good. Well, fortunately we know the original word here, which is of course *virya*, which Matics translates as 'strength', which I think is rather feeble. It usually is translated as 'energy'. But 'enthusiasm' isn't bad; it's as though no one English word is really quite adequate. It is energy, energy is based on strength but it is enthusiasm too. I think the advantage of the term 'enthusiasm' is that it suggests that the energy is not forced, the effort is not forced. It is something that flows forth freely, spontaneously, joyfully. This is what 'enthusiasm' seems to connote. So I think that one can very well think of *virya* as comprising what we call enthusiasm as well as energy, as well as strength. It is all those things. I don't think the word 'enthusiasm' by itself is an adequate translation of *virya*. Perhaps there is no word which is a fully adequate translation. But it certainly does suggest one particular aspect of *virya*. It makes it clear that *virya* contains a strong emotional component. *Virya* doesn't suggest force, it doesn't suggest wilfulness. **Sanghadevi:** The Tibetan commentary talks of 'joyous effort'. S: That probably is good, because effort by itself is not necessarily free from stress, but the Bodhisattva's effort is essentially a joyful effort, a natural, spontaneous effort; at the same time a very vigorous effort.

bhante (What is the Dharma?) Shantideva likens a person with *virya* to an elephant - not a tame elephant but a wild elephant. The wild elephant is a playful beast, and one of the things he likes doing in hot weather is plunging into a pool, especially a lotus pool. After plunging into one pool and spending a few minutes there he comes out and plunges into another pool. Thus he goes on plunging into one pool after another, and in this way enjoys himself. Shantideva says that the Bodhisattva is like that. As soon as one task is finished he plunges into another.

Virya can be of two kinds - objective and subjective. The objective aspect of *virya* consists in doing things to help others, things that may involve a certain amount of physical effort and trouble, even difficulty. In its subjective sense, that is, as applied to one's own mental content, it corresponds to samyak vyayama, right effort or Perfect Effort, the sixth step of the Noble Eightfold Path. Right effort consists of the 'four great efforts': firstly, the effort to eradicate unskilful states of mind; secondly, to prevent the arising of unskilful states that have not as yet arisen; thirdly, to maintain skilful states of mind that are already present; and fourthly, to bring forth skilful states that have yet to arise. This is the fourfold right effort. It is the effort to eliminate all unskilful states of mind, all states that are rooted in greed and hatred and bewilderment or delusion, and to cultivate all skilful states, all states rooted in generosity, love, and wisdom.

bhante (Masc and Fem in the Sp Life tape) So now for *virya* or vigour: the fourth *paramita*, the fourth perfection, the fourth transcendental virtue. And this of course represents the 'masculine' aspect of the spiritual life. The word '*virya*' itself presents us with no difficulties. *Virya* means masculine potency, driving force, energy, and vigour. And it comes from the same Indo-Aryan root as our own English word 'virtue', which originally meant 'strength' and also 'virility'. And this is the general meaning - vigour or energy. Now in specifically Buddhist terms, in a specifically Buddhist sense, *virya* (energy or vigour) is 'energy in pursuit of the good', and this is how it's defined by Shantideva. And 'good' here means 'Enlightenment for the sake of all sentient beings'. And it's important to notice here that *virya* (vigour, energy) doesn't mean just ordinary activity. If you're rushing here and there all day doing this and doing

that, being very busy, doing lots of things, getting through a lot of work, you're not necessarily practising *virya paramita*, you're not necessarily practising vigour or energy as one of the Buddhist virtues. That's quite a different thing. In fact in this connection it's very interesting to refer to Gampopa's definition of laziness.

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): ENTHUSIASM is a distinct mental factor that acts as the remedy for laziness, and joyously engages in wholesome activity. It has the function of actualising wholesome qualities that have not yet been actualised and bringing those that have been actualised to completion. All the wholesome aspects of the path are developed by means of enthusiasm. It is through its activating force that liberation and Buddhahood are realised. Enthusiasm is the dynamic quality of mind necessary to effectively accomplish any spiritual growth and understanding. When a hillside of dry grass catches fire, the blaze will only spread if there is sufficient wind. Likewise, the fire of intelligent discrimination will only be able to burn away the afflictions if it is sufficiently stirred by the wind of enthusiasm. Otherwise, no matter how much intelligent comprehension one has attained it will only be wasted if it is not joyously and enthusiastically applied in practical meditation.

Since there are three types of laziness we can also distinguish three forms of enthusiasm that act as a remedy for them. The first kind of laziness is that of idleness or sloth. This is a dull quality of mind that lacks any interest in Dharma and simply wishes to sink into an indifferent state of sleepiness. The second laziness is that of self-pity. This becomes manifest in thoughts such as, "I am so inferior that I could never attain any insight or liberation". It is a needless indulgence based upon a depreciation of one's own potential. The third type of laziness, attraction to evil, is often confused with enthusiasm, since it too is characterised by perseverance; but perseverance towards that which is unwholesome. All efforts we make towards accomplishing worldly goals, even when they are joyfully undertaken, are in fact a form of laziness. Thus an awake, diligent state of mind is the enthusiasm that counteracts idleness or sloth. A wholesome perseverance based upon self-confidence is the enthusiasm that overcomes self-pity. And the finding of joy in what is wholesome is the enthusiasm that eliminates attraction to evil.

There is also a fivefold classification of enthusiasm into (a) armour-like enthusiasm, i.e. the great joy instilled through a wholesome intention, (b) applied enthusiasm, i.e. the joy found in the practice of Dharma (c) unbreachable enthusiasm, i.e. a state of mind that cannot be discouraged once virtue has been generated, (d) irreversible enthusiasm, i.e. the state of joy in one who remains undiscouraged although he has come to regard himself as inferior to all others, and (e) discontented enthusiasm, i.e. from the point of view of not letting oneself deteriorate but develop to completion, a state of joy in which one is not contented with just a little virtue.

kelsang gyatso (UTM):

The definition of effort is a mental factor that makes its primary mind delight in virtue. There are four types of effort: 1 Armour-like effort 2 Effort of non-discouragement . 3 Effort of application 4 Effort of non-satisfaction

There is also a fivefold division of effort: 1 Armour-like effort 2 Effort of non-discouragement 3 Effort of application 4 Effort of non-satisfaction 5 Effort of irreversibility

There is also a threefold division of effort: 1 Armour-like effort 2 Effort of gathering virtuous Dharmas 3 Effort of benefiting others

ways of enlightenment:

Effort means being actively devoted to what is positive and to what prevents the unwholesome. Effort channels and directs the tendency toward well-being first activated by faith.

nyantiloka: (p. 233)

energy', lit. 'virility', 'manliness' or 'heroism' (from *vira*, man, hero; Lat. *vir*; cf. *virtus*), is one of the 5 spiritual faculties and powers (s. *bala*), one of the 7 factors of enlightenment (s. *bojjhanga*) and identical with right effort of the 8-fold Path (s. *magga*). For further explanations, s. *padhana*.

dhammasangani: (p.)

[p. 13] What on that occasion is the faculty of energy (*viriyindriyam*)? The mental inception of energy which there is on that occasion, the striving and the onward effort, the exertion and endeavour, the zeal and ardour, the vigour and fortitude, the state of unflinching effort, the state of sustained desire, the state of unflinching endurance and solid grip of the burden, energy, energy as faculty and as power, right endeavour this is the energy that there then is.

[footnote by C.A.F Rhys-Davids: *Viriyam* is by Buddhaghosa connected with (a)vira, the dynamic effectiveness which is the essence of the genus "hero" (*viro*); (b) *vriya*, vibrating movement. He characterises it by the two notions, "supporting" and "grasping at", or "stretching forward" (*paggaho*), and, again, by "exerting" (*ussahanam*). Cf. Mil. 36; Sum. Vil. 63. And he cites the same similes as appear in the Milinda. He seems to have wished, as modern psychologists have done, to account for the two modes of conscious effort: resistance and free energy. But he also emphasises the fact that the energy in question is mental, not bodily (pp. 120 et seq., 145).]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

Viriya means effort of mind in actions. It is of two kinds, right effort and wrong effort.

subuti (India):

Next we have *virya*. This is one that should be very familiar to you from so many different

contexts. It is usually translated in English as energy or zeal. But it is specifically energy in pursuit of the good. It is not just any big amount of energy, it is energy that is going in the direction of what is good. You could say in a way that it is the active aspect of faith. If you have faith you are strongly attracted to something that is very positive. So your energy begins to flow in that direction. It is said that there are five levels to *virya*.

There is first of all what is called the armour-like *virya*. It is as if you have the armour of energy on you. By this is meant that you are always ready. You know a soldier, if he is in active service, has to always be ready to fight. Just like those Indian Air Force pilots, they are ready to fly at any moment. Always there will be some of them just sitting there waiting to rush out to their planes and take off. So all the time we should have our energy ready to be used. So as soon as there is a negative state to be got rid of your energy is there. As soon as there is something positive to be done your energy is there. You are not just caught lying down saying, 'Well, I will get rid of that negative mental state later, I just don't feel like it now'. So there is the potential for energy.

The second level is the energy that is applied work. So where you are actively applying your energy to achieve something positive.

The third level is the energy that does not lose heart. Because it is easy enough to apply yourself for a while. But after a while you begin to think, 'Well, I am not really getting anywhere, as many negative states that I get rid of there seem to be many more'. So you begin to think, 'Well, what is the point. I will just enjoy life, I will just lie back and just go with the worldly life'. So you lose heart.

The fourth level is the energy that does not turn back. Not only do you not need to lose heart but you have to be able keep going when things get really difficult. Because life is difficult. And it is so true. And perhaps the spiritual life is particularly *mushkya(?)*. There are always difficulties. I sometimes think the spiritual life is much more difficult than any other. I remember a Tibetan teacher who said if you start a spiritual life don't turn back, if you haven't started a spiritual life, don't. Of course he is joking but what he is getting at is that it is so difficult. And you need the energy that won't turn back when it gets really difficult.

There is a fifth level. This is the energy that is never satisfied. Now this is quite profound. After all, what do we want? We want to get to the end. After a hard day's work you want to be able to relax. But there is no relaxation in the spiritual life. Even in Enlightenment, that is not the end, you have got all sentient beings to save. You never sit back and say, 'Well, I have gained Enlightenment now, I have saved a few hundred million people, I can relax now, I can leave it to younger Buddhas to do the work'. So you think there is a sort of retirement home for Enlightened beings. But no, you are just never satisfied. You see there is more truth to be discovered, there are more beings to be saved. And you just work endlessly towards the goal. This is energy in a very high level indeed. But we have to develop that kind of energy. But at least we should start with having energy to apply to what needs to be done.

comm11:

prasrabdhi (passadhi)

alertness or tranquillity

other languages

hindi (from *Chandrabodhi/Ashvajit*): prashrabdhi

marathi (from *Chandrabodhi/Ashvajit*): prashrabdhi

marathi (from *Prajnamata*): Surprisingly I couldn't find this word in the dictionary though I have known it for a long time The meaning tranquillity is more common

tibetan: shin-sbyangs

chinese:

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): praśrabdhi: pra (before or very) + ञ्श्रम्भ = to trust, confide. BHSD gives 'serenity'

translations

wei tat: composure of mind

ganguli: composure of mind

k.gyatso: mental suppleness

ways of e: alert ease

guenther: alertness

trans11: pliancy

anacker: tranquillity

kochumutton: composure

wood: equanimity

bhante (survey): serenity (TLW) tension-release or bliss

dharmachandra: serenity

subhuti: composure of mind

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*) (p191) Prasarabdhī is the dharma through which the mind is clever, light, and apt.

Abhidharmasamuccaya (*Asanga*)

hsuan tsang (DMC):

Composure of mind (*Prasarabdhī*) (p. 401) The word *an* in the Stanza means *ch'ing-an*, ease and composure (*Prasarabdhī*). This *Caitta* has as its essential nature the aptitude or capacity for meditation and contemplation. It is *ch'ing*, lightness, because it liberates the body and the mind from their heavy and gross aspect (*dausthulya*); it is *an*, ease and composure, because it harmonises the body and the mind and places them in a state of composure and good comfort. Its special activity consists in counteracting torpid-mindedness (*Styana*) and transforming the state of mind and body into one of ease and composure by the suppression or removal of the *daustulyas* and *avaranas* which impede meditation and contemplation.

bhante (*KnowYourMind*): Guenther's translation of *prasrabdhi*, 'alertness', will not do at all. Many of his translations are exceptionally precise and helpful, but sometimes it seems that he translates the word but not the meaning. He is at pains to call upon contemporary, philosophical, linguistic, and analytical terminology in constructing his translations but he doesn't always relate the result back to actual spiritual experience

... Literally, *prasrabdhi* is tranquillity, relaxation, calming down. What, though, is being calmed down? We can get an idea of this from considering *prasrabdhi* as the fifth of the twelve positive *nīdanas* or links comprising the spiral path which leads us from the endless wheel of compounded existence to Enlightenment. ^>147 It comes between *prīti* (ecstasy or rapture) and *sukha* (bliss), and it signifies the whole process of calming down and releasing unresolved energy in *dhyāna* (higher meditative states).

... As *prasrabdhi* begins to develop, the effervescence subsides, but one doesn't return to a comparatively emotionless state: one is left with a feeling of exhilaration which is no longer out of control. The rapture does not disappear, or even lessen. It simply contributes to the intensification of the blissful feeling, giving it a light, floating quality, while at the same time it becomes quieter, so to speak, more pure and stable.

This is in no way a passive state in fact it makes it very easy to do anything, either mentally or physically. Everything becomes very pleasant, flowing, smooth, spontaneous. *Prasarabdhī*, sometimes translated as 'pliancy', makes the mind pliable, adaptable, easily worked with.

bhante2 (*Mind Reactive and Creative*) 5. Tension-release (*prasrabdhi*). Blocked and frustrated energy having been fully released, the physical innervations by which the release was accompanied gradually subside and the mind experiences a state of non-hedonic spiritual happiness unmixed with any bodily sensation. Subsidence of the

physical innervations of Rapture, as well as of the perceptions and motivations derived therefrom, is known as Tension-release. This Enlightenment-factor, the fifth in the series, thus represents the stage of transition from the psycho-somatic to the mental-spiritual level of experience. Awareness of one's physical body and one's surroundings becomes minimal, or disappears entirely, and one becomes more and more deeply absorbed in a state of 'changeless, timeless bliss' quite impossible to describe.

bhante3 (Three Jewels): Passaddhi (Skt. *prasrabdhi*), or calmness, repose, tranquillity, serenity. When the energies which in the process of liberation were experienced as *piti* have been, as it were, exhausted, the accompanying physical innervations subside and in the ensuing mood of relaxation the attention is first disengaged and then wholly withdrawn from the body and its concerns. Consequently there also takes place a subsidence of feeling, in the sense of pleasurable sensation, and a subsidence of the perception and motivation derived therefrom. Passaddhi is therefore spoken of as twofold: that of the mind (*citta*) and that of the body (*kaya*) - here not the physical body but the mental factors of feeling (*vedana*), perception (*sanna*) and motivation (*sankhara*) collectively. It would be a mistake, though, to regard passaddhi as a merely passive state. Not only does it tranquillise consciousness and the mental factors but also, by easing strain and tension, bring about in them a condition of functional lightness, plasticity, adaptability, readiness and directness. Passaddhi is thus a state of extreme refinement and delicacy of feeling...

bhante4 (Conditions for Communal Stability seminar): So then the next step is a process of calming down, which means stopping up the leakages, so that all the energy is retained, so there's the calming down, the *prasrabdhi*, rather a difficult word to say, or *passadhi* in Pali. The calming down of the exhilaration as such, but not with any diminution of the joy and delight. That, if anything, is intensified, and due to this the whole being is unified and becomes harmonious, more and more harmonious on higher and higher levels and this leads you naturally into a state of concentration and meditation, *samadhi*, or what is translated here as 'contemplation'.

bhante5 ():

yeshe gyaltsen: Yeshe Gyaltsen asserts that *prasrabdhi* is twofold: Physical alertness means that when through the power of concentration the sluggishness of the body, which does not allow one to do anything, has been overcome, one feels light like cotton floating in the air and the body can be made to work towards any positive value one wishes. Mental alertness means that when through the power of concentration, mental sluggishness has been removed, the mind moves on towards its object without friction and can operate smoothly.

guenther (P&PA):

geshe rabten (M & its F): SUPPLENESS is a distinct mental factor that has the effect of enabling the mind to apply itself to a wholesome object in whatever manner it wishes as well as interrupting any mental or physical rigidity. It has the function of purifying mental and physical rigidity and acting as a basis for all meditations directly associated with mental quiescence and penetrative insight.

Mental and physical rigidity is an inept state of mind or body in which one is incapable of doing what one wishes. It is a seed that gives rise to all forms of afflictions. Suppleness overcomes any heaviness and rigidity and makes the mind very flexible and quick. One is thus enabled to use the mind in whatever way one wishes, whether to solve an intellectual problem or to concentrate upon an object of meditation. Through practice this quality can also be developed in the body, giving one a sense of extreme physical lightness and well-being as though one were floating in air. The suppleness of body, though, is only a specific form of tactile sensation and is thus not to be considered as the wholesome mental factor of suppleness. Likewise, it should be noted that suppleness only refers to the supple quality of mind that refers to wholesome objects.

kelsang gyatso (UTM): The definition of mental suppleness is a flexibility of mind induced by virtuous concentration. There are two types of mental suppleness: 1 Subtle mental suppleness 2 Gross mental suppleness

ways of enlightenment: Alert ease refers to fitness for action that freely applies the full energy of body and mind toward good purposes. This ease comes from relaxing rigidity, and it removes all obstacles.

nyantiloka: (p. 150) *passadhi-sambojjhanga*, 'tranquillity as factor of enlightenment', consists in tranquillity of mental factors (*kaya-passadhi*) and tranquillity of consciousness (*citta-passadhi*)

dharmasangini: (p.) (p. 21) [40] What on that occasion is repose of mental factors (*kayapassadhi*)? The serenity, the composure which there is on that occasion, the calming, the tranquillising, the tranquillity of the skandhas of feeling, perception and synergies this is the serenity of mental factors that there then is. What on that occasion is serenity of mind (*cittapassadhi*)? The serenity, the composure which there is on that occasion, the calming, the tranquilizing, the tranquillity of the skandha of mind this is the serenity of mind that there then is.

[footnote by C.A.F Rhys-Davids: passaddhi is described as a state free from pain where pain is allayed and suppressed; where tremor or inquiet is replaced by "coolness" the opposite to the states called *kilesas*, especially excitement (☉ 1229). Cf. D. I, 73; M. I, 37.]

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *kayapassadhi* means composure of mental properties. *cittapassadhi* means composure of

mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (Papa-dhamma) which cause annoyance in doing good deeds.

subhuti (India): The next of the positive mental events is *prasrabdhi*. And *prasrabdhi* in English we translate as composure, tranquillity and integration, composure of mind. We are familiar with *prasrabdhi* in the seven *bodhyangas*. After *priiti* you get *prasrabdhi*. You get this also in the 12 positive *nidanas*. So after you have experienced a great release of energy as *priiti* comes *prasrabdhi*. It is as if with *priiti* all the different conflicts within you are being released, all the energy that is locked up in inner contradiction and conflict is released, and you experience that release as a tremendous excitement and energisation. But after a while all the conflict is released and you just feel completely calm, composed, and light. There is no conflict within you. It is said to have two aspects.

There is a physical aspect. All sense of sluggishness has gone. You know sometimes when you get up in the morning it is a tremendous effort to lift your limbs. Or after a big lunch with lots of *bhat* you can hardly move yourself, and you just feel like lying on your back and snoring. *Prasrabdhi* is the exact opposite of that. You feel as if your body is like cotton down it is said, and it is just floating on the breeze. And you feel as if your body could just do anything that you need to do. Sometimes when you are trying to do something you feel as if you almost have to push your body to get moving. Like a scooter when the starter motor won't work, you have to push it to get the engine going. Sometimes your body feels like that. But with *prasrabdhi* your body is just completely spontaneous and light and floating.

The other aspect is of course a mental lightness. Your mind is so free, so light, so airy, you can just put it to any use you need to. There is just no resistance to your mind. So the mind is very flexible, very light, very pure. So this is a very beautiful positive mental state. It is the state of extreme sort of lightness and ease. Now this *kusala caitta-dharma* is a little bit different from the others. All of the others you can experience all of the time, but *prasrabdhi* you can only really experience when you are deep in meditation. Of course you can experience something of *prasrabdhi*, and when you are very positive your body does feel very light, your mind feels very pliable. But *prasrabdhi* is really fully only experienced in *dhyana*.

comm11:

apramada (appamada)

concern or non-heedlessness

other languages

hindi (from Chandrabodhi/Ashvajit): apramada

marathi (from Chandrabodhi/Ashvajit): apramada

*marathi (from Prajnamata): Well established Doesn't need a marathi translation as *pramada* is used to indicate mistakes, offenses etc though these may even be willful*

tibetan: bag yod

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): apramāda: a (not) + pra (very) + □mad = not to enjoy oneself, sport; be careless or negligent, be heedless, neglect duty, idle away time

translations

wei tat: vigilance

anacker: carefulness

ganguli: vigilance

kochumutton: alertness

k.gyatso: conscientiousness

wood: vigilance

ways of e: conscientiousness

bhante : conscientiousness (survey) heedfulness

guenther: concern or non-heedlessness

dharmachandra: vigilance

trans11:

subhuti: conscientiousness

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: not listed but see 'pramada'

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p191) Apramada or diligence is bhavana, that is, the taking possession of, and the cultivation of good dharmas. [Objection.] The taking possession of and the cultivation of good dharmas is none other than the good dharmas being grasped and cultivated. How can you make a partial mental dharma of diligence? [Answer:] Diligence is application to good dharmas. One says, by metaphor, that it is bhavana (cultivation). By this fact, it is the cause of bhavana. According to another school, diligence is the guarding of the mind.

Abhidharmasamuccaya (Asanga) From taking its stand on non-attachment, non-hatred, and non-deludedness coupled with diligence, it considers whatever is positive and protects the mind against things which cannot satisfy.

hsuan tsang (DMC): Vigilance (Apramada) (p. 401) Vigilance is zeal plus the 'three roots of excellence', non-covetousness, non-anger, and non-delusion. It is the nature of this Caitta to guard against dharmas that should be abandoned (i.e., all the defiled dharmas) and cultivate those that should be cultivated. Its special activity consists in counteracting idleness and realising and achieving all good dharmas, mundane and supramundane. What is called vigilance consists of the four dharmas above-mentioned, zeal and the three roots of excellence, which possess the power to guard against dharmas that should be abandoned and cultivate those that should be cultivated. Vigilance has no nature of its own apart from these four dharmas, because it possesses no characteristics different from those of the four, and because, apart from the power of the four, it has no activity proper in the prevention of evil dharmas and the cultivation of good ones.

*bhante (KnowYourMind): The very last words the Buddha spoke before he died were apparently *appamadena sampadetha*, (this is Pali, of course) usually translated 'With mindfulness, strive on. But *apramada*, which is sometimes translated as 'conscientiousness', means mindfulness in a special active sense: it is to keep up mindful attention in order to guard against unskilful action. A very full account of this quality appears in a beautiful little memoir of Surendranath Dasgupta by his wife Surama. Dasgupta was possibly the greatest Indian scholar of modern times and also a distinguished Bengali poet. His wife's account of his life includes a large number of letters he wrote to her, from one of which are extracted the following reflections on *apramada*:*

*The word *pramada* means inadvertence. In simple Bengali it means lack of attention. Therefore the term '*a-pramada*' will mean absence of inattention. But why should the scriptures use the word in a negative form, i.e. instead of emphasizing attention why should they speak of 'lack of inattention'?*

*The word '*pramatta*' ([he] who is under *pramada*) means a drunkard or a lunatic. So we see the word '*pramada*' means error, ignorance, drunkenness, inadvertence or carelessness and laxity. The negative*

particle [prefix] a stands here in the sense of the 'least amount' of *pramada*. Therefore *apramada* does not mean that we have been able to eliminate *pramada* completely, but that we have been able to reduce it. All the time, inattention and errors are trying to get hold of us, but our mind, keeping alert all the time, is trying to drive them away.

[*Apramada*] is not one of those functions of the mind which we call accomplished or stabilised. In *apramada* we get the idea of a movement or a process. The brightness of intellect, tenacity and firmness are steady characters of the mind. But *apramada* is of the nature of movement. Our mind is always drawn towards small achievements in the outside world. We have, therefore, to withdraw our mind from those small interests, keep it alert so that we are not dragged into a current to other goals, and we have to be very careful that we are moving towards the achievement which we value and which we desire.

[*Apramada*] is not the same as the presence of attention, because the attention that we require for study, is punctuated with gaps; we try to collect knowledge and move on from one object to another. Therefore our attention also shifts from object to object. It is not like the continuous flow of the river Ganges. Therefore, we should distinguish between *apramada* and the presence of attention, by accepting the former as an attribute of the spirit.

bhante2 (Alavaga seminar): So, "By faith the flood is crossed, By earnestness the sea". The word for 'earnestness' is 'appamada', 'non-heedlessness', which is what we usually translate as mindfulness or awareness, it's non-heedlessness. In other words, being constantly awake, aware, alert, mindful, etc., hum? As the Buddha says, in the words we use in connection with ordination, "Appamadena Sampadetha", 'with mindfulness, strive'. It's the same word, mindfulness is always useful.

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): CONSCIENTIOUSNESS is a distinct mental factor that cherishes the accumulation of what is wholesome and guards the mind against that which gives rise to afflictions. It is a quality ascribed to a state of mind in which detachment, non-hatred, non-bewilderment and enthusiasm are present. It performs the function of bringing to fulfilment and forever maintaining all that is good both within and beyond this world.

Afflictions can arise both from internal as well as external conditions. Conscientiousness protects us from reacting in a negative way towards external conditions and thus prevents the mind from being overwhelmed by attachment, hatred and so forth. In guarding the mind it is similar in some ways to self respect and consideration for others, except that it is not based on a particular reason, rather it is a more fundamental protective quality. However much we try to develop wholesome and positive qualities, we will not succeed if we lack the quality of conscientiousness. Living an unconscientious existence is comparable to being spiritually dead, since any opportunity for cultivating virtue is automatically squandered. Living with conscientiousness, though, is equivalent to having found immortality.

kelsang gyatso (UTM): The definition of conscientiousness is a mental factor that, in dependence upon effort, cherishes what is virtuous and guards the mind from delusion and non-virtue.

There are two types of conscientiousness: 1 Conscientiousness that is a virtuous root of mundane paths 2 Conscientiousness that is a virtuous root of supramundane paths

ways of enlightenment: *Conscientiousness* means taking responsibility for protecting virtuous actions and attitudes and preventing non-virtuous ones. It forms the basis for all the worldly and transworldly excellent qualities.

Conscientiousness fosters virtue by assuring the absence of the three poisons - attachment, aversion, and confusion. It is accompanied by effort.

Dhammapada Non-heedlessness is the basis of immortality. Negligence is the state of death.

nyantiloka: (p. 22)

'zeal'. non-laxity, earnestness. diligence. is considered as the foundation of all progress.

"Just as all the footprints of living beings are surpassed by the footprint of the elephant. and the footprint of the elephant is considered as the mightiest amongst them, just so have all the meritorious qualities zeal as their foundation, and zeal is considered as the mightiest of these qualities" (A. X. 15).

Cf. the Chapter on Zeal (*Appamada Vagga*) in Dhp. and the Buddha's last exhortation:

"Transient are all formations. Strive zealously!" (*appamadena sampadetha.*' D. 16) - In the commentaries, it is often explained as the presence (lit. 'non-absence') of mindfulness (*satiya avippavasa*).

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): So next *apramada*. Another word that is negative in form. And of course we are familiar with this because it was one of the last words of the Buddha. We are familiar with it in its Pali form. And you will be hearing it in the ordination ceremony. The Buddha said *appamadena sampadetha*, which means ‘with mindfulness strive on’. And the word that would translate as strive is *apramada*. The Pali is a *appamadena* but in Sanskrit it would be *apramadena*. So what does *apramada* mean?

To answer that we have to first of all see what *pramada* means. We are familiar with this word too, *suramerya majja pamadatana*. *Pamadatana* is intoxicating liquids. So in Sanskrit *pramada* means intoxication, it means the state of drunkenness. You know what happens when people are drunk, they behave really foolishly, they can’t even stay upright, they blunder around, and they say really stupid things, and often they hurt people. And the big thing is that they don’t care. And you don’t notice things. Somebody who is drunk can just walk right out into the middle of the road and not see a car coming. They don’t even notice their own feet, so they trip over their own feet. Or you see somebody who is drunk trying to drink and they are pouring it over their shoulder. So it is a state of extreme carelessness and unmindfulness.

So *apramada* is the exact opposite, and it is not just the opposite in the sense of a state of calmness, of mindfulness, of clarity, it is the active combating of *pramada*. You are actively watchful for anything that can take away your mindfulness. It is sometimes said that *apramada* is like the state of mind of somebody who is in the midst of a dangerous jungle. All around you know there are wild animals that could attack you, and the only way you can remain safe is by constant vigilance. So the slightest rustle of a leaf you hear and you are ready for whatever it is that is coming. Or a bit like a karate master who is being attacked by his whole class. He is facing this way and fighting somebody, but somebody is creeping up behind him. But as soon as they are with striking distance he turns round and he hits them. Because he is aware of them even behind his back. So *apramada* is the state of constant readiness and alertness. And of course the enemies that you are on guard against are *lobha*, *dvesa* and *moha*, all the *klesas*, all the *upaklesas*. And you are constantly alert to stop them from getting hold of you. This is an extremely important mental event, because Mara is extremely subtle and persistent. He sends his armies to attack us all the time and we need *apramada* to be on guard against him. So we need to cultivate this sense that we are in a dangerous situation. Samsara is dangerous. Only the Stream Entrant is free from that danger. Or rather the Stream Entrant cannot be harmed. Short of Stream Entry we are constantly in danger. There is only *apramada* that prevents us from being captured so to speak by negative things.

comm11:

upekṣa (upekṣha)

equanimity

other languages

hindi (from *Chandrabodhi/Ashvajit*): upekṣha

marathi (from *Chandrabodhi/Ashvajit*): upekṣha

marathi (from *Prajnamata*): This has the more common meaning of lack of care and concern in marathi but in Sanskrit it means exactly, equanimity and it is well established so another word might prove troublesome

tibetan: btang-snyoms

chinese:

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): upekṣā: upa (towards, near, with) + 𑀧𑀺𑀢𑀺𑀓 (look at) = to look at, notice; wait patiently, expect; overlook, disregard; allow. [NB: not in Sanskrit text]

translations

wei tat: equanimity

anacker:

ganguli: equanimity

kochumutton: equanimity

k.gyatso: equanimity

wood:

ways of e: equanimity

bhante (TB) : peace and equanimity of mind (TLW) tranquillity or equanimity

guenther: equanimity

dharmachandra:

trans11:

subhuti: equanimity

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*) (p192) Upekṣa or equanimity, is mental indifference, the dharma by which the mind remains equal, even, free from modification.

Abhidharmasamuccaya (*Asanga*) It is a mind which abides in the state of non-attachment, non-hatred, and non-deludedness coupled with assiduousness [*virya*]. It is a state where mind remains what it is a state of being calm and a spontaneous presence of mind. Its function is not to provide occasions for emotional instability.

hsuan tsang (*DMC*): What is equanimity (Upekṣa)? (p. 403) Equanimity has as its essential nature zeal and the 'three roots of excellence' which cause the mind to rest in a state of equality, rectitude, and effortlessness. Its special activity consists in counteracting mental agitation (*Auddhatya*) and producing mental tranquillity. In other words, these four dharmas, causing the mind to be far-removed and separated from the barriers of agitation etc. and to rest in a state Or tranquillity, are termed equanimity. The qualities of equality, rectitude, and effortlessness correspond to the three stages of equanimity and indicate its species. Vigilance precedes and expels all impure qualities (*samklesa*). Equanimity follows and causes the mind to rest in a state of quiescence and tranquillity.

Like vigilance, equanimity has no separate nature of its own, because it has neither character nor activity apart from the four dharmas, i.e., zeal and the three roots of excellence; because that which produces mental quiescence and tranquillity is the synthesis of these four dharmas; because that which is rendered quiet and tranquil is the Citta-Caittas to the exclusion of the four Dharmas. It is the former meaning that is adopted here, that is to say, Equanimity is understood as the dharma that can tranquillise the mind. This being the case, it is the same as the four dharmas in question.

bhante (*KnowYourMind*): As we have already seen, there are three levels or types of equanimity or *upekṣa*. The first is hedonic indifference, a state of indifference with regard to feelings coming in through the senses (discussed under the omnipresent mental event *vedana*). We are all familiar with this basic level of *upekṣa* which is in no way a positive mental event and we need to be careful not to confuse it with the others.

The third form of *upekṣa* is synonymous with Nirvana, and it is in this sense that it occurs as the seventh and last of the *bodhyangas* or factors of Enlightenment. As we have seen, it is a state of equilibrium with regard to all mundane things whatsoever. From the Mahayana point of view it is a state of equilibrium between *samsara* and Nirvana. One might also describe it as a state of metaphysical axiality: that is, one becomes in a manner of speaking the axis upon which the universe turns. Again, this third level of *upekṣa* should not be confused with the second level, which is the positive mental event under discussion here.

This second level *upeksa* as a positive mental event is equanimity as a factor of the fourth *dhyana*. We have seen that the higher one's consciousness progresses through the four *dhyanas*, the fewer the mental factors: not that mental factors are eliminated, but they become more and more fully integrated with one another. This gradual process of consolidation, integration, and refinement leads towards a state of greater and greater stability.

Bhante2 (Mind Reactive and Creative) 7. Tranquillity (upeksa). When perfectly concentrated the mind attains a state of poise and equilibrium free from the slightest trace of wavering or unsteadiness. This equilibrium is not only psychological as between contrary emotional states but spiritual as between such pairs of opposites as enjoyment and suffering, acquisition and deprivation, self and not-self, finite and infinite, existence and non-existence, life and death. As a spiritual state or experience it is known as Tranquillity, the seventh and last of the Enlightenment-factors and the culmination, so far as this formulation is concerned, of the whole process of the creative mind. Though sometimes connoting simply a psychological state of security and rest it is here synonymous with Nirvana or Enlightenment itself. It is that state of absolute metaphysical axiality - of complete equilibrium of being - to which the Buddha refers in the Mangala Sutta, or 'Discourse on Auspicious Signs', saying:

*He whose firm mind, untroubled by the touch
Of all terrestrial happenings whatsoever,
Is void of sorrow, stainless and secure -
This is the most auspicious sign of all.*

bhante3 (Guide): The fourth brahma-viha-ra is upeks.a- (Pali upekkha-). Upeks.a- is tranquillity or, more simply, peace. We usually think of peace as something negative, as just the absence of noise or disturbance, as when we say, 'I wish they would leave me in peace.' But really peace is a very positive thing. It is no less positive than love, compassion, or joy - indeed even more so, according to Buddhist tradition. Upeks.a- is not simply the absence of something else, but a quality and a state in its own right. It is a positive, vibrant state which is much nearer to the state of bliss than it is to our usual conception of peace.

bhante4 (Noble 8fold Path lecture 48): Now fifthly *upeksa* or tranquillity, or more simply we may say peace. Peace, which is so rare, so difficult to get. The peace that passeth understanding, peace of mind. This is the fourth or last of the *brahma-viharas* or sublime states. And we usually again think of peace as something negative - we say, 'oh leave me in peace' meaning 'just let me alone'. We usually think that peace is just absence of noise, no disturbance. But really peace is something very, very, positive. It's no less positive than love, no less positive than compassion, no less positive than joy, or even more so according to Buddhist tradition. So peace is something not just where something else isn't but peace is a quality a state of its own. We may say a state of positive - even dynamic - thrilling peace, which is nearer bliss than our usual conception of peace. So this also is a very important aspect of *samyak-samkalpa*, Perfect Emotion.

bhante5 (Noble 8fold Path Q&A): **Vessantara**: In what way are the brahma viharas a path to Insight? **S**: I would personally say - this is my personal interpretation - that they become means to Insight through the fourth, which is upekkha. For instance if you go through the four brahma viharas, you develop metta, you develop mudita, you develop karuna, and you develop upekkha. So upekkha arises when you develop metta, karuna and mudita equally towards all. This seems to have come very near to the Mahayanic *samata-jnana* (the wisdom of sameness), which is usually understood as a sort of aspect of sunyata. You see all things as the same. In other words, if you see all things as the same, if your metta is the same towards all living beings. If you are not distinguishing between living beings or between yourself and other living beings, well, then surely you have transcended all distinctions between subject and object and so on, and surely that is tantamount to Insight? Therefore, surely, upekkha is tantamount to Insight, or rather we can regard upekkha as an emotional equivalent of Insight, that is to say the term itself as an emotional equivalent of Insight. This is further confirmed, for instance, by the sequence of the seven bodhiyngas, because what is the seventh? Apparently the culminating member of the series, upekkha. So that can't be upekkha just in the ordinary mundane sense, not just equanimity, that is to say relative equanimity....

...concerning your translation of *upeksa* as 'tranquillity' in this bit on the four brahma viharas. Why had you chosen 'tranquillity' rather than equanimity? **S**: I doubt if there was a definite reason. I can't say that I had chosen 'tranquillity' definitely in preference to 'equanimity'. None of these words are really satisfactory as a single equivalent to upekkha. It's equanimity, it's tranquillity, it's calm, it's also forbearance, all these things.

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): EQUANIMITY is a distinct mental factor that, without having to exert a great effort to prevent excitement and sinking, does not let the mind be affected by them. It is a quality ascribed to a state of mind in which detachment, non-hatred, non bewilderment and enthusiasm are present. It has the function of settling and leaving the mind in rest upon a wholesome object. Furthermore, since the knowledge of ultimate reality only occurs when the mind is in a state of equipoise, equanimity is said to act as a basis for such knowledge. In addition it acts as a basis for the prevention of excitement and sinking as well as all the other root and proximate afflictions. In

general, equanimity is the mental factor that keeps the mind balanced and calm without letting it become either carelessly distracted or unclear and dull. Although it may be weak in an untrained mind, through the practice of constant meditation it can be developed into a very powerful force.

Usually we speak of three types of equanimity: equanimity that is a feeling, i.e. indifference; limitless equanimity, the wish for all beings to abide in a state of even-mindedness free from attachment and hatred; and the equanimity that is a formative element. Here we are only referring to the third type, the equanimity that is a formative element. This has a specific threefold classification: the equanimity of a balanced mind, a mind at rest and a spontaneous mind. The equanimity of a balanced mind is one that with exertion is able to maintain an equipoise but otherwise is still subject to being interrupted by slight excitement and sinking. The equanimity of a mind at rest is able to concentrate on its object without having to make any great effort to apply the remedies for excitement and sinking. Thirdly, the equanimity of a spontaneous mind occurs when the mind is finally equipoised in concentration. It is a state in which even without any effort, excitement and sinking will definitely not occur.

kelsang gyatso (UTM): The definition of equanimity is a mental factor that functions to keep the primary mind free from mental sinking and mental excitement.

There are three types of equanimity: 1 Equanimity that requires gross effort 2 Equanimity that requires subtle effort 3 Equanimity that requires no effort

ways of enlightenment: *Equanimity* is the mind resting naturally, abiding free of attachment, aversion, and confusion. Its function is to prevent the possibility of emotionality. The mind governed by equanimity is disinterested, stable, and energetic.

nyantiloka: (p. 218) ‘equanimity’, also called *tatra-majjhata* (q.v.), is an ethical quality belonging to the *sankhara-group* (s. *khandha*) and should therefore not be confounded with indifferent feeling (*adukkha-m-asukha vedana*) which sometimes also is called *upekkha* (s. *vedana*). U. is one of the 4 sublime abodes (*brahma-vihara*, q.v.), and of the factors of enlightenment (*bojjhanga*, q.v.). See Vis. IV, 156ff.

