

Explanation on Unwholesome Consciousness

Abhidhamma classifies it by way of its most prominent root (hetu, mula) that is **greed (lobha), hatred (dosa) and delusion (moha)**.

Important points to note:

- Greed and hatred are exclusive; they cannot co-exist within the same citta.
- There are eight cittas rooted in greed.
- There are two cittas rooted in hatred.
- Delusion is present in every state of unwholesome consciousness.
- In cittas rooted in greed and hatred, delusion is found as the underlying root.
- There are two types of consciousness where delusion arises without greed or hatred.

Consciousness rooted in greed (lobhamulacittani)

Greed is always mentioned first among the three classes of unwholesome consciousness.

Pali for lobha includes all varieties of greed ranging from intense passion or cupidity to subtle liking and attachment.

It is divided into eight types based on the three principles of dichotomization.

1. **Feeling (Vedana) a feeling of joy or equanimity**
2. **The presence or absence of wrong view**
3. **It is prompted or unprompted.**

From the permutations of these distinctions, eight types are obtained.

1. **Somanassa** sahatatam ditthigata **sampayuttam** **asankharikam** ekam
2. **Somanassa** sahatatam ditthigata **sampayuttam** **sasankharikam** ekam

3. **Somanassa** sahatatam ditthigata **vippayuttam** **asankharikam** etam
4. **Somanassa** sahatatam ditthigata **vippayuttam** **sasankharikam** etam

5. **Upekkha** sahatatam ditthigata **sampayuttam** **asankharikam** etam
6. **Upekkha** sahatatam ditthigata **sampayuttam** **sasankharikam** etam

7. **Upekkha** sahatatam ditthigata **vippayuttam** **asankharikam** etam
8. **Upekkha** sahatatam ditthigata **vippayuttam** **sasankharikam** etam

Somanassa sahaḡata / Upekkha sahaḡata

- **Somanassa** means **joy** it means a pleasant mental state, a type of pleasant mental feeling. All consciousness is accompanied by some feeling, which can be bodily or mental, pleasant, painful or neutral.
- Somanassa is a feeling, which is mental rather than bodily, and pleasant rather than painful or neutral.
- The feeling "accompanies" sahaḡata this type of consciousness is very well blended just as the water of two rivers meet; they blend together and cannot be distinguished.
- Abhidhamma describes four cittas rooted in greed that are accompanied by joy.

The other four cittas are accompanied by equanimity (Upekkha sahaḡata).

- **Upekkha** is often used in Pali text to signify the lofty spiritual quality of equanimity or impartiality that is the state of mind, which cannot be swayed by biases and preferences.
- Here it means **neutral feeling** neither gladness nor dejection. It experiences the object in a neutral manner, neither painful nor pleasant feeling.

Ditthigata sampayutta/ ditthigata vip̄payutta

Ditthigata sampayutta

- Ditthi means **view**, unless is specified by the prefix samma "right", it generally refers to **wrong view (miccha ditthi)**.
- Wrong view accompanies the consciousness rooted in greed as a conviction, belief, opinion or rationalization. The view may reinforce the attachment from which the consciousness springs by providing it with a rational justification, or the view itself may be an object of attachment in its own right.
- Wrong view is associated with four type types of consciousness in all- two accompanied by joy and two accompanied by equanimity.

Ditthigata vip̄payutta

- It means dissociated from wrong view, there is greed but without any accompanying justification provided by a view.
- There are four types dissociated from wrong view.

Asankharika/ Sasankharika

This is the third differentiating principle of consciousness rooted in greed that is the presence or absence of prompting.

Sankhara according to Abhidhamma is used to mean prompting, instigation and inducement.

This prompting may:

- be imposed by others
- originate from within one self

The means employed may be bodily, verbal or purely mental.

Bodily means when someone induces us by bodily means may give rise to particular type of consciousness, which may issue in corresponding actions.

Verbally means another's command or power of persuasion.

Mentally means by reflection or the determination of the will, make a deliberate effort despite inner resistance.

Prompting can be associated with either unwholesome or wholesome states of consciousness.

- The consciousness, which arises spontaneously without prompting or inducement, is called unprompted (a sankharika)
- The consciousness, which arises with prompting or inducement, is called prompted (sa sankharika)

*****In the greed- rooted consciousness, four types are unprompted and four are prompted.***

Eight types of Consciousness rooted in Greed may be illustrated by the following cases.

1. One consciousness, accompanied by joy, associated with wrong view, unprompted.

With joy, holding the view that there is no evil in stealing, a boy spontaneously steals an apple from a fruit stall.

2. One consciousness, accompanied by joy, associated with wrong view, prompted.

With joy, holding the same view, he steals an apple through the prompting of a friend.

3. One consciousness, accompanied by joy, dissociated from wrong view, unprompted
4. One consciousness, accompanied by joy, dissociated from wrong view, prompted.

3-4 The same as 1 and 2 except that the boy does not hold any wrong view.

5. One consciousness, accompanied by equanimity, associated with wrong view, unprompted.
6. One consciousness, accompanied by equanimity, associated with wrong view, prompted.
7. One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted.
8. One consciousness, accompanied by equanimity, dissociated from wrong view, prompted.

5-8 These four are parallel to 1-4 except that the stealing is done with neutral feeling.

