

Fundamental Knowledge of Abhidhamma

(Lesson- 6 - **Unwholesome Consciousness**)

Collected By Ven.Pyinnyardhikalinkara

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Recommended reading (CMA) p – 32 to 40

Unwholesome Consciousness – 12

- *Akusala*– Unwholesome
- *Mūla* (*hetu*) – the most prominent root
- *Lobha* – greed *Dosa* – hatred *Moha* – delusion
- *Lobhamūla citta* – consciousness rooted in greed (*lobha*) –(8)
(The states of consciousness in which greed is the principal root)
- *Dosaamūla citta* – consciousness rooted in hatred (*dosa*) – (2)
- *Mohamūla citta* – consciousness rooted in delusion (*moha*) – (2)
- **Mental states of unwholesome consciousness** – associated mental factors

How *lobhamūla citta* are divided into eight?

- {There are three principles of differentiation. }
- **One** is the concomitant feeling (*Vedanā*), whether a feeling of joy or equanimity; **the second** is the presence or absence of wrong view; **the third** is the consideration whether the citta is prompted or unprompted. From the permutation of these three distinctions, eight types of consciousness are obtained.
- Greed-rooted consciousness is divided into two classes on the basis of feeling – as accompanied by joy or by equanimity.
- And again it is divided on the basis of its relationship to wrong view.
- Wrong view is associated with four types of consciousness in all – two accompanied by joy and two accompanied by equanimity.
- The other four are *disassociated from wrong view* (**Ditthigata-vippayutta**).

Consciousness and mental factors are arising together, considerably in the group.

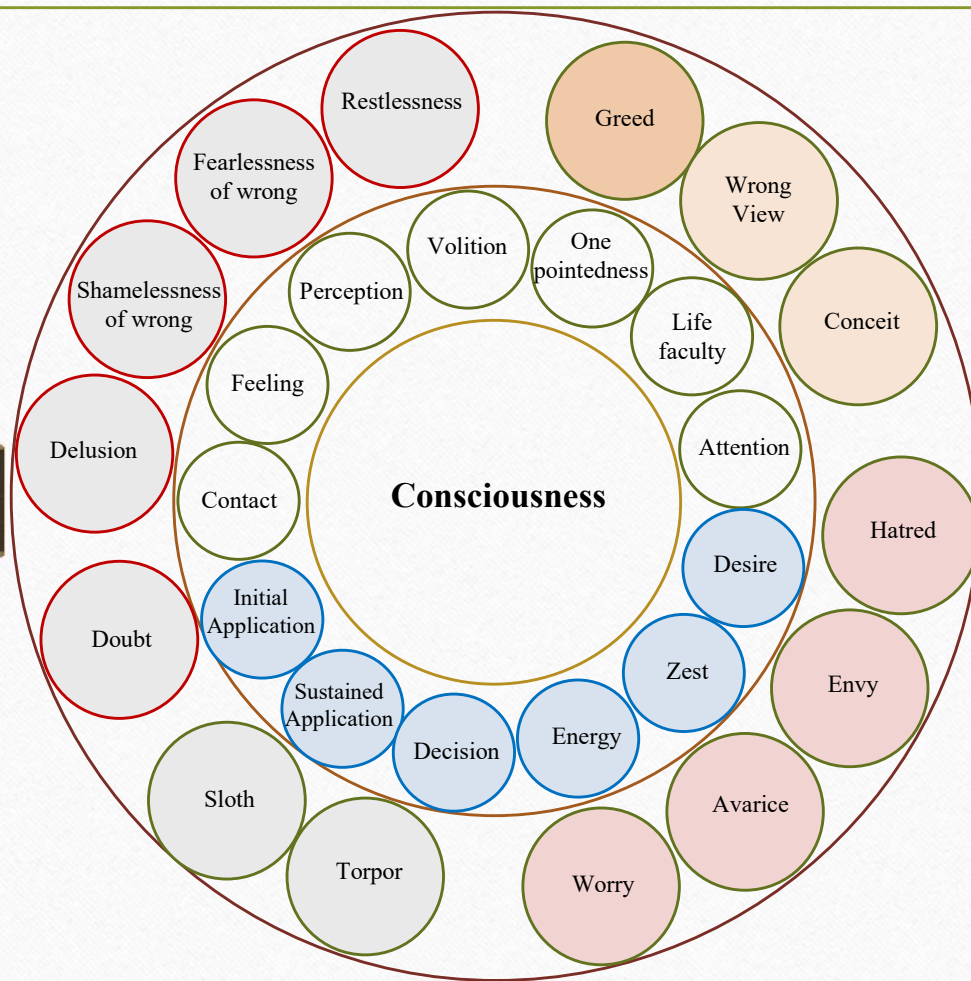
Greed, hatred and delusion are the roots of unwholesomeness or roots of evil.

