

The formations aggregate

The Universals - 7

(1) Contact

- (C) touching.
- (F) the act of impingement, as it causes consciousness and the object to impinge.
- (M) as the concurrence of consciousness, sense faculty (door), and object; or
as feeling in the mode of effect (*phala-paccupaṭṭhāna*).
- (P) an object that has come into focus.

(4) Volition

- (C) the state of willing.
- (F) to accumulate (kamma).
- (M) as coordination (directing).
It accomplishes its own and others' functions, as a senior pupil, a superintendent, a head carpenter, etc., do.
- (P)* the associated mental states (or basis + the object + contact etc.)

(5) One-pointedness (Concentration)

- (C) leadership;
non-wandering; or
non-distraction.
- (F) to conglomerate or unite the associated mental states (to take *ānāpāna-paṭibhāga-nimitta* as object) as water does bath powder.
- (M) as peace; or
as the wisdom in the mode of effect, because the Buddha says:
“**One who has enough concentration knows and sees the dhammas as they really are.**” (*S.2.12*)¹
- (P) usually bliss (pleasure).
It should be regarded as steadiness of the mind, like the steadiness of lamp's flame when there is no draught (breeze).

(6) Mental life faculty

- (C) maintaining the associated mental states (dhammas) in its own consciousness-moment.
- (F) to make them occur.
- (M) as the establishing of their presence.
- (P) the mental states (dhammas) to be maintained.

(7) Attention

- (C) conducting the associated mental states towards the object.
- (F) to yoke the associated mental states (dhammas) to the object.
- (M) as confrontation with an object.
- (P)* the object.
Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends or drives the well-trained horses towards their destination, so too, the attention directs the associated dhammas towards the object.

Saṅkhāra-kkhando

Sabbacitta-sādhāraṇa - 7

phasso

phusana-lakkhaṇo,
saṅghaṭṭana-raso,

sannipāta-paccupaṭṭhāno

vetanā-paccupaṭṭhāno vā,
āpāthagata(āpātagata)-visaya-
padaṭṭhāno. (DhsA.151, Vs.2.93)

cetanā

cetayita-lakkhaṇā, cetanābhāva-
lakkhaṇāti attho.
āyūhana-rasā,
saṁvidahana-paccupaṭṭhānā
sakicca-parakicca-sādhikā jeṭṭha-
sissa-mahā-vaddhakkī-ādayo viya.
(DhsA.154.155, Vs.2.93)

ekaggatā (samādhi)

pāmokkha-lakkhaṇo,
avisāra-lakkhaṇo,
avikkhepa-lakkhaṇo vā,
sahajātānaṁ sampiṇḍana-raso
nhāniya-cuṇṇānaṁ udakaṁ viya,
upasama-paccupaṭṭhāno,
ñāna-paccupaṭṭhāno vā, 'samāhito
yathābhūtaṁ jānāti passatī'ti hi
vuttaṁ. (DhsA.162)
visesato sukha-padaṭṭhāno.
nivāte dīpaccīnaṁ ṭhīti viya cetaso
ṭhīṭi daṭṭhabbo. (DhsA.161.162, Vs.2.94)

jīvitindriyaṁ

sampayutta-dhammānaṁ anupālana-
lakkhaṇaṁ,
tesaṁ pavattana-rasaṁ,
tesaṁ yeva ṭhapana-paccupaṭṭhānaṁ,
yāpayitabba-bhūta-padaṭṭhānaṁ.
(DhsA.167)

manasikāro

sāraṇa-lakkhaṇo,
sampayuttānaṁ ārammaṇe
saṁyojana-raso,
ārammaṇā-bhimukhabhāva-
paccupaṭṭhāno,

ārammaṇapaṭipādakattena
sampayuttānaṁ sārathi viya
daṭṭhabbo. (DhsA.177, Vs.2.96)

* : In commentaries, its proximate cause is not mentioned.

¹(S.2.12) : Saṁyutta Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 2. Page 12.