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism: *tatrama uhattata* is balance of mind that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called *upekkha-brahmavihara* (equanimity of the Sublime Abode) in the category of Brahmavihara; and *upekkha-sambojjhanga* (equanimity that pertains to the factors of Enlightenment) in the Bojjhanga.

subhuti (India): Then we have *upeksa*, equanimity. This very positive state of freedom from all sort of reactivity and perturbation. You watch your mind, when something unpleasant happens immediately you are affected, when something positive happens immediately you get excited and overjoyed. With equanimity you feel just completely happy and you are not sort of swayed either by the negative or the positive. You can even define it as non-reactivity. It is the mind resting completely naturally and spontaneously free from the three poisons. It is a very stable, a very steady, state, and very full of energy, but not sort of caught up in things. This is a highly desirable state. Usually we are far too reactive, we go into action so to speak without really thinking. Our emotions go up and down just in dependence of everything that is happening around us. It is like a little boat in the middle of a great ocean, all the waves that pass through the ocean send that boat up and down over and over again. But the state of *upeksa* is like floating free in the sky. Sometimes I really like watching the eagles that float in the sky here, they are just so effortless, so free, just floating there in the midst of the sky. So *upeksa* is this state of great freedom and ease.

comm11:

avihimsa (avihimsa)

non-violence

other languages

hindi (from *Chandrabodhi/Ashvajit*): *avihimsa*

marathi (from *Chandrabodhi/Ashvajit*): *avihimsa*

marathi (from *Prajnamata*): Another word not needed

tibetan: rnam-par.mi.tshe.be *chinese*:

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): *avihiṃsā*: a (not) + vi (intensely) + ṁhiṃs = not to injure severely, hurt, damage

translations

wei tat: harmlessness or non-injury

anacker: non-harming

ganguli: non-injury

kochumutton: harmless

k.gyatso: non-harmfulness, or compassion

wood: harmless

ways of e: non-violence

bhante : (8fp QA)compassion (*AltTrad*) non-cruelty

guenther

dharmachandra: non-harmfulness

trans11:

subhuti: non-injury

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

shobogenzo glossary: (vol2) **ahimsa** (not injuring, non-violence) Represented by (FUGAI), "not harming.

[MW] not injuring anything, harmless (one of the cardinal virtues of most Hindu sects, but particularly of the Buddhists and the Jains). also **himsa**: injuring, injurious, mischevious, hostile.

Ref ch. 25; ch. 89. (vol.2)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*) (p193) Non-violence is non-cruelty.

Abhidharmasamuccaya (*Asanga*)

hsuan tsang (DMC): What is harmless (Avihimsa)? (p. 403) Harmless, which means 'not causing any injury and anguish to sentient beings', has non-anger as its essential nature. Its special activity consists in counteracting harmfulness and producing compassion. That is to say, non-anger or non-hatred, inasmuch as it does not cause injury and torment to sentient beings, is conventionally termed harmless. Non-anger or non-hatred is opposed to anger or hatred which cuts off the life of beings; harmless is opposed to harmfulness which causes injury and anguish to beings. Non-anger gives pleasure (it is benevolence); harmless relieves suffering (it is compassion). In this lies the difference between their apparent characters. In fact, non-anger is a dharma which possesses a nature of its own, while harmless is merely a name established on the basis of a part of nonanger (that part which relieves suffering). These two dharmas are distinguished to indicate the distinct characteristics of benevolence and compassion, because these two virtues are essential elements of the well-being of sentient beings. According to one opinion (Sarvastivadin), harmless is not non-anger, but possesses a separate nature of its own, that is, a good virtuous nature. In what does this good virtuous nature consist? One replies: In not causing injury or anguish. But non-anger also is 'not causing injury or anguish'. How can harmless have a nature of its own? Non-injury and non-torment to sentient beings, a good virtuous nature, benevolence and compassion are all, in fact, qualities belonging to non-anger and non-hatred.

bhante (*KnowYourMind*): *Avihimsa* or abstention from harming is the first and most fundamental of the precepts; in a sense, any breach of the precepts is an act of violence. At the same time, inasmuch as it is about not having even the slightest idea of harming any living being that is, in that it is a positive mental event it is very closely akin to loving-kindness (*metta*) and even compassion (*karuna*).

bhante2 (*8fold Path*): Now lastly *Avihimsa* or non-cruelty. *Himsa* is violence or harm and *vihimsa* is extreme deliberate infliction of pain and suffering. *Vihimsa* is a very strong word in Pali and Sanskrit, so we can best translate it as cruelty. It's connection with hatred is obvious but it's much worse than hatred because it generally connotes a wanton infliction of pain - or a positive pleasure in the infliction of pain. And in the Mahayana form of Buddhism at least cruelty, in this sense, is considered the greatest of all possible sins. Very often of course,

especially in the case of children, it's due to simple thoughtlessness - they don't realise that other forms of life do suffer.

bhante3 (8fold Path Q&A): **S:** ...himsa, of course, is, one could say, definitely physical, whereas hatred is not necessarily so. Hatred may find expression in physical action, but not necessarily so, whereas himsa is essentially a matter of overt action. So *vihimsa* is extremely violent action, and *avihimsa* is - well, the negative, so that is the abstention from extremely violent action of, one might say, a mental state, a positive mental state, a positive emotional state, which was so positive that any suggestion of any kind of violence or cruelty whatever was completely precluded, therefore a very highly positive state indeed; one which we could render, perhaps, in English as compassion.

bhante4 ():

bhante5 ():

yeshe gyaltsen:

Non-violence is patient acceptance [*ksanti*] which expresses itself in the sentiment of how wonderful it would be if suffering sentient beings could be released from all their frustrations

To fulfil the *vinaya*, it is necessary to carry about a water strainer in order to avoid harming life in water. Since a person who does not carry a water strainer is one who goes against loving kindness taught by the Buddha, he must be uprooted from his foundation of harming another and be earnestly advised of the need to actualize the four attitudes by which one becomes an ascetic, namely,

1. Even if one is reviled, he should not revile in return.
2. Even if one is angered, he should not retaliate with anger.
3. Even if one is struck, he should not strike back.
4. Even if someone pries into one's affair, he should not pry into someone's else's affair.

The renunciation of violence is the quintessence of the teaching.

guenther (P&PA):

geshe rabten (M & its F): NON-VIOLENCE is a distinct mental factor that, lacking any intention to cause harm, considers, "if only sentient beings were separated from suffering". It has the function of being unable to bear the suffering of others.

In other words, non-violence is equivalent to compassion, the pure wish that others may be free from suffering. Furthermore, it acts as a foundation for the strong urge not to disrespect others by killing and hurting them, and for the desire to benefit and bring happiness to the weak.

There are three kinds of non-violence: compassion referring to sentient beings, phenomena and the non-referential. Compassion referring to sentient beings is the compassion that arises from seeing creatures helplessly bound to samsara through the force of their ignorant clinging to a self-existent person. Compassion referring to phenomena is the compassion that occurs when one sees the transient, impermanent nature of sentient beings. Finally, compassion referring to the non-referential is the compassion that comes about when one sees that although sentient beings appear to inherently exist, in fact they do not inherently exist.

kelsang gyatso (UTM): The definition of non-harmfulness is a mental factor that wishes sentient beings not to suffer.

There are two types of non-harmfulness, or compassion: 1

Compassion wishing sentient beings to be free from suffering 2 Compassion wishing sentient beings to be free from the causes of suffering

There is another twofold division of compassion: 1 Mere

compassion 2 Superior compassion

ways of enlightenment: *Non-violence* is an attitude of loving-kindness based on non-aversion. It is patient acceptance and complete freedom from the wish to harm oneself or others. In the *Vinaya*, non-violence is spoken of as the heart of the Buddha's teachings.

nyantiloka: (p. 31) (equivalents: *ahimsa*, *avihesa*): 'harmlessness', non-violence, absence of cruelty. The 'thought of harmlessness' (or: 'non-cruelty'; *avihimsa-vitakka*) is one of the three constituents of right thought (*samma-sankappa*), i.e. the 2nd factor of the Eightfold Path (s. *magga*). In the several lists of 'elements' (*dhatu*) appears also an 'element of harmlessness' (*avihesa-dhatu*), in the sense of an elementary quality of noble thought. See Dh. 225,261,270,300.

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): So one more *kusala caitta-dharma*, *avihimsa*. Again negative in form. So *vihimsa* is harm, it is causing suffering, it is injury, it is actually damaging other beings. *Avihimsa* is the absence of that, it is non-

harmfulness, even non-violence, and it is the absence of any desire to hurt other beings. So again it is this very positive state pushing out any tendency towards harm. The desire to hurt and to harm is quite deeply imbued within us. As soon as something hurts us we want to hurt the person who hurts us. We sort of feel instinctively that if we do that we will be restored. Sometimes we can even derive a sort of pleasure from seeing others hurt. Sometimes people torture animals, for instance, because it gives them some sort of pleasure. It is a very ugly aspect of human nature. But I am sure we have all seen it, perhaps we have even experienced it in ourselves. But *avihimsa* is a state in which you have no desire to see anybody hurt. Of course, more positively, it is your very strong compassion for others, you want them to be relieved of their suffering. So *avihimsa* is a very important positive state. It is very closely related to *advesa*. It is said that the positive dimension of *advesa* is *maitri*. The positive dimension of *avihimsa* is *karuna*. So it is said that *avihimsa* is in some senses the essence of Buddhism. If we really want to practise the Dharma we need to practise *avihimsa*. This is the sort of emotion that is indicated by the *Karaniyametta Sutta*.

comm11:

six basic emotions

mulaklesas (kilesa)

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata):

tibetan: rtsa-nyon drug chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: the klesas

anacker: the afflictions

ganguli: the defilements kochumutton: the defilements

k.gyatso: root delusions

wood: the primary defilements

ways of e:

bhante : basic negative emotions

guenther

dharmachandra: the afflictions

trans11:

subhuti: the afflictions

definitions

sanskrit (MW): (p.)

BHS: (p. 198)

impurity, depravity. The word is extremely common, but usually vague and undefined

pali: (p.)

nyantiloka: (p. 103)

‘defilements’

shobogenzo glossary:

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) The sphere of the mahaklesadharmas is termed mahaklesabhumi. The mental states that belong to this sphere, that is, the mental states that exist in all defiled minds, are klesamahabhūmikas. What are the defiled mental states? Error, non-diligence, idleness, disbelief, torpor, and dissipation are always and exclusively in soiled minds.

Only these six dharmas are klesamahabhūmikas. But the mula Abhidharma says, on the one hand that there are ten klesamahabhūmikas, but on the other hand, it omits torpor from its enumeration. What are these ten? They are disbelief (*asraddhya*), idleness (*kausidya*), default of memory (*musitasmrtita*), distraction (*viksepa*), ignorance (*avidya*), non-observation (*asamprajanya*), wrong judgement (*ayonisomanaskara*), wrong resolution (*rsgithyadhimoksa*), dissipation (*auddhatya*), and diligence (*pramada*).

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): According to the Abhidharma there are six basic negative emotions and twenty proximate negative emotions. Yeshe Gyaltsen's enumeration of the characteristics of negative mental events - which he offers as a counterpart to his general remarks about positive mental events - makes a good starting point. First he lists five characteristics of ‘negative mental events that are unwholesome by their very nature’. Here they are, together with a few explanatory comments of my own:

1. Unwholesome by its very nature: The six basic negative emotions and the twenty proximate negative emotions are negative in themselves, under all circumstances. They can't become wholesome, or be interpreted as wholesome, under any circumstances, even by being related to something else that is wholesome.
2. Unwholesome by being related: A negative mental event is associated with a simultaneously and similarly negative mind.
3. Unwholesome by being related to that which follows: Negative mental events provide the basis for the development of further negative mental events.
4. Unwholesome by inspiring: Negative mental events inspire all sorts of unskillful activities of body and speech.
5. Unwholesome in the ultimate sense.

We must be clear about this final characteristic. In fact, of course, everything within *samsara* is ultimately negative, inasmuch as it is not Nirvana. It may be true that from the perspective of Nirvana one no longer stands upon the distinction between the positive and the negative, but this perspective takes us beyond the Abhidharma altogether, and one should be very cautious indeed about deciding that one has gone beyond the perspective of the Abhidharma. If one does go beyond it, all well and good, but one cannot invoke, as it were, the Perfection of Wisdom hypothetically.

But although in a sense everything within *samsara* is ultimately unsatisfactory, we should not derive from this the notion that *samsara* is completely negative. Quite the contrary..... We in the West are particularly prone to miss the point that there is that which is relatively positive as distinct from the absolutely positive. We tend not to see this on account of the ethical absolutism we have inherited from the Judaeo-Christian tradition, which gives us the idea that there are things which are absolutely right and things which are absolutely wrong.

hante2 ():

hante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F):the manner and order in which these root afflictions arise is clearly explained by the Ven. Tsong Khapa in his *Great Exposition on the Stages of the Path*: "Assuming that we regard ignorance and the view of the transitory composite as distinct phenomena, (then it is as follows).

Suppose that in a dimly lit room there is a striped length of rope and, since it is unable to be clearly distinguished as a rope, someone apprehends it as a snake. Similarly, in the darkness of ignorance that obstructs us from clearly (seeing) the true nature of our aggregates, (the view of the transitory composite) confuses the aggregates for a self-existent person. Thus, from these (two mental factors) all other afflictions are produced. But should we regard (ignorance and the view of the transitory composite) as one, then the view of the transitory composite itself would be the root of (all) afflictions.

Furthermore, once the view of the transitory composite has established (the sense of a self-existent person, we then proceed to discern ourselves and others as being (inherently) distinct. Having made this discrimination, we develop attachment towards our own side, hatred towards the side of others and, with respect to our own personal identity, pride. We subsequently conceive of ourselves as being either eternal or subject to annihilation. We then start to consider such views about the personal identity as well as the unsatisfactory forms of behaviour related to those views as supreme.

Similarly, we become prone to nurturing mistaken views that think, "such things as the Teacher who preaches selflessness as well as what he has taught about actions and their results, the Four Noble Truths and the Triple Gem are non-existent. Alternatively we may develop indecision, thinking, "do such things exist or not, are they (true) or not?"

kelsang gyatso (UTM): The definition of delusion is a mental factor that arises from inappropriate attention and that functions to make the mind unpeaceful and uncontrolled.

There are six causes of delusion: 1 The seed 2 The object 3 Inappropriate attention 4 Familiarity 5 Distraction and being influenced by others 6 Bad habits

There are three types of delusion from the point of view of realm: 1 Delusions of the desire realm 2 Delusions of the form realm 3 Delusions of the formless realm

There are nine levels, from big-big to small-small, of each of the delusions of the desire realm, and of each of the delusions of each level of the form and formless realms making eighty-one levels of delusion in all.

There is also a twofold division of delusion from the point of view of their cause: 1 Innate delusions 2

Intellectually-formed delusions

There is another twofold division of delusion from the point of view of entity: 1 Root delusions 2 Secondary delusions

ways of enlightenment:

nyantiloka: (p. 103) 'defilements' are mind-defiling unwholesome qualities. Vis. XXII. 49, 65: "There are 10 defilements, thus called because they are themselves defiled, and because they defile the mental factors associated with them. They are: (1) greed (*lobha*), (2) hate (*Dosa*), (3) delusion (*moha*), (4) conceit (*mana*), (5) speculative views (*ditthi*), (6) sceptical doubt (*vicikiccha*), (7) mental torpor (*thina*), (8) restlessness (*uddhacca*), (9) shamelessness (*ahirika*), (10) lack of moral dread or unconscientiousness (*Anottappa*)." For 1-3, s. *mula*; 4, s. *mana*; 5, s. *ditthi*; 6-8. s. *nivarana*; 9 and 10, s. *ahirika-Anottappa*.

The ten are first enumerated and explained in Dhs. 1229f and enumerated in Vibh. XII. No

classification of the k. is found in the suttas, though the term occurs quite often in them. For the related term, *upakkilesa* (q.v.; 'impurities') different lists are given. (App.).
dhammasangani: (p.)
atthasalini: (p.)
vibhanga: (p.)
manuals of buddhism:

subhuti (India): So the *klesas* come about through giving unwise attention to our experience. Wise attention is mindfulness, we just observe the experiences that we have without attachment. So the *klesas* come into being through unwise attention. If you find yourself possessed by a *klesa* you can trace it back to a moment at which you gave unwise attention to a particular experience. Of course *klesas* also become habitual. Because you have allowed them into your mind in the past they come very easily into your mind now.
comm11:

raga (raga)

cupidity-attachment

other languages

hindi (from Chandrabodhi/Ashvajit): asakti

marathi (from Chandrabodhi/Ashvajit): asakti

marathi (from Prajnamata): Dictionary meanings are Colour esp red, love, passion, sexual feeling, emotion, pleasure, anger. Unfortunately anger is the more established meaning in marathi So perhaps Aasakti which means attachment would be a good equivalent.

tibetan: 'dod-chags

chinese: se-t'an

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): rāga: □rañj = to be dyed or coloured, to redden, glow; be affected or moved, to be excited, charmed, attracted by, enamoured of; to fall in love with

translations

wei tat: covetousness

anacker: attachment

ganguli: covetousness

kochumutton: passionate attachment

k.gyatso: desirous attachment

wood: attachment

ways of e:

bhante :

guenther cupidity-attachment

dharmachandra: passion

trans11:

subhuti: covetousness

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 174)

'lust', 'greed

shobogenzo glossary:

not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

What is covetousness (Raga)? (p. 413) It has as its essential nature defiled attachment to the states of mortal existence (bhava) in the three Dhatus and the causes of this triple existence (bhavopakaranas) . [By Bhava is meant existence to come, the triple existence, which is only retribution. By Bhavopakarana is meant the intermediate existence, with the klesas, the acts, the receptacle world, and also the pure dharmas. Its special activity consists in impeding non-covetousness and engendering suffering, for it is through the force of 'craving-thirst for possession' (*trsna*) that the tenacious bonds, or skandhas (*upadanaskandhas*), attaching to mortality are born.

bhante (KnowYourMind): The term is often used interchangeably with *lobha*, but there is a difference of connotation, *lobha* generally being translated as 'craving' while *raga* is more powerful, more like 'passionate attachment'. In the Tantric context *raga* sometimes carries a positive connotation, but in the context of the Abhidharma it refers to a purely negative emotion. Neither *lobha* nor *raga* may therefore be translated simply by the word 'desire' because, of course, desire is not necessarily negative

bhante2 ():

yeshe gyaltsen:

geshe rabten (M & its F): Attachment is a distinct mental factor that, when referring to a contaminated phenomenon overexaggerates its attractiveness and then proceeds to wish for and take a strong interest in it. As a contributing condition, it acts as a basis for the continued production of discontent.

... Attachment can be classified according to the three realms, i.e. attachment pertaining to the realms of desire, form and no-form; or according to time, i.e. attachment to experiencing again the taste of what has passed, attachment to securing what is present, and attachment or desire for something to occur in the future.

kelsang gyatso (UTM):

The definition of desirous attachment is a deluded mental factor that observes its

contaminated object, regards it as a cause of happiness, and wishes for it.

There are three types of desirous attachment from the point of view of time: 1 Desirous attachment to past objects 2

Desirous attachment to present objects 3 Desirous attachment to future objects

From the point of view of entity, desirous attachment can be divided into three - big, middling, and small - or into

eighty-one - the nine levels of desirous attachment of each of the nine realms. These are all included within three: 1

Desire realm desirous attachment 2 Form realm desirous attachment 3 Formless realm desirous attachment

There is another threefold division of desirous attachment from the point of view of its

object: 1 Desirous attachment to samsaric places 2 Desirous attachment to samsaric enjoyments 3 Desirous

attachment to samsaric bodies

Tsong-kha-pa: Cupidity-attachment is a hankering after any pleasurable external or internal object by taking it as pleasing to oneself.

nyantiloka: (p. 174) 'lust', 'greed' is a synonym of *lobha* (s. *mula*), *tanha* (q.v.,) and *abhijja* (s. *kammapadha*).

For *kama*⁰, *rupa*⁰, *arupa*⁰ s. *samyojana*

dhammasangani: (p.) (p. 254) [1059] What is greed? That which is lust (rago), passion (sarago),³ seducing (anunayo),⁴ compliance (anurodho),⁵ delighting in, taking lustful delight in, heart's passion (cittassa sarago),² wanting (iccha), languishing (muccha), gulping at, devouring (rajhosanam),³ cupidity (gedho), voracity (paiigedho), cleaving to (sango), a slough (panko),⁴ longing (eja),⁵ illusion (*maya*),⁶ genitrix (janika),⁷ progenitrix, seamstress,¹ she who ensnares (jaiin1),² the flowing stream (saritn),³ she who is diffused (visattika),⁴ the thread (suttam),⁵ diffusion (visata),⁶ she who urges (ayuhani),⁷ the consort (dativa),⁸ aiming at.⁹ she who leads to rebirth (bhavanett -1), the forest (vanam), the jungle (vanatho), intimacy (santhavo),² fondness (sneha), affection (apekkha),³ connexion (patibandhu),⁴ appetite for (asa), hoping for (asimsana), anticipation (asimsitattam), appetite for visual shapes (rapeisa, etc.), for sounds, for odours, for tastes, for the tangible, for getting, for wealth, for children, for life, mumbling (jappa),⁵ mumbling on, and over, muttering, murmuring, self-indulgence (loluppam),⁶ self-indulging, intemperateness, agitation (puncikata),⁷ longing for the agreeable (sadukamyata), incestuous passion (adhamarago), lawless greed (visama lobho), wish (nikanti), hungering for (nikamana), entreating (patthana), envying (pihana), imploring (samppathana),³ craving for sensual indulgence (kama-tanha), for existence (bhava-tanha), for non-existence (vibhava-tanha), for 4 [material] form,⁵ for immateriality, for annihilation, for visible shapes,⁶ for sounds, for smells, for tastes, for the tangible, for mental states (dhamma-tanha), a flood (ogho), a yoke (yogo), a tie (gantho), grasping (upadanam), obstruction (avaragam), hindrance (nivaranam), covering (chadanam),¹ bondage (bandhanam),⁸ depravity (upana-kilesa), latent bias (anusayo),¹ obsession (pariyutthanana),² a creeper (lata),³ avarice (veviccham),⁴ root of ill, source of ill (dukkhaniflans.n1), production of ill (dukkha-ppahavo), Mara's trap (marapaso), Mara's fish-hook (marabaiisam), Mara's domain (maravisayo), craving, the flux of craving for (tanha),⁵ the fishing-net of (tanha), the leash of (gaddula-tanha),⁶ the ocean (samuddo),¹ covetousness (abhijja),⁸ greed as the root of evil - this is what is called greed.

atthasalini: (p.)

vibhanga: (p.) (p 470) Therein what is greed (lobha)? That which is lusting, infatuation, seduction, compliance, passion, passionate lust, infatuation of consciousness, wishing, yearning, clinging, greediness, omnivorous greediness, cleaving, slough, allurements, deceit, genitrix, fettering genitrix, sempstress, ensnarer, river, extending, (fishing) line, spreading, urger, consort, hankering, guide to becoming, forest, jungle, intimacy, fondness, (greedy) considerateness, kin, want, wanting, state of wanting, wanting visible (objects), wanting audible (objects), wanting odorous (objects), wanting sapid (objects), wanting tangible (objects), wanting gains, wanting wealth, wanting sons, wanting life, muttering, excessive muttering, act of muttering, state of muttering, self-indulgence, being self-indulgent, state of being self-indulgent, agitation, desire for the nicer, incestuous lust, lawless greed, longing, [362] act of longing, entreating, liking, imploring, craving for sense pleasure, craving for becoming, craving for non-becoming, craving for form, craving for the formless, craving for cessation, craving for visible (objects), craving for audible (objects), craving for odorous (objects), craving for sapid (objects), craving for tangible (objects), craving for ideational (objects), flood, bond, tie, attachment, obstruction, hindrance, covering, bondage, depravity, latent tendency, usurping, creeper, avarice, root of suffering, source of suffering, origin of suffering, Mara's snare, Mara's fish-hook, Mara's domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, the bad root of greed. This is called greed.

manuals of buddhism: Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called Tanha (craving), sometimes Abhijja (covetousness) sometimes Kama (lust) and sometimes Raga (sensual passion).

subhuti (India): The first of the *mulaklesas* is *raga*. According to the commentaries that I have been reading *raga* here really means the same thing as *lobha*, it means the same as *trsna* or *tanha*, it means the same as *avidya*. You know in the Dharmachari ordination vows we say '*abhijja veramani sikkhapadam samadhiyami*'. And it is the same as is indicated for this *mulaklesa*, *raga*. So as a Dharmachari you are undertaking to get rid of *raga* from your mind. Which is course is a very difficult job, as I can tell you from personal experience. So *raga* is a very strong term for this kind of attachment. It suggests almost a sort of insanity. After all, one of the meanings of *klesa* in early Sanskrit is something like disease or affliction. And so a *klesa* is a kind of mental illness. Because after all, when you are in the grip of *raga* you behave irrationally, you do things that really are not in your own interests. ... We can crave all sorts of other things. We become attached to ideas. It is extraordinary, people will die for an idea. We become attached to power, we become attached to fame and glory. And all of these are manifestations of *raga*. And they all arise from giving unwise attention to the object.

comm11:

pratigha (patigha)

anger

other languages

hindi (from Chandrabodhi/Ashvajit): give *dvesa/Dosa* = *gussa* in Hindi

marathi (from Chandrabodhi/Ashvajit): give *dvesa/Dosa* = *raga* in Marathi

marathi (from Prajnamata): Opposition, resistance, fighting, combat, wrath, are the meaning given Since *Krodha* is mentioned as a more heightened form perhaps this should be translated as either *raga* or if that is confusing Santaapa which means anger

tibetan: khong-khro

chinese: yu-tui

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): *pratigha*: *prati* (towards, against) + *han* (strike, kill) = to attack, assail; strike back; remove, dispel; to frustrate; crush, break

translations

wei tat: anger

anacker: aversion

ganguli: anger

kochumutton: grudge

k.gyatso: anger

wood: anger

ways of e:

bhante :

guenther anger

dharmachandra: aversion

trans11:

subhuti: aversion

definitions

sanskrit (MW): (p.)

BHS: (p. 362)

resistance. aversion, repugnance, loathing, hostility. Hardly anger, at least I find no clear proof for this meaning. Etymolog see Siks. 149.5 “it is called *pratigha* because it destroys, *pratihanti*, roots of merit

pali: (p.)

nyantiloka: (p. 160)

In an ethical sense, it means: repugnance, grudge, resentment, anger

shobogenzo glossary: (vol.3) (anger) [MW] hindrance, obstruction, resistance, opposition; struggling against; anger, wrath, enmity (one of the 6 evil passions).

One of the mula-klesa, or root causes of suffering. Ref ch. 70 [216]

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is a vindictive attitude towards sentient beings, towards frustration, and towards that which gives rise to one’s frustrations. Its function is to serve as a basis for fault-finding and for never finding even a moment of happiness

hsuan tsang (DMC):

What is anger (Pratigha)? (p. 415) Its nature is irritation where suffering and its causes are concerned. Its special activity is to impede non-anger, create discomfort, and cause bad acts to be done, because, by reason of anger, one is necessarily tormented in body and mind to the extent of performing evil actions. Anger is, in fact, bad by nature.

bhante (KnowYourMind):

Pratigha is generally a kind of blind rage or fury, but its description here as a ‘vindictive attitude’ implies that it also has an element of hatred. Hatred, though, translates another Sanskrit word, *dvesa*. And, of course, hatred and anger are different things. Hatred involves a definite intention to do someone harm, but anger is more like an explosive release of energy with a view to breaking through an obstacle. One can get angry with someone without wishing to do them any harm; someone obstructs one’s energy and this frustrated energy just accumulates until one cannot contain it any longer.

Of course, anger cannot be said to be a skilful mental state, because it does burst out in a violent manner; yet it can be deployed quite skilfully in that it is quite possible to get really angry and be careful at the same time not to do any real harm or actual damage. Anger, one could say, is not entirely incompatible with *metta*, at least in the long run.

... There can never be any justification for hatred. As a ‘vindictive attitude’ he’s done you down and you want to get even by doing him down hatred has a lot to do with egotism; it involves a subtle sense that one’s idea of oneself has been diminished in the eyes of others.

... Ironically enough, instead of detaching oneself from the source of one’s suffering one seems to want to get closer to it perhaps in order to get even. *Pratigha* cannot, therefore, be translated as ‘aversion’, which simply means ‘turning away’. One becomes as attached to one’s enemies as one does to one’s friends and this negative attachment is of a particularly unhealthy and neurotic kind.

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Anger is a distinct mental factor that, in reference to one of three objects, agitates the mind through being unable to bear or through intending to cause harm to the object. It has the function of disturbing and roughening the mind. It acts as a basis for tormenting both oneself and others and is a contributory condition for the increase of suffering and its causes. ... Just as attachment overexaggerates the attractiveness of the object, anger is a mistaken conception that overexaggerates the displeasing aspect of its object. It causes us to see certain people or things in a very disagreeable and unpleasing light. ... When we are disturbed by strong attachment or anger, we always tend to think that the good or bad qualities we see are intrinsic properties of the object.

kelsang gyatso (UTM): The definition of anger is a deluded mental factor that observes its contaminated object, exaggerates its bad qualities, considers it to be undesirable, and wishes to harm it. There are nine types of anger from the point of view of entity, from big-big to small-small.

There is another ninefold division of anger from the point of view of how it is generated:

- 1 Anger towards someone or something that harmed us in the past
- 2 Anger towards someone or something that is harming us now
- 3 Anger towards someone or something that might harm us in the future
- 4 Anger towards someone or something that harmed our friends or relatives in the past
- 5 Anger towards someone or something that is harming our friends or relatives now
- 6 Anger towards someone/something that might harm our friends or relatives in the future
- 7 Anger towards someone or something that helped our enemy in the past
- 8 Anger towards someone or something that is helping our enemy now
- 9 Anger towards someone or something that might help our enemy in the future

ways of enlightenment:

nyantiloka: (p. 160) In an ethical sense, it means: repugnance, grudge, resentment, anger, and is a synonym of *vyapada*, 'ill-will', (*s. nivarana*) and *Dosa*, 'hate' (*s. mala*). It is one of the proclivities (*anusaya*, q.v.)

dhammasangani: (p.) (p. 259) [1060] What is hate? When annoyance springs up at the thought: he has done me harm, is doing, will do me harm; he has done harm, is doing harm, will do harm to someone dear and precious to me; he has conferred a benefit, is conferring, will confer a benefit on someone I dislike and object to; or when annoyance springs up groundlessly: all such vexation of spirit, 2 resentment, repugnance, hostility; 3 ill-temper, irritation, indignation; 1 hate, antipathy, abhorrence ;5 mental disorder,6 detestation;7anger, fuming, wrath; hate, hating, hatred; disorder, getting upset, derangement; opposition, hostility; 8 churlishness, abruptness, disgust of heart - this is what is called hate.

atthasalini: (p.)

vibhanga: (p.) (p 471) Therein what is hatred (*Dosa*)? " He has done me harm ", thus vexation arises; "He is doing me harm", thus vexation arises; "He will do me harm", thus vexation arises; "He has done harm to one dear and pleasant to me, :P: he is doing harm, rP: he will do harm", thus vexation arises; "He has done good to one not dear and not pleasant to me, :P: he is doing good, :P: he will do good", thus vexation arises; or vexation arises unreasonably. That which is similar, vexation of consciousness, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called hatred.

manuals of buddhism: *Dosa* in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e. *Patigha* (repugnance), and *Byapada* (ill-will).

subhuti (India):

Pratigha is the same really as *dvesa* and *byapada*. In the precepts there is the precept *byapada verimani sikkhapadam samadhiyami*. So as a Dharmachari you are undertaking to get rid of *byapada* or *pratigha* or *dvesa*. So what is indicated by this is that the whole response of trying to push something away, trying to reject something. It is not just a sort of gentle pushing it away, it is a throwing it away, a smashing it away. You can even want to destroy it. If it is another person you want to hurt them. So how does this come about? There you are, *sparsa* takes place. Somebody who has been very difficult with you in the past comes into your consciousness. You give *manaskara*, you pay attention. And you see them and you think, 'They need to be hurt, just think what they have done to me, just think what a bad person they are, just look at all their bad qualities, they are a danger to human beings, they should be smashed, they should be pushed away'. So you give unwise attention to that person. And especially you exaggerate the bad qualities. In a way this is the difference between *raga* and *pratigha*. With *raga* you exaggerate the good qualities and you miss out those qualities that are, as it were, bad. So for instance if there is another person you exaggerate their benefits to you. And you ignore what about them is difficult, especially you ignore the fact that they are impermanent. You can't build your life on another person, in the end they are going to die. And if you overlook that fact you make an enormous mistake. So with *raga* you exaggerate the good things and

you minimise the bad. *Pratigha* is the other way round. You exaggerate the bad qualities and you overlook the good ones.
comm11:

mana (mana)

other languages

hindi (from Chandrabodhi/Ashvajit): magroori

marathi (from Chandrabodhi/Ashvajit): uddhatpana

marathi (from Prajnamata): A well known marathi word which means pride, haughtiness, conceit A marathi word could be Dambha which I think is a sanskrit word

tibetan: nga-rgyal

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): māna: □man = to think, imagine, regard as; to express contempt; to praise, value, approve; to be of the opinion; esteem; to think oneself to be; to pass for

arrogance

translations

wei tat: conceit

anacker: pride

ganguli: conceit

kochumutton: pride

k.gyatso: deluded pride

wood: pride

ways of e:

bhante :

guenther: arrogance

dharmachandra: conceit

trans11:

subhuti: conceit

definitions

sanskrit (MW): (p.)

BHS: (p. 417)

mana-, apparently m.c. for m-ana, pride, in Lank.358.11

pali: (p.)

nyantiloka: (p. 111)

'conceit', pride

shobogenzo glossary: (vol.3) (arrogance) Ref ch. 70 [216].

[MW]

opinion, notion, conception, idea; purpose, wish, design; self-conceit; arrogance, pride;

(with Buddhists, one of the 6 evil feelings; or one of the 10 fetters to be got rid of).

One of the mula-klesa, or root causes of suffering.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p202) *Mana*, the error of pride, is arrogance.

Abhidharmasamuccaya (Asanga) It is an inflated mind as to what is perishable and its function is to serve as the basis for disrespect and frustrations.

hsuan tsang (DMC): What is conceit (*Mana*)? (p. 415) Its nature is to 'place oneself above others', i.e., to elevate oneself h! relation to others. Its special activity is to impede non-conceit (*Amana*) and engender suffering.

In other words, when there is conceit or inflated opinion of oneself and one's virtues and abilities, the mind is not humble. As a result of this, the wheel of birth and death continues to turn endlessly and one experiences sufferings of all kinds.

Kinds of conceit: There are seven or nine kinds. of the seven, four are related to the three categories (inferior, equal, superior), one related to the Skandhas, and two to qualities. All kinds of conceit are to be 'abandoned or cut off by insight into Transcendent Truth (*darsana*) and self-cultivation (*bhavana*)'. Inasmuch as self-conceit can manifest itself even among saints (*Aryas*), it is not incorrect to admit that inborn conceit is produced in the Path of Meditation and Self-cultivation .

bhante (KnowYourMind): Integral to arrogance is the negative mental event which follows it here, lack of intrinsic awareness. We are arrogant on the basis of failing to see the true nature of things, and thus failing to see that we really have nothing to be arrogant about. The way to overcome a tendency to arrogance is therefore to reflect on the Dharma on impermanence, the Four Noble Truths, and so on.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen: Yeshe Gyaltsen distinguishes seven different varieties of arrogance:

1. You overvalue yourself in comparison with others who are less gifted, less wealthy, less successful, and so on, than you are.
2. You imagine that you are superior to your peers, to those who are, in fact, your equals.
3. You fancy yourself superior to those who are, in fact, your superiors.
4. You are unable to identify with anything outside yourself in the sense of the five *skandhas* that is, outside your

body, feelings, perception, volitional impulses, and consciousness.

5. You boast of your achievements or your position, whether or not they represent any real attainment.

6. You take an inordinate pride in your humility; that is, your arrogance comes in disguise.

7. The seventh variety of arrogance is 'inverted arrogance'.

guenther (P&PA):

geshe rabten (M & its F): Self-importance is a distinct mental factor that, based upon the view of the transitory composite apprehending either an inherent "I" or "mine", strongly grasps at an inflated or superior image of oneself. ... Although this mental factor produces an inflated sense of personal superiority, it is not a real superiority but merely a false conceptual fabrication. In Tibet there is a proverb that says, "The water of knowledge can never remain on the balloon of pride".

According to its cause, self-importance can be divided into seven types:

1 - 3. *Lesser, Greater and Extreme Self-importance* These three forms of self-importance are said to be "materially-oriented" since they arise in relation to such things as social standing and wealth.

4. *Egoistic Self-importance* This conceited attitude is an inflated state of mind that results from imagining one's aggregates of body and mind to be something perfect.

5. *Full-Blown Self-importance* Negative human qualities, i.e. all activities that arise from attachment, hatred and bewilderment, are countered by the superior qualities of mental absorption and meditation. Full-blown self-importance is the grossly inflated attitude of one who, without having realised any of these superior qualities, is convinced that he has.

6. *Self-Effacing Self-importance* This is an inflated state of mind that considers "since I have only a fraction of the social standing, knowledge etc. of those superior to me, I am truly humble and insignificant."

7. *Distorted Self-importance* An example of distorted self-importance would be the inflated attitude of a morally degenerate person who considers himself to be morally upright and virtuous.

kelsang gyatso (UTM): The definition of deluded pride is a deluded mental factor that, through considering and exaggerating one's own good qualities or possessions, feels arrogant.

There are seven types of deluded pride: 1 Pride over inferiors 2 Pride over equals 3 Pride over superiors 4 Pride in identity 5 Pretentious pride 6 Emulating pride 7 Wrong pride

ways of enlightenment:

nyantiloka: (p. 111) 'conceit', pride, is one of the 10 fetters binding to existence (s. *samyojana*). It vanishes completely only at the entrance to Arahantship, or Holiness (cf. *asmi-mana*). It is further one of the proclivities (s. *anusaya*) and defilements (s. *kilesa*) "The (equality-) conceit (*mana*), the inferiority-conceit (*omana*) and the superiority-conceit (*atimana*): this threefold conceit should be overcome. For, after overcoming this threefold conceit, the monk, through the full penetration of conceit, is said to have put an end to suffering" (A. VI, 49).

"Those ascetics and brahman priests who, relying on this impermanent, miserable and transitory nature of corporeality, feelings, perceptions, mental formations and consciousness, fancy: 'Better am I', or 'Equal am I', or 'Worse am I', all these imagine thus through not understanding reality" (S. XXII, 49).

In reality no ego-entity is to be found. Cf. *anatta*.

dhammasangani: (p. 275) [1116] What is the Fetter of conceit? Conceit at the thought "I am the better man"; conceit at the thought "I am as good [as they]"; conceit at the thought "I am lowly" all such sort of conceit, overweening conceitedness, loftiness, haughtiness, flaunting a flag, assumption, desire of the heart for self-advertisement this is called conceit.

[footnote by C.A.F. Rhys-Davids: *Mano-samyojanam* or pride. Conceit is etymologically more exact, though not so in any other respect.. Cf. 269, et seq. 1025. "Loftiness and haughtiness" are un.nati.un.namo "[Flaunting] a flag" is simply dhajo, the metaphor implying the pretensions conveyed by raising a flag over one's self or property, but answering better to our metaphor of a "flourish of trumpets". "Assumption" is sampaggaho. The Cy. (p. 372) hereon has to 'grasp' in the sense of tossing (puffing up) the mind. Cf. the Hebrew figures for arrogance, etc. lifting up head, horn, heel, or one's self on high; also paggaho, 56. "Desire of the heart for self-advertisement" is ketu kamyata cittassa. I can only make sense of the Cy. hereon by altering the punctuation followed in the text. "A flag hoisted above many flags is called aketu (sign, or standard); cf. Ramayana I, 19, 16, quoted by Bothl. and Roth. By ketu is meant the conceit which, arising again and again, is like a signal in the sense of something set up on high. The state of ketu - desire, i.e. the wish for self-advertisement, is ketu kamyata. But this means [a state of] mind, not of a self-entity, therefore the phrase is desire of the mind [or heart] for self-advertisement."]]

atthasalini: (p.)

vibhanga: (p 459) 866. Therein what is the conceit thus, "I am better"? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch

of science or by learning or by intelligence or by one reason or another causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called the conceit thus, "I am better".