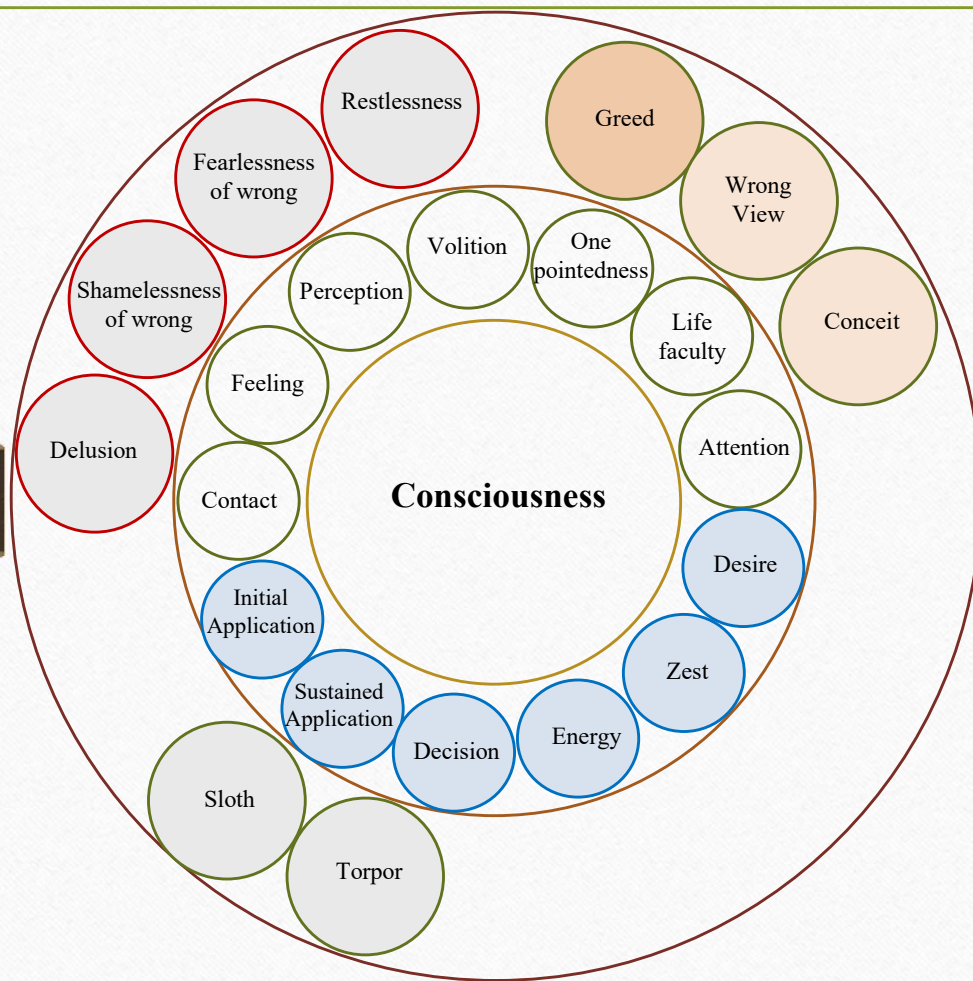
Three types of consciousness rooted in greed, hatred and delusion are called unwholesome.