The Occasional - 6

(1) Initial application

- (C) the directing of the mind onto the object or the mounting of the mind onto the object, such as ānāpāna-ṭṭhāna-nimitta.
- (F) to strike at and thresh the object.
- (M) as the leading of the mind onto an object.

(P)* the object such as ānāpāna-ṭṭhāna-nimitta (or basis + the object +contact etc.)

(2) Sustained application

- (C) continued pressure onto occupation with the object or the continued stroking of the object, such as ānāpāna-ṭṭhāna-nimitta, in the sense of examining it.
- (F) sustained application of the associated mental phenomena (states) to the object.
- (M) as the anchoring of those phenomena in the object.

(P)* The object (or basis + the object + the associated mental states such as contact etc.)

(3) Decision (Resolution)

- (C) conviction.
- (F) not to grope.
- (M) as decisiveness.
- (P) the dhamma or the object to be convinced about.

It should be regarded as being like a stone pillar owing to its unshakable resolve regarding the object.

(4) Energy (Effort)

- (C) supporting, exertion, and marshalling (driving).
- (F) to consolidate or to support its associated mental phenomena.
- (M) as non-collapse.
- (P) a sense of spiritual urgency, because of the words ‘Bestirred, he strives wisely’; or one for the initiation of energy or a ground for arousing energy, that is, anything that stirs one to vigorous action.

When rightly initiated, it should be regarded as the root of all attainments.

(5) Zest (Rapture or Joy or Happiness)

- (C) endearing or satisfaction.
- (F) to refresh the body and the mind (the mental states); or to pervade and thrill with rapture.
- (M) as elation.
- (P)* the object (or basis + the object +contact etc.)

(6) Desire (Zeal)

- (C) desire to act (good or bad, wholesome or unwholesome deeds).
- (F) scanning or searching for an object.
- (M) as need for an object.

(P) that same object.

It should be regarded as the stretching forth of the mind’s hand towards the object.

pakiṇṇaka - 6

vitakko

ārammaṇe cittaṣṣa abhiniropana-lakkhaṇo,
āhananapariyāhanana-raso,
ārammaṇe cittaṣṣa ānāyana-paccupaṭṭhāno.

(DhsA.157, Vs.1.138)

vicāro

ārammaṇānumajjana-lakkhaṇo,

tattha sahaṇānuyojana-raso,

cittaṣṣa anuppabandhana-
(anuppabandha) paccupaṭṭhāno.

(DhsA.158)

adhimokkho

sanniṭṭhāna-lakkhaṇo,
asaṁsappana-raso,
nicchaya-paccupaṭṭhāno,
sanniṭṭheyya-dhamma-(sanniṭṭhā-
tabba-dhamma) padaṭṭhāno.

ārammaṇe niccalabhāvena
indakhīlo viya daṭṭhabbo.

(DhsA.177, Vs.2.96)

vīriyaṁ

ussahana-lakkhaṇaṁ,
sahaṇānānam upatthambhana-rasaṁ,
asaṁsīdana-bhāva-paccupaṭṭhānaṁ.
“saṁviggo yoniso padaḥati”’ti
vacanato saṁvega-padaṭṭhānaṁ,
vīriyārambhavatthu-padaṭṭhānaṁ
vā.

sammā āradhaṁ sabbasampattī-
naṁ mūlaṁ hotīti daṭṭhabbaṁ.

(DhsA.164, Vs.2.93)

pīti

sampiyāyana-lakkhaṇā,
kāya-citta-pīnana-rasā,
pharāna-rasā vā,
odagya-paccupaṭṭhānā.

(DhsA.158, Vs.1.139)

chando

kattukāmatā-lakkhaṇo,
ārammaṇapariyesana-raso,
ārammaṇena atthikata-
paccupaṭṭhāno,

tadevassa -padaṭṭhānaṁ.

ārammaṇa-ggahaṇe ayaṁ cetaso
hattha-ppasāraṇaṁ viya daṭṭhabbo.

(DhsA.176.177, Vs.2.96)

Unwholesome mental factors -14

(1) Delusion

- (C) blindness; or unknowing.
- (F) non-penetration; or to conceal the individual essence of an object.
- (M) as the absence of right theory; or as darkness.
- (P) unwise (unjustified) attention.

