Two Faces of Emptiness

Buddhist Psychology

Henk Barendregt

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`http://mariannekalsbeek.exto.nl`

Contents

Preface

Our consciousness experiences a kind of movie, the movie of our life. For sure the scenes are ever changing. What is experienced at a given moment but varying in time are caled the *contents of consciousness*. Seeing the color red or blue but also smelling a perfume are examples of different forms of this content. Even *the memory of the sound of a frog jumping in a pond* (years ago) can be the content of our present consciousness. There are zillions of possible contents of our mind, orders of magnitude more than the number of neurons in the brain (of which there are about 10^{11}).

In the movie of our life there may be exciting scenes, but also boring ones. In these ways we often perceive the contents. As a consequence there can be delight and nausea and many states in between. Next to these affective values there can be an urge to do something: fight or flight, rest and digest. All these affective colorings and urges determine what is called the different *states of consciousness*. Colloquially they are called states of mind. We will encounter many of them but not too many, in the order of one hunderd.

In daily life one often tries to optimize the contents of consciousness. We may want a comfortable house, a beautiful partner and a fine car. Of course the choices depend on one's values. If these are based on cherishing cultural one may favour literature, museums and theater. Then there are the values of science with its own activities of study, libraries and universities. There is spiritual life in different forms: narrow or broad-minded. Going to a Buddhist retreat or following obediently what is stated by a guru or other type of religious leader. Also there are the values of the opium addict, that compulsively tries to obtain the next dose.

Even in this last example of an opium eater we use the word 'value'. Something is valued if one mentally and physicalle strives for it. Now the addict may also have an inner resistance to the next dose, knowing that it causes distress. Although one values the dose, one also values to be free from the craving for it. This complicates matters: one slides into a neurotic pattern. Those patterns are characterized by contradictory impulses.

The neurosis of an opium eater may be different from that of other neuroses knwon to us. Depending on one's life-style the conflicting preferences for objects of consciousness may vary considerably. But the the basic process is the same: an inner conflict caused by incompatible drives.

The Abhidhamma Model

The physicist Richard Feynman states in his famous lecturenotes on physics what is the most important message that this discipline has taught us. It is not relativity theory, nor quantum mechanics. It is the simple fact that matter, although it seems to be continuous, after careful inspection turns to be 'atomic' or 'discrete'. It consist of numberless small particles called atoms. These atom in a later stage of science turned out to be divisible in smaller parts like protons and neutrons and later these again were seen as composed by even more elementary particles, the quarks. Nevertheless the discrete nature of matter remains a fact.

A basic consequence of this fundamental insight is that the notion of heat does not require a special element. Heat simply consists of the kinetic energy (amount of movement) made by the atoms present in a material. There is no necessity for something like fire, seen by the Aristotle as one of the fundamental element. Another consequence is that for a material the well-known states of being a solid, liquid or gas (like ice, water and water-vapour) can be explained. If the atoms have fixed relative positions, then we have a solid with its rigidity. If the atoms have no fixed relative position, but stay together, then we have a liquid. Finally if atoms neither have a relative fixed position nor stay together, then we have a gas.

This book provides two models of the human mind: the *cover-up model* and the *Abhidhamma*

model. The first one is based on trained interspection: repeated observations of the functioning of the mind (the author's), during intensive retreats of so-called insight meditation (*vipassana*). The second model is an interpretation of the classic Buddhist psychology, the *Abhidhamma*, as laid down in seven volumes covering more than 5000 pages, but summarized in commentaries like Anuruddha [ca. 1150] (500 p.).

Both the Abhidhamma and its commentaries are not well understandable without a training in vipassana meditation and its underlying theory. The first I followed under the skillful guidance of the most venerable Phra Mettavihari, meditation teacher in Amsterdam, during many intensive vipassana retreats. For the second I followed inspiring classes by venerable Sayadaw U Nandama-labhivamsa, Ahidhamma teacher in Sagaing Hills, Myanmar.

The cover-up model describes one aspect of the fundamental functioning of our mind, namely our ultimate motivations. It describes a spectrum of states ranging from ultimate bliss (comparable to mystical states in other traditions) to ordinary pleasure and then from ordinary suffering to ultimate distress (comparable to the 'dark night of the soul', described by St. John of the Cross). Next to this line of states there is a totally different dimension of consciouss states: purified consciousness.