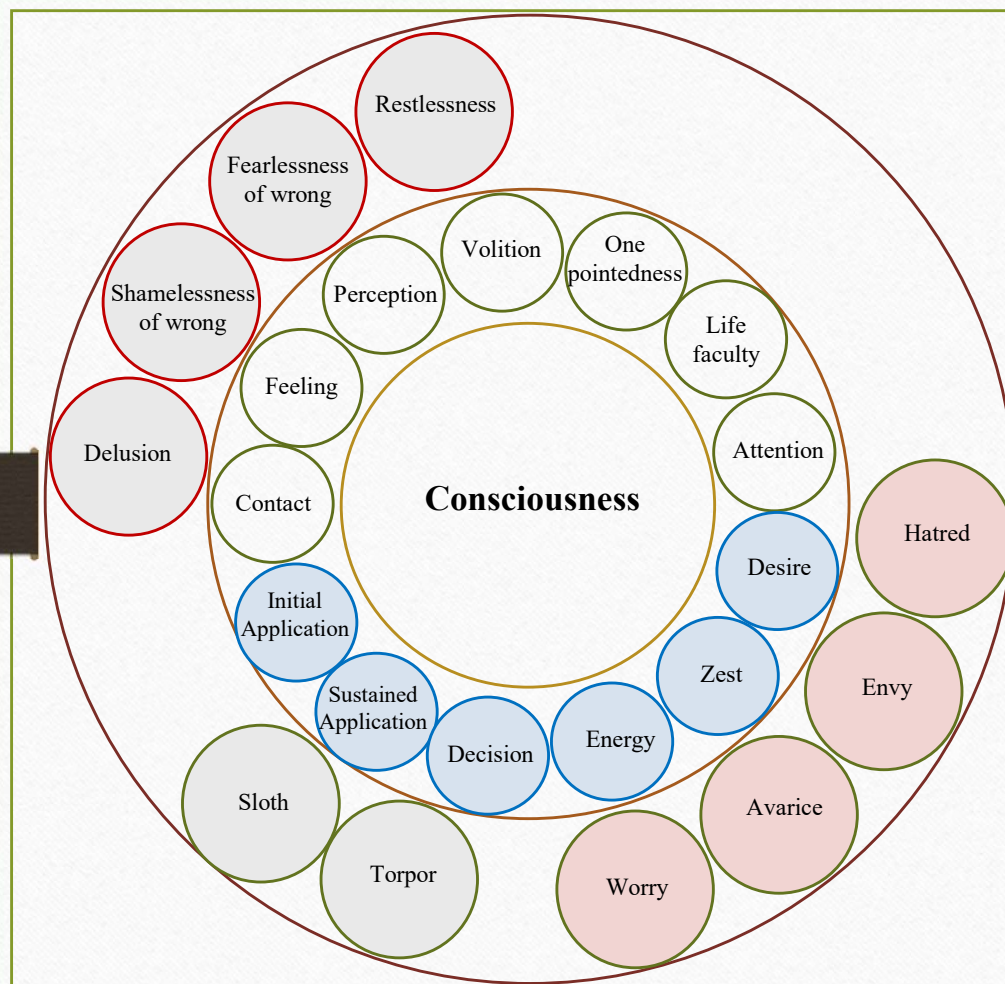
- Greed and hatred are mutually exclusive: they cannot coexist within the same consciousness (citta).
- Delusion is present in every state of unwholesome consciousness.