It should be regarded as the root of all that is unprofitable (unwholesome).

(2) Shamelessness (Consciencelessness)

- (C) absence of disgust at bodily misconduct, etc.; or immodesty.
- (F) doing evil in the mode of immodesty.
- (M) as not shrinking away from the evil in the mode of immodesty.
- (P) disrespect for oneself.

(3) Fearlessness

- (C) absence of anxiety about bodily misconduct, etc.; or absence of dread on their account.
- (F) doing evil in the mode of absence of dread.
- (M) as not shrinking away from evil in the mode of absence of dread.
- (P) disrespect for others.

(4) Agitation (Restlessness)

- (C) disquiet, like water whipped by the wind.
- (F) unsteadiness, like a flag or banner whipped by the wind.
- (M) as turmoil, like ashes flung up by pelting with stones.
- (P) unwise attention to mental disquiet.

It should be regarded as distraction of consciousness.

(5) Greed

- (C) grasping an object, like birdlime (lit. 'monkey plaster').
- (F) sticking, like meat put in a hot pan.
- (M) as not giving up, like the dye of lamp-black.
- (P) seeing enjoyment in things that lead to bondage.

Of these, Swelling with the current of craving, it should be regarded as taking [beings] with it to states of loss, as a swift-flowing river does to the great ocean.

(6) Wrong view

- (C) unwise (unjustified) interpreting.
- (F) to preassume.
- (M) as wrong interpreting.
- (P) unwillingness to see Noble Ones, and so on.

It should be regarded as the most reprehensible of all.

(7) Pride (conceit)

- (C) haughtiness.
- (F) arrogance.
- (M) as vaingloriousness.

akusala-cetasika - 14

moho

*cittassa andha-bhāva-lakkhaṇo,
aññāṇa-lakkhaṇo vā.
asampāvedha-raso,
ārammaṇa-sabhāva-cchādana-raso vā.
asammā-patipatti-paccupaṭṭhāno,
andhakāra-paccupaṭṭhāno vā.
ayoniso-manasikāra-padaṭṭhāno.
sabbākusalānaṃ mūlanti daṭṭhabbo.*

(DhsA.291, Vs.2.98)

ahirikaṃ

*kāya-duccaritādīhi ajjucchana-lakkhaṇaṃ,
alajjā-lakkhaṇaṃ vā.
alajjā-kārena pāpānaṃ karaṇa-rasaṃ.
alajjā-kārena pāpato asaṅkocana-paccupaṭṭhānaṃ.*

atta-agāra-padaṭṭhānaṃ.

(DhsA.291, Vs.2.98, VsTi.2.149)¹

anottappaṃ

*kāya-duccaritādīhi asāraja-lakkhaṇaṃ,
anuttāsa-lakkhaṇaṃ vā.
anuttāsākārena pāpānaṃ karaṇa-rasaṃ.
anuttāsākārena pāpato asaṅkocana-paccupaṭṭhānaṃ.*

para-agāra-padaṭṭhānaṃ.

(DhsA.291, Vs.2.98, VsTi.2.149)

uddhaccaṃ

*cetaso avūpasama-lakkhaṇaṃ,
vātābhighāta-cala-jalaṃ viya.
ana-vaṭṭhāna-rasaṃ,
vātābhighāta-cala-dhajapaṭākā viya.
bhantatta-paccupaṭṭhānaṃ,
pāsāṇābhighāta-samuddhatabhasmaṃ viya.
cetaso avūpasame ayoniso-manasikāra-padaṭṭhānaṃ.
citta-vikkhepoti daṭṭhabbaṃ. (DhsA.292, Vs.2.99)*