The Abhidhamma model, not phenomenologically verified by the author, gives a clear picture of the mind from which the cover-up model can be explained. Moreover this second model provides a possibility for a link to neuroscience. The mentioned neuroses can be modelled in the Abhidhamma model.

Chapter 1

Summary

Buddhist psychology, as interpreted from the classic *Abhidhamma* completed around 250 AD belonging to the Theravada *Pali canon*, holds that our consciousness consists of a sequential chain of shortliving flashes. In this it is comparable to a movie consisting of a chain of picture frames. A single such flash is called a *ceta*. Each ceta has a 'content', for example sensory input, together with a 'type', for example affective coloring consisting of liking or disliking. Another aspect of the type consists of conditioning: it causes behaviour to strive towards obtaining certain objects in a next ceta. Although inside one ceta there is cognition, e.g. recognizing of an object, thinking consists of chains of ceta's and therefore runs sequentially in time. An obvious metaphore for this is a musical piece, consisting of chords with an inherent parallelism of the tones played simultaneously (cf. cognition and feeling), forming a chord-scheme[1] with melodic effects that is essentially serial (cf. thinking).

This discreteness of consicousness has important consequences. It is the cause of what is called the 'neurotic' and even 'psychotic' core of the mind. Our liking or disliking may grow to craving and hatred and be in contradiction with thinking: we may crave (to do) what our thinking does'nt allow, and we may hate to do what our thinking labels as a duty. The liking or disliking are in each single ceta—whereas the thinking only in a ceta-chain. Therefore, often the former will win. As to psychosis, the very fact that consciousness comes in flashes makes it possible that one looses a smooth transition between the ojects and types of the ceta's, causing that our thinking and feeling gets distorted.

Often the motivations behind human behaviour consists of improving the contents of our consciousness. An important message is that the types of the cetas in our consciousness are more important for our well-being than the contents. Meditation techniques have been discovered a long time ago to influence the types of cetas in one's consciousness so that they can be improved. This is useful, as it is not always possible to control the contents of our consciousness: these depend on outer circumstances. The development of calm and balanced consciousness types is the result of concentration (*samatha*) meditation.

Nevertheless it is also not always possible to control the types of our consciousness: circumstances may be hectic or we may have too little time. Insight (*vipassana*) meditation is directed towards fundamentally improving consciousness, by eliminating some or all of the negative consciousness types. This will also prevent the mentioned tendencies towards neurosis and psychosis.

Meditation techniques may be useful both for therapy and mental development. Therapy is directed towards the capacity to love and to work; mental development towards a more balanced and meaningful life, including the acceptance of our fallibility and mortality. There is another

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[1]Think of Beethoven's 'Pathétique' or some jazz consisting of moving chords.

way of saying this. Therapy is directed towards a healthy ego, to prevent it from disintegrating. This is related to the first face of emptiness: the fear of falling apart. Mental development is directed towards something further: pure consciousness beyond ego or non-ego. This is the second face of emptiness, the fearless light of freedom.

Two faces of emptiness

*Popping-up from the depths of the ocean of mind
emptiness may suddenly appear.
Depending on conditions
this happens rarely or often;
but the cause surely hides in all of us,*

*At first its view is nauseating,
being the very cause of war:
it tells us that existence is unsubstantial,
and at all costs we try to hide this by harnessed thinking, feeling and/or doing.*

*Looking better at its nature,
emptiness suddenly becomes a friend.
Being always there, unchangeably,
it is the ground of consciousness
freed from a need for protection.*

*Why is this change of view hard to realize,
impossible sometimes?
"The transition is a just one step,
but something prevents me to make it",
explains bilingual Rilke:* "Es fehlt mir *courage deluxe*[2]*."*

*Insight developed through the right mindfulness,
based on discipline and concentration,
enables powerful surrender!
And surprise surprise,
the fear was just caused by an illusion.*

Two faces of emptiness

*Sometimes emptiness comes to the surface of consciousness,
rarely or often—depending on circumstances.
But it surely hides in all of us,
inner and outer conditions unknown
causing its unexpected arrival.*

*At first its repulsiveness is nauseating,
being the very cause of war.
It tells us that existence is unsubstantial,
and we try to hide this at all costs
by harnessed thinking, feeling and/or doing.*

*Looking better at its nature,
emptiness suddenly becomes a friend.
Being always there, unchangeably,*

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[2] "What is lacking in me is luxury courage."
From: *Aufzeichnungen des Malte Laurids Brigge.*

it is the ground of consciousness
freed from a need for protection.