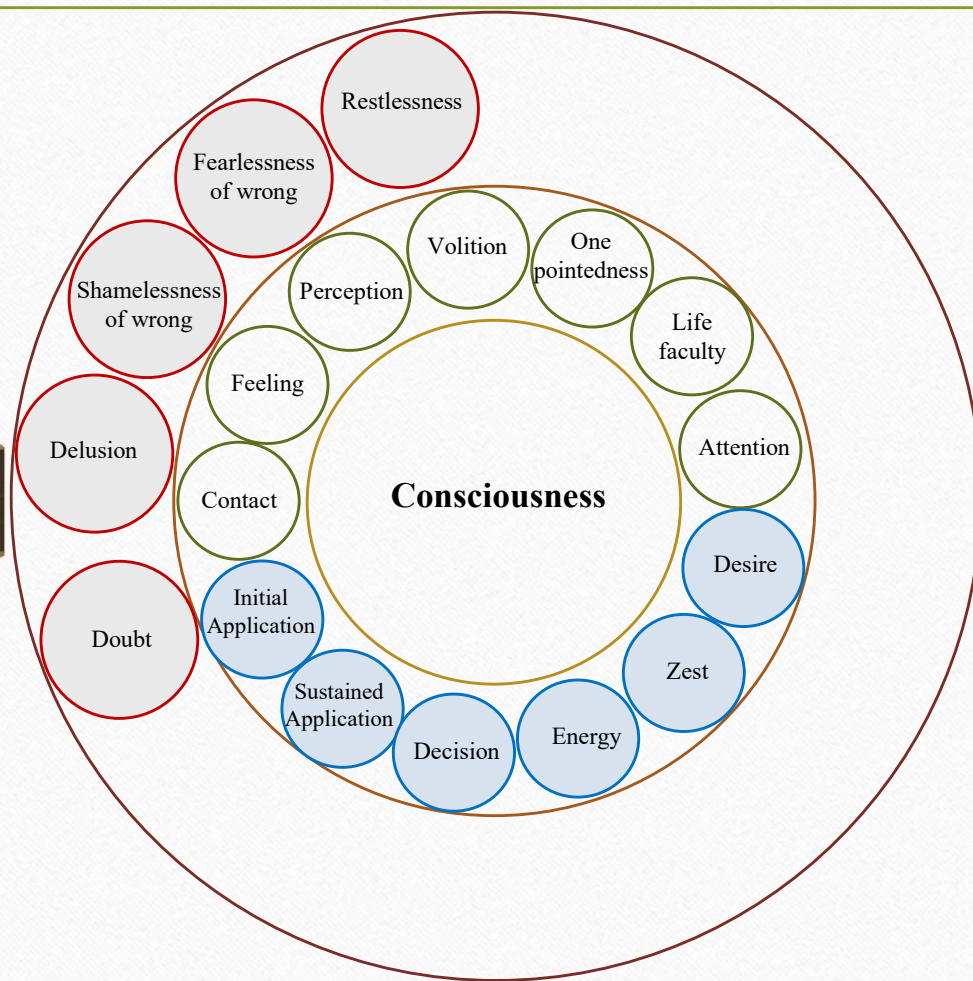
1. Consciousness, **associated with greed and delusion**, rooted in greed – 8
2. Consciousness, **associated with hatred and delusion**, rooted in hatred – 2
3. Consciousness, **associated with delusion**, rooted in delusion – 2

1. Consciousness rooted in greed – 8
2. Consciousness rooted in hatred – 2
3. Consciousness rooted in delusion – 2









Terms in Unwholesome – 12

CMA - P-33

Types of Feelings

- **Somanassa** – (Su – pleasant + Mana – mind) feeling of pleasant mental state or pleasant mental feeling
 - **Sukha** – feeling of pleasant bodily state or pleasant bodily feeling (bodily pleasure)
- **Domanassa** – (Du – bad + Mana – mind) feeling of unpleasant mental state or unpleasant mental feeling (displeasure)
 - **dukkha** – feeling of unpleasant bodily state or unpleasant bodily feeling (bodily pain)
- **Upekkhā** – (**Adukkhamasukha** – neither-painful-nor-pleasant feeling / neither gladness nor dejection) = neutral feeling, equanimity
- ❖ **Sahagata** – (Sa – together + gata – to be or arising) arising together or to be together

Five Types of Consciousness according to Feelings

- ***Somanassasahagata*** (*citta*)— consciousness accompanied by joy
 - ***Sukhasahagata*** (*citta*)— consciousness accompanied by bodily pleasure
- ***Domanassasahagata*** (*citta*)— consciousness accompanied by displeasure
 - ***dukkhasahagata*** (*citta*)— consciousness accompanied by joy bodily pain
- ***Upekkhāsahagata*** (*citta*)— consciousness accompanied by neutral feeling or equanimity

Sampayutta – associated with & *Vippayutta* – disassociated from

- *Diṭṭhigata* – (*Diṭṭhi* – view or opinion + *gata* – doesn't have special meaning) – wrong view
Sammādiṭṭhi – Right view & *Micchādiṭṭhi* – wrong view

The word *Diṭṭhi* without the prefix *Sammā*, generally refers to wrong view (*Micchā diṭṭhi*)

- ❖ *Diṭṭhigatasampayutta* – associated with wrong view
- ❖ *Diṭṭhigatavippayutta* – disassociated from wrong view
- *Paṭigha* – *dosa* (anger which strike to someone or something) – aversion
- ❖ *Paṭighasampayutta* – associated with aversion
- *Vicikicchā* – doubt (1) vexation due to perplexed thinking
(2) being devoid of the remedy consisting in knowledge
- *Uddhiccha* – restlessness (mental distraction or agitation)
- *Vicikicchāsampayutta* – associated with doubt
- *Uddhicchasampayutta* – associated with restlessness