lobho

*ārammaṇa-ggahaṇa-lakkhaṇo, makkaṭālepo viya.
abhisaiṅga-raso, tattakapāle khitta-maṃsa-pesi viya.
apariccāga-paccupaṭṭhāno, telaṅjanarāgo viya.
saṃyojaniya-dhammesu assādadassana-padaṭṭhāno.
taṅhā-nadī-bhāvena vaḍḍhamāno sīghasotā nadī iva
mahā-samuddaṃ apāyameva gahetvā gacchatīti
daṭṭhabbo. (DhsA.291, Vs.2.98)*

micchā-ditṭhi

*ayoniso abhinivesa-lakkhaṇā,
parāmāsa-rasā,
micchā-bhinivesa-paccupaṭṭhānā,
ariyānaṃ adassana-kāmatādi-padaṭṭhānā.
paramaṃ vajjanti daṭṭhabbā. (DhsA.290, Vs.2.98)*

māno

*uṇṇati-lakkhaṇo,
sampaggaha-raso,
ketukamyatā-paccupaṭṭhāno,*

¹ VsTi.2.149 : Visuddhimagga sub-commentary (mahāṭikā), Burmese edition (Sixth Saṅgha Council). Volume 2. Page 149.

(P) greed dissociated from wrong views.
It should be regarded as like madness.

(8) Hatred (Hate)

(C) savageness, like a provoked snake.
(F) to spread, like a drop of poison; or
to burn up its own support, like a forest fire.
(M) as persecuting,
like an enemy who has got his chance.
(P) the grounds for annoyance.
It should be regarded as like stale urine mixed with poison.

(9) Envy (Jealousy)

(C) being jealous of others' success.
(F) to be dissatisfied with that.
(M) as averseness from that.
(P) another's success.
It should be regarded as a fetter.

(10) Avarice

(C) the hiding of one's own success that has been or can be
obtained.
(F) not to bear sharing these with others.
(M) as shrinking; or
as meanness.
(P) one's own success.
It should be regarded as a mental disfigurement.

(11) Worry (remorse)

(C) subsequent regret.
(F) to sorrow about what has and what has not been done.
(M) as remorse.
(P) what has and what has not been done.
It should be regarded as slavery.

(12) Sloth (Stiffness)

(C) lack of driving power.
(F) to remove energy.
(M) as subsiding.
(P) unwise attention to boredom, sloth, and so on.

(13) Torpor

(C) unwieldiness.
(F) to smother.
(M) as laziness; or
as nodding and sleep.
(P) unwise attention to boredom, sloth, and so on.

(14) Uncertainty (Doubt)

(C) doubt.
(F) to waver.
(M) as indecisiveness; or
as taking various sides.
(P) unwise attention.
It should be regarded as obstructive of theory.

diṭṭhi-vippayutta-lobha-padaṭṭhāno.
ummādo viya daṭṭhabbo. (DhsA.297, Vs.2.99)

doso

caṇḍikka-lakkhaṇo pahaṭā-sīviso viya.
visappana-raso visanipāto viya,
attano nissayadahana-raso vā dāvaggi viya.
dūsana-paccupaṭṭhāno
laddhokāso viya sapatto.
āghāta-vatthu-padaṭṭhāno.
visa-saṃsaṭṭha-pūti-muttaṃ viya daṭṭhabbo.
(DhsA.299, Vs.2.100)

issā

para-sampattinaṃ usūyana-lakkhaṇā,
tattheva anabhi-rati-rasā,
tato vimukha-bhāva-paccupaṭṭhānā,
para-sampatti-padaṭṭhānā.
saṃyojananti daṭṭhabbā. (DhsA.299, Vs.2.100)

macchariyaṃ

laddhānaṃ vā labhitabbānaṃ vā attano
sampattinaṃ nigūhana-lakkhaṇaṃ.
tāsaṃyeva parehi sādharmaṇa-bhāva-
akkhamana-rasaṃ.
saṅkocana-paccupaṭṭhānaṃ,
kaṭu-kañcu-katā-paccupaṭṭhānaṃ vā.
atta-sampatti-padaṭṭhānaṃ.
cetaso virūpa-bhāvoti daṭṭhabbaṃ.
(DhsA.299, Vs.2.100)