Why this change of view is hard to realize,
impossible sometimes?
"The transition is a just one step,
but something prevents me to make it",
explains bilingual Rilke: "Es fehlt mir courage deluxe[3]."

Insight developed through the right mindfulness,
based on discipline and concentration,
enables powerful surrender!
And surprise surprise,
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[3] "What is lacking in me is luxury courage."
From: *Aufzeichnungen des Malte Laurids Brigge.*

Chapter 2

Background and methodology

The *Abhidhamma* is a collection of classical Theravada Buddhist texts that are compiled between the era of Buddha (around 500 BC) and 250 BC. Later around 500 AD some Mahayana additions are made. The meaning of Abhidhamma is 'deeper teaching', but it is also described as 'analytical insights regarding phenomena of existential importance'. The theory deals with consciousness in an analytic and synthetic way. This is done in a precise and abstract model of consciousness. The model gives a clear meaning to the path of mental development during meditation, as well as to types of consciousness that are not interested in meditation. As is emphasized in Nyanaponika Thera [1998], the Abhidhamma should not be considered as a finished product, but as an evolving theory. This may be compared to a theory such as physics or mathematics that is also constantly evolving.

Part I

Models of consciousness

Chapter 3

The three levels

Consciousness is analyzed in components existing in three levels. These levels for the components of consciousness may be compared to the levels of atoms, elementary particles and molecules for matter: atoms consisting of elementary particles and forming molecules[1]. Mental atoms will be called *cetas*, mental elementary particles are *cetasikas* and mental molecules *vīthis*.

3.1. Cetas

Discrete consciousness: content and type

The Abhidhamma states the following fundamental postulate.

3.1.1. AxIOM. (i) Consciousness is discrete, consisting of a linear sequence of short living flashes of consciousness. Each such flash or moment of consciousness is called a *ceta* (or *citta*).
   (ii) A ceta has two aspects: a *content* (also called *object*) and a *type*.

The cetas may be considered as the *atoms of consciousness*. The content of a ceta is the 'thing' to which the ceta is 'directed'. For example sitting in a room where there is sound, one can focus on visual or auditive input; this makes the content of the resulting cetas rather different. The type of a ceta is its affective and reactive coloring. A sight as a ceta object may be accompanied with restless desire or with calm equanimity; the same can happen to consciousness with sound as content.
   Since cetas occur in a linear sequence in time, this is pretty much as an oldfashioned celluloid movie consisting of a sequence of gradually evolving picture frames. A difference is that the cetas not only contain the information of the picture, the content, but also the affective reaction to them, the type.

3.1.2. DEFINITION. (i) A *ceta-line* is a linear sequence of consecutive cetas.
   (ii) A *life-line* is the total ceta-line from birth to death of a person[2].
   (iii) An *extended*[3] *life-line* is the sequence of appended life-lines from life to the next etcetera.

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[1]But an important difference between (components of) matter and consciousness is that matter exists in space, whereas consciousness in time.

[2]According to the Abhidhamma the notion 'person' only exists conventionally; in realty there is only the life-line. Here and elswehere we allow to use such non-phenomenological concepts.

[3]Under the hypothesis of rebirth.

Ceta-lines of 12 and 17 cetas will play an important role as cognitive-emotional units, the so called vīthis, see section 3.3.

A life-line looks like

$$\nearrow \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \quad \cdots \quad \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \text{-} \bullet \searrow$$

birth   death

where each $\bullet$ denotes a ceta and the '-' are not really there, but indicate the linear order. In this picture the contents and types are not shown. Each person has a private such life-line.

If a ceta lasts one tenth of a second, then a typical life-line of 80 years consists of $25 * 10^9$ (25 billion) cetas. This is based on the idea that also during sleep the ceta-line continues.