Asaṅkhārika – Without **saṅkhāra**

&

Sasaṅkhārika – with **saṅkhāra**

- **Asaṅkhārika** – unprompted
- **Sasaṅkhārika** – prompted

The meaning of Saṅkhāra –

- (1) fifty mental factors (**Saṅkhārakhandha** – aggregate of mental formation)
- (2) Conditioned phenomena (**Sabbe Saṅkhārā aniccā** – all conditioned phenomena are impermanent)
- (3) Kammic formation (**Avijjāpaccayā Saṅkhārā** – Kammic formations arise due to the ignorance)
- (4) prompting, instigation, inducement (payoga), or the application of an expedient (upāya),
Encouragement by oneself or by others bodily, verbal, or mentally

Unwholesome – 12

A boy steal an apple from a fruit stall

With joy

holding the view that there is no evil in stealing

Spontaneously

1

through the prompting of a friend.

2

NOT holding the view that there is no evil in stealing

3

4

With natural feeling

5

6

7

8

A man murders another

With hatred

In a spontaneous fit of rage

9

after premeditation

10

A person, due to delusion,

With natural feeling

doubts the enlightenment of the Buddha or the efficacy of the Dhamma as a way to deliverance.

11

Is so distracted in mind that he cannot focus his mind on any object

12

(Akusala Citta) Unwholesome Consciousness-12	(~ Sahagata) accompanied by ~	(~Sampayutta)~associated with/ (~Vippayutta) ~disassociated from	(Asaṅkhārika) unprompted / (Sasaṅkhārika) prompted
Lobha-Mūla-8	(<i>Somanassa Sahagata</i>) Accompanied by joy	(<i>diṭṭhigata-sampayutta</i>) Asso~ with wrong view	(<i>Asaṅkhārika</i>) unprompted
	~joy	Asso~ with wrong view	(<i>Sasaṅkhārika</i>) Prompted
	~joy	(<i>diṭṭhigata-vippayutta</i>) disassociated from wrong view	unprompted
	~joy	disassociated from wrong view	prompted
	(<i>Upekkhā Sahagata</i>) Accompanied by equanimity	Asso~ with wrong view	unprompted
	~equanimity	Asso~ with wrong view	prompted
	~equanimity	disasso~ from wrong view	unprompted
	~equanimity	disasso~ from wrong view	prompted
Dosa-Mūla-2	(<i>Domanassa-sahagata</i>) Accom...~displeasure	(<i>Paṭṭha-sampayutta</i>) Asso~with aversion	unprompted
	~displeasure	Asso~with aversion	prompted
Moha-Mūla-2	~equanimity	(<i>Vicikicchā-sampayutta</i>) Asso~with doubt	
	~equanimity	(<i>Uddhicca-sampayutta</i>) Asso~with restlessness	14

Unwholesome Consciousness-12	~ accompanied by	~associated with/ ~disassociated from	prompted / unprompted
Lobha-Mūla-8	~joy	Asso~ with wrong view	unprompted
	~joy	Asso~ with wrong view	Prompted
	~joy	disasso~ from wrong view	unprompted
	~joy	disasso~ from wrong view	prompted
	~equanimity	Asso~ with wrong view	unprompted
	~equanimity	Asso~ with wrong view	prompted
	~equanimity	disasso~ from wrong view	unprompted
	~equanimity	disasso~ from wrong view	prompted
Dosa-Mūla-2	~displeasure	Asso~with aversion	unprompted
	~displeasure	Asso~with aversion	prompted
Moha-Mūla-2	~equanimity	Asso~with doubt	
	~equanimity	Asso~with restlessness	
<p>Somanassa=joy /Upekkhā =equanimity /Domanassa=displeasure/Sahagata =accompanied by / Diṭṭhigata -sampayutta=associated with-wrong view/ Diṭṭhigata-vippayutta= disassociated with-wrong view/ (associated with~ = arise together, cease together, take the same object, have the same base) / Paṭigha-sampayutta=associated with-Aversion / {Asaṅkhārika =unprompted / Sasaṅkhārika =prompted}</p>			