Ditto, Therein what is the conceit thus, "I am equal"? ;
 ... Therein what is the conceit thus, "I am inferior"? ;
 ... Therein of one who is better what is the conceit thus, "I am better"? ;
 ... Therein of one who is better what is the conceit thus, "I am equal"? ;
 ... Therein of one who is better what is the conceit thus, "I am inferior"? ;
 ... Therein of one who is equal what is the conceit thus, "I am better"? ;
 ... Therein of one who is equal what is the conceit thus, "I am equal"? ;
 ... Therein of one who is equal what is the conceit thus "I am inferior"? ;
 ... Therein of one who is inferior what is the conceit thus, "I am better"? ;
 ... Therein of one who is inferior what is the conceit thus, "I am equal"? ;
 ... Therein of one who is inferior what is the conceit thus, "I am inferior"?

(p 463) 878. Therein what is 'conceit' (*mana*)? That which is conceit, being conceited, a state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called conceit.

(p 463) 879. Therein what is 'excessive conceit' (*ati-mana*)? Herein a certain one by birth or by clan or by good family, :P: o} by one reason or another considers himself above others; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called excessive conceit.

(p 463) 880. Therein what is 'inordinate conceit' (*manati-mana*)? Herein a certain one by birth or by clan or by good family, :P: or by one reason or another first places himself as equal to others, later places himself as better; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called inordinate conceit.

(p 463) 881. Therein what is 'self-disrespect conceit' (*omana*)? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This is called self-disrespect conceit.

(p 463) 882. Therein what is 'over-estimating conceit'? In not having reached, there is perception of having reached; in not having done, there is perception of having done; in not having attained, there is perception of having attained; in not having realised, there is perception of having realised; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called over-estimating conceit. [356]

(p 464) 883. Therein what is 'self-conceit'? The conceit thus, I am material quality; the wish thus, I am (material quality); the latent tendency thus, I am (material quality); feeling. :P: Perception. :P: Mental concomitants. :P: The conceit thus, I am consciousness; the wish thus, I am (consciousness); the latent tendency thus, I am (consciousness); that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called self-conceit.

(p 464) 884. Therein what is 'false conceit'? Herein a certain one by evil sphere of work or by evil sphere of craft or by evil branch of science or by evil learning or by evil intelligence or by evil behaviour or by evil habit and practice or by evil view or by one reason or another causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called false conceit.

manuals of buddhism: *Mana* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nama-rupa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

subhuti (India): *Mana*, conceit or arrogance, amounts to the delusion of comparison. It is as if your attention is on yourself, you give *manaskara* to yourself. And you think of yourself as very important, you think really that you are the most important person in the universe, and you think of yourself as being the centre of everything. So instead of giving wise attention to your experience of yourself you give unwise attention. If you give wise attention you realise that you are a bundle of *skandhas* if you like. And you realise that you are a combination of different forces and factors which are capable of evolution. If you give unwise attention you think, 'Here I am, I am special, I am something distinct and unique in the universe'. And then you become concerned about yourself in relation to other people. What you really want is to find yourself to be better than everybody else. So you are constantly at the back of your mind comparing yourself. You think, 'I am better than him', and then you sometimes think, 'He is

better than me', and you feel very bad about that. And somebody who is possessed by *mana* is constantly trying to make himself better than everybody else. And it is not very reasonable. So you see yourself in relation to somebody else and instead of thinking, 'Yes, he is much better than me at this or that', you start to think, 'Ah, yes, he has just got unfair advantage', or, 'He has cheated'. You think, 'Well, really I am better than him but it is not just showing at the moment'. So in these various ways you try to feel good by thinking of yourself as better than others. You get a very strange phenomenon where this is turned upside down. Some people think they are really special because they are worst than everybody else. So you think, 'Oh, I am a really bad person, I am no good at anything'. But really it is a form of pride. Really you believe that you are so important that you can be worst than everybody else. So this *klesa* comes about when we become obsessed with ourselves, when we give unwise attention to our self experience.

comm11:

avidya (avijja)

lack of intrinsic awareness

see also 'moha'

other languages

hindi (from Chandrabodhi/Ashvajit): avidya, agyana

marathi (from Chandrabodhi/Ashvajit): avidya, adnyan

marathi (from Prajnamata): Doesn't need translation

tibetan: ma-rig-pa

chinese: wu-ming

japanese: MUMYO

lang5:

Sanskrit verbal root (from Dharmachandra): avidyā: a (not) + vid = not to know, understand, perceive, have a correct notion of. [NB: Sanskrit has 'mu6hi' = confusion of mind, muh, for which see 'amoha']

translations

wei tat: delusion (moha) anacker: confusion

ganguli: delusion

kochumutton: stupidity

k.gyatso: ignorance

wood: delusion

ways of e: confusion

bhante : lack of aesthetic appreciative understanding

guenther lack of intrinsic awareness

dharmachandra: confusion (mudhi)

trans11:

subhuti: delusion

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 31)

'ignorance,' nescience, unknowing

shobogenzo glossary: (vol.1) avidya: Represented by (MUMYO), "ignorance, darkness."

moha: Represented by (CHI) or (GUCHI), "foolishness."

[MW] *avidya*: unlearned, unwise; ignorance, illusion.

[MW] moha: loss of consciousness, bewilderment, perplexity, distraction, infatuation, delusion, error, folly; (in philosophy) darkness or delusion of mind; (with Buddhists) ignorance (one of the three roots of vice). Ref ch. 8 [194].

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Error, moha is ignorance (avidya, iii.29), non-knowledge, non-clarity.

Abhidharmasamuccaya (Asanga) It is a lack of being aware to one's fullest capacity and it covers the three realms of life. Its function is to serve as a basis for mistaken stubbornness, doubt and emotionality about the entities of reality.

hsuan tsang (DMC): What is delusion (Moha)? (p. 415) Its nature is confusion and obscurity with reference to principles and the meaning of things. Its special activity is to impede non-delusion and serve as the point of support for all impure dharmas, because it is by reason of delusion that one necessarily produces doubt, false views, klesas, upaklesas (covetousness etc.), wrong actions, and all impure dharmas that cause rebirth in the lower Dhatus.

bhante (KnowYourMind): The existence of avidya as a negative mental event suggests that one can't be unaware of reality in a purely privative sense. Ignorance of reality has consequences: it automatically plunges one into confusion and bewilderment, which lead to a course of misguided thought and action. It's not just that one doesn't know something; one doesn't know that one doesn't know. Lack of intrinsic awareness (avidya) represents a stubborn refusal to accept anything that might threaten one's ego-identity. The more one lacks intrinsic awareness, the more one digs one's heels in against developing that awareness. Avidya is a resistance, a rigidity, a lack of receptivity. This underlines the fact that theory and practice are not separate.

... Lack of intrinsic awareness is of two kinds. Firstly there is lack of practical wisdom; that is, not being able to distinguish clearly between what is skilful and what is unskilful, and thus not perceiving the consequences of one's actions, not appreciating the law of karma. The result is suffering and rebirths in painful realms. Secondly, lack of intrinsic awareness consists in lack of *prajna*, in the sense of not knowing 'mind as such'. Even though one may have realized practical wisdom to the extent of ensuring good future rebirths, one is still short of attaining to ultimate wisdom and thus one's happiness is still subject to impermanence. Even in the formless *dhyanas*, if one has not broken the first fetter *satkaya-drsti*, or self-view one will still have a subtle but very strong experience of the self or ego.

... *Avidya* is usually rendered simply as 'ignorance', but Guenther's interpretive translation

'lack of intrinsic awareness' is very helpful. Of course, the word awareness carries quite a broad range of meanings in English; what precisely should we understand by it here? I would suggest that if we take Guenther's rendering of *prajna* as 'analytical, appreciative understanding', we should be able to take the step of interpreting his rendering of the related term *vidya* as awareness to mean 'aesthetic appreciative understanding'. For Guenther, wisdom has this appreciative, even aesthetic character. It can be described in aesthetic terms because it represents an essentially non-utilitarian vision of things.

... The three terms *vidya*, *prajna*, and *jnana* are very closely related, and between them they cover the characteristics of what we may call awareness of reality. They are not used altogether consistently throughout the Buddhist canon, but it is certainly possible to work out a standard usage based on the way they are generally used. Guenther's translation of *avidya* in this context as 'lack of intrinsic awareness' suggests whether or not Guenther consciously intends this that *vidya* is the basic, original awareness which 'subsequently' becomes overlaid or obscured. As for *jnana*, this term is usually translated by Guenther as just 'awareness' presumably the same awareness of which *avidya* is the lack. Perhaps one could say that the difference between *vidya* and *jnana* is that whereas *vidya* is the awareness that has been lost, *jnana* is the awareness that has been regained. And where does *prajna* come in? In terms of the six perfections or *paramitas* practised by the Bodhisattva, *prajna* is the sixth *paramita*, while in the context of the ten *paramitas* it is explicitly distinguished from *jnana*, which appears as the culmination of the series. ^>175 Taking this perspective, one might say that *prajna* could mean awareness in the process of emergence, or it could mean *jnana* in action. When one applies one's *jnana*, one's awareness, to something so as to know it as it actually is, that application of awareness could be called *prajna*. As the dynamic function of awareness as *jnana* in action *prajna* is thus the main counter-agent to *avidya*. One could go so far as to say that to develop *prajna* is to follow the path.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Ignorance is an afflicted state of unknowing brought about by the mind being unclear about the nature of such things as the law of cause and effect, the Triple Gem and so forth. It has the function of acting as a basis and a root for all other afflictions as well as the defiled actions and states of birth that they produce. Thus the ignorance that we are discussing here is the confused, bewildered quality of consciousness that obscures us from knowing things clearly. It acts as the basis for, but is distinct from the ignorance that falsely conceives of a self-existent person. This more specific quality of ignorance will be explained when we deal with the view of the transitory composite. Generally speaking, there are two types of ignorance: confusion about the meaning of reality itself, i.e. the ignorance that is bewildered about the nature of the self, and confusion about such things as the law of cause and effect.

kelsang gyatso (UTM): The definition of ignorance according to Asanga and Vasubandhu is a mental factor that is confused about the nature of an object and that functions to induce wrong awareness, doubt, and other delusions. The definition of ignorance according to Chandrakirti and Dharmakirti is a mental factor that is the opposite of the wisdom apprehending selflessness.

There are two types of ignorance: 1 Ignorance of conventional truths 2 Ignorance of ultimate truths

There is another twofold division of ignorance: 1 Ignorance of actions and their effects 2

Ignorance of emptiness

ways of enlightenment: Confusion includes ignorance, lack of knowledge, and lack of clarity

nyantiloka: (p. 31) 'ignorance,' nescience, unknowing; synonymous with delusion (*moha*, *s. mula*), is the primary root of all evil and suffering in the world, veiling man's mental eyes and preventing him from seeing the true nature of things. It is the delusion tricking beings by making life appear to them as permanent, happy, substantial and beautiful and preventing them from seeing that everything in reality is impermanent, liable to suffering, void of 'I' and 'mine', and basically impure (*s. vipallasa*). Ignorance is defined as 'not knowing the four truths, namely, suffering, its origin, its cessation, and the way to its cessation' (S. XII, 4).

As ignorance is the foundation of all life-affirming actions, of all evil and suffering, therefore it stands first in the formula of Dependent Origination (*paticca-samuppada*, q.v.). But for that reason, says Vis. (XVII, 36f), ignorance should not be regarded as "the causeless root-cause of the world ... It is not causeless. For a cause of it is stated thus 'With the arising of cankers (*asava*, q.v.) there is the arising of ignorance' (M. 9). But there is a figurative way in which it can be treated as a root-cause; namely, when it is made to serve as a starting point in an exposition of the Round of Existence ... As it is said: 'No first beginning of ignorance can be perceived, bhikkhus, before which ignorance was not, and after which it came to be. But it can be perceived that ignorance has its specific condition (*idappaccaya*)" (A. X, 61). The same statement is made (A. X,

62) about the craving for existence (*bhava-tanha*; *s. tanha*). The latter and ignorance are called "the outstanding causes of kamma that lead to unhappy and happy destinies" (Vis. XVII, 38).

As ignorance still exists - though in a very refined way -until the attainment of Arahathship or Holiness, it is counted as the last of the 10 fetters (*samyojana*, q.v.) which bind beings to the cycle of rebirths. As the first two roots of evil, greed and hate (*s. mula*), are on their part rooted in ignorance, consequently all unwholesome states of mind are inseparably bound up with it. Ignorance (or delusion) is the most obstinate of the three roots of evil.

Ignorance is one of the cankers (*asava*, q.v.) and proclivities (*anusaya*, q.v.). It is often called a hindrance (*nivarana*; e.g. in S.XV, 3; A.X, 61 but does not appear together with the usual list of five hindrances.

dhammasangani: (p.) (p. 94) [390] What on that occasion is dullness {nb: Pali original not checked} The lack of knowledge, of vision, which there is on that occasion; the lack of co-ordination, of judgement, of enlightenment, of penetration; the inability to comprehend, to grasp thoroughly; the inability to compare, to consider, to demonstrate; the folly, the childishness, the lack of intelligence; the dullness that is vagueness, obfuscation, ignorance, the Flood of ignorance, the Bond of ignorance, the bias of ignorance, the obsession of ignorance, the barrier of ignorance; the dullness that is the root of badness this is the dullness that there then is.

(p. 259) [1061] What is dullness? Lack of knowledge about III, lack of knowledge about the uprising of III, lack of knowledge about the cessation of III, lack of knowledge about the way leading to the cessation of III; lack of knowledge about the former things, about the latter things, and about both taken together; lack of knowledge about the assignable causation of causally determined states even all that kind of lack of knowledge which is lack of insight, of understanding, of comprehension, of enlightenment, of penetration, of grasping, of sounding, of judging, of reflection, of perspicacity; unwisdom, childishness, unintelligence, the dullness that is stupidity, obtuseness, ignorance, a flood of ignorance, the yoke of ignorance, the latent bias of ignorance the being obsessed by ignorance, the barrier of ignorance, the dullness that is the root of evil this is called dullness.

atthasalini: (p.)

vibhanga: (p 110) Therein what is the element of ignorance (*avijja*)? That which is absence of knowledge, absence of vision, absence of understanding, absence of wakefulness, absence of enlightenment, absence of penetration, absence of comprehension, absence of scrutiny, absence of discrimination, absence of reflection, absence of perspicacity, stupidity, foolishness, absence of awareness, dullness, denseness, insensibility, ignorance, flood of ignorance, bond of ignorance, latent ignorance, [86] uprising ignorance; the barrier of ignorance, the bad root of dullness. This is called the element of ignorance. (6)

(p 471) Therein what is dullness (*moha*)? Absence of knowledge of suffering; absence of knowledge of the cause of suffering; absence of knowledge of the cessation of suffering; absence of knowledge of the way leading to the cessation of suffering; absence of knowledge of the ultimate beginning (of beings); absence of knowledge of the ultimate end (of beings); absence of knowledge of both the ultimate beginning and the ultimate end (of beings); absence of knowledge of specific causality and dependently originated states; that which is similar, absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called dullness.

manuals of buddhism: *Moha* means dullness or lack of understanding in philosophical matters. It is also called *Avijjha* (nescience), *Amana* (not-knowing) and *Adassana* (not-seeing).

subhuti (India): *Avidya* here is also synonymous with *moha*. And really in a way we have already seen *moha* at work in *raga* and *pratigha*. *Avidya* is your failure to be as aware as you possibly can. This is Asanga's definition in the *Abhidharmasamuccaya*. It is a lack of being aware to one's fullest capacity. So something comes into your field of awareness. You pay attention to it, but your attention is limited. You fail to really see what is there. So can see that *pratigha* and *raga* are consequences of *moha* or *avidya*. But there is another sort of sense to *avidya*. It is a kind of wilful refusal to be fully aware. You sense what the object really is but you don't let yourself realise it. So you crave something, you know it is impossible for you to have it, you know that even if you did have it it wouldn't make you happy. But you won't let yourself realise that you know. This is quite common in romance of course. People fall in love with somebody else and they may know very well that they are not going to be able to marry that person, they may even be married already, or they may just come from a background that is impossible for you to intermarry with because their parents won't let you. Well, a sensible person would say 'Oh well, there are plenty more fish in the sea'. But with unwise attention you say, 'No, it has got to be her'. And it is quite stupid really. You know very well it is not possible and you even know that if you did marry her your life would be a disaster. But you won't let go. Well that is *avidya*. It is where the facts are perfectly obvious to us but we will not recognise them. So by not allowing ourselves to become fully aware we fall into confusion, doubt, wrong ideas, and so on. You remember the image in the wheel of life for *avidya* is a man with a blindfold on. Well, one should remember who tied the blindfold on. You did yourself, nobody did it to you. That means you can take it off. So you refuse to accept anything that might threaten what you think is desirable for you.

comm11:

vicikitsa (or vicikiccha?) (vicikitsa)

indecision

other languages

hindi (from Chandrabodhi/Ashvajit): sambhram, sandeha

marathi (from Chandrabodhi/Ashvajit): sambhrama, sandheha

marathi (from Prajnamata): Well established no translation needed

tibetan: te-tshoms

chinese: i

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): vicikitsā: vi (intensely) + √cit (think, understand, observe) = to discern, understand. [NB: 'vicikitsā' is from desiderative form (vicikitsati) = to wish to distinguish, to reflect, consider; to doubt, to be uncertain, to hesitate]

translations

wei tat: doubt

anacker: doubts

ganguli: doubt

kochumutton: doubt

k.gyatso: deluded doubt

wood: doubt

ways of e:

bhante : indecision

guenther indecision

dharmachandra: doubt

trans11:

subhuti: doubt, unreasonable doubt

definitions

sanskrit (MW): (p.)

BHS: (p. 484)

doubt

pali: (p.)

nyantiloka: (p.)

shobogenzo glossary: (vol.3) (doubt) Ref ch. 70 [216].

[MW] doubt, uncertainty, question, inquiry; error, mistake. One of the mula-klesa, or root causes of suffering.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) notes synonym *vimati*

Abhidharmasamuccaya (Asanga) It is to be in two minds about the truth.

hsuan tsang (DMC):

What is doubt (*Vicikitsa*)? (p. 415) It is uncertainty of mind with reference to all eternal verities and principles. Its special activity is to impede non-doubt and all categories of excellence. For good thoughts are never born in those who are in doubt about fundamental principles. According to the opinion of various masters of the Greater Vehicle, doubt is discernment (*Prajna*) by nature, because (1) the *Yogasastra* says that doubt is uncertain discrimination; (2) the meaning of doubt (*Vicikitsa*) is *vimati*; the prefix *vi* denotes diversity or different kinds, and the word *mati* is synonymous with discernment. According to another opinion, doubt is a dharma in itself, which causes discernment to be uncertain. It is not discernment. In fact, the *Yogasastra* says that, of the six klesas, *Drsti* 'view' has only relative existence, being a part of discernment, while the five other klesas are real dharmas possessing special natures of their own.

bhante (KnowYourMind): It is, in short, the kind of doubt which manifests as indecisiveness, a cognitive event that carries a reaction in its wake

... *Vicikitsa* is doubt and indecision with regard to the Dharma, with regard to what we know at some level to be the Truth. It concerns the conflict between what I have sometimes called the gravitational pull of the conditioned or compounded and the gravitational pull of the Unconditioned or Uncompounded.

... Doubt as a negative mental event is essentially a response to the truth, so doubt in this sense is not present where one has not yet perceived what the truth actually is. One can be so confused as to be unaware that there are any alternatives to choose from. One may think, for example, that 'it's all one', that all religions have the same truth as their goal, or that there is literally no difference between *samsara* and Nirvana, and that one need not therefore distinguish between skilful and unskilful actions. In this way one may avoid doubt and indecision, by remaining in a dark cloud of unawareness.

bhante2 ():

guenther (P&PA):

geshe rabten (M & its F): Afflicted Indecision is a wavering indecisive state of mind tending towards an incorrect conclusion about such important points as the law of actions and their results, the four Noble Truths and the Triple Gem. In order for a state of indecision or doubt to be counted as a root affliction, it must be one that obstructs the development of what is wholesome and induces a disturbed frame of mind. Having doubts is not necessarily negative. Sometimes one's uncertainty about the validity of certain mistaken points of view may lead one to a more realistic point of view. Also, afflicted indecision only occurs when the object of doubt is something, the acceptance of which is crucial and valuable to one's spiritual development, such as the Triple Gem, for example. It does not include indecision about trivial, mundane topics. Indecision prevents us from gaining any firm certainty about a particular point and thus creates a weak, vacillating mind that is not a sound basis for a practice of Dharma. To

overcome it we have to probe the object of our doubt with intelligent discrimination based on sound reasoning. Through applying ourselves in this way, we shall be able to reach a one-pointed state of conviction free from any hesitation or wavering.

kelsang gyatso (UTM): The definition of deluded doubt is a two-pointedness of mind that interferes with the attainment of liberation or enlightenment.

There are three types of doubt in general: 1 Doubts tending towards the truth 2 Doubts tending away from the truth 3 Balanced doubts

nyantiloka: (p.)

dhammasangani: (p.) (p. 106) [425] What on that occasion is perplexity (vicikiccha)?

The doubt, the hesitating, the dubiety, which on that occasion is puzzlement, 1 perplexity; distraction, standing at cross-roads; 2 collapse, 3 uncertainty of grasp; evasion, hesitation: 4 incapacity of grasping thoroughly, 5 stillness of mind, 6 mental scarifying 7 this is the perplexity that there then is.

[footnote by C.A.F Rhys-Davids: It is tempting to render vicikiccha by "doubt". It would not be incorrect to do so. The dual state of mind which is the etymological basis of doubt is shown in two of the terms selected to describe the word. Again, the objects of vicikiccha, as given in 1004, are those to which the term "doubt", in its ethico-religious sense, might well be applied. But there are features in which the Buddhist attitude of vicikiccha does not coincide with doubt as usually understood in the West. Doubt is the contrary of belief, confidence, or faith. Now, the approximate equivalents of the latter *saddha* and *pasado* are not alluded to in the answer, as they might be, for the purpose of contrast. Again, though this by itself is also no adequate ground for not matching the two terms in question, the etymology of the words is very different. There is nothing of the dual, divided state of mind in the structure of vicikiccha as there is in that of "doubt". *Cikit* is the desiderative or frequentative of *cit*, to think; *vi*, the prefix, indicating either intensive or distracted thinking. Thus, the etymology of the Indian word lays stress on the dynamic rather than the static, on the stress of intellection rather than the suspense of inconclusiveness. When the term recurs (1004), Buddhaghosa refers it to *kiccho* -to "the fatigue incurred through inability to come to a decision" - a position nearer, psychologically, to "perplexity" than to eg "doubt ". It is quite true that, on etymological ground, neither is *kankha* match for our term "doubt". *Kanka* is to desire. The word would seem to give the emotional and volitional complement of the intellectual state implied in vicikiccha, the longing to escape into certainty and decision attendant on the anxious thinking. *Kankha*, however, is not one of any important category of ethical terms, as is vicikiccha; besides, its secondary meaning namely, of a matter sub judice, or of the state of mind connected therewith (see *Jat.* I, 165, *M.* I, 147) seems to have superseded the primary meaning, which is retained in *akankhati* (cf. *Akankheyya Sutta*, *M.* I, 33). Hence, it can be fairly well rendered by "doubt". I do not, then, pretend that "perplexity" is etymologically the equivalent of vicikiccha, but I use it (1) to guard against a too facile assimilation of the latter to the implications of "doubt" as used by us, and (2) to throw emphasis on the mortal "coil" and tangle of thought in one who, on whatever grounds, is sceptically disposed.]

vibhanga: (p. 220) Therein what is 'because of feeling there is doubt (vicikiccha)? That which is puzzlement, being puzzled, state of being puzzled, perplexity, doubt, oscillation, dual path, fluctuation, uncertainty of grip, evasion, hesitation, not plunging in, rigidity of consciousness, mental scarifying. This is called 'because of feeling there is doubt'.

(p 474) Therein what is doubt (vicikiccha)? One is puzzled, doubts in the Teacher; one is puzzled, doubts in the Teaching; one is puzzled, doubts in the Order; one is puzzled, doubts in the precepts; one is puzzled, doubts in the ultimate beginning (of being.R); one is puzzled, doubts in the ultimate end (of beings); one is puzzled, doubts in both the ultimate beginning and the ultimate end (of beings); one is puzzled, doubts in specific causality and dependently originated states; that which is similar, puzzlement, being puzzled, state of being puzzled, rigidity of consciousness, mental scarifying. This is called doubt.

Therein what is 'because of doubt there is becoming'? With the exception of doubt (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called 'because of doubt there is becoming ': P: Therefore this is called "thus is the arising of this whole mass of suffering ".

manuals of buddhism: Vicikiccha means perplexity, that is, not believing what ought to be believed.

subhuti (India): *Vicikitsa* we translate in English as doubt and indecision. Now first of all I want to make something clear. There is a sense in which doubt is not a bad thing. Where things are not clear you should question. Where things don't quite add up you should question. You question because there is a question. This is quite different from doubt. Doubt isn't reasonable, it is not related to what actually is. It is a state of mind that you bring into every situation. It goes beyond the facts that are before you. It is a state of mind of not being able to make up your mind. You are habitually, as we say in English, in two minds. ... There is an emotional state as it were. So it is as if you see a possibility, but in order to go down that possibility you have to take a risk. But you are not prepared to take the risk, so you just stay where you are.

comm11:

other notes

drsti (ditthi)

other languages

hindi (from Chandrabodhi/Ashvajit): drishti

marathi (from Chandrabodhi/Ashvajit): drishti

marathi (from Prajnamata): No translation needed

tibetan: lta-ba

chinese: chien

japanese: GOKEN

lang5:

Sanskrit verbal root (from Dharmachandra): dṛṣṭi: □dṛś = to see, behold, regard, consider; learn, examine

opinionatedness

translations

wei tat: false views (kudrsti)

anacker: views

ganguli: false views

kochumutton: [false] views

k.gyatso: deluded view

ways of e:

bhante :

guenther opinionatedness

dharmachandra: (wrong-)views

trans11:

subhuti: false views

definitions

sanskrit (MW): (p.)

BHS: (p. 269)

view, opinion, rarely in a good sense. Almost always wrong opinion, heresy

pali: (p.)

nyantiloka: (p. 61)

(lit. 'sight'; root *dis*, to see): view, belief, speculative opinion, insight

shobogenzo glossary: (vol.) **panca drstayah** (five [wrong] views)

Represented by (GOKEN), "five views."

[MW] *panca*: five. *drsti*: seeing, viewing, beholding; view, notion; (with Buddhists) a wrong view; theory, doctrine, system. The five are *satkaya-drsti*, (SHINKEN), the personality view; *antagraha-drsti* (HENKEN), extremism; *mithya-drsti* (JAKEN), atheism; *drsti-paramarsa* (KENJU-KEN), dogmatism; *silavrata-paramarsa* (KAIGONJU-KEN), attachment to precepts and observances.

Ref ch. 12 [107]

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) notes synonym *kudrsti*

Abhidharmasamuccaya (Asanga) 1. self-view It is any acceptance, claim, opinion as dogma, fiction and opinion about the five psycho-physical constituents as a (eternal) self or as belonging to a self, and its function is to serve as a basis for all other views.

2. extreme view It is any acceptance, claim, opinion as dogma, fiction and opinion which is completely biased taking the five original elements as eternal existence or as non-existence, and its function is to prevent gaining certainty through the understanding of reality as it comes through the middle way.

3. attachment to ideologies It is any acceptance, claim, opinion as dogma, fiction and opinion to hold the five psycho-physical constituents as far as they are occasions of an opinion about them as the supreme, the principle, the particularly sublime, and the absolutely real. Its function is to serve as the basis for becoming even more enmeshed in wrong views.

4. attachment to moral codes and religious observances. Its function is to serve as the basis for uselessness.

5. wrong views It is the denial of cause and effect and of action and its result. Its function is to eradicate the good

hsuan tsang (DMC):

What are bad or erroneous views (*kudrsti*)? (p. 417) They have as their essential nature defiled discernment, that is, false or topsy-turvy speculations and judgements in regard to eternal verities and principles. Their mode of activity is to impede 'good views' and to produce suffering. For the man entertaining bad views most frequently experiences suffering. The different aspects of bad views are five in number.

(1) *Satkayadrsti*: - To take the five Upadanaskandhas for 'I and mine'. The special activity of bad views is to serve as a supporting basis for all false opinions.

This *Drsti* (view) comprises twenty erroneous ways of conceiving dharmas and also sixty-five ways all included in the category of discrimination (Vikalpa) . [The Sanskrit is *satkaya*: *kaya* signifies 'accumulation'; *sat* signifies 'false'.]

(2) *Antagrahadrsti* (one-sided extreme views): - To conceive as eternal or as destructible the Atman claimed and

postulated by the Satkayadrsti. This one-sided view is expressed in action as the obstruction of both the middle path, which lies between the extreme theses of eternity and annihilation, and ultimate emancipation (i.e., the attainment of Nirvana). Varieties: - Among the varieties of one-sided extreme views there are: a. clinging to the past, four theories of general eternity and four of partial eternity; b. clinging to the future, sixteen theories of conscious existence, eight of unconscious existence, eight of neither-conscious-nor-unconscious existence, seven of annihilation, etc.

(3) *Mithyadrsti* (false views): - 'False views' refer to the negation of cause ('There is no alms-giving or good act as cause . . .'), of fruit 'There is no retribution ...', of action 'This world does not exist...', and of realities 'There is no Arhat'. With the exception of the four other erroneous views Satkayadrsti, Antagrahadrsti, and the two Paramarsas - they include all other false conceptions just as Adhipatipratyaya includes all *pratyayas* which are not Hetu, Alambana and Samanantarapratyaya. Varieties: - Among the varieties of false views there are: a. relative to the past, two theories of non-causality, four theories about the limitation of the world, etc., and four false and confusing conceptions about the deathlessness of Brahma; b. relative to the future, five theories of Nirvana in this life which are part of Mithyadrsti, because they do not proceed from Atmadrsti. Or else one believes in Isvara (Isvaradeva), in the master of the world (*mahesvaradeva*), in Sakra, in Brahma and in other beings of this type, regarding them as eternal and immutable; or one believes that Isvara is the universal cause of all things; or one admits false deliverances; or one considers that which is not the Path as being the Path. All these views and others are included in the category of false views (Mithyadrsti).

(4) *Drstiparamarsa*: - To consider as excellent (*paramatas*) and capable of producing purity (Nirvana) other false views and those skandhas which serve their support. The function of these false views is to furnish occasions for various disputes and struggles.

(5) *Silavrataparamarsa*: - To consider as excellent and capable of producing purity practices and exercises adopted by reason of these false views and five skandhas which serve as their support. The function of these views is to furnish occasions for useless endeavours and suffering.

bhante (KnowYourMind): Opinionatedness is Guenther's translation of *drsti*, which literally means a sight, a view, a vision, a perspective. It means seeing things in a particular way, from a particular point of view - the implication being that this view or perspective, whatever it may be, is a limited, narrow one. It is, in fact, *mithya drsti* (*miccha-ditthi* in Pali) or 'wrong view', that view which is under the influence of *klesa* - as opposed to *samyagdrsti*, right or perfect view.

In some of the earliest Pali texts the Buddha is reported to have said that 'the Tathagata is free from all views' - including even right view. The term 'right view' is a contradiction in terms, from that absolute - so to speak - point of view. But from our own point of view, we need right view in order to displace wrong view. Only then will we be able to go beyond views altogether.

So *samyagdrsti* is not a closed system of ideas to which one permanently adheres, but a skilful attitude provisionally adopted in order to get rid of unskilful states of mind. It is a wrong view, therefore, to believe that one must give up all views in order to attain to right or perfect view. One cannot realize absolute truth without taking one's stand upon relative truth. To be paradoxical, one could say that all views are wrong views, and one of them is that one should give up all views.

One does encounter people with this kind of wrong view from time to time, people who profess a sort of intellectual and even spiritual hospitality or open-mindedness. They don't want to confine themselves to any particular philosophy or religion. They aspire to a universal vision - which is, practically speaking, beyond them. Without right views, there is no basis for right action, no basis for ethics. And without right action there is no possibility of attaining to universal vision. Only a Tathagata has no views; while this should certainly be one's aim, one can realize it only by taking one's stand upon right views and practising on that basis.

According to Yeshe Gyaltsen's commentary there are five kinds of *drsti*: they are - and here I am giving my own translations rather than Guenther's - fixed self-view; extreme views; attachment to ideologies; attachment to moral codes and religious observances; and wrong views regarding actions and their consequences.

Self-view is the fundamental wrong view underlying all the others. It is the view that the five *skandhas* add up to, or contain, or form an aspect of, or can be identified with, the idea of a self or ego. The wrong view arises because one posits an absolutely substantial self on the basis of one's psycho-physical experience.

We fondly embrace the assumption that we are absolutely real: that the self we experience has some ultimate validity. This misunderstanding constitutes the frame of reference within which all our other views are held. It is not just the content of our thinking; it is, as it were, the 'continent' of our thinking. It is as if as human beings we are entranced or mesmerized by this misunderstanding, even sometimes proceeding to rationalize it into the basis of a philosophy or religion.

All this is despite the evidence of the Buddha's experience and teaching, and in fact the evidence of our own reason and observation. It doesn't appear to us to be evidence, of course, because we have adopted an interpretation of our experience which is not in accord with the experience of Enlightenment, and which does not allow us to appreciate the evidence available to the Enlightened mind.

We present our views in rational terms even though they are based on an essentially irrational premise - that is, on our emotional need to believe in our own secure and unchanging ego-identity. On an ordinary day-to-day level we rationalize in this way all the time. To justify our viewpoints or actions we provide reasoned explanations which serves to disguise the true reasons for them. We like to dress up our gut reactions as rational responses to make them respectable. Then we amass more and more evidence and argument on top of the original purely personal feeling. It is possible eventually to elaborate a whole philosophy out of certain basic personal human weaknesses. One begins with a certain experience of oneself and refuses to consider any evidence that challenges this experience. On the basis of this false idea of oneself one becomes involved with objects, and this whole position is presented as a philosophy or religion. One then proceeds to become attached to this view, even enamoured of it, and eventually it becomes consolidated into certain assumptions which one never subsequently questions.

Any philosophy that is not the product of an Enlightened mind is inevitably constructed in basically this way. The rationalizations are all too easily observable, even though they may be shot through with profound insights. It is sobering to reflect that all the systematic philosophies we have, and perhaps even all the religions as well, are pseudo-rational presentations, at least on a certain level, of experiences which are essentially limited. One could even go so far as to say that any systematically worked out view must be suspected of being a rationalization in some sense.

This is why Nietzsche wrote in the form of strings of aphorisms, especially toward the end of his life. Each aphorism represents an intuition, an insight, but he doesn't attempt to string all the insights together and work them into a comprehensive system of thought. It is significant that his *Thus Spake Zarathustra* is presented as poetry rather than philosophy. If one really wants to get to the truth of things, to the heart of the matter, the imagination is arguably a more reliable faculty than the intellect alone, and the poet a more reliable guide than the philosopher.

There are said to be twenty possible forms of self-view. This figure is arrived at by distinguishing four different ways of projecting the idea of a self on to each of the five *skandhas* (form, feeling, perception, volition, consciousness), making twenty in all. If one takes form or body (*rupa*), for example, one could say:

- a. I am my body and nothing beyond that. My body is my self; my self is my body. Body and self are identical.
- b. The body is possessed by the self as something apart from and beyond the body. This is a common idea of the nature of the soul, that there is a psychic element, identified as the self, to which the body belongs.
- c. The self is located within the body.
- d. The body is located within the self - that is, the self is a wider non-material entity within which the body is contained.

One may apply this series of possibilities to each of the *skandhas* individually, or indeed to all five *skandhas* collectively. None of these views is consonant with the reality that whatever we think of as a self is no self. This is an aspect of the insight one gains when one becomes Enlightened. A statement about the Buddha's own experience of himself is to be found among what are called 'the fourteen inexpressibles' (Sanskrit *avyakrtavastuni*). Well, the 'statement' is really a non-statement. There is nothing to be said about the Buddha's experience; it is literally ineffable.

These fourteen inexpressibles emerge from a conversation between the Buddha and the wanderer Vacchagotta. Vacchagotta asked the Buddha four questions, each presented as four (two in the case of the last question) alternative views, according to the conventions of Indian logic. The first two questions concerned whether or not the universe is eternal and whether or not it is infinite. The third question was whether or not the Buddha - and by extension any other fully Enlightened being - can be said to exist after death; or whether he simultaneously exists in one sense and does not exist in another sense; or whether he neither exists nor does not exist. The Buddha rejected all these alternative views as to his status after death. None of them fits the case, he said, and to hold any one of them would be a wrong view. Even during his lifetime, so the Buddha said, he is inconceivable. How can one even consider the nature of his existence after his death?

Vacchagotta's fourth question - consisting of the last two 'inexpressibles' - is the one we are concerned with here. Can it be said that the *jvittindriya*, the life principle or life faculty of the Buddha, is identical with this physical body? This is a question of a kind that still exercises thinkers today: whether life, or mind, or whatever you like to call it, is identical with the physical body or not. The Buddha rejects both views. It's as though he is refusing to accept the assumption that the relation between body and life can be discussed in terms of their being either one thing or two.

In fact, it is impossible to think in terms of absolute dualities of any kind. Once one has a duality one is faced with the problem of reconciling it, which in the case of an absolute duality is impossible. So it's not a question of reducing what we think of as body to what we think of as life, or vice versa. The Buddha is suggesting that we shouldn't think in these terms at all. Perhaps we should follow Blake and say 'The body is that portion of the soul which is perceptible by the senses in this age.'

The Buddhist position would appear to be that one always has a body of some kind, it isn't always a *physical* body. If you encounter a dead body, you don't get the impression that the person himself or herself is actually there in the body. Even though it looks just like them, you don't feel that you are in the presence of that person. But put

it the other way round: supposing you have the experience of encountering someone who is dead - by which I mean a purely mental experience of them, not seeing a ghost - do you experience them as a sort of disembodied intelligence or spirit? Well, no - if you've ever had that sort of experience you will know that you experience them as having a body. It isn't a physical body, but they have a body, just as they had during their lifetime.

Or take the case of so-called out of the body experiences: even though one has the experience of withdrawing from the body, one still feels complete - one still has subtle sense-experience. That is, one is in possession of what in the Pali texts is termed the *manomayakaya* or 'body made of mind' - through which one has supersensory experience: telepathy, clairaudience, and so on. So the body does not necessarily have to have a material medium. 'Body' is more like a principle of configuration, a unitive principle.

In short, whether or not the body one experiences at any one time can be said to be identical with one's 'life principle' is impossible to say. The whole question of the nature of the body is philosophically quite abstruse. It is not essentially the physical body, even though that may be the way one experiences it at the moment, because clearly one can leave the physical body, whether through death or out of the body experience; but equally clearly, one doesn't get away from having a body completely. In the bardo of death one could say that one has a body, albeit of a different kind from that one had while alive. Furthermore, one is always connected to a physical body, if only potentially, in terms of one's karma generating a future material existence.

But a Buddha is said to have gone beyond birth and death - and yet he still has a body. How is this? Well, one's own physical body, the experience one has in dependence upon the body and its organs, is a *vipaka*; it comes to each of us as a result of our past karma. Our bodies are, in a sense, our past catching up with us. This is true also of the Buddha. One could say - although any statement about this matter is necessarily cryptic - that in realizing the non-duality of *samsara* and Nirvana, one no more ceases to have a body than one continues to have a body. In short, once one is Enlightened, no statement as to the relationship between one's Enlightened being and one's physical body is appropriate.

And, as the entire Abhidharma tradition goes to considerable lengths to show, our own physical existence is more mysterious than we usually think. 'Who am I?' is a question most of us leave behind with our adolescence, but it continues to be relevant. There is no 'me' apart from the flow of physical and mental events, apart from the five *skandhas*, which continually change. Deep down we don't really believe this; and yet, as I say, the evidence is there for us to experience.

The meditation practice called the contemplation of the six elements has as its specific purpose the overcoming of the wrong view that one has a fixed, permanent self. In the course of the practice one reflects that each of the elements of which one's body is composed - earth, water, fire, air, space, and consciousness - is not really one's own. When one dies, one will have to give back these elements to the universe; they have only been 'borrowed' for the duration of one's life. Even one's consciousness, once it is no longer bound up with the body, cannot really be said to be one's own.

2. extreme view

It is any acceptance, claim, opinion as dogma, fiction and opinion which is completely biased taking the five original elements as eternal existence or as non-existence, and its function is to prevent gaining certainty through the understanding of reality as it comes through the middle way.