People are often concerned with the objects that occur in their cetas. One wants possessions. Actually the ceta types are much more important. It is the satisfaction that counts and this is determined by the ceta types. Also the wholesomeness of our actions depends on the types of the cetas in the stream of our consciousness. This judgement 'wholesome' is an important notion and ultimately derives from the transpersonal notion of suffering. Something is wholesome if it decreases suffering; it is unwholesome if it increases suffering. Different modes of reactivity and of affective coloring determine the type of a ceta. There will be more such 'components' that determine the type of a ceta, to be treated in the next section.

3.1.3. DEFINITION. (i) The *wheather* during a (relatively short) ceta-line consists of the sequence of the types of its cetas.

(ii) The *climate* of a life-line (or long ceta-line or extended life-line) consists of the regularities among the sequence of its types.

Hence, as is customary in ordinary parlance, the wheather is a short range temporal phenomenon, whereas the climate is more global. The main purpose of the Buddhist eightfold path is to realize a change of climate in one's extended life-line.

Purification

There are 89 (in some ways of counting 121^4) different ceta types. These can be grouped in three 'planes'. There are the planes of sensual, sublime and supramundane ceta types.

The different ceta types also can be classified acoording to their 'karmic effect': some of them are dominantly unwholesome, some of them dominantly wholesome and some of them are not dominant (indeterminate).

plane\kind	Unwholsome	Wholesome	Indeterminate	#
Sensual	12	8	34	54
Sublime	0	9	18	27
Supramundane	0	4	4	8
#	12	21	56	89

The good news is that among the 89 ceta types there are only 12 unwholesome. For example 2 are based on hatred, 8 on craving and 2 on ignorance. The bad news is that these 12 have a high occurrence in many ceta-lines and life-lines. The path of purification is directed to the decrease and eventual elimination of the unwholesome cetas.

3.1.4. DEFINITION. (i) Meditation consists of exercises to improve the quality of the ceta-line.

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[4]This alternative counting acknowledges different states from where enlightenment is reached.

(ii) Concentration (*sammādhi*) meditation is directed to obtain sublime ceta types.

(iii) Insight (*vipassana*) meditation is directed to decrease the use of unwholesome cetas.

An absorption is a ceta-line with only cetas having a sublime type, like bliss and ecstasy. It may be compared to the states of mystics from different religions. Concentration meditation is directed towards absorptions. However, on the path of purification these states are not the final goal. Sublime consciousness is only temporary. It forms so to speak a nice weather rather than a nice climate.

3.1.5. DEFINITION. (i) *Purification* of a ceta-type occurs at a moment in an (extended) life-line, after which that type is no longer used.

(ii) *Enlightenment* is the purification eradication of some of the unwholesome cetas.

(iii) *Full enlightenment* is the purification eradication of all unwholesome cetas.

3.1.6. AXIOM. (i) Enlightenment is possible.

(ii) The occurence of just one wholesome supramundane ceta causes enlightenment.

3.1.7. DEFINITION. The 4 (20) wholesome supramundane ceta's are called *path consciousness*.

Each path consciousness occurs at most one time in an (extended) life-line.

Insight meditation is geared towards this purification. Nevertheless techniques from concentration meditation will be needed, in order to be able to reach it.

The matrix of ceta types

A more detailed version of this table of ceta types is the following. Here the sublime plane has been divided into two levels, that of the rūpājhānasand that of the arūpā jhānas. Moreover, The indeterminate types are divided into resultant and functional ceta types. The rūpā jhanas are states of mental absorption based on physical input. The arūpā jhānas are mental absorptions based on concepts.

plane\kind	Karma		Indeterminate		#
	Unwholsome	Wholesome	Resultant	Functional	
Sensual	12	8	23	11	54
Fine-Material	0	5	5	5	15
Immaterial	0	4	4	4	12
Supramundane	0	4	4	0	8
#	12	21	36	20	89

Changing to the Pali terminology and a more subtle subdivision we obtain the follwing diagram. Some of the types are only present in Arhats, fully enlightened beings that 'have finished the way', and are indicated in turquoise.

bhūmi\jhāti	Kamma		Abyakata		#
	Akusala	Kusala	Vipaka	Kiriya	
Kama	8+2+2	8	8+7+8	8+1+2	54
Rūpā	0	5	5	5	15
Arūpā	0	4	4	4	12
Lokuttara	0	4 (20)	4 (20)	0	8 (40)
#	12	21	36	20	89 (121)