Explanation on Consciousness Rooted in Hatred (dosamulacittani)

9 *Domanassa* sahatam *patighasampayuttam asankharikam* etam

10 *Domanassa* sahatam *patighasampayuttam sasankharikam* etam

One consciousness, accompanied by displeasure, associated with aversion, unprompted.

One consciousness, accompanied by displeasure, associated with aversion, prompted.

Consciousness rooted in hatred

- This consciousness is of two kinds *unprompted or prompted*.
- It arises with only *one kind of feeling displeasure*.
- It does not arise with wrong view, although wrong view can motivate acts of hatred, wrong view does not arise simultaneously with hate.
- It can arise in the same citta but at an earlier time in a different type of citta.

Accompanied by displeasure

- The feeling that accompanies it is by displeasure an unpleasant mental feeling.
- This displeasure feeling is always unwholesome.

Associated with aversion or ill will

- **Dosa** is expounded under another term **patigha** (aversion). This includes all degrees of aversion or ill will, from violent rage to subtle irritation.
- The word literally means, "striking against," which indicates a mental attitude of resistance, rejection or destruction.

This can be illustrated by the following way:

With hatred one man kills another in a spontaneous fit of rage.

With hatred one man kills another after premeditation

According to Abhidhamma, *killing is always done with ill will or aversion.*

Prompted by whatever motive, one kills with a thought of ill will.

Where there is ill will, there is displeasure (domanassa).

Where there is displeasure there is ill will *in a subtle or gross way.*

Explanation Rooted in Delusion (Mohamulacittani)

- ¹¹ *Upekkha* sahatam *vicikiccha* sampayuttam ekam
¹² *Upekkha* sahatam uddhacca sampayuttam ekam

One consciousness, accompanied by equanimity, associated with doubt.

One consciousness, accompanied by equanimity, associated with restlessness.

Consciousness rooted in delusion (mohamulacittani)

- Delusion alone is present as unwholesome root.
- This consciousness involve *sheer delusion (momuhacitta)* this term means intensification of moha, delusion.
- There are two types of consciousness which delusion is especially prominent: one is associated with doubt, the other with restlessness.

Though delusion is always present as a root in cittas accompanied by greed and hate, its function is subordinate.

Accompanied by equanimity (upekkhasahagata)

- Even if a desirable object is present when a delusion-rooted consciousness arises, it is not experienced, as desirable, thus pleasant mental feeling does not arise.
- In the same way, an undesirable object is not experienced as such thus unpleasant mental feeling does not arise.

When the mind is obsessed by doubt or restlessness, it is not capable of forming a determinate positive or negative evaluation of the object, thus cannot be associated with pleasant or unpleasant feeling. Therefore the feeling that accompanies these two cittas is neutral the feeling of equanimity *upekkha*)

Associated with doubt (vicikicchasampayutta)

- The term *vicikiccha* means doubt, perplexity, skepticism or indecisiveness due to the prevalence of delusion.

Associated with restlessness (uddhaccasampayutta)

- Restlessness is disquietude, mental distraction or agitation.

According to Abhidhamma the mental factor of restlessness is found in all the ***twelve unwholesome cittas*** but in the eleven cittas its force (*satti*) is relatively weak and its function secondary. ***Only in this last type of citta restlessness becomes the chief factor, it is described as consciousness associated with restlessness.***

The two types rooted in delusion may be illustrated in the following ways.

A person, due to delusion, doubts the enlightenment of the Buddha or the efficacy of the Dhamma as a way to deliverance.

A person is so distracted in mind that he cannot focus his mind on any object.

Can you analyze the ten kinds of Akusala(evil) actions in relation to the twelve types of immoral consciousness?

There are ten kinds of evil committed through deed, word and thought.

- **Deed**
 - killing 9, 10 ✓
 - Stealing 1-10 ✓
- **Word**
 - Sexual misconduct 1-8 ✓
 - Lying 1-10 ✓
 - Slandering 9-10
 - Harsh speech 9-10 ✓
- **Thought**
 - Vain talk 1-10 ✓
 - Covetousness _____
 - Hatred 9 & 10 ✓
 - False view 1, 2, 5, 6

How to eradicate the Akusala Cittas by the four classes of the Aryan disciples?

1. **A Sotapanna (Stream-Winner)** eradicates the **1st, 2nd, 5th, 6th and 11th** types of consciousness as he has destroyed the two Fetters (Samyojana)- Sakkayaditthi (Self-delusion) and Vicikiccha (Doubts).
2. **A Sakadagami (Once-returner)** who has attained the second stage of sainthood, *weakens* the potentiality of the **9th and 10th** types of consciousness, because he has only attenuated the two Fetters- Kamaraga (Sense-desire) and Patigha (Hatred)
3. **An Anagami (Never-Returner)** who has attained the third stage of Sainthood *eradicates* the **9th and 10th** types of consciousness as he has completely destroyed the said two Fetters.
4. **An Arahant does not give rise to any of the twelve Akusala Cittas as he has eradicated the remaining five Fetters too namely,** Ruparaga (Attachment to Rupa Jhanas and Form-spheres), Aruparaga (Attachment to Arupa Jhanas and Formless –Spheres), Mana (Conceit) Uddhacca (Restlessness) and Avijja (Not –knowingness or Ignorance).