(*Abhidharmasamuccaya*) ^>184

To some extent we have already dealt with extreme views. There are the two extreme views we may hold with regard to views themselves. On the one hand we may adopt a dogmatic, possessive attitude towards views, clinging to them as though they did fully express ultimate truth. The opposite extreme view is to consider it unnecessary to have any views at all, even skilful views, right views.

The fourteen inexpressibles also represent extreme views, to which the only appropriate reply was for the Buddha to stay silent. His silence was not the silence of ignorance, or of suspension of judgement; nor was it even simply the *aryan* silence, the noble silence of the second *dhyana*, when the thought processes of *vitarka* and *vicara* are suspended. All the alternative views he was offered were inapplicable, and he knew no explanation could be articulated in words, so he remained in the silence of the Enlightened mind.

Traditionally, the extreme views which are held to be representative are eternalism and nihilism: the view that the self is eternally existent, and the view that the self is totally non-existent. ^>185 In ancient India these two views concerned whether or not the self survived death in some form. The eternalist view was that the self persisted unchanged from life to life; this is akin to the Christian view of the soul, that it survives death intact and goes on to heaven, hell or limbo. The nihilistic view was that the whole psycho-physical organism was totally annihilated at the moment of death - which is of course the common, modern, secular view.

Such is, we may say, the psychological aspect of these two extreme views. They may also be put in a more metaphysical context. This version offers the view that mundane existence, in terms of the five *skandhas*, is ultimately real in some way, and at the other extreme the view that it is completely unreal and illusory at every level.

Thirdly, in ethical terms, eternalism and nihilism may be interpreted as the two extremes of self-indulgence and self-torture. It is possible to see self-indulgence - in the philosophy of 'eat drink and be merry, for

tomorrow we die' - as a form of nihilism. And it is possible to see self-torture - for the purpose of releasing the eternal soul from its prison - as a form of eternalism. However, this is just from the viewpoint of the traditional idea of the two extremes as representing attitudes to the possibility of life after death. It is probably more true to the psychological reality to say that self-indulgence expresses a belief in the absolute reality of mundane existence, while self-torture expresses self-hatred, and thus a desire for self-destruction and, by extension, for the destruction of mundane existence.

The Buddhist doctrine of *anatman*, no-self, is unfortunately sometimes interpreted in such terms as to appeal to this tendency towards self-destruction. If this teaching is interpreted as a total negation of the self, it will be very attractive to people who want to express their own self-hatred. Quite a few people seem to have this sort of attitude, a fascination with the *anatman* doctrine as an essentially life-denying principle. But the idea that the doctrine of no-self declares life to be worthless, meaningless, and in fact non-existent, is simply not Buddhist.

The *anatman* doctrine can also be used as a way of avoiding personal responsibility, or of sitting on one's natural energies. Anything one decides to do, particularly in an energetic or wholehearted way, becomes an expression of ego and thus doctrinally suspect. Again, this is a wrong view. The goal of Buddhahood is to go beyond the individual self, not to regress from the achievement of individual selfhood.

The ego is no more than the tendency to absolutize one's present state of being. It is not a thing, but a faulty interpretation. One is seeing something that just isn't there. The individual is there in a process of continuous change and therefore of ever-present potential development; delusion may also be there, in the form of a belief in a fixed, unchanging self or essence or soul. But that fixed, unchanging self or essence or soul or ego is not there; it never was, and it never will be. And because it isn't there, one can't do anything with it - get rid of it, go beyond it, or whatever. The best thing to do as far as the ego is concerned is just to forget about it.

We are not just an absence of self; we are an absence of *fixed* self, a flow of ever-changing components, physical and mental. The Buddha himself was evidently a powerfully distinct individual, with a very clear idea of who or what he was. To have a self-view means to identify oneself with a sort of cross-section of the flow of *skandhas* and imagine that one can arrest the flow at that point. It is just a state of arrested development, like being a child who says, 'When I grow up I'm going to fill my house with toys and eat sweets all day,' unable to imagine the transformation involved in growing up.

The five *skandhas* - the world which we experience as both subject and object - is neither the ultimate reality (because according to the Buddha's Enlightened experience things are not as we perceive them) nor completely illusory (because our experience, unenlightened though it may be, has its own validity on its own level). It is in response to our tendency to embrace one or another of such extreme views - which are of course reflected in various philosophies and dogmas, both Western and Eastern - that the Middle Way was formulated.

The Middle Way is to see the five *skandhas* as having a conventional or relative existence - that is, to see them as having arisen in dependence upon causes and conditions. If the extreme views are to see conditioned existence as either unconditioned or totally illusory, the Middle Way is to see the conditioned as what it is, simply conditioned. We tend to treat concepts like existence and non-existence, reality and non-reality, as absolutes, whereas so far as conditioned or relative existence is concerned (and conditioned existence is where we are when we make these distinctions) there are no absolutes.

Everything conditioned, everything phenomenal, everything mundane, arises in dependence on conditions and ceases in the absence of those conditions. The world is not completely real, but nor is it absolutely unreal. It is there to be experienced, we are involved in it, but it is not to be mistaken for absolute reality, for something which exists in an ultimate sense. It's as simple as that. It's the Middle Way, the way in which Buddhism sees the world. Really, it is just common-sense.

But, of course, we want absolutes. The Buddhist approach is to get us to think for ourselves, to see into the complexity of the situation we find ourselves in, all the different factors involved, trying to understand it truly and honestly, not sliding off that Middle Way into easy answers. To think about something objectively in this way can be very frustrating. It also takes courage, because it means taking responsibility for one's conclusions.

Most people put their faith and trust in someone who makes a strong impression, someone who is very emphatic and certain and self-confident. If you try to be careful about what you are saying, introducing qualifications where appropriate and suggesting that yours is only a certain way of looking at things, that there are other ways, and that one will have to make up one's own mind, you will make a comparatively feeble impression. On the whole, people want to know what to think, which means something black or white. They want certainty. What they are certain about is less important to them than the certainty itself. They will believe any farrago of nonsense as long as they have permission to believe in it absolutely. It is not clarity but certainty they are looking for. Certainty is security. And being exposed to the difficulties and confusions of having to think seriously is to be thrown into insecurity.

Many people seem to want to rush to take up views where, one may say, angels fear to tread. I have noticed this in, for example, Hindus with a smattering of religious knowledge. I remember on one occasion when I took the public jeep from Kalimpong to Siliguri, I was sitting in the front next to the driver when there was a hold-up of some sort, and the Bihari policeman who was controlling things, seeing there was a *sadhu* in yellow robes - i.e. myself - waiting there, and having nothing better to do for the moment, strolled up and started asking the usual questions: 'Are

you a holy man?' and so on. Then he began to tell me all about how the universe had evolved from Brahman, and how it was all unreal, and how the soul was the same as God. He held forth in this way for about fifteen minutes and then strolled off again. There was a Tibetan Buddhist sitting behind me who had observed all this with mounting horror: 'That man was talking about the Dharma,' he said at last, as if he couldn't believe his ears. That someone with a few undigested religious notions rattling around in his head should shoot his mouth off about them, in public, to a total stranger, had left him almost speechless.

As a Buddhist one finds that one has to resist a tendency in people to look for absolutist views. They might ask about a certain gifted but wayward Buddhist teacher, 'Is so-and-so a Bodhisattva or is he a total fake?' Of course, the fact is that such a person is a complex human being and worthy of more than a snap judgement either way - or even somewhere precisely in between. Or someone might say 'What's the Buddhist view on such and such: hanging, abortion, astrology, extra-marital sex?' What they want is a definite, simple answer to take away with them.

But there is no 'Buddhist view' as such; there is no hierarchy of authority from which to draw one's views. One can have one's own view as a Buddhist, but it will not have the stamp of authority Christians have from God or the Bible or the Pope. And people generally want the kind of security one gets from a source of authoritative judgements. As a Buddhist, the best one can do sometimes is to say 'Well, here are the Four Noble Truths. Do what you can with those.'

By looking for ready-made 'Buddhist' answers - the party line - people also want to be able to categorise one as a Buddhist. Just as people say 'He's an Aries,' or 'She's a greed type,' or 'He's an accountant' and think they've got that person dealt with, classified, docketed, likewise, if they can categorise Buddhism, then they can put one in the Buddhist category. Again, one needs to resist this tendency. It's a way of dismissing you, disposing of you, not being concerned with you as an individual. What to think of you has been settled by the fact that you are a Buddhist. This is not to say that one should be afraid of saying that one is a Buddhist - or an accountant, for that matter - but that one should not imagine (or hope) that being a Buddhist puts one as an individual in a category.

3. attachment to ideologies

It is any acceptance, claim, opinion as dogma, fiction and opinion to hold the five psycho-physical constituents - as far as they are occasions of an opinion about them - as the supreme, the principle, the particularly sublime, and the absolutely real. Its function is to serve as the basis for becoming even more enmeshed in wrong views. (*Abhidharmasamuccaya*)

We have seen how an ideology is established. First of all one has a *drsti*, a view, representing a certain limited and emotionally negative perspective. One rationalizes this into a philosophical position or ideology, and then one proceeds to become attached to that position, to cling to that ideology. To take a simple example, someone who felt very unsure of himself, inadequate, insecure, might perhaps be drawn to some form of, say, fascist ideology. Embracing that ideology would make him feel more sure of himself, so he would then become more and more attached to it, and more and more certain in his adherence to it.

Not all ideologies are as unskilful as this, of course, but an element of wrong view is always going to be there somewhere. Clinging to ideologies means fixing our attitudes so that we won't have to think or feel or see for ourselves. Faced with the fundamental issues of life and finding there are no obvious easy answers to them, we find security in a certain limited perspective, which we formulate into a set of views. Almost all of us do this to some degree: our personal desires, whims, and perhaps neuroses bring all kinds of views or rationalizations in their wake. Some of these we are aware of, others not. But usually our wrong views underpin the emotional basis for the way we look at the world. In a sense we *exude* our wrong views - they aren't just there as a little intellectual tangle we've got into in a little corner of the brain.

We will probably find that even our involvement with the Dharma is at least partly based upon these views, these ideologies. It is almost inevitable that we start off with impure motives. We probably have some cherished notions which we associate with Buddhism, and which we feel Buddhism ought to endorse, but into which we do not enquire too deeply, for fear of being disappointed. This is where the trouble starts. If we have embraced Buddhism for the wrong reasons - which is quite common - we need to make sure that we don't cling to it in such a way as to reinforce the original weakness on account of which we embraced it in the first place. Otherwise we will be embracing not Buddhism but our own preconceived views, which we can hold even more tightly because we imagine that they are sanctioned by the Dharma.

Take the example of the person who comes to the Dharma with a mistaken view of the doctrine of *anatman*, interpreting it as a total negation of the self, unconsciously finding it attractive because it seems to reflect their own self-hatred. They might then study this subject that they find so fascinating, research it, even write books on it. Finally they might become a well-known expert on the *anatmavada*. In this way their whole life would have revolved around their basic neurosis and the rationalization built upon it.

Right view with regard to the self is that in truth or in reality it is a non-self. However, one can hold this view in one of two ways. One can adopt it as a skilful attitude by which one will be able to progress towards eventually transcending all views whatsoever, or else one can adhere to it as a dogma. It is possible to adopt the *anatmavada* (the doctrine of no-self) in an unskilful, egoistic way.

This is certainly a criticism that might be levelled at some Theravadins, that they have had a tendency to advocate the *anatmavada* in an aggressive, even belligerent manner, violently criticizing anyone who professed the opposite view. Not that these Theravadins always understood quite what they were talking about, but they were still very attached to their doctrine as a key element in their cultural and intellectual heritage, something which clearly marked them off from Hindus. One of my own teachers, Jagdish Kashyap, once remarked in the course of a lecture he was giving in Sri Lanka, that one could not understand what *anatman* meant without first understanding what *atman* or self meant. He was shouted down by the monks in the audience, who said that they didn't want him 'bringing his Hindu philosophy here'.

Such is clinging to ideology in a Buddhist context. This kind of unskilful attitude towards that which is specifically meant to help one to be skilful is a serious matter. As Candrakirti says, if the medicine itself becomes poisonous, where will you turn for the treatment you need? It is clear that sometimes what is technically a wrong view may temporarily serve a skilful purpose. For example, on the basis of a belief in an essential self or soul one may perform certain skilful actions; and on the basis of the skilful mental states arising from those actions one may realize that the idea of a self or soul could not be in accordance with reality. Up to this point that wrong view has served a useful purpose. The fact of the matter is that, until such time as we are Enlightened, we need a self; in fact, most of us actually need to strengthen and define our individuality. In the Pali scriptures the Buddha himself speaks of 'making the self strong' - because a weak self is simply not capable of sustaining the shattering experience of transcendental insight.

The crucial issue is not so much whether the view held is right or wrong, but the manner in which it is held. If one holds it sufficiently lightly, so that one is able eventually to see its limitations and discard it, then at the very least one will be able to move forward. Right view that is treated as dogma is being taken as an end in itself. It is then no longer useful and therefore no longer right view. Right view must always be held as what Guenther calls an operational concept. It is all right to believe that as a Buddhist one's operational concepts are reliable, effective, and long-lasting, but only if one keeps bearing in mind that they are still only operational concepts.

A dogmatic attitude towards right views turns them, practically speaking, into wrong views. If you try to hit someone over the head with Buddhist truth, it effectively ceases to be Buddhist truth. In any case, we have no idea at all at present what the Enlightened state - the state of realized non-ego - is like. Even to describe it as a state of non-selfhood gives us so little idea of it as to be conceivably quite misleading.

4. attachment to moral codes and religious observances

Its function is to serve as the basis for uselessness. (*Abhidharmasamuccaya*) ^>192

It is said that there are 'ten fetters' which hold us back from the ultimate freedom which is Enlightenment, and the breaking of the first three, according to tradition, is synonymous with the dawning of transcendental insight. The first two fetters are 'fixed self view' and 'doubt with regard to the Three Jewels'. *Silavrataparamarsa* is the third. *Sila* means 'ethics', and in this context it refers to a formulation of rules or precepts, while *vrata*, which literally means 'vow', is a pre-Buddhist, Vedic term for a certain kind of brahminical observance. And *paramarsa* means 'being attached to, hanging on, being under the influence of'. A good interpretive translation of this term would therefore be 'clinging to ethical formalism and conventional religion as ends in themselves'. To be bound by this fetter is to think that observing the outward forms of religious observance purely mechanically or compulsively will suffice to bring about deliverance from compounded existence. It is a superstitious belief in the inherent spiritual or salvific efficacy of, say, bathing in the river Ganges, going on pilgrimage to Mecca, receiving absolution from a priest, and so on.

It being so crucial to one's spiritual progress that one should break these three fetters, it is a good idea to approach them from every angle. I have sometimes described them in psychological terms as habit, vagueness, and superficiality, while in social terms they could be described as attachment to psychology, philosophy, and religion. So here we are concerned with an essentially superficial approach to spiritual practice - that is, religion.

Samsara is essentially an expression of compulsiveness. The fixed sense of self, the ego, is essentially compulsive, inasmuch as it has continually to reinforce its fixation by going over the same ground again and again. Such practices as bathing in the Ganges and so on are inherently egoistic acts, inasmuch as their rationale is based on the idea of a separate, unchanging self to be liberated or admitted to heaven or paradise. Such attachment to conventional religious or ethical observances simply binds us more securely to *samsara*.

5. wrong views

It is the denial of cause and effect and of action and its result. Its function is to eradicate the good - (*Abhidharmasamuccaya*) ^>194

This category concerns wrong views regarding actions and their consequences. They are given a category of their own because wrong views of this kind will undermine the spiritual life completely, making any kind of development on the path impossible. In this respect they are, so to speak, the cardinal wrong views. Traditionally there are four: denial of cause; denial of effect; denial of oneself as an ethical agent; and denial of the attainments of the Buddhas and Bodhisattvas.

The first of these, denial of cause, is the wilful refusal to acknowledge any meaningful distinction between good and bad actions - that is, the wilful refusal to recognize the ethical content of actions. This is a wrong view that used to have some currency in some 'beat' Zen circles ('square' Zen being the other extreme of insisting on all

the rules, paraphernalia, and rituals of traditional Zen Buddhism). One would assume what one imagined to be the viewpoint of the Enlightened mind which has gone beyond mundane distinctions, including that between good and evil, or skilful and unskilful.

In fact, the Enlightened mind unquestionably perceives the difference between good and evil. If you are Enlightened you will look at compounded existence and perceive what is appropriate to or pertains to it, and this will include the necessary distinction between what is skilful and what is unskilful. Or rather, you will at least seem to others to be recommending skilful courses of action and deprecating unskilful ones. Whether you yourself see things in that way is another matter. What we may be sure of is that an Enlightened one will perceive the ethical implications of our actions far more clearly than we do.

The second of these wrong views, denial of effect, is the wilful refusal to acknowledge any meaningful distinction between good and bad actions in terms of their consequences - specifically karmic ones. This may be a straightforward conclusion arising from the first wrong view, or it may be that no effectual ethical connection between action and experience, karma and *vipaka*, is recognized at all.

Of course, causation is not a straightforward matter, which is why it is better to think in terms of conditionality. In the Indian philosophical tradition, there are two opposing viewpoints with regard to the relationship between cause and effect. The followers of the *satkaryavadin* school of thought, which brought together the Samkhyas and the Advaita-Vedantins, believe that there is essentially no difference between cause and effect, that effect is a transformation of cause, cause in another form. Various illustrations are given in support of this thesis. For instance, one can say that when water freezes, water is the cause, and ice is the effect; that when clay is formed and baked, the clay is the cause, and the pot is the effect; and that when gold ornaments are made, again, the effect is a transformation of the cause. That is the view of the *satkaryavadins*. The opposite viewpoint, the view of the *asatkaryavadins*, is that cause and effect are totally distinct. When there is an acorn and then much later there is an oak tree, it seems clear that the tree is not simply a transformation of the acorn, even though the acorn is the cause of the tree. Cause and effect are, according to this view, quite different.

The Buddhist view is that the whole question is artificial, because from a practical point of view it is not necessary to assert either of these positions. Ice arises in dependence upon water; the oak arises in dependence upon the acorn. There is no need to say more than this. Besides, as Nagarjuna points out, if cause and effect are identical there can be no causation. Similarly, if cause and effect are different, no causation is possible.

The idea of conditionality is basically the conception of causation employed in modern science. When we use the term cause it should be understood in the strictly modern philosophical sense which derives from Hume, who says that causation is no more than an observable sequence of events. This is certainly the basis upon which the physical sciences have developed. There is an event, in the sense of a happening, but there is nothing to which something has happened. There is only a process.

From an ethical perspective, the point is that actions have consequences. Unskilful actions of body speech and mind do not come from nowhere and do not disappear without leaving a trace. We cannot say that suffering is caused by the *klesas*, but we can certainly observe that we suffer when we are subject to the *klesas*.

The third wrong view with respect to actions and their consequences is denial of oneself as an ethical agent: the wilful refusal to recognize that one's relationship with others, as well as with oneself, has an ethical dimension. Our actions affect others, and they affect us too, not only in the immediate future, but with respect to future lives as well. Our past and our future are the product to some degree of our ethical decisions.

The crucial relationship from an ethical point of view is traditionally the relationship with one's mother and father. If one doesn't recognize a special duty or moral responsibility towards them, one may well have lost one's moral bearings altogether (assuming that one's early ethical training did come from one's mother and father). The family in which one grows up, in other words, is said to be the training ground for the maintenance and cultivation of ethical relationships in later life.

The socialization of a child takes time and skill. When it is done well, it produces an ethically aware individual, someone who has a positive attitude towards other human beings, who actually wants to be kind and generous, and who has a positive attitude towards society generally, and can find their place in it. When it is done badly it produces someone who would sell their own grandmother for sixpence, and who has a negative and destructive attitude towards society as a whole - an attitude sometimes quite consciously and irresponsibly instilled in children, with very dangerous long-term results.

Another way of denying that one is an ethical agent is to take the view - perhaps a particularly modern one - that life, even spiritual life, is simply about doing what we feel like doing. Sooner or later, this viewpoint is more or less bound to lead to an over-valuation of the sexual relationship. This is not to say that sexual activity is necessarily unskilful on its own basic level. At the most unrefined mundane level, it is good not to be sexually blocked. There are those whose emotional development is held back by their being sexually repressed, who are unable to free up their emotions at any more subtle level than that of their sexuality. Unless some exceptional spontaneous spiritual experience arises to break through this emotional blockage, straightforward sexual experience may be the answer (which is not to say one cannot be sexually liberated and thoroughly blocked emotionally - one can, very easily).

The idea that there is nothing to feel guilty about in one's sexuality is for many of us quite new. Because of the atmosphere of guilt that, even subconsciously, still surrounds the issue of sex, Western people sometimes find it difficult to accept sex simply for what it is - just sex. It has to be dignified, it has to be awarded some kind of spiritual validation. If one feels that there is something wrong with sex, one wants it sprinkled with religious rose-water, so to speak, to make it all right. This is perhaps one reason why even quite secular people like to have a church wedding, for example. And it is why some people who would like to be Buddhists refer to their sexual relationship in terms of the Tantra - girlfriends becoming *dakinis*, coupling becoming the union of wisdom and compassion, and so on. They don't want to face the fact that a purely mundane preoccupation occupies a large, perhaps central place in their life, and that a truly spiritual commitment would require a shift in their priorities.

No doubt a sexual experience can reach such a pitch of intensity that one is tempted to make some spiritual claims for it. But there is a simple test to apply here: does faith in the Three Jewels come into it anywhere? Is that intense experience compatible with a simultaneous experience of faith? Is the overall orientation of the emotion involved in that experience in the direction of what the Three Jewels represents - that is, faith in the transcendental? I would suggest that the actual experience of faith is incompatible with any quite defined sexual experience, that it will inhibit and even dissolve the sexual experience. The two cannot occur simultaneously.

The danger is twofold. Firstly, it lies in not recognizing an experience for what it is. That is, as well as not distinguishing the skilful from the unskilful, it involves not distinguishing clearly between lower and higher orders of skilfulness. The danger is that one tries to invest something occupying a lower order of skilfulness with the prestige and mystique of something that belongs to a higher order, in order to justify one's attachment to that less skilful experience.

The fourth of these wrong views, denial of the attainments of the Buddhas and Bodhisattvas, ^{^>196} is the wilful refusal to recognize the possibility of liberation from compounded existence - and not just in the abstract. It is the wilful refusal to recognize the concrete reality of the Buddhist ideal as embodied in historical and even contemporary figures. It is to disbelieve that anyone has in the past or the present achieved a level of development that is qualitatively different from ordinary human existence, such as to represent an irreversible shift in their being towards an ever clearer and more compassionate realization of the true nature of existence. With this wrong view one immediately limits the range of one's own vision.

This attitude is probably more prevalent among ex-Protestants than among ex-Catholics because Catholics have at least been brought up with the concrete possibility of the attainment of sainthood embodied in the lives of historical individuals right up to the present day. Protestants, however, through their objection to the worship of saints, lost the notion of sanctity as representing a different and higher level of human development. The whole idea of attaining a particular level of sanctity that is recognized as marking one off from ordinary human goodness is regarded as rather suspect in a Protestant society.

Ex-Protestants tend to think in terms of 'Believe and you will be saved.' If they do accept the possibility of some kind of transformation they tend to think of it as a dramatic, even sensational group experience (mediated, perhaps, by an evangelical preacher). They don't tend to think in terms of spiritual evolution. If they take up meditation, they think of it as a way of being at peace with oneself, of being happy and comfortable with oneself on one's own level, not as a way of moving towards the permanent attainment of a state far beyond that level. Those who resist the possibility of radical change are really looking to reinforce their existing attitude, their existing way of life. If they take up meditation it is for the same reason that most people go to church - to partake of whatever consolation and emotional positivity they can find there, to enable them to carry on with mundane life.

The whole idea that one may develop into a substantially better kind of human being can be undermined by the assumption, widely current today, that no one is better than anyone else. The fact that you are more aware, more positive, more kind, more thoughtful, more energetic than other people, is not supposed actually to make you a better person than others. After all, it may be argued, other people have not had your advantages. You are not more developed; you are differently developed. One of the reasons that festivals celebrating the attainment of Buddhas and Bodhisattvas like Sakyamuni or Padmasambhava are so important is that they overturn this wrong view by drawing our attention not only to the path to Enlightenment but also to actual exemplars of the attainment of its goal.

This analysis of the various categories of wrong view does not exhaust the subject by any means. The *Brahmajala Sutta* of the Pali canon, for example, deals with sixty-two wrong views. This is the first *sutta* of the collection known as the *Digha-Nikaya*, which is the first *nikaya* of the *Sutta-Pitaka* (the whole body of *suttas*), which in turn is the first *pitaka* of the Pali Canon. This may be coincidental - after all, the Pali canon had to start with something - but one would like to suppose that the compilers of the oral tradition knew what they were about in this as in other matters. The suggestion is that one has to get these wrong views out of the way before one can have access to the rest of the Dharma - before, that is, one can commence the spiritual life at all. The *Brahmajala Sutta* is the 'great net' in which all wrong views are caught - that is, all the wrong views that were current in India at that time among both Buddhist and non-Buddhist spiritual practitioners. No doubt we could fish up a lot more that we have to contend with today.

One of these sixty-two wrong views is the notion that the universe is the creation of Isvara, or God. To us, this rejection of the idea of a creator god is one of the defining ideas of Buddhism as a world religion, but in fact the

Buddha at no point goes into it in any great detail, simply because it does not seem to have been a very popular view in his time. In a sense, the question is dealt with in the first two of the fourteen inexpressibles: the view that the world is eternal and the view that the world is not eternal. The belief that the universe was created by God - or indeed the belief that it started by chance or necessity - represents one extreme view; the other is the view that the universe is eternal. One might think that one of these views has to be right, but Buddhism rejects all of them.

The reason for this is that - according, at least, to the Yogacara perspective - wherever there is the perceiving mind, there must be an object. Every attempt to account for the beginning of the universe, for example, is based on the assumption that one can rewind the spool of the universe in one's mind and eventually come to a point where the mind is not confronted by an object. But this is not possible; it is always a wrong view. The Yogacarin might say that the question of whether the universe is eternal or not eternal is unanswerable precisely because the question assumes (incorrectly) that there is a *mind-independent* universe to which the attributes 'eternal' or 'not eternal' might be attached.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen: (cf above): *Acceptance* insofar as one is not afraid of what is contrary to every evidence;
Claim insofar as one is involved with objects which are

contrary to all evidence;

Opinion as dogma insofar as one has rationalised it;

Fiction insofar as one is enamored with it;

Opinion insofar as one makes it the content of one's thinking.

guenther (P&PA):

geshe rabten (M & its F): Afflicted Views is either an afflicted state of intelligence that regards the aggregates as being inherently "I" or "mine" or, in direct dependence upon such a view, an afflicted intelligence that develops further mistaken conceptions. Afflicted views have the function of acting as a basis for all the troubles engendered through the afflictions as well as all other false and negative outlooks. There are very many kinds of afflicted views but here we shall deal with the five principal and most important ones:

1. *The View of the Transitory Composite* The view of the transitory composite is an afflicted intelligence that, when referring to the aggregates of body and mind, conceives of them to be either inherently "I" or "mine". It acts as a basis for everything that is unwholesome. This mistaken view is so called because it has as its object the transitory collection of body, feelings, discernments, formative elements and primary consciousnesses. In the confusion of ignorance, it then misconceives a self-existent person to exist independently of these elements. Alternatively, it considers them to be either the substance of a self-existent person or the objects belonging to such a self-existent person. It is regarded as a form of intelligence but, because it is a distorted discrimination, it has a fundamentally disturbing and unwholesome character. It is due to this false conception that all ordinary beings are endowed with the sense of a self-sufficient independent "I". It is thus present in all forms of conditioned existence. In animals it is merely an instinctive sense of identity whereas in man it is frequently cultivated and justified intellectually. To obtain liberation from samsara, this is the key mental factor to be recognised and overcome. Such a process, though, is not easy. It requires much analysis into the nature

2. *Extreme Views* An extreme view is an afflicted state of intelligence that, when referring to the "I" and "mine" conceived by the view of the transitory composite, regards them in an eternalistic or nihilistic aspect. It has the function of preventing one from finding the middle way which is free from extremes and of causing one to turn one's back on the task of establishing the causes for higher status in samsara and liberation....

3. *Views of Superiority* A view of superiority is an afflicted state of intelligence that regards either other negative views or the aggregates of body and mind as being supreme, exalted, principal or sacred....

4 *Views that Regard Unsatisfactory Moral and Spiritual Disciplines as Supreme* A view that regards unsatisfactory moral and spiritual disciplines as supreme is an afflicted state of intelligence that believes purification from mental defilements to be possible by means of ascetic practices and inferior codes of ethics that were inspired by mistaken views....

5. *Mistaken Views* A mistaken view is an afflicted state of intelligence that denies the existence of something which in fact exists. ...

kelsang gyatso (UTM): The definition of deluded view is a view that functions to obstruct the attainment of liberation. There are five types of deluded view: 1 View of the transitory collection 2 Extreme view 3 Holding false views as supreme 4 Holding wrong moral disciplines and conduct as supreme 5 Wrong view

The definition of view of the transitory collection is a type of self-grasping of persons that grasps one's own I as being an inherently existing I. There are two types of view of the transitory collection: 1 View of the transitory

collection conceiving I 2 View of the transitory collection conceiving mine. There is another twofold division of view of the transitory collection: 1 Innate view of the transitory collection 2 Intellectually-formed view of the transitory collection. There are twenty intellectually-formed views of the transitory collection, four in relation to each of the five aggregates.

The definition of extreme view is a deluded view that observes the I that is the conceived object of the view of the transitory collection and grasps it either as permanent or as completely ceasing at the time of death.

The definition of holding false views as supreme is a deluded view that holds a false view to be correct and superior to other views.

The definition of holding wrong moral disciplines and conduct as supreme is a deluded view that holds any wrong moral discipline or conduct to be correct and considers it to be superior to other forms of moral discipline or conduct.

The definition of wrong view is an intellectually-formed wrong awareness that denies the existence of an object that it is necessary to understand to attain liberation or enlightenment.

ways of enlightenment:

nyantiloka: (p. 61) (lit. 'sight'; root *dis*, to see): view, belief, speculative opinion, insight. If not qualified by *samma*, 'right', it mostly refers to wrong and evil view or opinion, and only in a few instances to right view, understanding or insight (e.g. *ditthi-ppatta*, q.v.; *ditthi-visuddhi*, purification of insight; *ditthi-sampanna*, possessed of insight).

Wrong or evil views (*ditthi* or *miccha-ditthi*) are declared as utterly rejectable for being a source of wrong and evil aspirations and conduct, and liable at times to lead man to the deepest abysses of depravity, as it is said in A. I, 22: "No other thing than evil views do I know, O monks, whereby to such an extent the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. No other thing than evil views do I know, whereby to such an extent the wholesome things not yet arisen are hindered in their arising, and the wholesome things already arisen disappear. No other thing than evil views do I know, whereby to such an extent human beings at the dissolution of the body, at death, are passing to a way of suffering, into a world of woe, into hell." - Further in A. I, 23: "Whatever a man filled with evil views performs or undertakes, or whatever he possesses of will, aspiration, longing and tendencies, all these things lead him to an undesirable, unpleasant and disagreeable state, to woe and suffering."

From the Abhidhamma (Dhs) it may be inferred that evil views, whenever they arise, are associated with greed (s. Tab. I.22, 23, 26, 27).

Numerous speculative opinions and theories, which at all times have influenced and still are influencing mankind, are quoted in the sutta-texts. Amongst them, however, the wrong view which everywhere, and at all times, has most misled and deluded mankind is the personality-belief, the ego-illusion. This personality-belief (*sakkaya-ditthi*), or ego-illusion (*atta-ditthi*), is of 2 kinds: eternity-belief and annihilation-belief.

Eternity-belief (*sassata-ditthi*) is the belief in the existence of a persisting ego-entity, soul or personality, existing independently of those physical and mental processes that constitute life and continuing even after death.

Annihilation-belief (*uccheda-ditthi*), on the other hand, is the belief in the existence of an ego-entity or personality as being more or less identical with those physical and mental processes, and which therefore, at the dissolution at death, will come to be annihilated. - For the 20 kinds of personality-belief, see *sakkaya-ditthi*.

Now, the Buddha neither teaches a personality which will continue after death, nor does he teach a personality which will be annihilated at death, but he shows us that 'personality', 'ego', 'individual', 'man', etc., are nothing but mere conventional designations (*vohara-vacana*) and that in the ultimate sense (s. *paramattha-sacca*) there is only this self-consuming process of physical and mental phenomena which continually arise and again disappear immediately. - For further details, s. *anatta*, *khandha*, *paticcasamuppada*.

"The Perfect One is free from any theory (*ditthigata*), for the Perfect One has seen what corporeality is, and how it arises and passes away. He has seen what feeling ... perception ... mental formations ... consciousness are, and how they arise and pass away. Therefore I say that the Perfect One has won complete deliverance through the extinction, fading away, disappearance, rejection and casting out of all imaginings and conjectures, of all inclination to the vain-glory of 'I' and 'mine.'" (M. 72).

The rejection of speculative views and theories is a prominent feature in a chapter of the Sutta-Nipata, the Atthaka-vagga.

The so-called 'evil views with fixed destiny' (*niyata-micchaditthi*) constituting the last

of the 10 unwholesome courses of action (*kammapatha*, q.v.), are the following three: (1) the fatalistic 'view of the uncausedness' of existence (*ahetukaditthi*), (2) the 'view of the inefficacy of action' (*akiriyaditthi*), (3) nihilism (*natthikaditthi*).

(1) was taught by Makkhali-Gosala, a contemporary of the Buddha who denied every cause for the corruptness and purity of beings, and asserted that everything is minutely predestined by fate.

(2) was taught by Purana-Kassapa, another contemporary of the Buddha who denied every karmical effect of good and bad actions: "To him who kills, steals, robs, etc., nothing bad will happen. For generosity, self-restraint and truthfulness, etc. no reward is to be expected."

(3) was taught by Ajita-Kesakambali, a third contemporary of the Buddha who asserted that any belief in good action and its reward is a mere delusion, that after death no further life would follow, that man at death would become dissolved into the elements, etc.

For further details about these 3 views. s. D. 2, M. 60; commentarial exposition in WHEEL 98/99, p. 23 Frequently mentioned are also the 10 antinomies (*antagahika miccha-ditthi*): 'Finite is the world' or 'infinite is the world'; 'body and soul are identical' or 'body and soul are different' (e.g. M. 63).

In the Brahmajala Sutta (DI), 62 false views are classified and described, comprising all conceivable wrong views and speculations about man and world. See *The All-Embracing Net of Views* (Brahmajala Sutta), Ir. with Comy. by Bhikkhu Bodhi (BPS).

Further s. D. 15, 23, 24, 28; M. 11, 12, 25, 60, 63, 72, 76, 101, 102, 110; A. II, 16; X, 93; S. XXI, XXIV; Pts. Ditthikatha, etc.

Wrong views (*ditthi*) are one of the proclivities (s. *anusaya*), cankers (s. *asava*), clingings (s. *upadana*), one of the three modes of perversions (s. *vipallasa*). Unwholesome consciousness (*akusala citta*), rooted in greed, may be either with or without wrong views (*ditthigata-sampayutta* or *vippayutta*); S. Dhs.; Tab I.

On right view (*samma-ditthi*), s. *magga* and M. 9 (Transl. with Comy. in 'R. Und.').

dhammasangani: (p.) (p. 21) [381] What on that occasion are wrong views (miccha ditthi)? The views which on that occasion are a walking in opinion, the jungle of opinion [Because of the difficulty of getting out of it, as out of a grass, forest, or mountain jungle (Asl., *ibid.*)], the wilderness of opinion [Because of the danger and fearsomeness of indulging in such opinions, as of a desert beset with robbers and snakes, barren of water or food (*ibid.*)], the disorder of opinion,³ the scuffling of opinion,⁴ the fetter of opinion,⁵ the grip [ie, obsession by some object of thought, like the grip of a crocodile (Asl. 253)] and tenacity of it, the inclination towards it,⁸ the being infected by it, a by-path, a wrong road: wrongness, sectarianism,⁹ inverted grasp these are the wrong views that there then are.

[footnote by C.A.F. Rhys-Davids: 2Micchaditthi is defined in the Cy. (p. 248) as *ayathavadassanam*, seeing things as they are not. Two kinds of this Perverted vision, or ill-grounded speculation, are distinguished in the Brahmajala Sutta (D. I), all of them being theories of existence, and are alluded to by the commentator (p.252). Cf. Rhys Davids, American lectures, p. 27 et seq.]

atthasalini: (p.)

vibhanga: (p.) (p 465) 896. Therein what is 'becoming view'? "The soul, also the world, will be (again)", thus, that which is similar, wrong view, resorting to wrong view, : P: inverted grip. This is called becoming view.

(p 467) Therein what is 'non-becoming view'? "The soul, also the world, will not be (again)", thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called non-becoming view. (6)

(p 467) 897. Therein what is 'eternalistic view'? "The soul, also the world, are eternal ", thus, that which is similar, wrong view, resorting to wrong view, : P: inverted grip. This is called eternalistic view.

(p 467) Therein what is 'annihilationistic view'? "The soul, also the world, will cease ", thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called annihilationistic view. (7)

(p 467) 898. Therein what is 'finite view'? " The soul, also the world, are finite ", thus, that which is similar, wrong view, resorting to wrong view, : P: inverted grip. This is called finite view. [359]

(p 467) Therein what is 'infinite view'? "The soul, also the world, are infinite ", thus, that which is similar, wrong view, resorting to wrong view, : P: inverted grip. This is called infinite view. (8)

(p 467) 899. Therein what is 'ultimate beginning view'? Concerning the ultimate beginning of (beings), that which arises is wrong view, resorting to wrong view, : P: inverted grip. This is called ultimate beginning view.

(p 467) Therein what is 'ultimate end view'? Concerning the ultimate end (of beings), that which arises is wrong view, resorting to wrong view, : P: inverted grip. This is called ultimate end view. (9)

(p 470) Therein what is 'faulty view' (*ditthi-vipatti*)? " There is no almsgiving; there is no sacrifice, :pl: (there are not) those who themselves having fully known, having realised this world and the next world make it known (to others)"; that which is similar, wrong view, resorting to wrong view, : p2: inverted grip. This is called faulty view. Also all false view is faulty view. (17)

manuals of buddhism: Ditthi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

subhuti (India): Now we come to the sixth and last of the *klesa caitta-dharmas*, *drsti*. *Drsti*, in English we translate as views. And *drsti* means an attitude or a sort of an approach, an understanding, and particularly a false or wrong understanding. Well, we have to have some idea of things, some understanding of things. And our understanding of things can be helpful to us or hinder us. Right understanding helps us to approach Enlightenment, right views help us on the path. Wrong views inhibit us, they hold us back. If for instance we believe that fundamentally we couldn't change, we couldn't make progress, that false view would hinder us on the path. So a *drsti* is something that one is attached to. In a way it comes about through *raga*. We take hold of a view because we believe that it will give us happiness and pleasure. And we become very attached to it. As I have already said, people will even die for views. Now there are said to five different kinds of views, and I am going to have to deal with these relatively briefly.

First of all there is what is known as *sakayadrsti*. You will notice that this is one of the first three fetters. This is a false view about yourself. And it is said that there are 20 different kinds of *sakayadrsti*. There is four for each of the five *skandhas*. So first of all, let's take *rupa*, there is a the belief that the self is identical with *rupa*. So you identify the self with the body. Then there is the belief that the self is completely different from *rupa*. Then thirdly there is the belief that the self is somewhere in *rupa*. This was the ancient Vedic belief, that the *atman* was like a little man inside you. So if you cut somebody open you would find their self. And then lastly there is the idea that *rupa* is contained within self. So this goes for each of the five *skandhas*. You can see that either the self is identical with the *skandha* or completely different from it, or in it, or it is in the self. So in this way we exhaustively list all the different possibilities of false belief about what it is to be a self. In other words they are beliefs in an *atman*. The right view of course is that we are an ever changing collection of different factors. So wrong ideas about our self, what it is to be a self, can obstruct us on the path to Enlightenment.