Let us first explain the meaning of the kind (*jhāti*) of a ceta. If a ceta with kamma occurs, then the 'accumulated[5] amount of kamma' is increased. Depending on conditions the probability of certain actions is increased. If the stored kamma comes from an akusala ceta, then the possible action has a negative (unpelasant) effect, if it comes from a kusala ceta, then the possible effect is pleasant. We call this the *statistical law of kamma*[6]. The resultant (*vipaka*) cetas are the effect of kamma. In their turn they can be part of the conditions mentioned above that cause other kamma seeds to ripen and come to action. The functional cetas, except D^5, D^n, are only for arhats. They have the same effect as their corresponding cetas under kusala kamma, except that the accumulation of kamma will not be increased when they occur. Of the three exceptions D^5 and D^n serve in the process of input to the body mind system. Finally the ceta H^{ar}, again only for arhats, makes the them produce a 'faint smile of enlightenment'.

The planes of the citas have a different significance. The sensual (*kāma*) plane contain cetas that if they have a desirable topic as object of a physical sense (nice sight, beautiful sound, sweet smell, delicious taste or erotic touch), then the conditions are such that the resulting actions will tend to the preservations of that object. More precisely, to the tendency to the reoccurrence of a ceta with the same object. Dually, if a ceta occurs with an undesirable object the tendency is to get rid of it. Cetas in the rūpā and arūpā planes do not tend towards pleasant perception in the physical senses (*sukkha*). They tend towards joyful (*pīthi*) or neutral (*upekkhā*) mental states. The difference between rūpā and arūpā cetas is that the former are based on rūpā objects, while the latter on nāma objects. These states, collectively called 'sublime consciousness', constitute the Buddhist mystical states.

But in Buddhism there are states of consciousness beyond mysticism. These are the supramundane[7] states. These states are free from the defilements greed, hatred and ignorance. But there is more to it. The supramundane states with kamma, M^{so}_{1-5}, M^{sa}_{1-5}, M^{an}_{1-5} and M^{ar}_{1-5}, named *paths*, i.e. consciousness of the first second, third and fourth path, also have as effect that a subset of the cetas with unwholesome kamma is distroyed or attenuated. The sublime states are only beautiful on the spot, but do not warrant beautiful future cetas. This is different for the supramundane states. These four states occur only one time at most during one's life. Their cumulative effect on the available cetas with unkwholesome kamma will be described later. Just one occurrence of the ceta M^{ar}_{1-5} suffices to make one an arhat, a fully enlightened person. The supramundane cetas can be counted either as 8 (4 kamma and 4 vipakka) or as 40, depending on which way it has been obtained[8]. The reason is that path consciousness occurs during a rūpājhāna (in which one is not attached to the jhana itself). From an arūpājhāna path consciousness is impossible: physical input is necessary.

The list of cetas types is represented in Fig. 3.1. For each type a code, a certain combination of letters and numbers, is introduced for quick reference.

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[5] The Abhidhamma is not clear about the way the storage is done. It seems to be either an external kind of static memory or jumping dynamically from ceta to ceta. The first possibility seems less likely in the light of the (*anatta*) doctrine, that there is no fixed entity in the stream of consciousness.

[6] In the Buddhist tradition the law of kamma is interpreted more strictly: if something negative happens, then this is due to an occurence earlier of ceta with unwholesome kamma and conversely, if something pleasant happens, then this is due to a ceta with wholesome kamma. This strict interpretation does not seem justified. It is stated in the Abhidhamma that accumulated kamma leads to an effect if the conditions are right. Of course this is done under the assumption of rebirth, giving the 'seeds of kamma' a virtually unbounded time to ripen, making the chance that something happens as a consequence converge to 1, i.e. be virtually certain. On the other hand, a life continuum is not always unbounded: if the eightfold path is succesully traversed and one becomes arhat, then after passing away the stream of cetas stops.

[7] These states are not supernatural, but just not commonly available.