kukkuccaṃ

pacchā-nutāpa-lakkhaṇaṃ,
katā-katā-nusocana-rasaṃ,
vippatisāra-paccupaṭṭhānaṃ,
katā-kata-padaṭṭhānaṃ.
dāsabyamiva daṭṭhabbaṃ. (DhsA.299, Vs.2.100)

thināṃ

anussāha-lakkhaṇaṃ,
vīriya-vinodana-rasaṃ,
saṃsīdana-paccupaṭṭhānaṃ,
arati-vijambhikādisu (aratitandi vijambhitādisu)
ayoniso-manasikāra-padaṭṭhānaṃ. (DhsA.297, Vs.2.99)

middhaṃ

akammaññatā-lakkhaṇaṃ,
onahana-rasaṃ,
līnatā-paccupaṭṭhānaṃ,
pacalāyikā-niddā-paccupaṭṭhānaṃ vā.
arati-vijambhikādisu (aratitandi vijambhitādisu)
ayoniso-manasikāra-padaṭṭhānaṃ. (DhsA.297, Vs.2.99)

vicikicchā

saṃsaya-lakkhaṇā,
kampana-rasā,
anicchaya-paccupaṭṭhānā,
anekāṃsa-gāha-paccupaṭṭhānā vā,
ayoniso-manasikāra-padaṭṭhānā.
paṭipatti-antarāya-karāti daṭṭhabbā. (DhsA.300, Vs.2.101)

Wholesome mental factors - 25**The Beautiful Universals - 19****(1) Faith (confidence)**

- (C) placing (having) faith; or trusting.
- (F) to clarify, as the water-clearing gem of the universal monarch causes muddy water to become clear; or to set forth, as one might set forth to cross a flood. (to enter into, like the setting out across a flood.)
- (M) as non-fogginess, i.e. the removal of the mind's impurities; or as resolution.
- (P) the eight objects to place faith in; or the hearing of the Good Dhamma, and so forth that constitute the factors of stream-entry.

(2) Mindfulness

- (C) not wobbling, i.e., not floating away from the object.
- (F) absence of confusion or non-forgetfulness of the object such as ānāpāna-ṭṭhāna-nimitta.
- (M) as guardianship of mind and object such as ānāpāna-ṭṭhāna-nimitta; or as the state of mind's confronting an object.
- (P) strong (firm) perception; or the four foundations of mindfulness.

(3) Shame (conscience) of wrongdoing

- (C) disgust at evil.
- (F) not doing evil in the mode of modesty.
- (M) as the shrinking away from the evil in the mode of modesty.
- (P) respect for oneself.

(4) Fear of wrongdoing

- (C) dread of evil.
- (F) not doing evil in the mode of dread.
- (M) as the shrinking away from evil in the mode of dread.
- (P) respect for others.

(5) Non-greed

- (C) the mind's lack of desire for its object; or non-adherence to the object, like a drop of water on a lotus leaf.
- (F) not to lay hold, like a liberated bhikkhu.
- (M) as detachment, like that of a man who has fallen into filth.
- (P)* the object from which to be detached, or wise attention.

kusala-cetasika - 25**sobhaṇa-sādhāraṇa - 19****saddhā**

saddahana-lakkhaṇā,
okappana-lakkhaṇā vā.
pasādana-rasā udaka-ppasādaka-maṇi viya,

pakkhandana-rasā vā oghuttaraṇo viya.

akālussiya-paccupaṭṭhānā,

adhimutti-paccupaṭṭhānā vā.
saddheyya-vatthu-padaṭṭhānā,
saddhamma-ssavanādi-sotāpattiyaṅga-
padaṭṭhānā vā.

(DhsA.163, Vs.2.94)

sati

apilāpāna-lakkhaṇā.
asammosa-rasā.

ārakkha-paccupaṭṭhānā,

visayābhimukha-bhāva-
paccupaṭṭhānā vā.

thira-saññā-padaṭṭhānā,
kāyādi-satipaṭṭhāna-padaṭṭhānā vā.