Next we come to *antagrahadrsti*. *Antagrahadrsti* are extreme views. They are belief that, for instance, the world is eternal, belief that the soul is eternal, or the belief that the universe is going to come to an end, or the belief that the self comes to an end. So they are extreme philosophical and psychological positions. This is what the Buddha denied in *Dhammacakkappavattana Sutta*.

Thirdly, we have *mithyadrsti*. And these are wrong views about the nature of *karma*. This is supposed to be the worst possible wrong view. And basically it consists in denying that there is such a thing as *karma*. There are four aspects. First of all you believe that there is no cause of good fruits. So you believe that actions do not have consequences. Whatever you do the result of that action is completely random. You can see that this completely undermines spiritual life. Then you look at it from the other point of view and you deny that there are fruits, that there is some positive outcome from your meritorious action. Then you deny that there is a moral agent. You are effectively saying, 'I am not responsible for my actions'. Then finally you assert that there is no spiritual attainment. So in other words you deny the possibility of spiritual life.

Fourthly, and I am dealing with these far too briefly, but at least they will be there. There is *drstiparamarsa*. Which means attachment to ideologies as something superior. Let's take something like the communist ideology. The communists have a certain view of life and of its meaning and purpose. And in many ways this contradicts the Dharma. And the effect of *drstiparamarsa* is to lead to disputes and struggles. It is where you say, 'This is my view and it is the best'. So you are prepared to fight anybody who disagrees with you.

Then finally, fifthly, there is *silavrataparamarsa*. We are familiar with this again from the first three fetters. This is where you become attached to particular rituals and rules as ends in themselves. So it is a bit as if you said, 'Look, the Sevenfold Puja is the best way, and it has to be done in English, if you did it in Hindi it doesn't work, the proper way is in English, and you have to get every word right, and if you get every word right of the Sevenfold Puja in English, well, you will be Enlightened'. So that would be *silavrataparamarsa*. Of course you can do the Puja in any language, you can get it completely wrong. So this illustrates what *silavrataparamarsa* is. We do certain things, we follow certain ways of life and so on, to help us to develop a state of mind. But what can happen is that we get attached to the way of doing things and we think that that in itself is bringing us spiritual results.

So that is a very brief survey of the different kinds of *drsti*. They are ideas that we cling on to, sometimes very strongly, because we believe that they will bring us good fortune and even spiritual progress. But actually they stand very strongly in our way. Now it is quite interesting that of the six *mulaklesas* so much attention is given to *drsti*. In some traditions they actually talk about 10 *mulaklesas*. And they name each of the *drsti* as a separate *klesa*. This means that our ideas have a big influence on our lives. Our views, our attitudes, affect very strongly what we do and therefore what we experience. So we need to get our ideas straight, not just superficially but quite deeply. So we need to investigate our ideas, we need to investigate our views. We investigate them by studying the Dharma. And we begin to see where our own ideas and attitudes don't match the Dharma. And then we can clarify our ideas

so that they help us to move forward on the spiritual path.

subhuti (India): Now we come to the sixth and last of the *klesa caitta-dharmas*, *drsti*. *Drsti*, in English we translate as views. And *drsti* means an attitude or a sort of an approach, an understanding, and particularly a false or wrong understanding. Well, we have to have some idea of things, some understanding of things. And our understanding of things can be helpful to us or hinder us. Right understanding helps us to approach Enlightenment, right views help us on the path. Wrong views inhibit us, they hold us back. If for instance we believe that fundamentally we couldn't change, we couldn't make progress, that false view would hinder us on the path. So a *drsti* is something that one is attached to. In a way it comes about through *raga*. We take hold of a view because we believe that it will give us happiness and pleasure. And we become very attached to it. As I have already said, people will even die for views. Now there are said to be five different kinds of views, and I am going to have to deal with these relatively briefly.

First of all there is what is known as *sakayadrsti*. You will notice that this is one of the first three fetters. This is a false view about yourself. And it is said that there are 20 different kinds of *sakayadrsti*. There are four for each of the five *skandhas*. So first of all, let's take *rupa*, there is the belief that the self is identical with *rupa*. So you identify the self with the body. Then there is the belief that the self is completely different from *rupa*. Then thirdly there is the belief that the self is somewhere in *rupa*. This was the ancient Vedic belief, that the *atman* was like a little man inside you. So if you cut somebody open you would find their self. And then lastly there is the idea that *rupa* is contained within self. So this goes for each of the five *skandhas*. You can see that either the self is identical with the *skandha* or completely different from it, or in it, or it is in the self. So in this way we exhaustively list all the different possibilities of false belief about what it is to be a self. In other words they are beliefs in an *atman*. The right view of course is that we are an ever changing collection of different factors. So wrong ideas about our self, what it is to be a self, can obstruct us on the path to Enlightenment.

Next we come to *antagrahadrsti*. *Antagrahadrsti* are extreme views. They are belief that, for instance, the world is eternal, belief that the soul is eternal, or the belief that the universe is going to come to an end, or the belief that the self comes to an end. So they are extreme philosophical and psychological positions. This is what the Buddha denied in *Dhammacakkappavattana Sutta*.

Thirdly, we have *mithyadrsti*. And these are wrong views about the nature of *karma*. This is supposed to be the worst possible wrong view. And basically it consists in denying that there is such a thing as *karma*. There are four aspects. First of all you believe that there is no cause of good fruits. So you believe that actions do not have consequences. Whatever you do the result of that action is completely random. You can see that this completely undermines spiritual life. Then you look at it from the other point of view and you deny that there are fruits, that there is some positive outcome from your meritorious action. Then you deny that there is a moral agent. You are effectively saying, 'I am not responsible for my actions'. Then finally you assert that there is no spiritual attainment. So in other words you deny the possibility of spiritual life.

Fourthly, and I am dealing with these far too briefly, but at least they will be there. There is *drstiparamarsa*. Which means attachment to ideologies as something superior. Let's take something like the communist ideology. The communists have a certain view of life and of its meaning and purpose. And in many ways this contradicts the Dharma. And the effect of *drstiparamarsa* is to lead to disputes and struggles. It is where you say, 'This is my view and it is the best'. So you are prepared to fight anybody who disagrees with you.

Then finally, fifthly, there is *silavrataparamarsa*. We are familiar with this again from the first three fetters. This is where you become attached to particular rituals and rules as ends in themselves. So it is a bit as if you said, 'Look, the Sevenfold Puja is the best way, and it has to be done in English, if you did it in Hindi it doesn't work, the proper way is in English, and you have to get every word right, and if you get every word right of the Sevenfold Puja in English, well, you will be Enlightened'. So that would be *silavrataparamarsa*. Of course you can do the Puja in any language, you can get it completely wrong. There is the famous example of an old woman who learnt a mantra. And she misheard the mantra, she was listening to the mantra '*om mani padme hum*', and what she heard was '*om mani bom bom*'. So she went away saying, '*om mani bom bom, om mani bom bom*'. But she had great devotion, she had very great devotion to Avalokitesvara. And so strong was her devotion to Avalokitesvara that Avalokitesvara appeared in her dreams. And one day she was walking along saying the mantra and a monk was walking by and he said, 'what are you saying?', and she said, 'Well, I am saying the mantra, *om mani bom bom*'. 'That is completely wrong, you should say *om mani padme hum*'. And she said, 'What would happen if I say *om mani padme hum*?', and he said, 'Avalokitesvara will appear to you in your dreams'. She said, 'It must be *om mani bom bom* because he has appeared in my dreams'. So in other words, it doesn't really matter what you say. What is important is your state of mind. The old woman had such devotion that Avalokitesvara appeared to her. And that monk had been saying *om mani padme hum* for years and years and nothing happened. So this illustrates what *silavrataparamarsa* is. We do certain things, we follow certain ways of life and so on, to help us to develop a state of mind. But what can happen is that we get attached to the way of doing things and we think that that in itself is bringing us spiritual results.

So that is a very brief survey of the different kinds of *drsti*. They are ideas that we cling on to, sometimes very strongly, because we believe that they will bring us good fortune and even spiritual progress. But actually they stand very strongly in our way. Now it is quite interesting that of the six *mulaklesas* so much attention is given to *drsti*. In some traditions they actually talk about 10 *mulaklesas*. And they name each of the *drsti* as a separate *klesa*. This means that our ideas have a big influence on our lives. Our views, our attitudes, affect very strongly what we do and therefore what we experience. So we need to get our ideas straight, not just superficially but quite deeply. So we need to investigate our ideas, we need to investigate our views. We investigate them by studying the Dharma. And we begin to see where our own ideas and attitudes don't match the Dharma. And then we can clarify our ideas so that they help us to move forward on the spiritual path.

So those are the six *mulaklesas*, even the 10 *mulaklesas*. And this is our enemy. And we have gone into it quite deeply. I hope you have all got a quite clear idea of what it is that you have to look for in yourselves. I hope you will all understand a bit better the mechanism by which the *klesas* come about. They don't just come about by accident, they don't just come about through some misfortune from outside you. You bring them into existence, you bring them into existence by giving unwise attention to your experience. This means that you can change them. After all, if they were just random, if they just happened to you, there is nothing you could do about them. If they were like the weather, sometimes it rains, sometimes it shines, you couldn't change it. But you make them come about, so you can change them. And you do it by knowing your mind, by knowing your self, by being more mindful, by *dharma-vicaya*, by giving wise attention to your experience. So in this way you get rid of these madnesses. And of course we have to do so much work on this aspect of things. But in this system we have some tools to work on. So now it is just up to you to do the work.

subhuti (Buddhism for Today): Our thoughts and ideas, beliefs and philosophies, are often but the objectification of our underlying emotional attitudes. Our 'thinking' is so often but the rationalisation of our underlying desires. Inconsistent, illogical, muddled, and without real reason this superstructure of ideas acts as a kind of defensive shell through which we resist change. If we are to change, this shell must be broken. Ideas which prevent us from growing - 'wrong views' - must be swept away to be replaced by 'right views' which will allow us to see the world in such a way that we can develop.

Intellectual clarification is, then, one of the foremost benefits of study of the Dharma. Much of what appears to be our thought is simply inherited from our environment, adopted wholesale with the minimum of critical understanding. Our minds are colonised by parents and teachers, television and newspapers, and the current fashionable trends which all our friends will follow. Through study and discussion, our own ideas are tested against the Dharma and often shown up for what they are: the rational clothing of our hardened emotional attitudes. We are able to acquire new ways of looking at ourselves and our world which will free us so that we can expand to new dimensions of awareness.

... The views which people hold of the world, whether articulated as fully developed philosophies or as simple prejudices, may be considerable barriers to their development. The Buddha constantly stresses the importance of Right View, a perception which permits, even encourages, growth. A few modern 'wrong views' were exposed in the course of the seminar which Sangharakshita conducted on the +Udana.- For instance, talk of one's role as a man, woman, father, or wife implies that the role is something separate from what one essentially is and that one acts out this role. But man, woman, father, or wife is a part of what one is.

Similarly, the concept of rights - civil, social, political, even human - implies some external authority which endows one with rights. Thinking in such terms permits an evasion of personal responsibility and, thus, of individuality. A comprehensive list of these wrong views could and perhaps should - be made. Much of what we consider to be our thought is made up of these muddled ideas often simply picked up, like a kind of intellectual disease, from the prevailing pool of fashionable attitudes.

One such wrong view that received very strong treatment in the +Udana- seminar is that one has a +private life- into which others have no right to pry and which is not accessible to criticism and comment. Though the individual has a need for solitude, and though his feelings should be respected, what he does when he is 'within the privacy of his own home' should be of a piece with what he publicly professes and performs. Where the spiritually committed are concerned this is particularly the case. The +Udana- itself calls for complete openness and candour between members of the spiritual community. To be guarded and secretive about oneself is far more painful than to open oneself up, 'warts and all':

subhuti (A New Voice): The final precept, which represents the stage of wisdom, is concerned with the eradication of *mithya-drishtis* (Pali, *miccha-ditthis*) or false views. A false view is, in the first place, a wrong or false way of seeing things, and in the second place a wrong or false view as expressed more or less systematically in intellectual terms in the form of a doctrine.

What makes such views wrong is the fact that they give expression to the mental states of covetousness, hatred, or delusion. Right view is twofold. In its transcendental aspect it is simply the way the

Enlightened see things. In its mundane aspect it is those ideas and beliefs that accord with the teachings by means of which the Enlightened have communicated their experience. By undertaking this precept, one is committing oneself to eradicating confused and emotionally clouded ideas and to trying to gain an intellectual comprehension of the Dharma. However, this does not simply mean that one learns to parrot the doctrines of Buddhism. By taking up right view, one is trying to gain for oneself the insight that right view expresses. Right view is ultimately non-view: though the Enlightened One sees things as they really are, 'He has a *critical* awareness of the impossibility of giving full and final expression to his vision in fixed conceptual terms.' One therefore cannot cling to any particular formulation in a rigid and dogmatic manner.

Wrong views are destructive of spiritual life in so far as they distort what it actually is and what it entails. They may even completely undermine its possibility. Indeed, wrong views may destroy the possibility even of a truly human life if they deny the bases of civilisation and culture. There are various canonical lists of wrong views and Sangharakshita has found himself forced to address their many modern varieties that so strongly affect the people he is teaching. He has commented that widespread literacy and more effective media of communication, while they have considerable advantages, also foster and spread wrong views more rapidly than ever before in human history. Most people today are strongly influenced, albeit usually quite unconsciously, by a mass of views that actually bring them only confusion, conflict, and unhappiness.

One of Sangharakshita's most constant activities since the foundation of the Order has been the isolation of each strain of wrong view as it comes into fashion, analysing and exposing it so that it does not infect the movement. Such views include an unquestioning belief in 'progress', a shallow egalitarianism, and an automatic rejection of organisations and institutions. Clear thought is obviously an important antidote to many of these views, and Sangharakshita has constantly urged his disciples to greater clarity. Besides the study of the Dharma, he recommends the study of logic and encourages discussion and debate as a means of stimulating clear thinking. Some of his own more polemical writing, such as *The FWBO* and 'Protestant Buddhism', has as much the function of educating his followers in the task of tackling wrong views as of answering the perpetrators of those views themselves.

The circumstances of the contemporary world make it very difficult to observe the tenth precept, since false views are so widespread. If we want even to begin to practise it we must do three things:

(a) We must become more acutely aware of the extent to which our thinking, and the expression we give our thinking, is influenced by the false views by which we have been surrounded since birth. (b) We must realize not only that false views are the product of unskilful mental states but that, so long as they are not definitely abandoned, they actually reinforce the unskilful mental states which produce them, thus double obstructing the path to Enlightenment. (c) We must resolve that whenever we discuss personal spiritual difficulties, or issues concerning the Order and the Movement as a whole, and above all when we discuss the Dharma itself, we should do so in terms of Right Views,--if possible in terms of Wisdom,--and not in terms of any of the false views which are currently fashionable in the outside world.

However, removing wrong views as formulated in specific ideas, although essential, is not enough. One must also attack wrong views at their roots in covetousness and hatred, both of which have their ultimate roots in delusion. Once more, it is primarily through meditation that this attack is carried out.

comm11:

the twenty proximate factors of instability *upaklesas*

other languages

hindi (from *Chandrabodhi/Ashvajit*):

marathi (from *Chandrabodhi/Ashvajit*):

marathi (from *Prajnamata*): No translation needed

tibetan: nye-nyon nyi shu *chinese*:

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*):

translations

wei tat: secondary vexing passions

ganguli: the secondary defilements

k.gyatso: secondary delusions

ways of e:

guenther: the proximate factors of instability

trans11:

anacker: the secondary afflictions

kochumutton: the secondary defilements

wood: secondary defilements

bhante :

dharmachandra: the secondary afflictions

subhuti: subsidiary afflictions

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.)

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) Anger, enmity, dissimulation, jealousy, stubbornness, hypocrisy, greed, the spirit of deception, pride-intoxication, the spirit of violence, etc., are the parattaklesabhumikas. They are called this because they have parattaklesas for their spheres. Parattaklesa, "small defilement", means *avidya* or ignorance (iii.28c-d) in an isolated state, not associated with lust, etc. (kevala avenika *avidya*, v.14). They are only associated with ignorance, with the ignorance that is cast off through the Path of Meditation, ignorance of the sphere of mental consciousness. This is why they are called parattaklesabhumikas.

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC): The Treatise says: The upaklesas are so named: 1. because they are only certain states or modalities of the klesas: such are the ten beginning from fury (*Krodha*) (x-10), forgetfulness (*Musitasmrtita*), non-discernment (*Asamprajanya*) and idleness (*Pramada*); 2. because they are the efflux of the klesas: such are the others which, although having a nature apart from the klesas, are born by reason of them.

These twenty upaklesas are divided into three categories: 'small upaklesas', that is to say, the ten secondary klesas beginning from fury (*Krodha*), because they are born separately; 'medium upaklesas', that is to say, shamelessness (*Ahrikyā*) and absence of integrity (*Anapatrapya*) which are found in all bad thoughts; 'great upaklesas', that is to say, the eight others [agitation (*Uddhava*) etc.], which are found in all defiled minds. The words 'and' and 'with' in the Stanza indicate that upaklesas are not only twenty in number. The *Ksudravastuka* enumerates many kinds of covetousness etc: these are upaklesas. The term 'upaklesa' also includes klesas which are by their very nature the efflux of the six fundamental klesas. As regards the remaining defiled dharmas which belong to the same category as the klesas, these are all called upaklesas in general as they are not included in the fundamental klesas. If it is said that there are twenty upaklesas, it is because one understands by this term that which is not klesa, that which is exclusively defiled and gross. The other defiled dharmas which are either modalities of the twenty upaklesas or their efflux (e.g., acts of the body and the voice) are all included in the twenty. How they are included will be determined according to their particular characteristics.

bhante (KnowYourMind): The following twenty negative emotions are the *upaklesas*. Guenther calls them the proximate factors of instability - that is, they hang around the six *klesas* as subordinate forms of them. If the *klesas* are the root defilements, the *upaklesas* could be called the branch defilements. Another way of looking at them would be to call them more complex forms, or developments, of the *mulaklesas*.

We are given a good many more negative mental events than positive ones, and no doubt one could extend the list considerably - more so, at least, than in the case of the positive mental events. It may even be that we have developed fresh and virulent strains of negative mental events in the time since the Abhidharma was first compiled.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Since these twenty mental factors are all derived from the root afflictions, in particular from the three mental poisons of attachment, anger and bewilderment, here we shall group them according to their origins. Although when confronted with an immediate situation we are often unaware of the growth and arising of these various mental factors, nevertheless, they are distinct psychological functions, behaving in their own particular ways.

a. afflictions derived from anger: wrath, vengeance, spite, envy, cruelty

b. afflictions derived from attachment: avarice, self-satisfaction, excitement

c. afflictions derived from bewilderment: concealment, dullness, faithlessness, laziness, forgetfulness, inattentiveness

d. afflictions derived from both attachment and bewilderment: pretension, dishonesty

e. afflictions derived from all three mental poisons: shamelessness, inconsideration for others, unconscientiousness, distraction

kelsang gyatso (UTM):

ways of enlightenment:

nyantiloka: (p.) :

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India):

comm11:

krodha (kodha)

indignation or rage

other languages

hindi (from Chandrabodhi/Ashvajit): krodha

marathi (from Chandrabodhi/Ashvajit): krodha

marathi (from Prajnamata): Is a well used marathi word which means exactly the thing intended here

tibetan: khro-be

chinese: fen

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): krodha: □krudh = to become angry, to be wrathful

translations

wei tat: fury

anacker: anger

ganguli: fury

kochumutton: anger

k.gyatso: aggression

wood: anger

ways of e:

bhante :

guenther: indignation or rage

dharmachandra: anger

trans11:

subhuti: rage

definitions

sanskrit (MW): (p.)

BHS: (p. 197)

personified, wrath Mmk 25.26

pali: (p.)

nyantiloka: (p.)

not listed

shobogenzo glossary: (vol.3) (wrath) Ref. ch. 70 [216].

[MW] anger, wrath, passion.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is a vindictive intention which is associated with anger when the chance to hurt is near at hand. Its function is to become the basis of taking hold of a knife, killing, and preparing to strike.

hsuan tsang (DMC): Fury (Krodha) (p. 435) What is fury? Its nature is irritation caused by the presence of persons or objects that actually offend: e.g., things seen or heard; an offensive living being or opinions expressed by others. Its special activity is to obstruct non-fury and, so to speak, 'to cause a stick or rod to be taken up' in a gesture of striking. [Example of moderate corporal violence: vocal violence may also be produced.] In fact, a person filled with fury produces many violent and bad bodily acts. Fury is by nature a part of anger, because, apart from this klesa, fury has no characteristic or activity which belongs to itself.

bhante (KnowYourMind): Krodha is a further development of pratigha. Essentially it means 'readiness to strike'; it is the immediate intention to do harm on the arising of an opportunity to do so for example, if a stick, knife or other weapon lies to hand. If this mental event is present in one's mind, as well as bearing the intention to harm, one has now fixed on the means to carry it out. Whether or not one actually does so is another matter, though it seems that krodha can be interpreted as including the actual deed. Perhaps it is most useful to identify three critical stages in this deteriorating mental state: hatred (the general intention to do harm); rage (the immediate intention to inflict specific harm); and fury (the actual infliction of harm).

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Wrath is a mental factor that, due to the increase of anger, is a thoroughly malicious state of mind wishing to cause immediate harm. It has the function of directly connecting the person who intends to cause harm with the actual means to do so. As with anger, we can distinguish three or nine forms of wrath.

kelsang gyatso (UTM): The definition of aggression is an increase of the root delusion anger that wishes to hurt or harm others physically or verbally.

ways of enlightenment:

nyantiloka: (p.) not listed

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 464) 891. Therein what is 'anger' (kodha)? That which is anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disorderly, state of being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called anger.

manuals of buddhism:

subhuti (India): *Krodha* is anger which has got to the point at which you are thinking about how you are going to hurt the other person. You have got the basic reaction of anger, but it is as if you can see a stick there and you are beginning to think about picking it up to hit them. So the root *klesa* of *pratigha* has developed to the point at which you are actively going to harm. You are either going to physically hurt them or you are going to verbally abuse them. So *krodha* is *pratigha* at the point at which it is going to result in violence. It is important to spot the transition, it is very important to see that your anger is beginning to boil over into action. You may not be able to stop yourself feeling *pratigha* but you can stop yourself from going on to *krodha*.

comm11:

upanaha (upanaha)

resentment

other languages

hindi (from *Chandrabodhi/Ashvajit*): chhupa hua gussa

marathi (from *Chandrabodhi/Ashvajit*): chida

marathi (from *Prajnamata*): couldn't find in the dictionary

tibetan: khon du 'dzin-pa

chinese: hen

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): upanāha: upa (near, toward) + ण (bind) = to tie up, to bind together.

BHSD has malice, hatred

translations

wei tat: enmity

anacker: malice

ganguli: enmity

kochumutton: hatred

k.gyatso: resentment

wood: enmity

ways of e:

bhante :

guenther: resentment

dharmachandra: malice

trans11:

subhuti: resentment

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.) not listed

shobogenzo glossary: (vol.3) (continual enmity) Ref ch. 70 [216].

[MW] bundle, a plaster, unguent; inflammation of the ciliary glands, sty; the tie of a lute (the lower part of the tail piece where the wires are fixed); continual enmity

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is not letting go of an obsession which develops through association with the anger which underlies it.

hsuan tsang (DMC): Enmity (Upanana) (p. 437) What is enmity? As a result of fury, its nature is the non-abandonment of bad feelings and the continuation of hostility-resentment. Its special activity is to obstruct non-enmity and provoke and intensify vexation (*Pradasa*). In fact, a hostile and resentful person is incapable of forgiving or tolerating, and always abandons himself to burning vexation. Like fury, enmity is by nature a part of anger, because, apart from this klesa, enmity has no characteristic or activity that belongs to itself.

bhante (KnowYourMind): In Robert Burns' poem 'Tam O'Shanter', while the eponymous hero is at the pub, his wife waits at home, 'nursing her wrath to keep it warm'. This is *upanaha*, resentment, brooding over an injury, bearing a grudge. We want to go on being angry; we rather enjoy it, we cultivate it. We even cherish our anger. We won't let go we refuse just to put up with the fact that we have suffered an injury.

Resentment is a pervasive form of negativity, and its very nature is to hang around situations which people feel helpless to change a job or a marriage, perhaps in which one feels put upon or put down or injured in some way. Our resentment gives our ego the sense that when the opportunity arises, it will be able to even the score. Even if there is no likelihood that we will be able to effect any kind of revenge, our resentment still gives us an obscure sense that we are getting our own back, albeit in a very ill-directed and pointless way. ... Even though we are the only person really suffering from it, we feel we have a right to our resentment.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Vengeance is a knot in the mind that, without forgetting, firmly holds on to the fact that in the past one was harmed by a particular person. It intends to find an opportunity whereby to return the harm. It is a basis for impatience and thus performs the function of repeatedly bringing about anger and the pain of being unable to bear something. Vengeance is a deep kind of hatred that keeps a grudge within the recesses of the mind without necessarily letting itself become manifest externally. In fact, someone may be very pleasant and agreeable towards

us even while bearing a strong grudge against us. The divisions of vengeance are the same as those for wrath.
kelsang gyatso (UTM): The definition of resentment is a deluded mental factor that maintains the continuum of anger without forgetting it, and wishes to retaliate.
ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 464) Therein what is 'grudging(*upanaha*)'? First there is anger, later grudging; that which is similar, grudging, being grudging, state of being grudging, maintaining, maintenance, continuous maintenance, continuity, successive binding together, strengthening of anger. This is called grudging.

manuals of buddhism:

subhuti (India): Then we have *upahana*, and this is resentment in English. This is *pratigha* which is sort of nursed. It is as if you have your anger and you make it grow, you keep it to yourself, you don't let it go. You keep it sort of boiling under the surface within you. It is anger which you won't let go of. And it is always ready to come out. Resentment is a terrible emotion. I have known people who have kept resentments for 15 or 20 years. Something happened 20 years ago, it may have been something quite small, but they don't forget it. And it is not just that they don't forget it but they don't lose their anger about it. Well, we must learn to let go of our anger. Usually this sort of resentment comes about because we are not really effective in our lives. So there is a sense of frustration which you blame on other people. We need to be particularly careful about developing resentment if we have suffered a lot in our lives.

comm11:

mraksa (makkha)

slyness-concealment

other languages

hindi (from Chandrabodhi/Ashvajit): chhupana

marathi (from Chandrabodhi/Ashvajit): pragati na karane, lapavine

marathi (from Prajnamata): hypocrisy dissimulation The marathi word would be Bhondu or dhongi these are not sanskrit derived words but are well used

tibetan: 'chab-pa

chinese: fu

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): mṛakṣa: □mṛakṣ (or mṛkṣ) = to rub, smear; to speak indistinctly or incorrectly

translations

wei tat: concealment or hypocrisy

anacker: hypocrisy

ganguli: hypocrisy

kochumutton: hypocrisy

k.gyatso: concealment wood: jealousy

ways of e: bhante :

guenther: slyness-concealment

dharmachandra: hypocrisy

trans11:

subhuti: slyness-concealment

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p. 511)

from mrks, smearing-over. Ill-feeling, anger

nyantiloka: (p.)

not listed

shobogenzo glossary: (vol.3) (hypocrisy) Ref ch. 70 [216]

[MW]

concealment of one's vices, hypocrisy (with Buddhists, one of the 24 minor evil qualities),

Dharmasamgraha 69.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is to perpetuate a state of unresolvedness because of its association with dullness and stubbornness when one is urged towards something positive. Slyness-concealment has the function of preventing one from making a clean break with it and feeling relieved.

hsuan tsang (DMC): Concealment or hypocrisy (Mraksa) (p. 437) What is concealment or hypocrisy (Mraksa)?

For fear of losing advantages or reputation, to dissimulate in order to hide one's offences: such is the nature of this upaklesa. Its special activity is to obstruct non-dissimulation and provoke the affliction of remorse. In fact, the person who hides his sins must of necessity be afflicted later on with remorse and self-recrimination and lose all feelings of peace and security. According to one opinion, this upaklesa is comprised in the fundamental klesa of delusion (Moha), because the Yogasastra, 55, says that it is a part of delusion: one hides one's sins because one does not fear the sufferings in store. According to another opinion, which is correct, it is a part of covetousness and delusion, because if one hides one's sins, it is also for fear of losing advantages and reputation. The Yogasastra envisages the gross-apparent character of hypocrisy: this is why it merely says that it is a part of delusion, just as it says that agitation is a part of covetousness. Now, as the Sastra also says that agitation penetrates all defiled minds, obviously one cannot admit that it is solely a part of covetousness.

bhante (KnowYourMind): mraksha implies a context in which one has at least professed to set out on the spiritual path and in which one has quite a deep involvement with the spiritual community. Mraksha will arise only when one has committed oneself more especially when one has publicly committed oneself to certain ethical and spiritual standards which one shares with other members of the spiritual community. At that point one may discover that there is something in one's life which is incompatible with one's spiritual commitment, but which one is unwilling to give up.

... 'It is to perpetuate a state of unresolvedness' because in concealing one's fault from others one is also in a sense concealing it from oneself, in that one is not really facing up to its implications, which are that it is obstructing the realisation of the positive. One is sort of hoping to muddle through somehow. So it is not unconnected with vicikitsa, doubt and indecision.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Concealment is a mental factor that wishes to hide one's unwholesome qualities whenever another person, with a benevolent intention free from either an unwholesome aspiration, bewilderment, hatred or fear, talks about such negative qualities. It has the direct function of causing regret and the indirect function of not allowing the body and mind to remain at ease. This occurs when someone genuinely tries to help us by pointing out a certain shortcoming we may have. Instead of paying heed to his words, we ignore them and immediately try to forget about what he has said. In concealment we do not necessarily react violently or negatively to the other person, we simply suppress any manifestation or knowledge of the fault he is describing. Superficially it seems to act as a defence, but the more we resort to it, the more it causes heaviness and discomfort in the mind. For as many unwholesome qualities that exist, a corresponding number of states of concealment exist. But, in brief, concealment can be understood in terms of concealing some or all one's unwholesome qualities as well as concealing them temporarily or permanently.

kelsang gyatso (UTM): The definition of concealment is a deluded mental factor that, motivated by attachment to wealth or reputation, wishes to conceal our faults from others.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

(p 464) 892. Therein what is 'smirching' (makkha)? That which is smirching, being smirching, state of being smirching, derogation, derogatory action. This is called smirching.

manuals of buddhism:

subhuti (India):

mraksa. We translate that in English as slyness, concealment. So you are motivated by *raga*, you have this craving, you want wealth, you want reputation, perhaps you want power, you want people to know all about you, you want people to think really well of you. Well, of course if people get to know you they will find out your faults. So what you do is you make sure they don't find out about your faults. You conceal them. You don't necessarily lie, you just make sure that people don't find out. But *mraksa* is more relevant to us in the spiritual life. After all, we all have faults, and we are supposed to be revealing our faults, we are especially supposed to be revealing our faults to our spiritual friends, we are supposed to be confessing it. But we don't always do that, we often try to conceal them. Maybe you go and do something that is a bit unskillful, maybe instead of staying on retreat you go off down the road and have an ice-cream. Well, I assume that you are not supposed to do that if you are on retreat. And when you come back you see a group of people waiting by the door so you sort of disguise the fact that you have just been out for an ice-cream. Somebody asks you, 'Oh, where have you been?', and you say, 'Phew, it is hot today!'. So you don't actually lie but you distract people so that they don't actually ask you further. There are things that you don't want people to know and you find ways of not letting them know. So you don't do it by lying, you do it by cunning. So people never get on the scent as we say, they never smell what is going on. So they never ask you the questions that are going to require you to give an honest answer. I think this is quite common in the spiritual life. Because we are trying to develop, we are trying to become something better than what we now are, and we become aware that in many ways we are still not at that level. But things that we do that are a little bit unskillful. But we don't want to stop doing them, so we try to make sure that our spiritual friends don't know about them. So we can continue as part of the spiritual community and keep our little vices.

comm11:

pradasa (palasa)

spite or defensiveness

other languages

hindi (from Chandrabodhi/Ashvajit): surakshitata

marathi (from Chandrabodhi/Ashvajit): samrakshan karane, surakshitata

marathi (from Prajnamata): couldn't find in the dictionary

tibetan: 'tshig-pa

chinese: nao

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): pradāśa: etymology not clear. ? □dās = to hurt, injure. BHSD has envious rivalry

translations

wei tat: vexation

anacker: maliciousness

ganguli: vexation

kochumutton: envy

k.gyatso: spite

wood: spite

ways of e:

bhante :

guenther: spite or defensiveness

dharmachandra: spite

trans11:

subhuti: spite

definitions

sanskrit (MW): (p.)

BHS: (p. 380)

envious rivalry, the quality of being unwilling to let any get any advantage over oneself.

M.Muller in Dharmas. 69 has contentiousness. See Pugg. 19.1-3

pali: (p.)

nyantiloka: (p.)

not listed

shobogenzo glossary: (vol.3) (devil) Ref ch. 70 [216]

[MW] *pra*: as prefix to substantive; in nouns of relationship = great-

dasa: fiend, demon.

[JEBD] affliction.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is a vindictive attitude preceded by indignation and resentment, forming part of anger, and its function is to become the basis for harsh and strong words

hsuan tsang (DMC): Vexation (*Pradasa*) (p. 437) What is vexation? Following on fury and enmity, vexation is a burning rage showing fierceness and violence. It manifests itself either in pursuit of an anterior object of fury-enmity or on encountering a new object of dislike. Its special activity consists in obstructing non-vexation and provoking a 'biting'. In fact, no matter whether the object disliked is old or new, when the mind is in a rage, one utters shouting, violent, cruel and vulgar words as if one wanted to bite other people. Vexation, too, is by nature a part of anger, because, apart from this klesa. it has no characteristic or activity of its own.

bhante (*KnowYourMind*): *Pradasa* is a vindictive mental event that gives rise not to injurious action but to unskilful speech. Yeshe Gyaltsen goes a little further than the *Abhidharmasamuccaya* does, linking it with the specific situation of receiving criticism, and thus suggesting that this *upaklesa* is directly connected with the previous one. If we are in the grip of slyness-concealment and we are taxed with our shortcomings, we are likely to react defensively. Instead of accepting criticism from our friends in a positive manner, on the basis of trust in their goodwill, we react with anger and resentment - basically because we know that we are in a weak position.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

It is the urge to use harsh words of disagreement due to anger and resentment when others raise one's shortcomings

guenther (P&PA):

geshe rabten (M & its F): Spite is a mental factor that, when preceded by wrath or vengeance and as an outcome of malice, motivates one to utter harsh speech in reply to unpleasant words said by others. It acts as a basis for accumulating unwholesome actions through speech and causes the mental happiness of oneself and others to be destroyed There are three forms of spite: the intention to say harsh and angry words to someone equal to oneself,

inferior to oneself and superior to oneself.

kelsang gyatso (UTM): The definition of spite is a mental factor that, motivated by resentment or aggression, wishes to speak harshly.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 464) Therein what is 'disparaging' (palasa)? That which is disparaging, being disparaging, state of being disparaging, causing dispute, competing, not giving in. This is called disparaging. (2)
manuals of buddhism:

subhuti (India): Then we have *pradasa*, spite or vindictiveness. This is *pratigha* which has become a sort of settled mental state. You are always slightly angry and it leads you to speak harshly, it leads you to pick quarrels, it leads you to be very quick to take offence, so that the person who is possessed by *pradasa* is a quite difficult one to be with. The sort of person with whom there is nothing you can do that is right, whatever you say to them they are going to get upset or angry. Perhaps you sometimes fall into these states yourself. So it is necessary to go back to the underlying feeling of *pratigha* and resolve that.

comm11:

irsya (issa)

jealousy or envy

other languages

hindi (from *Chandrabodhi/Ashvajit*): irshya?

marathi (from *Chandrabodhi/Ashvajit*): irshya

marathi (from *Prajnamata*): marathi word used in the same way

tibetan: phrag-dog

chinese: chi, tsi

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): irsyā: □irsy (or irksy) = to envy, to feel impatient at another's prosperity

translations

wei tat: envy (irsyr)

anacker: envy

ganguli: envy

kochumutton: jealousy

k.gyatso: jealousy

wood: envy

ways of e:

bhante :

guenther: jealousy or envy

dharmachandra: envy

trans11:

subhuti: envy

definitions

sanskrit (MW): (p.)

BHS: (p. 117)

recorded as *irsi*. envy

pali: (p.)

nyantiloka: (p. 81)

'envy'

shobogenzo glossary: (vol.3) (envy) Ref ch. 70 [216]

[MW]

envy or impatience of another's success; spite, malice; jealousy.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*)

Abhidharmasamuccaya (*Asanga*) It is a highly perturbed state of mind associated with aversion-hatred which is unable to bear other's excellencies by being overly attached to gain and honour.

hsuan tsang (*DMC*): Envy (*Irsya*) (p. 437) What is envy? To desire one's own reputation and advantage and not to be able to stand the glory of another: its nature is jealousy, and its specific activity is to obstruct non-envy and provoke dissatisfaction and discouragement. The fact is that the envious person, hearing of the reputation or seeing the glory of another, abandons himself to dissatisfaction and discouragement and is not at peace. Envy, too, is a part of anger, because, apart from this klesa, it does not possess any characteristic or activity that belongs to itself.

bhante (*KnowYourMind*): It is either envy, which one feels with regard to something one doesn't have but would like to have, or jealousy, which one feels with regard to something of which one is already in possession. With envy one feels a sense of poverty in oneself, one feels unfulfilled, one craves whatever one believes will enrich one's life and one sees someone else who has, or seems to have, what one craves oneself. The result is a mixture of craving and hatred. Envy seems to be a particularly shameful *upaklesa* to have to admit to, because effectively one hates someone either for their happiness or their good qualities, which can only seem perverse. It is also associated with a feeling of poverty and impotence: instead of being galvanized to emulate someone else's achievements, you resent them because they show you up. As Iago says of Cassio in Shakespeare's *Othello*: 'He hath a daily beauty in his life./ That makes me ugly.'

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen:

guenther (*P&PA*):

geshe rabten (*M & its F*): Envy is a distinct mental factor that, out of attachment to respect and material gain, is unable to bear the good things others have. It thus brings about deep mental turmoil. It is a basis for the immediate arising of unhappiness in the mind and has the function of causing one's own good things to become exhausted. Envy often contains an element of fear. It sees, for example, that someone may be about to gain a position that one wanted very much for oneself. Desirous of the position and afraid that one may not gain it, one starts to dislike and even hate the person who appears to be the cause of the problem. There are two kinds of envy: that which arises in regard to material possessions and that which comes through such things as talk about profit and loss.

kelsang gyatso (*UTM*): The definition of jealousy is a deluded mental factor that feels displeasure when observing others' enjoyments, good qualities, or good fortune.

ways of enlightenment:

nyantiloka: (p. 81) 'envy', is a karmically unwholesome (*akusala*) mental factor, which is occasionally associated with hate-rooted consciousness (s. Tab. I. 30, 31.). Explained in Pug. 55.

dhammasangani: (p.) (p. 276) [1121] What is the Fetter of envy (*issa samyojanam*)? Envy, envying, enviousness jealousy, the expression and mood of jealousy at the gifts, the hospitality, the respect, affection, reverence and worship accruing to others, this is called the Fetter of envy.

atthasalini: (p.)

vibhanga: (p.) (p 464) 893. Therein what is 'envy' (*issa*)? That which for the gain, honour, being respected, regard, salutation, respectful offering to others, is envy, being envious, state of being envious, jealousy, being jealous, state of being jealous. This is called envy.

manuals of buddhism: *Issa* means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

subhuti (India): Then we have *irsya*, envy. So envy is an emotion that you feel when you see somebody else has got something that you haven't. You somebody else has got some sort of good fortune, maybe they have got some wealth or something like that, or maybe you see that they have got some really good qualities. Instead of thinking, 'Wonderful that they have got these things', you feel resentment, you want to pull them down, you want to find ways of belittling their achievement. This is something that we have to be careful of in connection with ordination of course. Maybe we want to be ordained very much, and that is quite understandable, but if somebody else is ordained you shouldn't feel angry with them, you shouldn't say to yourself, 'Oh, they are not really ready, they have fooled the ordination team'. Well of course, it is very easy to feel this, it is a very quick and easy human reaction. But we should be especially careful not to fall into *irsya*. If you find yourself beginning to feel envy of somebody else's achievement immediately try to rejoice in their merits.

comm11:

matsarya (macchariya)

avarice or acquisitiveness

other languages

hindi (from Chandrabodhi/Ashvajit): atilobha?

marathi (from Chandrabodhi/Ashvajit): atilobha

marathi (from Prajnamata): Matsar from which it is derived means envy or jealousy but dictionary also indicates greediness covetousness also spite Kripan or Kadru are the appropriate marathi words

tibetan: ser-sna *chinese:* chien *japanese:* *lang5:*

Sanskrit verbal root (from Dharmachandra): mātsarya: from matsara, probably □mad = to exult, revel, be intoxicated; be drunk, be inflamed

translations

wei tat: parsimony *anacker:* selfishness *ganguli:* parsimony *kochumutton:* spite

k.gyatso: miserliness *wood:* parsimony *ways of e:* *bhante :*

guenther: avarice or acquisitiveness *dharmachandra:* selfishness

trans11: *subhuti:* miserliness

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 108) ‘stinginess’, avarice.

shobogenzo glossary: (vol.3) (meanness) Ref ch. 70 [216]

[MW] envy, jealousy.