[8] If they occur after a R^k_i one may denote the resulting path as M_i.

bhūmi\jhāti	Kamma		Abyakata	
	Akusala	Kusala	Vipaka	Kiriya
Kama	A^l_{sda}, A^l_{sd}, A^l_{sa}, A^l_s, A^l_{da}, A^l_d, A^l_a, A^l A^d_a, A^d A^m_v, A^m_u	K_{sna}, K_{sn}, K_{sa}, K_s, K_{na}, K_n, K_a, K	V^h_{sna}, V^h_{sn}, V^h_{sa}, V^h_s, V^h_{na}, V^h_n, V^h_a, V^h V^k_C, V^k_S, V^k_G, V^k_J, V^k_K, V^k_R, V^k_I, V^k_{Is} V^a_C, V^a_S, V^a_G, V^a_J, V^a_K, V^a_R, V^a_I	K^{ar}_{sna}, K^{ar}_{sn}, K^{ar}_{sa}, K^{ar}_s, K^{ar}_{na}, K^{ar}_n, K^{ar}_a, K^{ar} H^{ar} D^5, D^n
Rūpā		R^k_1, R^k_2, R^k_3, R^k_4, R^k_5	R^v_1, R^v_2, R^v_3, R^v_4, R^v_5	R^{ar}_1, R^{ar}_2, R^{ar}_3, R^{ar}_4, R^{ar}_5
Arūpā		A^k_1, A^k_2, A^k_3, A^k_4	A^v_1, A^v_2, A^v_3, A^v_4	A^{ar}_1, A^{ar}_2, A^{ar}_3, A^{ar}_4
Lokuttara		M^{so}_{1-5} M^{sa}_{1-5} M^{an}_{1-5} M^{ar}_{1-5}	P^{so}_{1-5} P^{sa}_{1-5} P^{an}_{1-5} P^{ar}_{1-5}	

Figure 3.1: The 89 (or 121) types of cetas

Letters	A: unwholesome (*akusala*) or immaterial absorption (*arūpājhāna*); K: wholesome (*kusala*) or resultant (*kiriya*); V: resultant (*vipaka*); H: smile of an arahant (*hasituppāda*); D: door (*dvāra*); M: path (*magga*); P: fruit (*phala*).
Subscripts	s: mental joy (*somanassa*), d: wrong view (*diṭṭhi*), a: unprompted (*asankhara*); n: with knowledge (*ñāṇa*); v: with doubt (*vicikichā*); u: with restlessness (*uddhacca*); C: eye (*cakkhu*), S: ear (*sota*), G: nose (*ghāna*), J: tongue (*jivhā*), K: body (*kāya*).
Superscripts	l: with desire (*lobha*); m: with ignorance (*moha*); k: wholesome (*kusala*); h: with root (*hetuka*); v: resultant (*vipaka*); 5: five senses; n: mind (*nāma*); so: streamwinner (*sotāpanna*); sa: once-returner (*sakadāgāmī*); an: non-returner (*anāgāmī*); ar: fully enlightened one (*araha(n)t*).

3.2. Cetasikas

While cetas can be compared to mental atoms, they do not form the smallest distinguishable mental unit. There are also phenomena that correspond to elementary (subatomic) particles. Each ceta is composed of a number of mental factors called cetasikas. The Abhidhamma states that a citasika like a ceta has an object that it is cognizing. Moreover, the cetasikas making up a ceta all have the same object as that ceta. To simplify matters it seems possible that one can abstract from the object of the cetasikas and just consider the coloring that they give to a ceta.

To give the idea of the role of cetasikas, consider looking at a flower. One can be in an angry mood or in a peaceful mood while looking. The object of the resulting consciousness is the same, the flower, but the coloring by angryness or peacefulness makes a difference. The role of the cetasikas is to provide this coloring. Actually 'coloring' is an expression that tends to the meaning of 'static quality'. But the cetasikas have a quite dynamic property, they are the agents of mind.

In Fig. 3.2 one finds a list of the 52 cetasikas described in the Abhidhamma. The claim is that it is a complete list. The subdivision in six groups has an important functionality. The cetasikas in the top middle (neutral universals) are present in all mondane cetas. A subset of the neutral occasionals may be added to obtain cetas with more mental factors. This happens when going into the direction of sublime consciousness found in the so called *jhanas*, the Buddhist mystical states. Another way of extending the set of cetasikas in going from the neutral universals either to the left or the right, obtaining respectively the unwholsome universals or beautiful universals. It is not possible to mix the beutiful and unwholsome cetasikas. Having done this one may extend the set of mental factors present in one ceta by going down into the occasional unwholesome or beautiful set. In this proces one may also add some of the occasional neutral cetasikas.