(DhsA.165, Vs.2.94)

hiri

pāpato jigucchana-lakkhaṇā,
lajjākārena pāpānaṃ akaraṇa-rasā,
lajjākārena pāpato saṅkocāna-
paccupaṭṭhānā,
atta-gārava-padaṭṭhānā. (Vs.2.94)

ottappaṃ

uttāsana-lakkhaṇaṃ,
uttāsākārena pāpānaṃ akaraṇa-rasaṃ,
uttāsākārena pāpato saṅkocāna-
paccupaṭṭhānaṃ,
para-gārava-padaṭṭhānaṃ. (Vs.2.94)

alobho

ārammaṇe cittassa agedha-lakkhaṇo,
alagga-bhāva-lakkhaṇo vā
kamala-dale jala-bindu viya.
apariggaha-raso mutta-bhikkhu viya.
anallīna-bhāva-paccupaṭṭhāno
asucimhi patīta-puriso viya.

(DhsA.170, Vs.2.94)

(6) Non-hatred (Non-hate)

- (C) lack of ferocity (savagery); or non-opposing, like a gentle friend.
- (F) to remove annoyance; or to remove the fever of mind, as sandalwood does.
- (M) as agreeableness, like the full moon.
- (P)* wise attention or the object, etc.

Loving-kindness (Non-hatred)

- (C) promoting the welfare of living beings.
- (F) to prefer their welfare.
- (M) as the removal of annoyance (ill will).
- (P) seeing beings as lovable.

It succeeds when it makes ill will subside; and it fails when it produces selfish affection.

(7) Neutrality of mind (Specific neutrality)

- (C) conveying the associated consciousness and the mental factors evenly.
- (F) to prevent deficiency and excess; or to inhibit partiality.
- (M) as neutrality.
- (P)* the associated mental states (or basis + the object + the associated mental states such as contact etc.) or wise attention.

The sublime quality of equanimity (Neutrality)

- (C) promoting the aspect of neutrality towards beings.
- (F) to see equality in beings.
- (M) as the quieting of resentment and approval.
- (P) seeing ownership of kamma thus: 'Beings are owners of their kamma. Whose [if not theirs] is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?'

It succeeds when it makes resentment and approval subside; and it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the household life.

Equanimity in the third jhāna (Neutrality)

- (C) neutrality towards the object, such as ānāpāna-ṭṭhāna-nimitta.
- (F) not to enjoy even the highest bliss in the mundane world which is associated with it.
- (M) as the dhamma which does not emphasize even on the sublime bliss.
- (P) the fading away of rapture (zest).

adoso

*acaṇḍikka-lakkhaṇo,
avirodha-lakkhaṇo vā anukūla-mitto viya.
āghāta-vinaya-raso,
pariḷāha-vinaya-raso vā candanaṃ viya.
somma-bhāva-paccupaṭṭhāno punṇa-cando viya.
(DhsA.171, Vs.2.95)*

mettā (adoso)

*hitākāra-ppavatti-lakkhaṇā,
hitūpasamhāra-rasā,
āghāta-vinaya-paccupaṭṭhānā,
sattānaṃ manāpa-bhāva-dassana-padaṭṭhānā.*

*byāpādūpasamo etissā sampatti,
sineha-sambhavo vipatti. (DhsA.237, Vs.1.311)*

tatramajjhataṭṭā

citta-cetasikānaṃ sama-vāhita-lakkhaṇā,

*ūnādhikatā-nivāraṇa-rasā,
pakkha-pātu-pacchedana-rasā vā,
majjhata-bhāva-paccupaṭṭhānā.*

(DhsA.177, Vs.2.96)

upekkhā (tatramajjhataṭṭā)

*sattesu majjhataṭṭā-kāra-ppavatti-lakkhaṇā,
sattesu sama-bhāva-dassana-rasā,
paṭighānūnaya-vūpasama-paccupaṭṭhānā,
‘kammassakā sattā, te kassa ruciyā
sukhitā vā bhavissanti, dukkhato vā
muccissanti, patta-sampattito vā
na parihāyissanti’ ti evaṃ pavatta-
kammassakatā-dassana-padaṭṭhānā.*

paṭighā-nūnaya-vūpasamo tassā sampatti,

*gehasitāya aññāṇu-pekkhāya sambhavo vipatti.
(DhsA.238, Vs.1.311.312)*

jhānupekkhā (tatramajjhataṭṭā)

majjhata-lakkhaṇā,

anābhoga-rasā,

abyāpāra-paccupaṭṭhānā.