[JEBD] parsimony

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is an over-concern with the material things in life, stemming from over-attachment to wealth and honour

hsuan tsang (DMC): Parsimony (*Matsarya*) (p. 439) What is parsimony? Its nature is to be attached to wealthy possessions and the Dharma and not to give them away. Its aim and object is to hide and save. Its special activity is to obstruct non-parsimony and provoke hard-heartedness and the amassing of material and immaterial goods. The fact is that misers are usually hard-hearted and amass wealth and Dharma without ever being able to give them away. This upaklesa, by its very nature, is a part of covetousness and desire, for, apart from covetousness, it does not possess any characteristic or activity of its own.

bhante (KnowYourMind): *Matsarya* is an almost obsessive concern with material things with power, prestige, wealth, and possessions. The implication of this attitude is that these things have an absolute value, that once one has them one will be able to hold on to them for good. The assumption is that one can make real, solid acquisitions. One's life becomes devoted to the pursuit of these things such that one loses sight of their real value, even in material terms. They become ends in themselves rather than the means of satisfying straightforward human desires. This attitude of possessiveness and acquisitiveness is often quite transparent, but equally often it flourishes behind a sincere spiritual or at least anti-materialist intent.... The antidote to possessiveness is simple enough: it is generosity. It is also to contemplate the impermanence of material things, our own impermanence, and the fragility and evanescence of our hold upon worldly things.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Avarice is a mental factor that, out of attachment to respect and material gain, firmly holds on to one's possessions with no wish to give them away. It has the function of cherishing one's possessions without letting them decrease. This mental factor causes us pain whenever the possibility arises of being separated from what we own and regard as dear to us. In addition to occurring with regard to material objects it can also develop with regard to our inner understanding of Dharma. It is thus the greatest obstacle to giving away our possessions to

and sharing our understanding with others. In the future it is a cause for both material and spiritual poverty. There are two kinds of avarice; the intention to never give something away and the intention to not give something away for the time being.

kelsang gyatso (UTM): The definition of miserliness is a deluded mental factor that, motivated by desirous attachment, holds onto things tightly and does not want to part with them.

ways of enlightenment:

nyantiloka: (p. 108) 'stinginess', avarice. "There are 5 kinds of stinginess, O monks; regarding the dwelling place, regarding families, regarding gain, regarding recognition, regarding mental things' (A. IX, 49; Pug. 56).

dhammasangani: (p.) (p. 276) [1122] What is the Fetter of meanness (macchari samyojanam)? The Five Meannesses, [to wit, meanness as regards dwelling, families, gifts, reputation, doctrine] all this sort of meanness, grudging, mean spirit, avarice and ignobleness, niggardliness and want of generosity of heart - this is called the Fetter of meanness.

[footnote by C.A.F. Rhys Davids: Buddhaghosa is at some pains to distinguish genuine instances of want of magnanimity from such as are not. For example, it is macchhariyam when a bhikshu, enjoying the use of a lodging, grudges another a share of it, or when he grudges another intercourse with his own patrons and relatives, or gifts from the laity for his piety, or that he should enjoy a reputation for physical or moral attractiveness, or that he should win proficiency in the letter, or the spirit of doctrine. On the other hand, it is not macchhariyam to deprecate the arrival at one's lodging of quarrelsome persons and the like, or the introduction to one's own social circle of peace-breakers, or the gifts made to selfish miserly brethren instead of to the virtuous. Nor is it ungenerous in every case to withhold instruction from an inquirer. Reserve may be employed out of regard either for the doctrine or for the inquirer. The latter may distort the imparted doctrine, or the doctrine may upset him

atthasalini: (p.)

vibhanga: (p.) (p 465) Therein what is 'meanness' (macchhariya)? Five (types of) meanness: Meanness (concerning) dwelling, meanness (concerning) family, meanness (concerning) gain, meanness (concerning) reputation, meanness (concerning) the Doctrine. That which is similar, meanness, being mean, state of being mean, avarice, ignobleness, niggardliness, cramped state of mind. This is called meanness.

manuals of buddhism: Macchhariya means selfishness, illiberality, or unwillingness to share with others.

subhuti (India): So what is *matsarya*? In English we would translate it as avarice. You feel very strong *raga*, you feel very strong *lobha*, and that *lobha*, and that *raga*, is directed to material objects. And what you want to do is to heap up those objects. And you don't want to let them go, you just want them so to speak for their own sake. You don't want them because they are useful, you have become so deeply attached to particular objects that you just want to pile them up. ... It is where you cannot bear to let go of things. So it is a very unfortunate mental state. You are getting hold of things but you are never enjoying them. And you are always worried that they are going to be stolen from you. And you never get any benefit from what you have heaped up. Well, of course what I have described is quite an extreme state. But we perhaps all experience *matsarya* to a much smaller degree. We have things, we want more of those things, but we don't really need them. So we are just holding on to them because we believe that that will make us happy. So this is a quite extreme development of *raga* or *lobha*.

comm11:

maya (maya)

deceit or pretence

other languages

hindi (from Chandrabodhi/Ashvajit): bahana

marathi (from Chandrabodhi/Ashvajit): dhonga

marathi (from Prajnamata): Used in marathi in the same way

tibetan: sgyu

chinese: ch'an

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): māyā: □mā = to measure; to prepare; to fashion; show, display (thus, to create illusions), exhibit; infer, conclude

translations

wei tat: duplicity or fraudulence

anacker: deceitfulness

ganguli: duplicity

kochumutton: deceit

k.gyatso: pretension *wood:* deceit

ways of e:

bhante :

guenther: deceit or pretence

dharmachandra: duplicity

trans11:

subhuti: pretence

definitions

sanskrit (MW): (p.)

BHS: (wd be p. 419) not listed

pali: (p.)

nyantiloka: (p.) not listed

shobogenzo glossary: (vol3) (duplicity)

[MW] wisdom, extraordinary or supernatural power (only in the earlier language); illusion, unreality, deception, fraud, trick, sorcery, witchcraft, magic; duplicity (with Buddhists one of the 24 minor evil passions), Dharmasarngraha 69.

Ref ch. 70 [216]

dict6: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is a display of what is not a real quality and is associated with both [craving] and [ignorance] by being overly attached to wealth and honour. Its function is to provide a basis for a perverse life-style.

hsuan tsang (DMC): Duplicity or fraudulence (*Maya*) (p. 439) What is Duplicity? With a view to misleading and deceiving another, to resort to dangerous and crooked devices by which one falsely assumes counterfeit attitudes: such is the nature of duplicity. Its special activity is to prevent purity and moral exhortation. In fact, the fraudulent person, with a view to misleading and deceiving another, tortuously and in accordance with circumstances, makes use of various expedients to gain ascendancy over the mind of that other person or to conceal his own faults; thus, he fails to receive right exhortations from his teachers and friends. Duplicity is therefore a part of covetousness and delusion, because, apart from these two klesas, it has no characteristic or activity of its own.

bhante (KnowYourMind): *Maya* literally means a magic show one sees something that isn't there. This is what pretence amounts to: a sort of trick. One pretends to be what one is not in order to gain wealth or honour to which one is over-attached. One certainly would have to be over-attached to them in order to perform day in, day out, year in, year out, which is what pretending to be what one is not inevitably involves. One has to be systematic, one can't let the mask slip for a moment. One's whole lifestyle has to be harnessed to the task of keeping the lie going.

bhante2 ():

bhante3 ():

yeshe gyaltsen:

Five different forms of pretence are distinguished by Yeshe Gyaltsen:

1. Hypocrisy: the deliberate and continuous adoption of a way of life that is designed to make you appear to be other than you are.
2. Insincere assentation: servile accord with someone's views, soft soaping, toadying, boot-licking, in order to get something out of someone.
3. Flattery: feigned admiration of someone to butter them up, followed by extravagant admiration of their property in the hope that they will want to give you some of it.
4. Monitorial duplicity: making others ashamed to enjoy something so that you can enjoy it yourself.

5. Bragging about one's material advantages with a view to acquiring more. You let people know how you are used to being treated and rewarded, the covert message being that they should not disappoint your expectations. The size of the limousine you are driven in signals not how much leg-room you like to have in the back, but how much money you expect to be paid.

guenther (P&PA):

geshe rabten (M & its F): Pretension is a mental factor that, when one is overtly attached to respect and material gain, fabricates a particular excellent quality about oneself and then wishes to make it evident to others. It acts as a basis for the establishment of a mistaken livelihood and as a cause for a monk's being defeated by the fault of lying.

There are two aspects of pretension: one that arises out of attachment and one that arises out of bewilderment.

kelsang gyatso (UTM): The definition of pretension is a deluded mental factor that, motivated by attachment to wealth or reputation, wishes to pretend that we possess qualities that we do not possess.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 465) 894. Therein what is 'deceit' (*maya*)? Herein a certain one having performed wrong action with the body, having performed wrong action with speech, having performed wrong action with the mind, to hide that (action) evokes an evil wish; he wishes thus, "May no-one know me"; [358] he thinks thus, "May no-one know me"; he says the words thus, "May no-one know me"; he tries with the body thus, "May no-one know me"; that which is similar, deceit, being deceitful, glossing over, deception, cheating, confusing the issue, evading, concealment, secrecy, hiding, covering, not making clear, not making known, hiding well, subterfuge. This is called deceit.

manuals of buddhism:

subhuti (India): Then there is more of the same kind of thing [as *mrksa*], there is *maya*. You know that the root meaning of *maya* means a magical show. The magician makes something appear which isn't really there. He starts to say, 'Well, an elephant is coming in this room now, and here comes the elephant'. And everybody sees an elephant come in the door. Or there is an elephant there and he says, 'The elephant is going to disappear'. The elephant disappears. So he makes something seem to be there which isn't really there, or he makes something disappear which is really there. So it becomes clear what *maya* means, it is a pretence, it is show, it is a display, it is pretentiousness in English. So motivated by *raga* you want to make yourself appear better than you really are. So you pretend that you have qualities that you don't really have. So for instance, perhaps when you are out with some friends you very ostentatiously give some money to some beggars. And people say, 'Ah, he is so generous', and you say, 'Oh it was nothing'.

comm11:

sathya (satheyya)

dishonesty

other languages

hindi (from Chandrabodhi/Ashvajit): beimani

marathi (from Chandrabodhi/Ashvajit): apramanikata

marathi (from Prajnamata): Apramanikata, Landilabaadi, would be the right marathi words

tibetan: gYo

chinese: k'uang

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): sāthya: □sath = to deceive, to hurt; to be idle

translations

wei tat: deception

anacker: guile

ganguli: deception

kochumutton: dishonesty

k.gyatso: denial

wood: deception

ways of e:

bhante :

guenther: dishonesty

dharmachandra: guile

trans11:

subhuti: dishonesty

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.) not listed

shobogenzo glossary: (vol.3) (roguery)

[MW] wickedness, deceit, guile, roguery, dishonesty.

Ref ch. 70 [216]

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

Deception (*Sathya*) (p. 439) What is deception? For the purpose of gaining advantages or reputation, to practise deceit and falseness by pretending to be possessed of high moral qualities: such is the nature of deception. Its special activity is to prevent frankness and candidness and provoke various actions leading to a 'depraved manner of life'. In fact, the deceitful person, full of insincere intentions and crafty machinations, affects qualities which he does not possess and leads a life of moral depravity. This upaklesa, by its very nature, is a part of covetousness and delusion, because, apart from these two klesas, it has no characteristic or activity of its own.

bhante (KnowYourMind): *Sathya* is a more straightforward form of covering up the truth than *mraksha*

(slyness-concealment). It is dishonesty resorted to simply for the sake of worldly advantage, whether material or social, whether for wealth or for honour. The answer to it is equally straightforward: one won't get away with it. Never mind for a moment 'the watchful eyes of the Buddhas and Bodhisattvas'. One's friends and associates, especially if they have some experience of the world, are not taken in to the extent one likes to think. Sometimes the truth comes out in most surprising ways. Certainly a politician can never count on keeping his or her dishonesty from coming to light at some point in the future.

The four bleak things are:

1. To lie to one's teacher, or to any other member of the spiritual community.

To deceive someone by telling a lie essentially breaks the link between you. There can be no healthy human relationship without the trust and confidence that arises from a mutual respect for the truth. When one tries to deceive those who are more highly developed than one is oneself, one is closing oneself off to their influence, and to their teaching inasmuch as they embody or represent it. More than that, one is effectively shutting yourself off from the spiritual life, in that one is shutting oneself off from those sources of spiritual inspiration and instruction. It is not as if one has anything to fear from them. If one can't be open and honest with one's teacher and one's spiritual friends, who can one be open with? And the most serious way one can deceive one's teacher or spiritual friends is by trying to mislead them as to one's mental state, or one's spiritual practice.

2. To undermine the skilful intentions of others.

This is not just discouragement. For example, we may want to dampen down someone's enthusiasm. This can be an expression of ill-will or disgruntlement - we just want to get at them; or it may be that we feel threatened by their energy - we're afraid we won't be able to keep up, so our natural reaction is to want to

discourage them. We perhaps invoke the middle way - as if the middle way were between enthusiasm and apathy - saying, 'Don't let your enthusiasm carry you away. If you were realistic, you'd see that your scheme would never work.' So there can be an element of dishonesty here.

But the second bleak thing is more than this. It is to raise doubts in the mind of someone who is happily doing something positive and creative, perhaps by questioning their motivation. Perhaps we are jealous: we want to bring this person down a peg or two, show them and others who calls the shots. Sometimes people do this because they think it shows their own superior insight and psychological penetration, their understanding of human nature. But it's a very cheap form of wisdom, to interpret a good action in terms of some unconsciously unskilful motivation, and to present this interpretation as fact. It is easy to undermine someone's confidence. Even when it is genuine, confidence may not necessarily be very firmly established.

The cheap or pseudo psycho-analytical approach is essentially irresponsible. It is, ethically speaking, unaware. One is so fascinated by the depth and subtlety of one's psychological analysis that one fails to consider the possible effect of one's words on the other person. We think of awareness as being one of the most important characteristics of the true individual. The Buddhist tradition speaks of four dimensions of awareness: awareness of self, of others, of things, of reality. ^>210 But when we take the second of these - awareness of others - we can, if we are not careful, think of it exclusively in psychological terms. It is possible to think of being aware of someone as simply seeing what they're like or how they are as an individual quite separate from oneself, overlooking the fact that in being aware of someone one is putting oneself in relationship with that person.

This is where the ethical dimension comes in. The psychological dimension is useful and necessary, but it is not enough. Even if the other person is at the centre of one's attention, that in itself is not necessarily to be truly aware of them. If one is in love with someone, for example, one may be aware of them all the time - aware, at least, of one's projection on to them - but oblivious to the real effect on them of one's words and actions, oblivious as to whether one is helping or harming them.

If one is aware of oneself as an individual and of the relationship between oneself and the other person, one is aware of the effect one has on them and the effect they have on oneself. It follows that one has a certain responsibility for the effect one has on them. Awareness of someone implies the adoption of an ethically responsible attitude towards them. This is the attitude of the Bodhisattva - that one does not separate the needs of others from one's own needs.

3. To say nothing in praise of those who sincerely practice the spiritual life.

This is to be dishonest by omission; it is akin to slyness-concealment. By choosing not to draw attention to something skilful and wholesome, one is pretending it isn't there. In referring to particular people who are dedicating their lives to the Dharma, for example, if one doesn't ever mention their most conspicuous feature - that they are noticeably developing as individuals - this is a passive lie. If one sees someone who is evidently making an inspired effort to be clearer and kinder, and if an occasion arises when it would be appropriate to remark on that person's merits and qualities, but one just keeps quiet, making no acknowledgement of them whatsoever, even if it is just to nod in agreement with someone else, then this is a bleak thing. Or, to take a more complex and serious situation, it might happen that someone was being generally slandered and one knew the truth, but said nothing - perhaps because one was afraid of being on one's own with one's opinion. This, again, would be a bleak thing indeed.

4. To praise others insincerely.

You may think someone doesn't deserve praise, but you praise them anyway, perhaps because you want something from them, or because everyone else praises them and you're afraid to suffer the consequences of standing up for your own convictions. Alternatively, you may praise someone whom you know is worthy of praise, but your heart isn't in it because you bear a secret grudge against them. Or else you 'damn with faint praise': your praise of someone is a back-handed way of slighting them.

These are the four bleak things which drain the life out of one's spiritual practice. But if dishonesty is not in itself quite evidently bleak enough to warn us away from it, the traditional antidote is to remind ourselves that we are 'constantly living under the watchful eyes of the Buddhas and Bodhisattvas'.

If one feels a little uncomfortable about this it may be to do with one's general Christian background: the idea that God, the judge, jury, and executioner, is everywhere, totting up one's sins. But one can drop this idea completely; there is no need to feel that one is stuck with it forever. If any sense of dread or mistrust arises with respect to the 'Buddhas and Bodhisattvas watching over us', one has to keep reminding oneself that the Buddhas and Bodhisattvas have nothing to do with meting out justice. They do not administer the law of karma. They may see all sorts of unskilful things about you but at the same time they are completely 'with' you. It's not that they are going to approve or indulge your wrongdoing - not at all - but they aren't going to withdraw their compassion. There is no personal disapproval, although this can be very difficult to accept or even imagine.

In a sense, they don't care. In a sense, from their point of view, all these things that seem so important to us are utterly trivial. The Buddhas and Bodhisattvas aren't going to bother themselves with approving of one bit of us and disapproving of another bit. They are concerned to get us out of the whole mess. And part of the

mess is - from their very much higher point of view - that we bother ourselves so much about our little skilful habits and our little unskilful ones (though we personally can deal with this part of our mess only after we have bothered ourselves about these things a very great deal). So we have to imagine the Buddhas' and Bodhisattvas' view of us as being quite different from our own or from that of any kind of authority figure - or any kind of 'indulgent uncle' figure, for that matter.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen: These two, deceit and dishonesty, are counted among the four bleak things referred to in the *Kasyapaparivarta*

guenther (P&PA):

geshe rabten (M & its F): Dishonesty is a mental factor that, when one is overtly attached to respect and material gain, wishes to confuse others by keeping one's faults unknown from them. It has the function of not giving a clear response to questions and of causing an interference to obtaining properly directed service. Both pretension and dishonesty are similar in that they wish to convey a false image of oneself to others. Superficially they seem to cheat and deceive others but in reality they only cheat and deceive oneself. There are two aspects of dishonesty: one that arises out of attachment and one that arises out of bewilderment.

kelsang gyatso (UTM): The definition of denial is a deluded mental factor that does not wish to purify non-virtuous actions that we have committed or downfalls that we have incurred.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 465) Therein what is 'hypocrisy' (satheyya)? Herein a certain one is a hypocrite, a fraud; that which therein is hypocrisy, being hypocritical, state of being hypocritical, roughness, being rough, pretence, being pretentious. This is called hypocrisy. (4)

manuals of buddhism:

subhuti (India): Next we come to *sathya*. This just means dishonesty. This is just much more straightforward deception. You are not bothering to conceal, or rather you don't conceal by cunning, you just tell them straightforward lies. So when you come back, people ask you where you have been. So you say, 'Oh, I went to post a letter'. You just tell something that isn't true. Motivated by *raga*, by *lobha*, you lie, you distort the truth so that people will think well of you, so that you will get benefit and advantage. Of course this is a terrible fault in spiritual life. We should really be able to rely on each other's honesty. In the spiritual community we have to believe each other. This is very important. If somebody tells you something, well, you have to believe them. Even if it doesn't seem likely that it is true. If we deny each other that we really do each other violence. Bhante says that to not believe somebody is a form of violence. It is almost better to hit him than to disbelieve him. I don't know whether you have ever experienced this, where you are trying to speak the truth but the other person just wouldn't believe you. And you just feel completely helpless, all communication has been cut off, you just can't make the other person accept what you are saying. In the context of spiritual community it is very painful indeed to experience this. So if it is such a terrible thing to disbelieve somebody else, it is an even worse thing to abuse somebody else's belief. If somebody believes you and you are lying you are really doing them a sort of violence. In Buddhist tradition it is said that lying to your *kalyana mitras* and teachers is one of the worst things you can do. It is interesting that three of these *upaklesas* are concerned with not really revealing yourself fully to others. I think this points to the importance of honesty. And it shows that what most often motivates us to lie or to conceal is greed, we want something for ourselves.

comm11:

mada (mada)

mental inflation or self-intoxication

other languages

hindi (from Chandrabodhi/Ashvajit): mada

marathi (from Chandrabodhi/Ashvajit): mada

marathi (from Prajnamata): used in the same way in marathi

tibetan: rgyas-pa

chinese: chueh

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): mada: □mad = to rejoice, exult, revel, be intoxicated

translations

wei tat: pride

anacker: mischievous exuberance

ganguli: pride

kochumutton: arrogance

k.gyatso: self-satisfaction

wood: intoxication

ways of e:

bhante :

guenther: mental inflation or self-intoxication

nyantiloka: infatuation dharmachandra: intoxication

trans11:

subhuti: self-satisfaction

definitions

sanskrit (MW): (p.)

BHS: (wd be p. 417)

not listed, but *mada-nirmadana*, getting rid of pride or intoxication

pali: (p.)

nyantiloka: (p. 108)

'infatuation'

shobogenzo glossary: (vol.3) (presumption)

[MW] hilarity, rapture, excitement, inspiration, intoxication; ardent passion for; sexual desire or enjoyment, wanton lust, ruttishness; pride, arrogance, presumption, conceit of or about.

Ref ch. 70 [216]

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p. 202)... Mada, pride-intoxication, is the abolition of the mind of one who is enamoured with his own qualities. It is arrogance of mind (cetasa manatih) with respect to others. Measuring (ma) the superiority of qualities that one has, or that one believes to have over others, one becomes haughty and depreciates others. By reason of its attachment to its own qualities, the mind becomes puffed up, exhausts itself, and abolishes itself. 172 According to other Masters, in the same way that wine produces a certain joyous excitation that is called intoxication, so too does the attachment that a person has for his own qualities.

Abhidharmasamuccaya (Asanga) It is joy and rapture associated with [passion-lust]

hsuan tsang (DMC):

Pride (Made) (p. 441) What is pride? It is by nature the proud exaltation of the person who produces a defiled attachment to his worldly glory and prosperity. Its special activity is to counteract humility and furnish a supporting basis for impure dharmas. In fact, a person 'intoxicated with pride' usually produces and nourishes all dharmas of impurity. Pride, too, is by nature a part of covetousness and desire, because, apart from these two klesas, it has no characteristic or activity of its own.

bhante (KnowYourMind):

Mada arises when one is so pleased, even infatuated and inflated, with being young and healthy, good looking, and successful, intelligent, and well-bred, and so on, that one becomes unmindful.... *Mada* is a happy and joyful feeling that puts you off your guard.... It's a kind of egotism: you feel a satisfaction that you're young and beautiful, and that others are not.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Self-Satisfaction is a mental factor that, being attentive to the marks of good fortune one possesses, brings the mind under its influence and produces a false sense of confidence. It has the function of giving

rise to and being in accordance with all other afflictions as well as interfering with the attainment of any higher qualities. Self-satisfaction produces a false sense of haughtiness through considering the superiority of our race, physical appearance, learning, youth or authority over others. However, it is not necessarily unwholesome to be aware of the good qualities we may have. What must be avoided is to overvalue them and conceitedly boast about them. This mental factor is very liable to give rise to self-importance.

kelsang gyatso (UTM): The definition of self-satisfaction is a deluded mental factor that observes our own physical beauty, wealth, or other good qualities, and, being concerned only with these, has no interest in spiritual development.

ways of enlightenment:

nyantiloka: (p. 108) 'infatuation'. "Infatuation is of 3 kinds: youth-infatuation, health-infatuation, life-infatuation" (D. 33). "Infatuated by youth-infatuation, by health-infatuation and by life-infatuation, the ignorant worldling pursues an evil course in bodily actions, speech and thought, and thereby, at the dissolution of the body, after death, passes to a lower world, to a woeful course of existence, to a state of suffering and hell" (A. III, 39).

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p 222) 845. Therein what is 'pride' (*mada*)? That which is pride, being proud, state of being proud, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called pride.

manuals of buddhism:

subhuti (India): Fifthly we have *mada*. The root of *mada* is again intoxication. A kind of drunkenness you could say. But it is intoxication with yourself, you are drunk with yourself, your mind is distorted by your own youth. You are young, you have lots of energy, you have lots of capacity, and you feel really sort of intoxicated with your youth. So you feel, 'Well, I have got all my life before me, I don't have to worry too much, I could just do whatever I want'. So in that way you are intoxicated with your own youth. Or you are intoxicated with your health. Sometimes I am really shocked in the West, actually in India too, just seeing people who are young and healthy, smoking, drinking, and just doing things that are destroying their health. Because you are healthy you are intoxicated. Or there is intoxication with life. You are alive, and you just think that is going to go on forever, you don't look at it as it really is, and so you just get on with living so to speak. In similar ways you can be intoxicated with your good looks, with your wealth, with your intelligence, you can be intoxicated with your position and your status. You can be intoxicated with success. In various ways you get intoxicated with things that you have got, with advantages that you have got, so you don't really make any spiritual effort. And you are not properly ethically aware.

comm11:

vihimsa (vihesa)

malice

other languages

hindi (from *Chandrabodhi/Ashvajit*): *nafrat*

marathi (from *Chandrabodhi/Ashvajit*): *ghrina*

marathi (from *Prajnamata*): That is literally being crooked, full of hatred. *Dushtapana* would be the right word

tibetan: *rnam.par.'tshe.ba*

chinese: *hai*

japanese:

lang5:

Sanskrit verbal root (from *Dharmachandra*): *vihiṃsā*: *vi* (intensely) + *hiṃs* see *avihiṃsā*

translations

wei tat: harmfulness

anacker: desire to harm

ganguli: harmfulness

kochumutton: harmfulness

k.gyatso: harmfulness

wood: harmfulness

ways of e:

bhante :

guenther malice

dharmachandra: harmfulness

trans11:

subhuti: malice

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.)

vihimsa not listed. See *Avihimsa* above.

shobogenzo glossary: (vol.2) **himsa**: injuring, injurious, mischevious, hostile. Ref ch. 25; ch. 89.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (*Vasubandhu*)

Abhidharmasamuccaya (*Asanga*) It belongs to the emotion anger, lacks loving kindness, pity and affection, and has the function of treating others abusively.

hsuan tsang (*DMC*):

Harmfulness (*Vihimsa*) (p. 439) What is harmfulness? The absolute lack of compassion and loving-kindness \$ all sentient beings and the infliction of injury and distress on them: such the nature of harmfulness. Its special activity is to prevent harmless and e torment others. The fact is that a harmful person usually torments others. This *upaklesa* is by nature a part of anger, because, apart from this *klesa*, harmfulness has no characteristic or activity of its own. The difference between anger and harmfulness is established according to the good mental qualities to which the vices are directly opposed: [e.g., anger is directly opposed to loving-benevolence while harmfulness is directly opposed to compassion.]

bhante (*KnowYourMind*):

Himsa means ‘harm’ and *vi* is an emphatic prefix, so *vihimsa* is to inflict extreme harm. It is cruelty, the deliberate infliction of pain and suffering for the sake of the gratification it gives you. It is not just hatred, wanting to harm someone in particular; it is getting a taste for the infliction of harm itself, taking pleasure in the suffering of others. There is an admixture of craving with hatred.

Western culture has a long tradition of staging spectacles of bloodthirsty violence, whether in the Roman arena, in Renaissance art, on the Elizabethan and Jacobean stage, or in modern film not to speak of bear-baiting, bull-fights, and public hangings. Malice clearly finds expression, even on just on an imaginative level, in some of the highest and most refined as well as in the most obviously depraved manifestations of Western culture. Perhaps it is the gratification by proxy of this dangerous *upaklesa* that effectively keeps it under control from a social point of view.

From an individual perspective, it would seem that people have a stable quantum of negativity that remains more or less the same whatever their circumstances, give or take the occasional mood-swing, and that some people have a bigger quantum of negativity than others.

Malice is considered in Buddhism to be the worst of all possible mental events to entertain.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

‘lack of loving kindness’ is one’s own inclination to treat others abusively. ‘Lack of pity’ is the inclination to induce others to treat others abusively. ‘Lack of affection’ is to be pleased when one hears or sees

others acting in such a way

guenther (P&PA):

geshe rabten (M & its F): Cruelty is a mental factor that, with a malicious intention devoid of any compassion or kindness, desires to belittle and disregard others. It has the function of (a) harming the good qualities of oneself and others (b) acting as a basis of turmoil and (c) physically harming the lives of others. Cruelty generally arises towards those that we regard as inferior to ourselves. This can take the form of actually causing physical harm to others or simply, out of resentment, ignoring a question put to one. There are three forms of cruelty: personally being unkind to others with the wish to disparage them; being unkind through causing others to do likewise; and being unkind through rejoicing when seeing or hearing of others being unkind.

kelsang gyatso (UTM): The definition of harmfulness is a deluded mental factor that wishes other sentient beings to suffer.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 474) Therein what is 'troubling' (*vihesa*)? Herein a certain one hurts (other) beings with the hand or with a clod or with a stick or with a sword or with a rope or with one thing or another; that which is similar, harassing, hurting, annoying, injuring, provoking, enraging, striking others. This is called troubling.

manuals of buddhism:

subhuti (India):

And the fifth of these [*upaklesas* based on *pratigha*] is the worst of all. This is *vihimsa*, which means malice or cruelty. This is anger which has developed to the point at which you take delight in seeing others hurt. All anger is directed in the end to hurting the other person. But basically that desire to hurt the other person is in order to get even. It relieves your feelings. But with *vihimsa* you actually enjoy their suffering. If this state of mind becomes settled within one one goes out of one's way to hurt living beings and one takes pleasure in it. This is probably the worst possible emotion that you could experience from a Buddhist point of view.

comm11:

ahrikyā (ahirika)

shamelessness

other languages

hindi (from Chandrabodhi/Ashvajit): besharami

marathi (from Chandrabodhi/Ashvajit): lajjahinata

marathi (from Prajnamata): Besharam would be the right translation

tibetan: ngo-tsha med-pa *chinese*: wu-ts'an *japanese*: *lang5*:

Sanskrit verbal root (from Dharmachandra): āhrikyā: a (not) + 𑀅hri see hri

translations

wei tat: shamelessness (ahri)

anacker: lack of shame

ganguli: shamelessness

kochumutton: shamelessness

k.gyatso: shamelessness *wood*: shamelessness

ways of e: disrespect *bhante* :

guenther: shamelessness

dharmachandra: shamelessness

trans11:

subhuti: lack of self-respect

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 8) *AHIRIKA-ANOTTAPPA*: 'lack of moral shame and dread

shobogenzo glossary: (vol3) (shamelessness) Ref ch. 70 [216]

[MW] ahri: shameless (as a beggar), shamelessness.

ahrika: 'shameless beggar, 'a Buddhist mendicant.

[JEBD] ahrikyā: shamelessness

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p200) What is the difference between disrespect (ahri) and absence of fear (*anapatrapya*)? Disrespect is lack of veneration. Lack of respect, that is, the lack of veneration, the lack of fearful submission with regard to the qualities (maitri, karuna, etc.) of oneself and others, and with regard to persons endowed with these qualities, is *ahrikyā*; *ahr* is a mental dharma opposed to respect.

Anapatrapya or *atrapa*, absence of fear, is the dharma that causes a person not to see the unpleasant consequences of his transgressions. According to other Masters, *ahrikyā* is the absence of shame vis-à-vis oneself, in the commission of a transgression; *anapatrapya* is the absence of shame vis-à-vis others. There is *ahrikyā*, an outflowing of lust, when the person does not experience the shame of transgression when considering oneself; there is *anapatrapya*, an outflowing from mental confusion, when he does not experience the shame of transgression when considering others. *Hri* and *apatrapya* are opposed to these two bad dharmas. Their definition, according to the first theory, is "respect, veneration, fearful submission," or "fear of the consequence of transgression;" according to the second theory, "modesty," "respect for humans."

Abhidharmasamuccaya (Asanga) It is not restraining oneself by taking one's perversions as one's norm.

hsuan tsang (DMC): Shamelessness (*Ahrikyā*) (p. 441) What is shamelessness? It is by nature the utter disregard of oneself and the Dharma and light-minded contempt for the good and virtuous. Its special activity is to counteract the sense of shame and produce and nourish evil actions. In fact, the person who pays no heed to himself and the Dharma usually shows contempt for the good and virtuous and is entirely devoid of shame for his sins and transgressions. Opposing shame, he produces and nourishes all kinds of evil actions

bhante (*KnowYourMind*): *Ahrikyā*, shamelessness or lack of self-respect, is not just being unskilful. It is to perform an habitual unskilful action as if it were good, as if it were a principle by which you stand. The suggestion is that you know that what you are doing is unskilful, you know what the Buddhist ideal truly consists in, but you obstinately refuse to accept the implications of that ideal for your own practice. Your weakness is not to be questioned. Against your better judgement you have drawn a line across the path of your development that has hardened into a basic principle by which you approach everything else. Anything that is incompatible with the bad habit which you have accepted as your norm must be rejected.

It is not even that you are rationalizing your position. ...Lack of self-respect is not that you persuade yourself that the unskilful things you want to do are really skilful. Nor is shamelessness to do with just

being a bit weak, yielding to external pressures, say. It is when you don't - or rather won't - care that what you do is unskillful. You're going to do it anyway, and that's all there is to it.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Shamelessness is a distinct mental factor that does not avoid the unwholesome either for reasons of personal conscience or for the sake of the Dharma. It acts as a supportive condition for all root and proximate afflictions and as a basis for spoiling the guarding of one's vows. It is the opposite of the wholesome mental factor of self-respect. There are two types: shamelessness that occurs due to a lack of personal conscience; and shamelessness that occurs due to a lack of respect for the Dharma.

kelsang gyatso (UTM): The definition of shamelessness is a deluded mental factor that is the opposite of sense of shame.

ways of enlightenment: Disrespect is a lack of veneration of good qualities in others and a lack of regard for one's own good qualities.

nyantiloka: (p. 8) *AHIRIKA-ANOTTAPPA*: 'lack of moral shame and dread', are two of the 4 unwholesome factors associated with all karmically unwholesome states of consciousness, the two others being restlessness (*uddhacca*) and delusion (*moha*). Cf. Tab. II.

dhammasangani: (p.) (p. 94) [387] What on that occasion is the power of unconscientiousness (*ahirikabalam*)? The absence which there is on that occasion of any feeling of conscientious scruple when scruples ought to be felt, the absence of conscientious scruple at attaining to bad and evil tastes this is the power of unconscientiousness that there then is.

atthasalini: (p.)

vibhanga: (p.) (p 468) Therein what is absence of sense of shame' (*ahirika*)? That which is not having shame where there should be shame, not having shame at the attaining of evil l)ad states. This is called absence of sense of shame.

manuals of buddhism: *Ahirika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless .

subhuti (India): *Ahrikya* and *anapatrapya* are the opposites of *hri* and *apatrapya*. So *ahrikya* is lack of self-respect, lack of shame coming from self-respect. It is shamelessness. It is like when you are drunk, you see somebody drunk and they just don't care, they don't care how they seem to other people, they don't feel that they are letting themselves down. So *ahrikya* is this lack of self-respect. You don't have any standards.

comm11:

anapatrapya (anottappa)

lack of sense of propriety

other languages

hindi (from Chandrabodhi/Ashvajit): acche bure ki pahchan na rakhana

marathi (from Chandrabodhi/Ashvajit): yogya ayogyate vishayi chi jana nasane

marathi (from Prajnamata): Apatrapa was given quite the wrong meaning this is the negative of that word!!!

tibetan: khrel med-pa

chinese: wu-k'uei

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): anapatrāpya: an (not) + apa + □trap see apatrāpya [NB Sanskrit has atrapā, same meaning]

translations

wei tat: non-integrity (atrapa or *anapatrapya*)

anacker: lack of dread of blame

ganguli: non-integrity

kochumutton: defiance of censure

k.gyatso: inconsideration

wood: lack of integrity

ways of e:

bhante :

guenther: lack of sense of propriety

dharmachandra: lack of conscience

trans11:

subhuti: shamelessness

definitions

sanskrit (MW): (p.)

BHS: (p. 20)

(=pali *Anottappa*) indecency, lack of decency and modesty

pali: (p.)

nyantiloka: (p. 18)

s. ahirika.

shobogenzo glossary: (vol.3) (lack of reserve) Ref ch. 70 [216]

[MW] *apatrap*: to be ashamed or bashful, turn away the face.

anapatra: shameless.

[JEBD] *anapatrapya*: non-bashfulness.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is not restraining oneself by taking others as the norm.

hsuan tsang (DMC):

Non-integrity (*Anapatrapya*) (p. 441) What is non-integrity? It is by nature the utter

disregard of the world and the exaltation of violence and evil. Its special activity is to counteract integrity and

produce evil actions. In fact, the person who has no consideration whatever for the world usually respects violence

and evil, has no sense of shame for his sins, opposes integrity and produces and nourishes all kinds of bad actions.

Lack of shame with reference to sins and crimes is the common characteristic of shamelessness and non-integrity.

That is why the sacred texts say that they are both shamelessness by nature. But that is an incorrect way of putting it,

because, if these two dharmas had only shamelessness as their own special characteristic, they would be identical in

nature. Then they would not arise simultaneously, [because the arising of one would be the same as that of the

other]. In fact, sensation and conception, etc., which are simultaneous, are different in nature. If one holds that the

difference between these two dharmas is due to the fact that the first is shamelessness with reference to oneself and

the second shamelessness with reference to others, then these two dharmas are not real things - contrary to the

affirmation of the texts. If one says that these two dharmas are real but arise one after the other, one contradicts the

Yogasastra, according to which they are both found in all ill-natured minds. In fact, when an evil thought is

produced, whatever its object may be, it is always accompanied by contempt for good and respect for evil.