Apart from this functionality, there are several more issues in the Abhidhamma. For example the cetasikas sloth and torpor alwas come together. The main unwholesome kamma cetasikas greed and hatred are mutually exclusive (and from the discussion above it follows that they are always coming together with ignorance).

It is interesting how the Abhidhamma analyzes certain states of mind as combinations of cetasikas. For example (*khanti*), often rendered as 'patience', but literary 'ability to sustain one's normal state of mind' is seen as the follows.

$$khanti = ad + s + vi + p.$$

The first two components, anti-hatred (*adosa*) and mindfulness (*sati*), are part of the universal beautiful group. The latter two, effort (*vīriya*) and wisdom (*pañña*), belong to the occasional neutral and beautiful groups, respectively.

Relating cetas and cetasikas

An important issue is how a ceta of a certain type corresponds to a set of its accompanying cetasikas. In Fig. 3.3, inspired by the corresponding chart of Ven. U. Silananda in Bodhi [2000], this is shown. It comprises the methods of associations and combinations.

	unwholesome		neutral		beautiful	
Universals	Delusion (*moha*)	m	Contact (*phassa*)	ph	Confidence (*saddhā*)	sd
	Shamelessness (*ahirika*)	ah	Feeling (*vedanā*)	ve	Mindfulness (*sati*)	s
	Restlessness (*uddacca*)	u	Perception (*saññā*)	sa	Fear of Wrong (*otappa*)	ot
	Fearlessness of wrong (*anotappa*)	an	Volition (*cetanā*)	ce	Shame (*hiri*)	hi
			One pointedness (*ekaggatā*)	ek	Non-greed (*alobha*)	al
			Life faculty (*jīvittindriya*)	ji	Non-hatred (*adosa*)	ad
			Attention (*manasikāra*)	ms	Neutrality of mind (*tatramajjhattatā*)	ta
					Tranquility of mental factors (*kāya-passaddhi*)	kp
					Tranquility of consciousness (*cita-passaddhi*)	cp
					Lightness of mental factors (*kāya-lahutā*)	kl
					Lightness of consciousness (*cita-lahutā*)	cl
					Pliancy of mental factore (*kāya-mudutā*)	km
					Pliancy of consciousness (*cita-mudutā*)	cm
					Adaptibility of mental factors (*kāya-kammaññatā*)	kk
					Adaptibility of consciousness (*cita-kammaññatā*)	ck
					Proficiency of mental factore (*kāya-pāgguññatā*)	kn
					Proficiency of consciousness (*cita-pāgguññatā*)	cn
					Rectitude of mental factors (*kāya-jukatā*)	kj
					Rectitude of consciousness (*cita-jukatā*)	cj
Occasionals	Greed (*lobha*)	l	Initial application (*vitakka*)	vt	Right speech (*sammā-vācā*)	sv
	Wrong view (*diṭṭhi*)	di	Sustained application (*vicāra*)	vc	Right action (*sammā-kammanta*)	sk
	Conceit (*māna*)	ma	Decision (*adhimokkha*)	am	Right livelihood (*smmā-ājīva*)	sj
	Hatred (*dosa*)	d	Effort (*vīriya*)	vi	Compassion (*karunā*)	k
	Stinginess (*macchariya*)	mc	Joy (*pīthi*)	pi	Shared joy (*muditā*)	mu
	Jealousy (*issā*)	is	Willingness (*chanda*)	ch	Wisdom (*pañña*)	p
	Remorse (*kukkucca*)	ku				
	Sloth (*thīna*)	th				
	Torpor (*middha*)	mi				
	Doubt (*vicikicchā*)	vk				