pīti-virāga-padaṭṭhānā. (DhsA.218)

(8) Tranquility of the mental body**(9) Tranquility of consciousness**

- (C) the quieting down of disturbance in the mental body.
the quieting down of disturbance in consciousness.
- (F) to crush disturbance of the mental body.
to crush disturbance of consciousness.
- (M) as inactivity or peacefulness and coolness of the mental body.
as inactivity or peacefulness and coolness of consciousness.
- (P) the associated mental body.
the associated consciousness.

They should be regarded as opposed to such defilements as agitation (restlessness), which create distress or unpeacefulness in the mental body and in consciousness.

(10) Lightness of the mental body**(11) Lightness of consciousness**

- (C) the subsiding of heaviness in the mental body.
the subsiding of heaviness in consciousness.
- (F) to crush heaviness in the mental body.
to crush heaviness in consciousness.
- (M) as non-sluggishness of the mental body.
as non-sluggishness of consciousness.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of sloth (stiffness) and torpor, which create heaviness in the mental body and in consciousness.

(12) Malleability of the mental body**(13) Malleability of consciousness**

- (C) the subsiding of rigidity in the mental body.
the subsiding of rigidity in consciousness.
- (F) to crush rigidity in the mental body.
to crush rigidity in consciousness.
- (M) They are manifested as non-resistance to the object, such as ānāpāna-ṭṭhāna-nimitta.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of wrong (false) views, conceit etc., which create the rigidity of the mental body and of the consciousness.

(14) Wioldiness of the mental body**(15) Wioldiness of consciousness**

- (C) the subsiding of unwieldiness in the mental body.
the subsiding of unwieldiness in consciousness.
- (F) to crush unwieldiness in the mental body.
to crush unwieldiness in consciousness.
- (M) as success in making something (such as ānāpāna-ṭṭhāna-nimitta) an object of the mental body.
as success in making something (such as ānāpāna-ṭṭhāna-nimitta) an object of consciousness.

kāya-passaddhi***citta-passaddhi***

kāya-citta-daratha-vūpasama-lakkhaṇā,

kāya-citta-daratha-nimaddana-rasā,

kāya-cittānaṃ aparipphandana-

sītibhāva-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ avūpasama-kara-

uddhaccādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-lahutā***citta-lahutā***

kāya-citta-garu-bhāva-vūpasama-lakkhaṇā,

kāya-citta-garu-bhāva-nimaddana-rasā,

kāya-cittānaṃ adandhatā-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ garubhāva-kara-

thina-middhādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-mudutā***citta-mudutā***

kāya-citta-tthambha-vūpasama-lakkhaṇā,

kāya-citta-thaddha-bhāva-nimaddana-rasā,

appaṭighāta-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ thaddha-bhāva-kara-

diṭṭhi-mānādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-kammaññatā***citta-kammaññatā***

kāya-cittākammañña-bhāva-vūpasama-lakkhaṇā,

kāya-cittākammañña-bhāva-nimaddana-rasā,

kāya-cittānaṃ ārammaṇa-karaṇa-sampatti-paccupaṭṭhānā,

- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the remaining hindrances, etc., which create unwieldiness of the mental body and consciousness. They should also be regarded as bringing trust in the dhammas that should be trusted in, and as bringing susceptibility of application to beneficial acts, like the refining of gold.

(16) Proficiency of the mental body

(17) Proficiency of consciousness

- (C) healthiness of the mental body.
healthiness of consciousness.
(F) to crush unhealthiness of the mental body.
to crush unhealthiness of consciousness.
(M) as absence of disability of the mental body.
as absence of disability of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.