These two dharmas are therefore found in all ill-natured minds; the object being the same, it

cannot be said that they must be born in turn. It is true that the texts say: 'utter disregard Or oneself and others'. By

'oneself' one must understand 'oneself and the Dharma': by 'others' one must understand 'the world'. Or the 'utter

disregard of oneself' means 'contempt for good which is useful to oneself', and 'utter disregard of the world' means

'respect for evil which is harmful to others'. The Yogasastra says that they are parts of covetousness, anger, delusion,

etc. More correctly, they are the efflux of these klesas; they do not consist in covetousness etc.

bhante (KnowYourMind): Lack of respect for wise opinion is obviously similar to shamelessness; but whereas

shamelessness is resistance to one's own better judgement, lack of respect for wise opinion is resistance to the better

judgement of others, a lack of sensitivity to others. ... Lack of respect for wise opinion implies not just that we

respect the wisdom of certain people and then choose to ignore their opinions means that we are not open to the

wisdom of others at all. We are not receptive.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen:

guenther (P&PA):

geshe rabten (M & its F): Inconsideration for Others is a mental factor that, without taking others or their spiritual traditions into account, wishes to behave in a manner that does not avoid negative behaviour. It acts as a basis for causing others to lose faith in oneself and to become agitated. It has the function of spoiling an immaculate conduct. There are three types of inconsideration for others: those which arise out of hatred, attachment, and bewilderment respectively. A person who lacks both self-respect and consideration for others consequently has no sense of restraint in his conduct and is driven uncontrollably by the forces of his other afflictions. His activity becomes like that of a car in which the brakes have failed.

kelsang gyatso (UTM): The definition of inconsideration is a deluded mental factor that is the opposite of consideration.

ways of enlightenment: Absence of propriety means that in regard to other people one feels no shame for one's transgressions

nyantiloka: (p.)

dhammasangani: (p.) (p. 94) [388] What on that occasion is the power of disregard of blame (*Anottappabalam*)? The absence which there is on that occasion of any sense of guilt where a sense of guilt ought to be felt, the absence of a sense of guilt at attaining to bad and evil states this is the power of disregard of blame that there then is.

atthasalini: (p.)

vibhanga: (p.) (p 468) Therein what is 'absence of fear of blame' (*Anottappa*)? That which is not having fear of blame where there should be fear of blame, not having fear of blame at the attaining of evil bad states. This is called absence of fear of blame. (10)

manuals of buddhism: *Anottappa* means utter recklessness as regards such consequences, as *Attanuvadabhaya* (fear of self accusations like: "I have been foolish; I have done wrong", and so forth,) *Paranuvadabhaya* (fear of accusations by others); *Dandabhaya* (fear of punishments in the present life inflicted by the rulers); *Apayabhaya* (fear of punishments to be suffered in the realms of misery).

subhuti (India): *Anapatrapya* is lack of shame because you don't respect other people. When you are with your teachers, when you are with your elders, you don't care what they think of you. In fact, you may even rejoice in not caring. Well, if you don't have shame in either of these two forms you have no restraint. What these two are I think is already fairly clear from what we have looked at already. But the important thing to realise with these middle *upaklesas* is that they are present in every negative mental state. If you are in a negative mental state to some extent you are shameless. So this gives us a clue as to how to get out of that state. If you find yourself in a very angry and resentful mental state just remember this, just remember that you need to develop *hri* and *apatrapya*

comm11:

styana (thina)

gloominess or stagnation

other languages

hindi (from Chandrabodhi/Ashvajit): dhundalapana, ek jagaha thaharana

marathi (from Chandrabodhi/Ashvajit): dhundi, ekacha-jagi thambane

marathi (from Prajnamata): couldn't find in the dictionary.

tibetan: rmugs-pa

chinese:

japanese:

lang5

Sanskrit verbal root (from Dharmachandra): styāna: □styai = to be collected into a heap or mass; to stiffen, grow dense

translations

wei tat: torpid-mindedness

anacker: fogginess

ganguli: conceit

kochumutton: sluggishness

k.gyatso: dullness

wood: sluggishness

ways of e:

bhante :

guenther gloominess or stagnation

dharmachandra: sloth

trans11:

subhuti: stagnation

definitions

sanskrit (MW): (p.)

BHS: (p. 609)

sluggishness, langour, torpor

pali: (p.)

nyantiloka: (p. 210)

THINA-MIDDHA: 'sloth and torpor'

shobogenzo glossary: (vol.3) (sloth) Ref ch. 70 [216].

[MW]

idleness, sloth, apathy (see Book 1)

[JEBD] low spirits. One of the upaklesa, or secondary hindrances.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Torpor, *styana*, is the opposite of aptitude (vii.11d). The Abhidharma (Jnanaprasthana) says: "What is torpor? The weight of the body, the weight of the mind, inaptitude of the body, inaptitude of the mind. Torpor of the body and torpor of the mind are termed torpor."

Abhidharmasamuccaya (Asanga) It is the way in which the mind cannot function properly and is associated with listlessness.

hsuan tsang (DMC): Torpid-mindedness or low-spiritedness (*Styana*) (p. 441) What is torpid-mindedness? It is by nature that which causes incapacity or incompetence of the mind with reference to an object. Its specific activity is to prevent composure of body and mind and Vipasyana (contemplation). Different opinions on the relation between torpid-mindedness and the klesas: (1) Torpid-mindedness is comprised in delusion, because the Yogasastra only says that it is a part of delusion, and also because mental torpidity and obscurity and a feeling of heaviness and languor, which are the two elements integrated in torpid-mindedness, are characteristics of delusion. (2) It is not comprised in delusion alone, for the characteristic of torpid-mindedness is incompetence, and incompetence is the common characteristic of all klesas. Apart from incompetence, torpid-mindedness has no other characteristics of its own. Hence, if the Yogasastra only says that torpid-mindedness is a part of delusion, it is because this mental quality increases in the state of delusion, although it is in fact a conventional designation of a characteristic common to all klesas. (3) Torpid-mindedness has a nature of its own. Although one can say that it is a part of delusion, it is, in fact, merely the efflux of delusion. Like unbelief and indolence, it is not comprised in delusion. Taking into account the fact that it increases the power of another dharma, that is to say, delusion, a text says that it has a conventional or relative existence pertaining to worldly life, like drowsiness and repentance; but, in fact, it is a thing apart. Its own specific characteristic is a 'dullness-heaviness' which causes the dharmas (Citta and Caittas) accompanied by it to be incompetent and incapable.

If torpid-mindedness has no specific characteristic of its own apart from the klesas in general, as the second master says, why is it specifically mentioned that it prevents Vipasyana (contemplation)? Hence incompetence or incapacity is not a specific characteristic of torpid-mindedness; its special characteristic is 'dullness-heaviness'. What is the difference between delusion and torpid-mindedness? Delusion has as its special

characteristic 'blindness-obscurity' with reference to its object; among the good dharmas, it is directly opposed to non-delusion; it is not 'dullness-heaviness'. On the other hand, torpid-mindedness has as its special characteristic 'dullness-heaviness' with reference to its object; among the good dharmas, it is directly opposed to composure of body and mind; it is not 'blindness-obscurity'.

bhante (KnowYourMind): *Styana* literally means stiffness or stagnation. It is a state of emotional blockage that has hardened into a sort of paralysis. You are bound, costive nothing is moving at all. Nothing can go out, nothing can come in. It is a chronic physical and mental heaviness to the point of petrification. Everything has closed down. It is quite a complex state, emotionally speaking, and likely to be the result of a build up of a number of negative mental factors over time

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Dullness is a mental factor that, having caused the mind to lapse into darkness and thereby become insensitive, does not comprehend its object clearly, as it is. It has the function of making the mind and body heavy and inflexible, and of increasing sleepiness and sinking. Dullness should not be confused with sinking. The latter only occurs in the more advanced states of mental quiescence meditation and is not necessarily an affliction. When the body and mind are light and joyful, sinking manifests as a decrease in one's mental energy, somewhat akin to air escaping through a tiny hole in a balloon. There are two kinds of dullness: one gross and one subtle.

kelsang gyatso (UTM): The definition of dullness is a deluded mental factor that functions to make both the body and mind heavy and inflexible.

ways of enlightenment:

nyantiloka: (p. 210) THINA-MIDDHA: 'sloth and torpor', constitute the 3rd of the 5 hindrances (*nivarana*, q.v.). They may, or may not, be associated with greedy consciousness (s. Tab. 23, 25, 27, 29 and II).

dhammasangani: (p.) (p. 288) [1156] What is stolidity? That which is indisposition, unwieldiness 2 of mind; adhering and cohering clinging, cleaving to, stickiness; stolidity, that, is, a stiffening, a rigidity of the mind, this is called stolidity. "The (stolid) mind cannot be maintained in any required attitude or deportment. It is as inert as a bat hanging to a tree, or as molasses cleaving to a stick, or as a lump of butter too stiff for spreading" (Asl., *ibid.*).

atthasalini: (p.)

vibhanga: (p.) (p 331) 546. 'Therein what is sloth (*thina*)? That which is indisposition of consciousness, unwieldiness, drooping, sagging, sluggishness, being sluggish, state of being sluggish, sloth, being slothful, state of consciousness being slothful. This is called sloth.

manuals of buddhism: Thina means slothfulness of mind; that is, the dimness of the mind's consciousness of an object. *Middha* means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

subhuti (India): First of all [in the big *upaklesas*] we have *styana*, depression or dullness. So this is a state of mental and physical stagnation. In extreme states of *styana* you can hardly move. And I worked in a mental hospital once and I have seen people in extreme states of this kind. They can hardly move, they just feel so dull and heavy. And in extremes states of depression the whole body starts to collapse. Well, this comes about for very complex psychological reasons, and I believe that in modern medicine it is thought that there is also a physical component to it. You become so sort of dull and heavy that you can't really think clearly. You become very inefficient and unclear. We are familiar with this state sometimes in meditation. You can't raise enough energy to concentrate. It is sinking. You just sink into a sort of dull lethargic state. But for some people this becomes a habitual mental state. And you really need to sort of brighten yourself up, give yourself more energy. Often just physical exercise is a key to getting out of this state.

comm11:

audhatya (audhatta/uddhacca)

ebullience

other languages

hindi (from *Chandrabodhi/Ashvajit*): ati utsaha-utavalapan

marathi (from *Chandrabodhi/Ashvajit*): ati utsukata

marathi (from *Prajnamata*): insolence or bold arrogance In marathi Uddhatpana would be the right word.

tibetan: rgod-pa

chinese: tiao-chu (two dots above u)

japanese: lang5:

Sanskrit verbal root (from *Dharmachandra*): audhatya: from uddhata, ud (up) + han = to move upwards or out, push up, lift up, agitate

translations

wei tat: agitation or restlessness (uddhava)

anacker: excitedness

ganguli: restlessness

kochumutton: conceit

k.gyatso: mental excitement

wood: restlessness

ways of e:

bhante :

guenther: ebullience

dharmachandra: restlessness (uddhava)

trans11:

subhuti: excitability

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.) not listed

shobogenzo glossary: (vol.3) (disdain) Ref ch. 70 [216].

[MW] arrogance, insolence, overbearing manner, disdain.

[JEBD] restlessness.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p194) Dissipation, audhatya, is non-calmness of the mind (vii.1ld)

Abhidharmasamuccaya (Asanga) It is restlessness of mind which is associated with [craving] that gets involved with things considered to be enjoyable. Its function is to obstruct quietness

hsuan tsang (DMC): Agitation or restlessness (*Audhatya*) (p. 443) What is agitation? By its very nature, it is 'that which causes the mind not to be peaceful and tranquil', *i.e.*, that Which causes the mind to be restless *vis-à-vis* its object. Its special activity is to prevent equanimity and Samatha (mental stillness or mental quiescence).

Opinions are different on the relation between agitation and the klesas: (a) Agitation is comprised in covetousness, because the Treatises (Yogasastra, 55 and 58, and Tsa-tsi) say only that it is a part of covetousness and that it is born through the memory of former agreeable things. (2) It is not comprised in covetousness alone, because the Treatise (Yogasastra, 58) says that it penetrates all defiled minds. Furthermore, its chief characteristic is non-quietude and non-tranquillity. This, say all the Treatises, is the common characteristic of all klesas. Agitation has no characteristic of its own apart from this common characteristic. If agitation is defined as a part of covetousness, it is because it increases in the state of covetousness, but, in reality, it is a conventional designation or certain aspect of all klesas. (3) It exists by itself, apart from covetousness etc. For this reason it penetrates all defiled minds as do unbelief, indolence, etc. The fact that it is defined in the texts as part of a klesa does not mean that it is not real. In the same sense, unbelief, indolence, etc., should not be considered as being unreal simply because they are defined as different aspects of delusion; they are real mental qualities. If the Yogasastra, 55, says that agitation is of relative existence, as it says of drowsiness and repentance, this is said 'according to the characteristics of another dharma'. Agitation has a specific characteristic of its own; it is vociferation-excitement which causes the dharmas that arise simultaneously with it, Citta and Caittas, to be restless and unpeaceful. If agitation does not possess this specific characteristic apart from other klesas, why do the texts say specifically that it prevents Samatha (mental stillness or mental quiescence)? Hence non-peace or non-stillness is not the specific characteristic of agitation. [Its specific characteristic is vociferation-excitement.]

bhante (KnowYourMind): *Audhatya* is a sort of recklessness; an excited, emotional turmoil; hilarity; scattered, unmindful liveliness with reference specifically to pleasurable objects. You are like a greedy child let loose in a sweetshop, intoxicated by the pleasurable objects you encounter, always in search of a good time. You get so

- excited, darting from one enjoyable object to another, that you're unable to settle upon any one of them. The chief characteristic of this *upaklesa* is an unintegrated, irresponsible, and thus essentially selfish bubbly energy.
- bhante2 (Three Jewels):* *Auddhatya* is far from being restlessness in the ordinary physical or mental sense; it is not even the much subtler psychic instability which may occur at the various levels of concentration. Rather it is the last, faintest tremor or vibration of consciousness between the most rarefied heights of the conditioned, on the one hand, and the Unconditioned, on the other, before it achieves that state of immovable tranquillity, of transcendental axiality, whereof *upeksa* or ordinary meditative equanimity is a remote mundane analogue.
- bhante3 ():*
- bhante4 ():*
- bhante5 ():*
- yeshe gyaltsen:*
- guenther (P&PA):*
- geshe rabten (M & its F):* Excitement is a mental factor that, through the force of attachment, does not allow the mind to rest solely upon a wholesome object but scatters it here and there to many other objects. It has the principal function of obstructing mental quiescence. Also it causes the mind to engage in uncontrolled fantasy and frivolity. This mental factor is often with us but its presence only becomes truly felt when we start to concentrate the mind in meditation. Not all forms of mental distraction are caused by excitement, only those that are brought about by our attachment to or desire for an agreeable contaminated object. There are two kinds of excitement: one gross and one subtle
- kelsang gyatso (UTM):* The definition of mental excitement is a deluded mental factor that wanders to any object of attachment.
- ways of enlightenment:* Restlessness is an unsettledness of mind that is attracted to pleasure; it obstructs mental stability.... restlessness and torpor may seem contradictory, but are always found together, the restlessness being oriented toward an object of desire, while the torpor persists in relation to performing virtuous activity.
- nyantiloka: (p.)*
- dhammasangani: (p.)* (p. 106) [429] What on that occasion is distraction (*uddhaccam*)? The excitement of mind which on that occasion is disquietude, agitation of heart, turmoil of mind this is the excitement that there then is. [footnote by C.A.F Rhys-Davids: It seems clear that, whether or no *uddhaccam* can elsewhere be rendered by terms indicative of a puffed-up state of mind (see Rhys Davids, Buddhism, p. 109; Warren, Buddhism in Translations, p. 365; Neumann, Die RedeB, etc., I, passim), the specific meaning in this connexion is the antithesis of vupasamo, and the equivalent of vikkhepo, both of which are expressions about the meaning of which there is little or no uncertainty. In Sanskrit, *auddhatya* is only found twice in later works, one of them Buddhist (v. Both]. and Roth., s.v.), and there means wrestling, a word used by ourselves for certain agitated, perfervid mental states. That the term should be yoked with kukkuccam (worry) in the Nivaranas (sec 1158-60; and cf. the cognate meaning in another allied pair, thina-middham, 1155-7) goes far to rob it of implications of vanity or self-righteousness. (In Dialogues of the Buddha, I, 82, the former pair are rendered "flurry and worry".) Buddhaghosa gives little help; but he distinguishes *uddhaccam* as a struggling over one's object of thought, from perplexity as a struggling over other's objects of thought. The Buddhists were apparently seeking for terms to describe a state of mind antithetical to that conveyed by the designation thina-middham, stolidity and torpor. In the latter there is excessive stability - the immobility not of a finely adjusted balance of faculties and values, but of an inert mass. In the former (*uddhacca-kukkuccam*) there is a want of equilibrium and adjustment. From some cause or another the individual is stirred up, distraught, excited; in American idiom, "rattled."]
- atthasalini: (p.)*
- vibhanga: (p.)* (p 474) 928. Therein what is 'distraction' (*uddhacca*)? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called distraction.
- manuals of buddhism:* *Uddhacca* means distraction as regards an object.
- subhuti (India):* Then we have *auddhatya*. This is really just the exact opposite [to *styana*]. But the two go together. You tend to go from one to the other. This is the state of agitation and restlessness. The mind is very unsettled, very easily disturbed. You are jumping from one idea to another without any cease. It is often associated with very strong mental chatter. Your mind is just constantly talking as it were to itself. What you are doing is searching for something that interests you, something that gives you pleasure. But you never hold anything long enough to actually get any enjoyment from it. So it is a very unintegrated, a very irresponsible, state. You know if you are with somebody who is very agitated in this way it is quite uncomfortable. Maybe you feel a bit nervous because they are always moving around, they are fiddling, they are twitching, knocking things over, they are so sort of agitated. And again you experience this in meditation.
- comm11:*

asraddhya (asraddha)

lack of trust or non-faith

other languages

hindi (from Chandrabodhi/Ashvajit): avishvasa, bebharosa

marathi (from Chandrabodhi/Ashvajit): avishvasa

marathi (from Prajnamata): no explanation needed

tibetan: ma dad-pa

chinese: pu-hsin

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): āśraddhya: see śraddhā

translations

wei tat: unbelief

anacker: lack of faith

ganguli: unbelief

kochumutton: unbelief

k.gyatso: non-faith

wood: lack of faith

ways of e: faithlessness

bhante :

guenther: lack of trust or non-faith

dharmachandra: lack of faith

trans11:

subhuti: lack of faith

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p.)

shobogenzo glossary: (vol.) (unbelief) Ref ch. 70 [216].

[MW] want of trust, unbelief.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Disbelief, *asraddhya*, is the opposite of faith.

Abhidharmasamuccaya (Asanga) It is the mind associated with [ignorance] which does not have deep conviction, has lack of [faith], and has no desire for things positive. It provides the basis for laziness.

hsuan tsang (DMC): Unbelief (*Asraddhya*) (p. 445) What is unbelief? It is the contamination of the mind which causes non-recognitions non-predilection, and non-desire with respect to ultimate realities and those entities which possess spiritual qualities and potentialities. Its special activity is to counteract 'pure faith' and furnish a supporting basis for indolence. For unbelievers are usually lazy. The three characteristics of unbelief are opposed to the three characteristics

All defiled dharmas have their own special characteristics. Unbelief has as its special characteristic defilement and pollution. Besides, it defiles other dharmas, Citta and Caittas, just as a very dirty object is itself dirty and dirties other objects also. Hence it has as its essential nature the contamination of the mind. By reason of unbelief, one has no recognition or predilection or desire with respect to Ultimate realities and those entities possessing spiritual qualities and potentialities; but this non-recognition, non-predilection, etc., are not the essential nature of unbelief. False recognition, false predilection, etc., with respect to defiled dharmas are the cause and effect of unbelief, not its essential nature.

bhante (KnowYourMind): There is more to non-faith than simply the absence of faith. In this state we are lazy with respect to positive things, with respect to the development of positive mental states. We have no appreciation of the value of those positive things, nor even any very deep conviction about their existence, and therefore no definite drive in their direction or clear volition to realise them. We don't appreciate the fact that our actions have consequences and we therefore don't make any particular effort to act skilfully and avoid unskilful activity. We don't really understand the value of the Three Jewels and we therefore don't commit ourselves to them, we don't go for refuge to them. And of course without faith in the transcendental, without faith in the possibility of Enlightenment, we are not going to be interested in them. In this way lack of faith is the link between dullness in the sense of not appreciating what the Dharma really means, and laziness in the sense of not practising the Dharma.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

It is a preponderance of dullness which is not conducive to [faith].

guenther (P&PA):

geshe rabten (M & its F): Faithlessness is a mental factor that, since it causes one to have no belief in or respect for that which is worthy of confidence, such as the law of actions and their results, is the complete opposite of faith. It

has the function of acting as the basis for laziness and of causing the power of faith to decrease. In addition it makes one disbelieve, disrespect and have no desire for that which is positive, thus severing the roots of any wholesome development. There are two forms of faithlessness: that which simply does not see the need for or the fruits of virtue, and that which regards virtue either mistakenly or as non-existent.

kelsang gyatso (UTM): The definition of non-faith is a deluded mental factor that is the opposite of faith.

ways of enlightenment: Faithlessness is the absence of faith.

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): *Asraddhya* is lack of faith. This means that you have got no positive response to the Three Jewels. When you see the Buddha, you just feel cold. When you hear the Dharma, it just doesn't interest you. When you see the Sangha, you are not at all impressed. So you just don't respond to positive qualities. You can see the same sort of thing in the aesthetic sphere. Maybe there is a very beautiful sunset, the sky is full of the most wonderful oranges and golds and purple. You sometimes get some beautiful sunsets here in India, at Guhyaloka we get absolutely glorious sunsets and you can just stand there with your mouth open just wondering at nature. But *asraddhya* is a bit like somebody who sees the sunset and says, 'Oh, it is a bit early tonight, we had better get in quickly because we will miss our supper'. So the sunset has made no impression on you at all. You have as it were no capacity to respond to beauty. So *asraddhya* is this lack of capacity to respond to something that is of a higher nature. You remember we saw three aspects to faith: conviction about the truth, admiration for the qualities of the Buddha, longing for the goal. So *asraddhya* is the opposite. There is no recognition of the truth. When you hear the truth spoken it doesn't touch you. There is no admiration for spiritual qualities. When you see those qualities you don't even notice. There is no longing for the goal. You don't feel motivated in the direction of Enlightenment. Well, this is a very unfortunate mental state indeed. It is one that presumably all of us fall into from time to time. But in a way, if you have *asraddhya* you are not really a human being, you are just an animal, we are just animals in this state. Because what makes a human being different from the animals? It is that higher direction, that higher aim, it is that we can live up to moral standards. If you have *asraddhya* what are you interested in? You are interested in wealth, you are interested in power, you are interested in pleasure. That is all. You are no better than an animal. Animals are just interested in food, sex and sleep. That is pretty much all one is if one has *asraddhya*. *Asraddhya* leads to laziness, to making no spiritual effort. It leads to the defilement and pollution of the mind.

comm11:

kausidya (kusita, kausidya, kosajja)

laziness

other languages

hindi (from Chandrabodhi/Ashvajit): alasa, susti

marathi (from Chandrabodhi/Ashvajit): alasa, susti

marathi (from Prajnamata): sloth, indolence, usury are the meanings given Alashi is the marathi word.

tibetan: le-lo

chinese: hsia-tai

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): kausidya: etymology unclear, cf. kusida ?ku (deficiency) + □sad = to sink into (despondency), to pine, become dejected, despair

translations

wei tat: indolence

anacker: sloth

ganguli: indolence

kochumutton: indolence

k.gyatso: laziness

wood: laziness

ways of e: laziness

bhante :

guenther laziness

dharmachandra: indolence

trans11:

subhuti: laziness

definitions

sanskrit (MW): (p.)

BHS: (p. 189)

sloth, slothful

pali: (p.)

nyantiloka: (p.)

not listed

shobogenzo glossary: (vol3) (indolence) Ref. ch. 70 [216].

[MW]

sloth, indolence; the practice of usury.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Idleness, *kausidya*, is the opposite of energy.

Abhidharmasamuccaya (Asanga) It is an unwilling mind, associated with [ignorance], relying on the pleasures of drowsiness, lying down and not getting up. Its function is to obstruct and hinder one in applying himself to positive things.

hsuan tsang (DMC):

Indolence or sloth (*Kausidya*) (p. 447) What is Indolence? It is by nature laziness in the cultivation of good dharmas and the abandonment of bad dharmas. Its special activity is to counteract zeal and multiply defiled dharmas. In fact, lazy persons usually multiply and nourish impure dharmas. Diligent activity with reference to defiled dharmas is also called indolence, because this activity causes a retrogression of good dharmas. As regards activity relating to non-defined things, it does not involve progress or retrogression in good dharmas. It is therefore simply desire and resolve, not it Caitta apart. It is just the same with recognition-predilection-desire with reference to nondefined dharmas; it is neither pure nor impure, neither belief nor unbelief.

bhante (KnowYourMind): It is essentially an unwillingness to apply oneself to positive things, so it may equally well express itself in energetic activity, if that activity is directed towards an unwholesome end. Satan finds work for idle hands to do.

... It is associated with ignorance because what is lacking is vision. What is lacking is a 'divine discontent' not disgruntlement, but a sense of continual striving towards an ideal, an awareness of the limitations of the mundane (the compounded, the psychological, the hedonic) sufficient to keep taking one beyond oneself.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Laziness is a mental factor that, having firmly grasped an object offering temporary happiness, either does not want to do anything wholesome or, although wanting to, is fainthearted. It has the function of causing The power of enthusiasm to decrease. It acts as a basis for the degeneration of wholesome tendencies already amassed as well as for the prevention of any fresh production of virtue. This negative mental factor is what is overcome by enthusiasm. Its three major divisions have already been explained in the section

dealing with enthusiasm (p. 131). However, in addition to these divisions we can add three more: laziness that from the very outset regards the practice of Dharma as unnecessary; procrastinating laziness which, although realising that one is able to practice Dharma, considers there to be no time now; and destructive laziness which, although seeing the necessity of practising now, is attracted to unwholesome activity.

kelsang gyatso (UTM): The definition of laziness is a deluded mental factor that, motivated by attachment to worldly pleasures or worldly activities, dislikes virtuous activity.

ways of enlightenment: Laziness is the opposite of energy; it is heavy, inert, and clumsy.

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 474) Therein what is 'indolence' (*kosajja*)? Wrong bodily action or wrong verbal action or wrong mental action [370] or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, not working constantly, working spasmodically, being stagnant, relinquishing wish, relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states. This is called indolence.

manuals of buddhism:

subhuti (India): *Kausidya* is laziness or indolence. The *Abhidharmasamuccaya* says this is an addiction to drowsiness, laying down and not getting up. You just like laying down and not doing anything. But laziness goes further than that. In the spiritual context laziness means the failure to make any effort to develop positive qualities, skilful qualities. Paradoxically, the lazy person can be very busy.... laziness can be simply being very active in doing things that have no real spiritual value. I think laziness is more pervasive than we think. Laziness is the experience we have when we can see that we ought to make an effort and you think, 'I will do it later', or you feel, 'I will do something else'. You just don't make that effort that will lift you into a better state. Spiritual life involves tremendous effort. We have constantly got to be overcoming our habitual ways of behaving. So *kausidya* is the opposite of *virya*, it is the failure to use effort to raise ourselves up. And of course it comes about because we don't really realise sufficiently urgently the nature of things. We think, 'Oh well, I have got plenty of time, I will enjoy myself now and when I am old I will gain Enlightenment'. But you may not get to be old. We have some very inspiring older people here, but we won't necessarily be like them. They are so full of energy. I must say I have been very inspired by our elders here. But we may not be like that, we may be exhausted and tired and worn out. And it may be too late. So we have to make the effort now and we must overcome *kausidya*.

comm11:

**pramada (pamada)
heedlessness**

unconcern or

other languages

hindi (from Chandrabodhi/Ashvajit): beparvai

marathi (from Chandrabodhi/Ashvajit): nishkalajipana

marathi (from Prajnamata): No explanation needed

tibetan: bag-med

chinese: fang-i

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): pramāda: pra (very) + □mad (to be intoxicated) = to be careless, negligent, or heedless

translations

wei tat: idleness

anacker: carelessness

ganguli: carelessness

kochumutton: carelessness

k.gyatso: non-conscientiousness

wood: idleness

ways of e:

bhante :

guenther: heedlessness

dharmachandra: heedlessness

trans11:

subhuti: heedlessness

definitions

sanskrit (MW): (p.)

BHS: (wd be p. 383)

not listed

pali: (p.)

nyantiloka: (p. 22)

appamada: 'zeal'. non-laxity, earnestness. diligence

shobogenzo glossary: (vol.3) (negligence)

[MW]

intoxication, insanity; negligence, carelessness about. Ref ch. 70 [216]. (vol.3)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p193) Non-diligence, *pramada*, the opposite of diligence, is the non-taking possession of and the non-cultivation of good dharmas.

Abhidharmasamuccaya (Asanga) It is to persevere in [passion-lust], aversion-hatred, and [ignorance] aggravated by laziness. It is not to attend to what is positive and so also is not to protect the mind from those things which cannot provide lasting satisfaction.

hsuan tsang (DMC): Idleness or negligence (*Pramada*) (p. 447) What is Idleness? By its nature, it is self-indulgence and self-abandonment which renders one incapable of stopping the bad and cultivating the good. [its special activity is to counteract diligence and self-discipline, to increase the bad, and to ruin the good. It is by reason of indolence and the three fundamental klesas, covetousness, anger and delusion, that one is incapable of stopping defiled dharmas and cultivating pure ones: The general name of idleness is therefore given to these four vices. idleness is therefore not a mental quality with its own specific nature distinct from that of the other qualities. Although conceit, doubt and other klesas also have this capacity for not stopping evil and not cultivating good, nevertheless, compared with that of the four, their force is too weak to hinder the three roots of good and the quality of zeal, which are the general stimulus of good dharmas. The characteristics of idleness can be deduced from those of vigilance.

bhante (KnowYourMind): ...there comes a point where we let go completely; we cease to offer any resistance at all to the *klesas* and *upaklesas*. We just don't care any more about what is happening. This is heedlessness or *pramada*. It's a sort of lack of responsibility towards oneself. We no longer bother to protect the mind from negative mental events. We let everything slide.

... If we become heedless out of craving it is like someone who lets their house go to wrack and ruin because they sit about all day drinking. Our mind gets so taken up with the objects of our craving that we hardly notice, let alone care, what sort of state of mind we're in. If we become heedless out of hatred it's as if we're much more concerned to make our neighbour suffer breaking his windows and trampling on his flower beds than we are to look after our own property: we are so intent on inflicting harm that we are unconcerned about our own interests. And if we become heedless out of ignorance we are like someone who is so dull-witted that they don't know any better than to let their house become a shambles. In this case we are simply unaware of the serious consequences of allowing negative mental events to take over our minds.

bhante2 (1977 ordination retreat seminar): Suramerya majja pamadatthana - we usually translate the fifth precept as abstention from or the observance of the training precept or factor in training which consists in abstention from *sura* which is usually understood as fermented liquors, *merya*, distilled liquors, *majja*, intoxicating liquors, *pamadatthana*, anything which destroys mindfulness. So you could say the full translation is fermented, distilled, intoxicating, mindfulness-destroying substances, not even liquors actually, substances, you should refrain from. Again if one looks into this it is clearly a question of the effect on the mind. The really operative word is *pamadatthana* - conducive to heedlessness.

bhante3 (Sigolavada seminar): There are, young householder, these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness: i) loss of wealth, ii) increase of quarrels, iii) susceptibility to disease, iv) earning an evil reputation, v) shameless exposure of the body, vi) weakening of the intellect.

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Unconscientiousness is a mental factor that, when one is affected by laziness, wishes to freely act in an unrestrained manner without cultivating virtue or guarding the mind against contaminated phenomena. It is a quality ascribed to any of the three mental poisons when they are accompanied by laziness. It has the function of increasing non-virtue and obstructing virtue as well as causing any positive individual qualities to be destroyed. In brief, it vitiates all five powers. According to its function there are two kinds of unconscientiousness: that which makes the mind unconscientious, and that which makes both body and mind unconscientious.

kelsang gyatso (UTM): The definition of non-conscientiousness is a deluded mental factor that wishes to engage in non-virtuous actions without restraint.

ways of enlightenment:

nyantiloka: (p. 22) appamada: 'zeal'. non-laxity, earnestness. diligence. is considered as the foundation of all progress. "Just as all the footprints of living beings are surpassed by the footprint of the elephant. and the footprint of the elephant is considered as the mightiest amongst them, just so have all the meritorious qualities zeal as their foundation, and zeal is considered as the mightiest of these qualities" (A. X. 15).

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p 222) 846. Therein what is 'heedlessness' (pamada)? Wrong bodily action or wrong verbal action or wrong mental action or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures or not working carefully, not working constantly, working spasmodically, being stagnant, relinquishing wish, relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states; that which is similar, heedlessness, being heedless, state of being heedless. This is called heedlessness.

manuals of buddhism:

subhuti (India): Then we have to get rid of *pramada*. We have already looked at *apramada*. *Apramada* is this state of extreme watchfulness and wakefulness. You remember I talked of it being like a warrior in the midst of the dangerous jungle, always on guard, always ready, for any attack. So *pramada* is the failure to be on guard. It is like somebody just walking through the jungle with his hands in his pockets just whistling. Well, of course, one tiger and that is the end of the song! So with *pramada* you just don't care, you are not even on guard, you are not watching for those negative mental states. Those negative mental states are always there pressing to come in. And if we are not careful they will take us over. So *pramada* is the state in which we have got no effort to keep our minds pure.

comm11:

musitasmr̥tita (mutthassati)
unmindfulness

forgetfulness or unreclectedness or

other languages

hindi (from Chandrabodhi/Ashvajit): vismr̥titi

marathi (from Chandrabodhi/Ashvajit): vismr̥titi

marathi (from Prajnamata): one whose *smṛti* has been taken away Visaralu would be the marathi word

tibetan: brjed nas pa *chinese:* shih-nien *japanese:* *lang5:*

Sanskrit verbal root (from Dharmachandra): muṣita-smṛ̥tītā: □muṣ (to steal, deprive of, obscure, destroy) + □smṛ (to remember, recollect, bear in mind, be mindful of)

translations

wei tat: forgetfulness

anacker: loss of mindfulness

ganguli: forgetfulness

kochumutton: bad memory

k.gyatso: deluded forgetfulness

wood: forgetfulness

ways of e:

bhante :

guenther

dharmachandra: loss of mindfulness

trans11:

subhuti: unmindfulness

definitions

sanskrit (MW): (p.)

BHS: (p. 435) heedlessness, forgetfulness, inattentiveness

pali: (p.)

nyantiloka: (p.) not listed

shobogenzo glossary: not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It functions as the basis of distraction.

hsuan tsang (DMC): Forgetfulness (*Musitasmr̥tita*) (p. 447) What is forgetfulness? By its nature, it is the inability to remember clearly the various objects perceived. Its special activity is to counteract right memory (*Samyaksmṛti*) and to furnish the supporting basis for mental distraction and confusion. The fact is that the minds of those whose memory is load are usually confused and distracted. Different opinions on the relation between forgetfulness and the klesas: (1) Forgetfulness is comprised in memory, for the Abhidharma says that it is memory associated with the klesas. (2) It is comprised in delusion, for the Yogasastra says that it is a part of delusion. Inasmuch as it is the cause of the failure of memory, delusion receives the name of forgetfulness. (3) It is comprised both in memory and in delusion, for the texts quoted from the Abhidharma and the Yogasastra are ambiguous and incomplete, and because the Yogasastra says that it penetrates all defiled minds.

bhante (KnowYourMind): If one is experiencing *musitasmr̥tita*, one adverts to a positive object, but very fleetingly, because the mind is immediately pulled away from it by other, purely negative, factors. It is not simply forgetfulness - one can be forgetful of anything, positive or negative. Here, the object is a positive one. The mind happens to alight on a positive object but we don't properly appreciate the nature of that positive object. It makes a very weak impression, so that our attention is at once snatched away.

This is what happens - according to the Tibetan Book of the Dead - when we have a glimpse of the clear light of Reality in the *bardo* and our consciousness is unable to sustain this vision. On a more basic level it also happens in meditation. Meditation is essentially easy: all one has to do is sit down and concentrate on one's breathing. That's it. If one were a balanced, happy, and integrated person one would be able to become more and more absorbed in the breath without any trouble. So it's not that it's difficult to concentrate on the breathing. The difficulty is to keep one's attention from being drawn away by distractions - i.e. negative mental events. So in a sense, *musitasmr̥tita* is forgetfulness of oneself.

Forgetfulness is the inability to retain the impression of the positive.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen: It is a flash of awareness in which the mind is not made clear and forgets immediately the positive thing because it is an attention to an emotionally tainted object.

guenther (P&PA):

geshe rabten (M & its F): Forgetfulness is a mental factor that, having caused the apprehension of a wholesome referent to be lost, induces recollection of and distraction towards a disturbing referent. It has the function of destroying the vessel which contains all wholesome qualities and of causing the power of recollection to decline. Thus it leads one to apprehend objects that disturb the mind. Here forgetfulness refers to a mental factor that, in addition to losing sight of what is wholesome, draws one into an apprehension of what is unwholesome. It does not correspond to what we usually understand by "forgetting something", i.e. simply being unable to retain a memory of an object in the mind. In fact it is a form of recollection that disturbs the mind by involving it with contaminated objects. This negative form of forgetfulness is a great obstacle to the accomplishment of any task, either worldly or spiritual. There are two aspects of forgetfulness: that which comes about through the force of being unclear about a wholesome referent; and that which comes about through the force of being attentive towards a disturbing referent.

kelsang gyatso (UTM): The definition of deluded forgetfulness is a deluded mental factor that makes us forget a virtuous object.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 468) 906. Therein what is 'unmindfulness' (*mutthassacca*)? That which is absence of mindfulness, absence of constant mindfulness, absence of recollection, absence of mindfulness, absence of act of remembering, absence of bearing in mind, superficiality, forgetfulness. This is called unmindfulness. [361]

manuals of buddhism:

subhuti (India): Then we have got *musitasmrtita*, lack of recollection, lack of memory. When we see something positive, a positive object comes into our minds, instead of holding on to that object we just forget it. So we are not able to develop anything. It is a bit as if, say we are doing the *maitri bhavana*, and we feel some *maitri*, but we are not able to develop that. Because we forget it, we just move on to something else. So there is a flash of awareness that is skilful but we don't allow it to become fully developed, we don't make it clear and we immediately forget it and move on to something else. So *musitasmrtita* is a mental state that we need to work on. We need to bring the positive fully into consciousness. And then we need to maintain our awareness of it.

comm11:

asamprajanya (asampajanna)

inattentiveness or purposelessness

other languages

hindi (from Chandrabodhi/Ashvajit): koi hetu na hona

marathi (from Chandrabodhi/Ashvajit): hetuhinata, durlakshit pana

marathi (from Prajnamata): Not in the Sanskrit dictionary a buddhist word it seems to me

tibetan: nmam-pa gYeng-ba *chinese*: pu-cheng-chih *japanese*: lang5:

Sanskrit verbal root (from Dharmachandra): asamprajanya: a (not) + sam (together) + pra (very) + √jñā (know) = not to distinguish, not to recognise, not to discern, know accurately or perfectly

translations

wei tat: non-discernment or thoughtlessness

anacker: lack of recognition

ganguli: thoughtlessness

kochumutton: thoughtlessness

k.gyatso: non-alertness

wood: forgetfulness

ways of e: non-conscientiousness

bhante:

guenther

dharmachandra: purposelessness

trans11:

subhuti: lack of purpose

definitions

sanskrit (MW): (p.)

BHS: (p. 83)

lack of intelligence or mindfulness, (CPD want of consideration or self-control)

Samprajanya p.577, consciousness, intelligence, mindfulness, clear-headedness,

circumspection; usually associated or compounded with its near synonym *smtri*. Cf. Siks 120.11ff, 120.5, 123.15, 190.14, 270.10

pali: (p.)

nyantiloka: (p. 187)

sampajanna, clarity of consciousness, clear comprehension

shobogenzo glossary:

not listed

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

Non-discernment (*Asamprajanya*) (p. 449) What is non-discernment? It has as its essential nature an incorrect idea or erroneous understanding of the object to be considered. Its special activity is to impede right understanding (*Samprajanya*) and to provoke transgressions. In fact, a person of erroneous understanding usually commits many transgressions. ' Different opinions: (1) Non-discernment is comprised in discernment (*Prajna*) because one text says that it is discernment associated with the *klesas*. (2) It is comprised in delusion, because the *Yogasastra* says that it is a part of delusion. It is called non-discernment because it renders understanding erroneous. (3) It is comprised both in discernment and in delusion, because the two texts quoted above are ambiguous and not explicit, and also because the *Yogasastra* says that this *upaklesa* is found in all defiled minds.

bhante (*KnowYourMind*):

This is the negative mental event which consists in the lack of *samprajanya*, usually translated as 'mindfulness of purpose'. If one does not stay continually aware of one's purpose and aim in life - which for a Buddhist is ultimately the attainment of Enlightenment - one will succumb to *asamprajanya*, which could be described as a sort of neurotic introspection with no clear purpose or point. One can be aware in some degree of what is going on in one's own mind, one can even have a measure of faith in the possibility of attaining to higher states of being, but if one isn't fully mindful - that is, if one isn't watchful with regard to one's mental states, one's speech and one's actions - one will 'fall from one's level of being' to a lower level of existence through the process of karma and rebirth.