Figure 3.2: Mental Factors

group	ceta	unw-univ.	neutr-univ.	beaut.-univ.	l	di	ma	d is mc ku	th mi	vk	vt	vc	am	vi	pi	ch	sv, sk, sj	k, mu	p
Akusala	A^l_{sda}	x	x		x	x					x	x	x	x	x	x			
	A^l_{sd}	x	x		x	x			x		x	x	x	x	x	x			
	A^l_{sa}	x	x		x		x				x	x	x	x	x	x			
	A^l_s	x	x		x		x		x		x	x	x	x	x	x			
	A^l_{da}	x	x		x	x					x	x	x	x		x			
	A^l_d	x	x		x	x			x		x	x	x	x		x			
	A^l_a	x	x		x		x				x	x	x	x		x			
	A^l	x	x		x		x		x		x	x	x	x		x			
	A^d_a	x	x					x			x	x	x	x		x			
	A^d	x	x					x	x		x	x	x	x		x			
	A^m_v	x	x							x	x	x		x					
	A^m_u	x	x								x	x	x	x					
Ahuta	$V^{a,k}_{phys.sense}$		x																
	$V^{a,k}_R$		x								x	x	x						
	$V^{a,k}_I$		x								x	x	x						
	V^k_{Is}		x								x	x	x		x				
	H^{ar}		x								x	x	x	x	x				
	D^5		x								x	x	x						
	D^n		x								x	x	x	x					
Sobhana	K_{sna} K_{sn}		x	x							x	x	x	x	x	x	x	x	x
	K_{sa} K_s		x	x							x	x	x	x	x	x	x	x	
	K_{na} K_n		x	x							x	x	x	x		x	x	x	x
	K_a K		x	x							x	x	x	x		x	x	x	
	V^h_{sna} V^h_{sn}		x	x							x	x	x	x	x	x			x
	V^h_{sa} V^h_s		x	x							x	x	x	x	x	x			
	V^h_{na} V^h_n		x	x							x	x	x	x		x			x
	V^h_a V^h		x	x							x	x	x	x		x			
	K^{ar}_{sna} K^{ar}_{sn}		x	x							x	x	x	x	x	x		x	x
	K^{ar}_{sa} K^{ar}_s		x	x							x	x	x	x	x	x		x	
	K^{ar}_{na} K^{ar}_n		x	x							x	x	x	x		x		x	x
	K^{ar}_a K^{ar}		x	x							x	x	x	x		x		x	
Mahaggata	$R^{\{k,v,ar\}}_1$		x	x							x	x	x	x	x	x		x	x
	$R^{\{k,v,ar\}}_2$		x	x								x	x	x	x	x		x	x
	$R^{\{k,v,ar\}}_3$		x	x									x	x	x	x		x	x
	$R^{\{k,v,ar\}}_4$		x	x									x	x		x		x	x
	$R^{\{k,v,ar\}}_5$ $A^{\{k,v,ar\}}$		x	x									x	x		x			x
Lokuttara	M^-_1 P^-_1		x	x							x	x	x	x	x	x	x		x
	M^-_2 P^-_2		x	x								x	x	x	x	x	x		x
	M^-_3 P^-_3		x	x									x	x	x	x	x		x
	M^-_4 P^-_4		x	x									x	x		x	x		x
	M^-_5 P^-_5		x	x									x	x		x	x		x

Figure 3.3: Cetas and their cetasikas

3.3. Vīthis

Chapter 4

Body-mind

Chapter 5

Objects

Part II

Purification

Sometimes something happens in our mind that we do not want. We may become too angry, too anxious, too full of desire. Of course there may be good reasons to become angry, afraid or get a desire. It may be a driving force to change a situation, to protect ourselves or to get a partner. These can be healthy examples of mentioned emotions. When angriness is too strong we may hurt someone, while we did not intend to do this. When anxiety is too strong we may hinder ourselves to do the right thing, or sometimes even hinder to do anything. When desire is too strong we may hurt someone else or even ourselves. Our obnoxious mind may not be related to an emotional coloring. Obsessive compulsive thinking may force us in the same pattern of thought over and over again. At other times we are too deluded. We do something because we did not pause long enough to make a proper decision.

Chapter 6

Penetrating mindfulness

Chapter 7

Protecting mindfulness

Chapter 8

Surrendering

Chapter 9

Heartfulness

9.1. Noble abodes

Equanimity

Loving kindness

Shared joy

Compassion

Part III

Applications

Chapter 10

Psychology

Chapter 11

Neurophysiology

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