If one does not bring one's activities of body, speech, and mind into line with one's discriminating awareness and one's faith - that is, if one's approach is purely psychological - one will come to grief. If one is careless or cavalier with regard to ethics, no amount of discriminating awareness will save one. The point is that it is possible to examine and analyse one's mental states without actually being mindful or watchful with regard to them any more than to one's speech and physical actions. If one is preoccupied with one's mental states in this unhealthy, even neurotic way to such an extent that one doesn't heed the ethical implications of those mental states in terms of one's actions of body, speech, and mind, there is bound to be an overall deterioration in one's level

of being.

This is because one's level of being is determined by one's volitional actions, by whether they are skilful or unskilful, not by whether or not one feels good while performing those actions. Unfortunately, there is a tendency in the West to be far more concerned about the complexities of one's inner psychological states than about the much simpler questions of how to live an ethical life. One may perhaps fear, for example, that giving up some unskilful activity may disrupt the free flow of one's energies: it may well do this, but one should then be able to redirect that energy into a more skilful activity.

It is true that Buddhist ethics are ethics of intention, but this does not mean that they are simply about how we feel; rather, they are about our intentions with regard to objective situations. If we are to act skilfully, we need to focus our attention on the objective situation rather than on ourselves and how we feel about what we are doing. It may be reasonable to expect to get something out of what we do, at least occasionally, but the paradox is that we are going to get something out of it only to the extent that our focus is not on getting something out of it.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltzen: It is an emotionally tainted discriminating awareness which lacks watchfulness with regard to the activities of body, speech, and mind and is not associated with carefulness this inattentiveness becomes the foundation for falling from one's level of being

guenther (P&PA):

geshe rabten (M & its F): Inattentiveness is a mental factor that, being an afflicted state of intelligence which has made no or only a rough analysis, is not fully aware of the conduct of one's body, speech and mind and thus causes one to enter a state of careless indifference. It has the function of causing the power of intelligence to decline and The negative actions of body, speech and mind to increase. It also hinders the production of the four remedial forces. Generally speaking, inattentiveness refers to any state of afflicted intelligence. Furthermore, whatever mental state arises while one is not fully conscious of the conduct of body, speech and mind is said to be an "afflicted" form of intelligence, because it has the function of being the very cause for all moral downfalls. There are three types of inattentiveness: inattentiveness that accompanies evil views; inattentiveness that hinders the development of valid analytical intelligence; and inattentiveness that interrupts mental quiescence. These three types are respectively more and more subtle.

kelsang gyatso (UTM): The definition of non-alertness is a deluded mental factor that, being unable to distinguish faults from non-faults, causes us to develop faults.

ways of enlightenment: non-conscientiousness is the opposite of conscientiousness; it prevents the cultivation of virtuous mental events.

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.) (p 470) Therein what is 'absence of awareness' (asampajanna)? That which is absence of knowledge, absence of vision,; P: barrier of ignorance, the bad root of dullness. This is called absence of awareness.

manuals of buddhism:

subhuti (India): *Asamprajanya* is inattentiveness or lack of mindfulness. You are not aware of what is happening, you are not aware of your body, you are not aware of your feelings and your thoughts. But more than anything you are not aware of the direction that you are going in. You forget what your fundamental purpose is. So it is a kind of carelessness. And it leads you of course to allow all sorts of negative and unskilful actions.

comm11:

viksepa (vikkhhepa)

desultoriness or distraction

other languages

hindi (from Chandrabodhi/Ashvajit): hetu se dura jana

marathi (from Chandrabodhi/Ashvajit): hetu pasuna dura jane

marathi (from Prajnamata): Is used in the same sense

tibetan: shes-bzhin ma-yin *chinese*: hsin-luan

japanese: SANRAN

lang5:

Sanskrit verbal root (from Dharmachandra): vikṣepa: vi (separation) + क्शिप (scatter, throw away) = to throw asunder, scatter, disperse; remove

translations

wei tat: distraction
mind

anacker: distractedness

ganguli: distraction

kochumutton: distraction of

k.gyatso: non-alertness

wood: distraction

ways of e:

bhante :

guenther: desultoriness or distraction

dharmachandra: distraction

trans11:

subhuti: distraction

definitions

sanskrit (MW): (p.)

BHS: (p. 482)

a putting off, excuse (for not acceding to a request); in American slang, a brush-off. cf.

Amritavajra i.94.4

pali: (p.)

nyantiloka: (p.)

not listed

shobogenzo glossary: (vol.1) (distraction)

Represented by (SANRAN) or (SAN), "distraction."

[MW]

the act of throwing asunder or away or about, scattering, dispersion; casting, throwing, discharging; moving about, waving, shaking; letting loose, indulging; letting slip, neglecting; inattention, distraction, confusion, perplexity.

Ref: Fukan-zazengi.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga) It is to be a scatter-brain and belongs to the categories of [greed, hatred, and ignorance]. Its function is to obstruct one from becoming free of [greed].

hsuan tsang (DMC):

Distraction (*Viksepa*) (p. 449) What is distraction? By its nature, it is that which causes the mind to wander and disperse with reference to objects perceived. Its special activity is to impede right meditation (Samyak-Samadhi) and furnish the supporting basis for bad discernment (*kuprajna*). In fact, a distracted and confused person usually produces 'bad discernment'. Different opinions: (1) Distraction is comprised in delusion, for the Yogasastra, says that it is a part of delusion. (2) It is comprised in covetousness-anger-delusion, for the Abhidharmasamuccaya says that is a part of these three klesas. If the Yogasastra only says that it is a part of delusion, it is because it penetrates all defiled minds. Covetousness-anger-delusion, in causing the mind to wander and disperse, outweighs the other klesas, e.g., pride etc. That is why it is said that it constitutes distraction. (3) It is a thing apart: correct opinion The reason why it is considered as part of the three, covetousness-anger-delusion, is that it is their efflux. For the same reason, the Abhidharma also says, incorrectly, that shamelessness is part of the three. One text says that it has a conventional or relative existence: the explanation is the same as that given above.

What, then, is the special characteristic of distraction? It is the turbulence and perturbation which cause all dharmas that arise simultaneously with it, Citta and Caittas, to be dispersed. If distraction has no special nature of its own, apart from covetousness-anger-delusion, why is it specified that it impedes Samadhi? What is the difference between the mode of functioning of agitation and that of distraction? The first causes one to change one's ideas (to abandon the idea of permanence etc.), whereas the second causes one to change one's objects of perception. At a given moment, there can only be one idea and one object present in consciousness but changes will be involved in a mental series. When the mind is defiled, the force of agitation and distraction causes one to change one's ideas and objects from moment to moment. Or else, if the mind is held and controlled by the inborn memory-meditation (Smrti-Samadhi), it will remain fixed for a moment like a monkey that is tied up. Hence both

agitation and distraction penetrate all defiled minds.

bhante (KnowYourMind): There are traditionally six varieties of this *upaklesa* and in fact, according to Yeshe Gyaltsen not all the six varieties he lists are really variants of this *upaklesa*; the first, he says, is indeterminate, and the last is actually positive, while of the other four it is really the second and third on the list that we should focus on as being of the essence of this particular negative mental event. 1. Desultoriness qua desultoriness. 2. Desultoriness regarding the without. 3. Desultoriness regarding the within. 4. Desultoriness regarding defining characteristics. 5. Desultoriness of inappropriate action. 6. Desultoriness by rationalization.

bhante2 (Vimalakirti Nirdeśa): 'The Bodhisattva Bhadrājyotis said, 'Distraction and attention are two. If there is no distraction there is neither attention nor reflection nor interest. The absence of interest is the entry into Nonduality.' But what does this mean? Exactly what is the entry into Nonduality here? The opposites are distraction and attention. The word for distraction is *Viksepa* which means floundering or the floundering, the tossing, the wandering of the mind, and the word for attention is *manyana* in the sense of paying attention. We could also perhaps render the word as concentration but it's not exactly the same thing. It's more like what makes concentration possible.

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Distraction is a mental factor that, unable to direct the mind towards a wholesome object, disperses it to a variety of other objects. It causes the power of concentration to deteriorate and acts as a basis for losing one's attention upon the objects referred to both in analytical and concentrated meditation. It is a quality ascribed to a state of mind in which the mind has been led away from the object of concentration by attachment, hatred or bewilderment. According to its temporal condition, six kinds of distraction are classified. The first four are said to be "naturally restless" states of mind and the last two "mistaken" forms of distraction.

a) Inherent distraction. This is a quality which pertains to all five sense-consciousnesses of an ordinary person. For whenever a sense-consciousness becomes manifest during meditation, the mind is no longer able to remain in equipoise but is immediately transferred to an external object.

b) External distraction. All wholesome states of mind within the realm of desire, such as learning, reflection and so forth, have this quality. It arises whenever the mind is unable to remain directed towards a wholesome referent for a sustained period of time. Within the realm of desire, wholesome states of mind are constantly subject to being dispersed from one object to another.

c) Internal distraction. The excitement and sinking that occur during concentrated equipoise as well as the craving for the taste of absorption that occurs while concentration is still being developed, are examples of internal distraction. They are so called because they are distinct afflictions which distract the mind away from either the actual or the "similar" states of mental quiescence and penetrative insight.

d) Distraction to a sign. An example of this would be the wholesome mental activity that thinks it would be unsuitable if other people believed one to be a great meditator. This is so called since it disperses the mind outwards on account of other people's beliefs in one's wholesome qualities.

e) Rigid distraction. The view of The transitory composite and self-importance are rigid, inflexible forms of distraction since they are accompanied by such things as fear which cannot bear the glory of those involved in virtue.

f) Attentive distraction. Such thoughts that consider leaving a higher state of absorption for a lower one, or that contemplate forsaking the Mahayana for the Hinayana are called attentive distractions in that they first reject something superior and then become involved with something inferior.

It should be noted that not all of these six types are necessarily the unwholesome form of distraction. Inherent distraction is an unspecified phenomenon, external distraction is wholesome, and also some of the other kinds can occasionally be wholesome.

kelsang gyatso (UTM): The definition of deluded forgetfulness is a deluded mental factor that makes us forget a virtuous object.

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.) (p. 289) [1160] What is distraction? That distraction of mind which is disquietude, agitation of heart, turmoil of mind this is called distraction.

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India): Then we have *viksepa*, distraction, a scattering of the mind. In English we talk of someone who tends to *viksepa* as being scatterbrained. It is as if you throw your brain all round the room. And you just shift

from object to object, you are not able to develop any continuity of awareness.
comm11:

aniyatas (aniyata)

the four variables

other languages

hindi (from Chandrabodhi/Ashvajit):

marathi (from Chandrabodhi/Ashvajit):

marathi (from Prajnamata): The aniyatas are the non constants that is the meaning

tibetan: gzhan 'gyur bzhi *chinese:*

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra):

translations

wei tat: the indeterminate mental qualities

anacker: of two kinds: either afflicted, or not

ganguli: the indeterminate mental qualities [undefiled]

kochumutton: of two kinds, [namely defiled and

k.gyatso: changeable mental factors

wood: secondary defilements of two kinds

ways of e:

bhante :

guenther

dharmachandra: ethically determinate or indeterminate

trans11:

subhuti: the indeterminate concomitants

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

uncertain, variable, unfixd

nyantiloka: (p.)

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) We have studied five categories of mental states. There are other mental states that are indeterminate, aniyata, which are sometimes associated with a good mind, and sometimes with a bad or a neutral mind: regret (*kaukrtya*, ii.28), apathy (*middha*, v.47, vii.11d), *vitarka* (ii.33), *vicara*, etc

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): These last four mental events, the *aniyatas*, are essentially unclassifiable; that is, they cannot be classed as necessarily positive, or negative, or neutral, or object-determining or whatever

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F):

kelsang gyatso (UTM):

ways of enlightenment:

nyantiloka: (p.)

dhammasangani: (p.)

atthasalini: (p.)

vibhanga: (p.)

manuals of buddhism:

subhuti (India):

... These are known as the four *aniyata caitta-dharmas*. This means that they are not definite, they are not determined. They can be either negative or neutral or even positive. The question is the circumstances under which they arise and the way in which you relate to them. And really they come as two pairs.

comm11:

middha (middha)

drowsiness or torpor

other languages

hindi (from Chandrabodhi/Ashvajit): dhundala pana

marathi (from Chandrabodhi/Ashvajit): ardha nidrechi avastha

marathi (from Prajnamata): Indolence and torpor are the meanings given.

tibetan: gnyid

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): middha: etymology unclear ? □mid (to grow fat); see PTS dictionary
middha = thina (styāna)

translations

wei tat: drowsiness

anacker: torpor

ganguli: drowsiness

kochumutton: sleepiness

k.gyatso: sleep

wood: sleepiness

ways of e: torpor

bhante :

guenther: drowsiness

dharmachandra: torpor

trans11:

subhuti: drowsiness

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 118) ‘sloth’

shobogenzo glossary: (vol.) (indolence, drowsiness) Ref ch. 70 [216]. (vol.3)

[MW] sloth, indolence (one of the 24 minor evil passions, Dharmasamgraha 69).

[JEBD] drowsiness.

Ref ch. 70 [216]. (vol.3)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): *Middha* is like the kind of state one is in after a heavy meal. It’s primarily a physical state, but it does of course have mental repercussions, and these may be either positive or negative depending on circumstances. If the mind is in a drowsy state it may drift either way. As for an Enlightened mind, according to the Theravada tradition, the Arhant is liable to torpor, *middha*, but not to its mental equivalent, *thina*.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen: during the night sleep is appropriate for increasing the ability of the body to attend to positive tasks. The negative aspect of sleep which is emotionally tainted makes one dread positive tasks which must be done.

guenther (P&PA):

geshe rabten (M & its F): Sleep is a mental factor that makes the mind unclear, gathers the sense consciousnesses inward, and renders the mind incapable of apprehending the body. It has the function of (a) letting the apprehension of the object of the conscious mind degenerate and (b) causing a loss of conscious physical activity. It can be an aspect of either bewilderment or mentally undisturbing unknowing.

When the body is exhausted and in need of refreshment, sleepiness pulls the primary mind into the darkness of deep sleep i.e. a state in which no dreaming occurs. As the force of sleep becomes lighter dreams are then experienced due to the arousal of imprints and tendencies implanted on the mind during the waking state. It is a variable mental factor because it can be influenced by our behaviour. If we spend the day involved in wholesome tasks and, in particular, generate strong positive thoughts before going to sleep, this will cause the sleep itself to be wholesome and restful. If, on the other hand, our minds are filled with hatred and craving when we go to sleep, the quality of sleep will likewise be unwholesome and disturbed. In addition there exist certain techniques by which the sleep and dream consciousnesses are actually utilised for the practice of Dharma. Since they are much subtler states of mind than the waking consciousnesses, they can become very powerful bases for developing insight.

But before they can be used in this way we must first learn how to become conscious within the sleep and dream states.

kelsang gyatso (UTM): The definition of sleep is a mental factor that is developed through dullness or its imprints and that functions to gather the sense awarenesses inwards.

ways of enlightenment: Torpor is inactivity of body and mind, the opposite of alert ease. This physical and mental heaviness obstructs action and supports emotionality.

nyantiloka: (p. 118) 'sloth': Combined with *thina*, 'torpor', it forms one of the 5 hindrances (*nivarana*, q.v.). Both may be associated with greedy consciousness (s. Tab. III and I, 23, 25, 27, 29).

dhammasangani: (p.) (p. 288) [1157] What is torpor? That which is indisposition and unwieldiness of sense, a shrouding, enveloping,⁵ barricading within (The Cy. explains that, as men cannot get out of an invested city, so dhamma, blockaded by torpor, cannot get out by expansion or diffusion); torpor that is sleep, drowsiness; sleep,⁷ slumbering, somnolence - this is called torpor.

[footnote by C.A.F. Rhys-Davids: The Commentator, in his general remarks on this Hindrance, is at pains to point out that for the arahant, a periodical torpor or repose has ceased to engender bad karma. The Buddha allowed an after-dinner nap, for instance, at certain seasons (see hI. I, 249), as not in itself conducive to a bemuddling of the mind. So powerful, however, is the hindrance to the non-adept, that its influence is not rooted out till the arahant Path is gained. The arahant is fain to rest his frail body (lit. his fingernail-kayo), but to him it is as unmoral an act as the folding up of leaves and blossoms at night. On overcoming torpor see A. iv, 86.]

atthasalini: (p.)

vibhanga: (p.) (p 331) Therein what is torpor (*middha*)? [254] That which is indisposition of the body (of mental aggregates), unwieldiness, shrouding, enveloping, barricading within, torpor, sleeping, drowsiness, sleeping, being asleep, state of being asleep. This is called torpor. Thus this sloth and this torpor are calmed, tranquillised, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called 'abandoning sloth and torpor'.

manuals of buddhism: *Middha* means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

subhuti (India): So *middha* is paired with *styana*, or *thina* in Pali. And it is *styana* which we have already seen as one of the *upaklesas*. But *middha* is not necessarily a *nivarana*. It is primarily simply the state of physical drowsiness. It is the state that you are in when you are very tired. Of course tiredness can come about for a number of different reasons. It can be simply that it is late at night and it is time you slept. It can come about as a result of very strong physical exertion. Or it can happen after you have had a very big meal.

But there are two dangers with *middha*. The first is that it can become habitual. With some people you feel as if they have never really woken up. They seem to be permanently drowsy, they are always yawning, they are always lying down looking very sleepy. So they have just got into the habit of being drowsy. For some people this can become quite a chronic state. So you could say that there is an extent to which it is reasonable, it is objective, that you are drowsy, but there is an extent to which it can become habit. So if you find yourself in this state of *middha* you have to decide whether it is objective or whether it is habitual. If it is objective then you need to sleep or to rest. If it is habitual, if it is a psychological indulgence as it were, then you have got to snap out of it.

Now there is another danger with *middha*. When you are in a drowsy state you are not very alert. This means you can easily make mistakes. For instance, if you are driving and you become drowsy you can very easily have an accident. On the motorways in England there are signs up every now and again saying 'tiredness kills'. Because when you are in the state of *middha* you are not as efficient, you are not as clear minded. So you need to be careful if you are that drowsy state that you are not doing something that requires you to be very much awake and aware. But there is a greater danger too. When you are in that drowsy state you are not on guard against negative mental states. You have not got *apramada* in place. So you can easily just fall into a negative state. You know the way in which when you are trying to go to sleep, quite often your mind falls into quite negative reflections. For instance, things that have upset you or disturbed you during the day come back into your mind at that point. So in this way the state of *middha* can make you vulnerable to negativity.

comm11:

kaukrtya (kukkucca)

worry

other languages

hindi (from Chandrabodhi/Ashvajit): chinta

marathi (from Chandrabodhi/Ashvajit): kaukrtya, chinta, kalaji

marathi (from Prajnamata): Not in the dictionary.

tibetan: 'gyod

chinese:

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): kaukrtya: ku (deficiency, want; reproach, contempt, guilt) + कृ (to make or do) = to do badly

translations

wei tat: remorse (kamkrtya) *anacker*: regret

ganguli: remorse

kochumutton: remorse

k.gyatso: regret

wood: remorse

ways of e:

bhante :

guenther: worry

dharmachandra: anxious regret

trans11:

subhuti: remorse

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 104)

lit. 'wrongly-performed-ness' (*ku+krta+ya*), i.e. scruples, remorse, uneasiness of conscience, worry

shobogenzo glossary: (vol.3) (remorse) Ref. ch. 70 [216].

[MW] evil doing, wickedness, repentance.

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p197) What does the word *kaukrtya* (regret) mean? *Kaukrtya* is, properly, the nature of that which is wrongly done, but here *kaukrtya* means a mental state that has for its object *Kaukrtya* in its literal sense, namely regret relative to an error. ... *Kaukrtya* in its proper sense is the support, the *raison d'être* of regret; hence regret is termed *kaukrtya*.

But how can one designate "regret over errors," regret relative to an action not done, by the name of *kaukrtya*? Because one says "It is poorly done on my part not to have done this action," thus designating an omission as "done" or "poorly done."

When is regret good? When it is relative to a good action omitted or to a bad action accomplished. It is bad when it is relative to a bad action omitted or to a good action accomplished. These two types of regret bear on the two categories of action.

Abhidharmasamuccaya (Asanga) Its function is to obstruct the mind from becoming settled.

hsuan tsang (DMC):

bhante (*KnowYourMind*): Worry can be positive if one can do something to allay it, and if it leads one to do something useful and appropriate about it; if, that is, it is a spur to appropriate action. ... If, on the other hand, there is nothing you can do about what you're worried about, or the time has passed for doing anything about it, or if your worry effectively undermines what you are doing to allay it, it is negative, it's anxiety.

... Freud explains anxiety as arising when one is trying to keep the lid on powerful feelings that one regards as negative.

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Regret is a mental factor that, having regarded something one did in the past to be bad, causes the mind to become displeased and distraught. It has the function of not allowing the mind to rest at ease and of acting as a basis for bringing about mental unhappiness. If the action or deed we regret having done was unwholesome, then the regret becomes wholesome. It is necessary to develop this form of regret in order to help purify the negative mental imprints we accumulate from unwholesome deeds. However, if we regret having made a

generous gift or offering, then the regret becomes unwholesome and harmful. Simply regretting that one parked one's car in the wrong place is neither a wholesome nor unwholesome state of mind, rather it is unspecified.
kelsang gyatso (UTM): The definition of regret is a mental factor that feels remorse for actions done in the past.
ways of enlightenment:

nyantiloka: (p. 104) lit. 'wrongly-performed-ness' (*ku+ krta+ya*), i.e. scruples, remorse, uneasiness of conscience, worry, is one of the karmically unwholesome (*akusala*) mental faculties (Tab. II) which, whenever it arises, is associated with hateful (discontented) consciousness (Tab. I and III. 30, 31). It is the 'repentance over wrong things done, and right things neglected' (Com. to A. I). Restlessness and scruples (*uddhacca-Kukkucca*), combined, are counted as one of the 5 mental hindrances (*nivarana*, q.v.).

dhammasangani: (p.) (p. 289) [1161] What is worry? Consciousness of what is lawful in something that is unlawful; consciousness of what is unlawful in something that is lawful; consciousness of what is immoral in something that is moral; consciousness of what is moral in something that is immoral, all this sort of worry, fidgeting, over-scrupulousness, remorse of conscience, mental scarifying 2 this is what is called worry.

[footnote by C.A.F. Rhys Davids: In its primary meaning *kukkuccam* is fidgeting, bad deportment of hands and feet. See Jat. I, ii9, ii, 142; also Sum.V. I, 1, 2. Hence mental fidget, the worry of scruple (lit. "the little sharp stone in a man's shoe". See Skeats English Dictionary), the oversensitive, over-scrupulous conscience. In the frequent cases of *kukkuccam*, respecting the keeping of the rules of the Order, given in the Vinaya "tassa *kukkuccam* ahoṣi" or *kukkuccayanto* no blame seems to have attached to the person in question. There was weakness in the anxiety felt by the non-robust conscience as to the letter of the law; on the other hand, there was loyalty to the Master's decrees. Even the great Sariputta was not above such scruples, when, on falling ill at a rest-house, he declined to take food, in accordance with the 31st Pacittiya rule (Vin. iv, 70). But Buddhaghosa quotes this as an instance of praiseworthy scruple, to be distinguished from the after-flush of burning anguish (*anutapo*) accompanying the consciousness of having done amiss, a feeling that is no longer possible for an arahant. As1.384. Cf. below, 1304.]

atthasalini: (p.)

vibhanga: (p.) (p 331) Therein what is remorse (*Kukkucca*)? Perceiving what is proper in what is not proper, perceiving what is not proper in what is proper, perceiving what is fault in what is not fault, perceiving what is not fault in what is fault; that which is similar, remorse, being remorseful, state of being remorseful, u1ellal contrition, mental scarifying. This is called remorse. Thus this distraction and this remorse are calmed, tranquillised, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called 'abandoning distraction and remorse'.

manuals of buddhism: *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the Saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of commission.

subhuti (India): So then we come on to *kaukrtya*. Etymologically *kaukrtya* comes from two words. *Kau* is cool (?) and *krtya* is from *karma*. So *kaukrtya* is something wrongly performed. So it is your feeling that you have done something wrong. So it is usually translated in English as remorse or anxiety. And, as you know, *kaukrtya* is usually paired with *audhatya* as one of the *nivaranas*. But *kaukrtya* is not necessarily a *nivarana*.

So let's look a bit more closely at this. You have done something wrong, you have maybe said something harshly to a friend. And, well, that stays in your mind, you know that you have done that, you feel that you have done something wrong, and you feel bad about it. Well, that is *kaukrtya*, it is the feeling that you have done something wrong. Perhaps it goes even a bit further than this. You feel that there is something that needs to be done, something that you have left undone perhaps. There is some danger, some mistake, but you are conscious of it. So *kaukrtya* is your sense that there is something you have done wrong or that there is something that you need to think about, something that you need to do. So to that extent it is so to speak objective. The problem is if you don't act upon it. After all, let's say you have spoken harshly to your friend. Well, you need to do something about that, you need first of all to confess it, you need to go to your friend and say, 'I am sorry', and try to make things good again between you. And you need to make a resolution not to do it again. This is what you need to do when you feel remorse. You need to confess, you need to put things right if you possibly can, and you need to take steps to stop yourself from repeating that particular unskilful action. So if you respond in that way to remorse, remorse is in a sense quite a positive thing. It is your conscience talking. If you listen to your conscience and act upon it, well, that can be very positive.

But *kaukrtya* can become a problem when you don't actually act upon it. You just have an underlying feeling of something being wrong. And it can, for instance, infect your meditation very strongly. You are

very aware that you have not done something right. So you can't get on with your meditation because you are thinking about that thing. You may not even be fully aware what it is that you are feeling *kaukrtya* about. There may be just a general feeling of anxiety and remorse and feeling bad as it were. And this state of mind can become quite habitual. I know quite a lot of people are just in a permanently slightly anxious state. You have this sort of permanent feeling at the back of your mind that there is something wrong, that you are wrong, that things have not been done right. Or even that things could go wrong.

There is another form that anxiety takes. It is when you are worried that something is going to go wrong. Bhante gives an example in *Know Your Mind*. He says you go to bed and you suddenly think, 'Did I lock the front door?'. You think, 'I am pretty sure I did'. So you turn over and you try to go to sleep. And you hear a noise, 'No, I don't think I did lock the door'. After a while you say, 'OK, I am going to check'. So you go to the front door, you find that it was locked and you go back to bed. After a while you suddenly start thinking, 'Did I really go and check that I had locked the door? Maybe I just dreamed that I went to see whether the door was locked. No, I definite did go, I remember quite clearly'. But after while you think, 'No, I can't really remember very clearly, I could have been dreaming it'. So up you get and go and check the door again, and it is still locked. So the whole night goes like this. You just can't get rid of your feeling of anxiety. So this is obviously something neurotic, a very habitual unskilful mental state. And some people are chronically in this state of anxiety that things are going to go wrong. Well, let's face it, things do go wrong. Life is unsatisfactory, is *duhkha*, and in the end we are going to die. There is difficulty and danger in life and we can't stop that, we can't completely make life safe and secure. But you can do a certain amount to be careful, to take reasonable precautions. But once you have taken those reasonable precautions you just have to accept, 'Well, I have done what I can, things still may go wrong'. ... So really the ultimate answer to this chronic anxiety is recognising, accepting, the fact of danger and death.

comm11:

vitarka (vitakka)

selectiveness or initial application of mind

other languages

hindi (from Chandrabodhi/Ashvajit): vitarka

marathi (from Chandrabodhi/Ashvajit): vitarka

marathi (from Prajnamata): No explanation needed

tibetan: rtog-pa

chinese: hsin

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): vitarka: vi (intensely or separately) + □tark (speculate, reason) = to reflect, ponder, think, conjecture, consider, ascertain

translations

wei tat: reflection

anacker: initial mental application

ganguli: reasoning

kochumutton: reasoning

k.gyatso: investigation wood: reasoning

ways of e:

bhante :

guenther: selectiveness or initial application of mind dharmachandra: initial application of mind

trans11:

subhuti: initial thought

definitions

sanskrit (MW): (p.)

BHS: (p.)

pali: (p.)

nyantiloka: (p. 239) 'thought'. 'thought-conception'

shobogenzo glossary: (vol.1) (reflection) Represented by (KAKU), 'awareness. Ref ch. 6 [129]

[MW] conjecture, supposition, guess, fancy, imagination, opinion; doubt, uncertainty; reasoning, deliberation, consideration; purpose, intention. vitark: to reflect

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu) (p202) Vitarka and vicara are grossness and subtlety of the mind. The grossness, that is, the gross state of the mind is termed vitarka; the subtlety, that is, the subtle state of the mind is termed vicara.

How can vitarka and vicara be associated with the mind at one and the same time? Can the mind, at one and the same time, be both gross and subtle? According to one opinion, we may compare vicara to cold water, the mind to cheese which floats on the surface of this cold water, and vitarka to the heat of the sun which operates on this cheese. By reason of the water and sun, the cheese is not too runny nor too hard. In this same way, vitarka and vicara are associated with the mind: it is neither too subtle, by reason of vitarka, nor too gross by reason of vicara.

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind): The two mental events vitarka and vicara occasionally get mentioned separately, but they are usually referred to as a pair, especially in connection with the first and second dhyanas. As we have already seen (see page), they represent the kind of mental activity which is present in the first dhyana and absent in the higher dhyanas. In simple terms, they are 'thinking of' and 'thinking about'. Traditionally they are likened to seizing a pot with one hand vitarka and scouring it round with the other vicara. On the one hand one has got a mental hold of the object without knowing anything about it; on the other, one investigates it in detail.

These two mental events may be positive as when you bring a friend to mind and consider their good qualities; or they may be negative as when you bring to mind some attractive object and think how nice it would be to possess it. Thus vitarka and vicara are variable mental events; they may be positive, negative, or neutral.

... However, in the context of the Abhidharma's analysis of mind and mental events, one might ask whether there is any real distinction to be drawn between vitarka and mind. Can we not say that vitarka is mind and vicara is mental events in general? As we know by now, mind is defined as that which perceives an object no object, no mind while vitarka is defined as an actual apprehension of the object. But where perception of the object ends and apprehension of the object begins would be difficult to say though there must be some difference, otherwise vitarka would be classified as mind, not as a mental event. It is not as if this apprehension is 'recognition' because recognition is a separate mental event samjna. Really one would think that vitarka as a mental event should be superfluous, because what seems to be the function of vitarka is performed well enough by mind. The difference would seem to be that vitarka is just one of the functions of mind, inasmuch as the object of vitarka is a mental

object, whereas the mind perceives perceptual objects in general that is, objects of ordinary sense perception as well as objects of mental or 'categorical' perception. Furthermore, the objects of perception of the mind in the higher *dhyanas* are not possible objects of *vitarka*; so it would seem that *vitarka* represents just the coarser-grained element of mind. So even in the Abhidharma we find loose ends.

bhante2 ():

yeshe gyaltsen: [Initial application of mind] is a rough estimate of the thing under consideration and [sustained application of mind] is an exact investigation of it.

guenther (P&PA):

geshe rabten (M & its F): General Examination is a distinct mental factor that in dependence upon either intention or intelligence searches for merely a rough idea about any name-bearing object.

kelsang gyatso (UTM): The definition of investigation is a mental factor that examines an object to gain an understanding of its gross nature.

ways of enlightenment:

nyantiloka: (p. 239) 'thought'. 'thought-conception'. is one of the 'secondary' (not constant) mental concomitants (s. Tab. 11), and may be either karmically wholesome, unwholesome or neutral. "There are 3 karmically unwholesome (*akusala*) thoughts: sensuous thought (*kama-vitakka*), hating thought (*Byapada-v*, and cruel thought (*vihimsa-v*). There are 3 karmically wholesome (*kusala*) thoughts: thought of renunciation (*nekkhamma-v*. of hatelessness (*avyapada-v*), of not harming (*avihimsa-v*." The latter three constitute 'right thought'. the 2nd link of the 8-fold Path (s. *magga* 2).

On the 'Removal of Distracting Thoughts' (*vitakka-santhana*). s. M. 20 (tr. in WHEEL 21).

Also p239, *vitakka-vicara*: 'thought-conception and discursive thinking', (or 'applied and sustained thought') are verbal functions (*vaci-sankhara*: s. *sankhara*) of the mind, the so-called 'inner speech' (*parole interieure*). They are constituents of the 1st absorption (s. *jhana*), but absent in the higher absorptions.

(1) "Thought-conception (*vitakka*) is the laying hold of a thought, giving it attention. Its characteristic consists in fixing the consciousness to the object.

(2) "Discursive thinking (*vicara*) is the roaming about and moving to and fro of the mind....

It manifests itself as continued activity of mind" (Vis. IV).

(1) is compared with the striking against a bell, (2) with its resounding; (1) with the seizing of a pot (2) with wiping it. (Cf. Vis. IV.).

dhammasangani: (p.) (p. 9) What on that occasion is application of mind (*vitakko*)? The discrimination, the application, which on that occasion is the disposing, the fixing, the focussing, the superposing of the mind, right disposing this is the application that there then is.

atthasalini: (p.)

vibhanga: (p.) (p 335) Therein what is initial application (*vitakka*)? That which is mentation, thinking, thought, fixation, focussing, application of the mind, right thought. This is called initial application.

manuals of buddhism: *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called *sankappa* (aspiration), which is of two kinds, viz., *sammasankappa* or Right Aspiration, *micchasankappa* or Wrong Aspiration.

subhuti (India):

So we have two more, *vitarka* and *vicara*. Of course these are very familiar to you from the lists of the *dhyanas*. Because in the first *dhyana* there is still *vitarka* and *vicara* present. So what are they? They are really two aspects of thinking. *Vitarka* is sometimes described as initial thought, and *vicara* as sustained thought. So *vitarka* is where you initially address the topic, and *vicara* is where you really go into that topic. Bhante makes the distinction between thinking of and thinking about. In thinking of you take something as the object of your thought, in thinking about you look into, you go into, the subject much more fully and deeply. The analogy that is given in tradition is like taking hold of a pot with one hand, that is *vitarka*, and then with the other hand you start to polish it, you start to rub it all over, that is *vicara*. So one is just taking the subject and the other is going into the subject. In a sense it doesn't matter too much exactly what they mean. But it is a sort of inner dialogue that you are holding with yourself. You are talking to yourself about something.

Vitarka vicara can help us very much with our spiritual practice. So for instance, *vitarka* and *vicara* in the first *dhyana* are used to help you to go deeper. You are thinking, 'Well, what I need to do now is to go deeper. I can do that by my focusing more on the subtle dimension of the experience of the breath'. So you use *vitarka vicara* to go further. Or you can think, 'Well, my concentration is quite weak. Maybe I need to look at the *viniyatas*'. So in that way you use your thinking processes to help you to go deeper. Of course beyond second *dhyana* you are not thinking in the sense of using concepts. There are not words going through your mind. But there is still a more subtle form of reflection on what is happening.

And of course there is one more very important use of the *vitarka vicara*. And this is where you use your concentrated mind to reflect on the nature of existence. This corresponds to *prajna* in the five *viniyatas*. You use your thinking mind, your thinking processes, to reflect on the nature of your experience. And as a result of directing your mind to your

experience, through thought, well, you have a direct understanding of its real nature.

So we can see that *vitarka vicara* can be either negative or positive. We need to be much more clear and much more directed in our use of our thinking. Our thinking processes need to be fuelled if you like by our going for Refuge to the Buddha, Dharma and Sangha. And they shouldn't be fuelled by the *klesas*.

comm11:

vicara (vicara) discursiveness or sustained application of mind

other languages

hindi (from Chandrabodhi/Ashvajit): vichara

marathi (from Chandrabodhi/Ashvajit): vichara

marathi (from Prajnamata): No explanation needed

tibetan: dpyod-pa

chinese: tz'u

japanese:

lang5:

Sanskrit verbal root (from Dharmachandra): vicāra: vi (intensely or separately) + □car (move) = to move in different directions, expand; to ponder, reflect, consider, examine, investigate, ascertain

translations

wei tat: investigation

anacker: subsequent discursive thought

ganguli: deliberation

kochumutton: deliberation

k.gyatso: analysis

wood: analysis

ways of e:

bhante :

guenther: discursiveness or sustained application of mind *trans11:*

dharmachandra: sustained attention

subhuti: sustained thought

definitions

sanskrit (MW): (p.)

BHS: (wd be p. 482)

not listed

pali: (p.)

nyantiloka: (p. 223)

discursive thinking

shobogenzo glossary: (vol.)

dict6: (p.)

dict7: (p.)

commentaries

Abhidharmakosa (Vasubandhu)

Abhidharmasamuccaya (Asanga)

hsuan tsang (DMC):

bhante (KnowYourMind):

bhante2 ():

bhante3 ():

bhante4 ():

bhante5 ():

yeshe gyaltsen:

guenther (P&PA):

geshe rabten (M & its F): Precise Analysis is a distinct mental factor that in dependence upon intention or intelligence analyses the object in detail.

Both general examination and precise analysis are qualities ascribed to intention and intelligence, their difference being determined by the degree of precision with which they investigate the object. If they are cultivated in a wholesome manner, they give rise to what we wish for in this and later lives. But if they are developed in an unwholesome way, they only become a cause for what we do not desire both now and in the future.

kelsang gyatso (UTM): The definition of analysis is a mental factor that examines an object to gain an understanding of its subtle nature.

ways of enlightenment:

nyantiloka: (p. 223)

discursive thinking. cf. p239, *vitakka-vicara*: ‘thought-conception and

discursive thinking’, (or ‘applied and sustained thought’) are verbal functions (*vaci-sankhara*: *s. sankhara*) of the mind, the so-called ‘inner speech’ (*parole interieure*). They are constituents of the 1st absorption (*s. jhana*), but absent in the higher absorptions.

(1) "Thought-conception (*vitakka*) is the laying hold of a thought, giving it attention. Its characteristic consists in fixing the consciousness to the object.

(2) "Discursive thinking (*vicara*) is the roaming about and moving to and fro of the mind....

It manifests itself as continued activity of mind" (Vis. IV).

(1) is compared with the striking against a bell, (2) with its resounding; (1) with the seizing of a pot (2) with wiping

it. (Cf. Vis. IV.).

dhammasangani: (p. 9) What on that occasion is sustained thought (*vicaro*)? The process, the sustained procedure (*vicaro*), the progress and access [of the mind] which on that occasion is the [continuous] adjusting and focussing of thought - this is the sustained thought that there then is.

atthasalini: (p.)

vibhanga: (p.) (p 335) Therein what is sustained application (*vicara*)? That which is searching, examining, constant examining, scrutinising, constant connection of (and) constant inspection by consciousness. This is called sustained application. Thus of this initial application and of this sustained application he is possessed,; P: furnished. Therefore this is called 'accompanied by initial application, accompanied by sustained application'.

manuals of buddhism: *Vicara* means sustained application. Its function is to concentrate upon objects.

subhuti (India): see entry for *vitaka* above

comm11:

Template

word (pali)	meaning	
other languages		
<i>hindi (from Chandrabodhi/Ashvajit):</i>		
<i>marathi (from Chandrabodhi/Ashvajit):</i>		
<i>marathi (from Prajnamata):</i>		
<i>tibetan:</i>		
<i>chinese:</i>	<i>japanese:</i>	
<i>lang5:</i>	<i>Sanskrit verbal root (from Dharmachandra):</i>	
translations		
<i>wei tai:</i>	<i>anacker:</i>	
<i>ganguli:</i>	<i>kochumutton:</i>	
<i>k.gyatso:</i>	<i>wood:</i>	<i>bhante :</i>
<i>guenther</i>	<i>dharmachandra:</i>	<i>ways of e:</i>
<i>subhuti:</i>	<i>trans11:</i>	
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<i>nyantiloka: (p.)</i>		
<i>shobogenzo glossary: (vol.)</i>		
<i>dict6: (p.)</i>		
<i>dict7: (p.)</i>		
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<i>bhante (KnowYourMind):</i>		
<i>bhante2 ():</i>		
<i>bhante3 ():</i>		
<i>bhante4 ():</i>		
<i>bhante5 ():</i>		
<i>yeshe gyaltsen:</i>		
<i>guenther (P&PA):</i>		
<i>geshe rabten (M & its F):</i>		
<i>kelsang gyatso (UTM):</i>		
<i>ways of enlightenment:</i>		
<i>nyantiloka: (p.)</i>	:	
<i>dhammasangani: (p.)</i>		
<i>atthasalini: (p.)</i>		
<i>vibhanga: (p.)</i>		
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