(18) Rectitude of the mental body

(19) Rectitude of consciousness

- (C) uprightness (straightness) of the mental body.
uprightness of consciousness.
(F) to crush tortuousness of the mental body.
to crush tortuousness of consciousness.
(M) as non-crookedness of mental body.
as non-crookedness of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness or tortuousness in the mental body and in consciousness.

Abstinence - 3

(20) Right speech (Abstinence from verbal misconduct)

(21) Right action (Abstinence from bodily misconduct)

(22) Right livelihood (Abstinence from wrong livelihood)

- (C) non-transgression in the respective fields of bodily misconduct, etc.; not treading there, is what is said.
(F) to draw back from the fields of bodily misconduct and so on.
(M) as the not doing of these things.
(P) the special qualities of faith, conscience (shame), Fear of wrong, fewness of wishes and so on.

They should be regarded as the mind's averseness from evil-doing.

kāya-citta-padaṭṭhānā.

kāya-cittānam akammañña-bhāva-karāvasesa-nīvaraṇādi-paṭipakkha-bhūtā, pasādanīya-vatthūsu pasādā-vahā, hitakiriyāsu viniyogakkhama-bhāvāvahā suvaṇṇa-visuddhi viyāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-pāguññatā

citta-pāguññatā

kāya-cittānam agelaññabhāva-lakkhaṇā,

kāya-citta-gelañña-nimaddana-rasā,

nirādīnava-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānam gelañña-kara-asaddhiyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

kāyu-jukatā

cittu-jukatā

kāya-citta-ajjava-lakkhaṇā,

kāya-citta-kuṭila-bhāva-nimaddana-rasā,

ajimhatā-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānam kuṭila-bhāva-karamāyā-sāḥeyyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

virati - 3

sammā-vācā

sammā-kammanto

sammā-ājīvo

tissopi kāya-duccaritādi-vatthūnam avitikkama-lakkhaṇā,

amaddana-lakkhaṇāti vuttam hoti.

kāya-duccaritādi-vatthuto

saṅkocana-rasā,

akiriya-paccupaṭṭhānā,

saddhā-hiro-tappa-appicchatādi-

guṇa-padaṭṭhānā.

pāpa-kiriyato cittassa vimukha-bhāva-bhūtāti daṭṭhabbā. (DhsA.177, Vs.2.97)

Boundlessness - 2**(23) Compassion**

- (C) promoting the aspect of allaying suffering.
- (F) Its function resides in not bearing other's suffering.
- (M) as non-cruelty.
- (P) to see helplessness in those overwhelmed by suffering.

It succeeds when it makes cruelty subside, and it fails when it produces sorrow.

(24) Appreciative Joy (Gladness)

- (C) gladdening (produced by others' success).
- (F) Its function resides in being unenvious.
- (M) as the elimination of aversion (boredom).
- (P) seeing beings' success.

It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.

The wisdom faculty - 1**(25) Non-delusion (wisdom)**

- (C) penetrating dhammas (things) according to their intrinsic nature (individual essence); or sure penetration, like the penetration of an arrow shot by a skillful archer.
- (F) to illuminate the object, like a lamp.
- (M) as clarity of perspective, lucid discernment, like a good guide in the forest.

Understanding (Wisdom)

- (C) penetrating the individual essence of states (dhammas).
- (F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).
- (M) as clarity of perspective, lucid discernment (non-delusion or non-bewilderment).
- (P) concentration, because the Buddha says: “**One who has enough concentration knows and sees the dhammas as they really are.**” (A.3.259)¹. This proximate cause is especially the cause of insight (*vipassanā*).

The wisdom faculty:

Paññā is wisdom, understanding or knowing the dhammas (ultimate realities) as they really are. It is here called a faculty because it exercises predominance in comprehending the dhammas as they really are. In the Abhidhamma, the three terms — wisdom (*paññā*), knowledge (*ñāṇa*), and non-delusion (*amoha*) — are used synonymously. Insight or insight knowledge is also this mental factor, wisdom faculty.

appamaññā - 2**karuṇā**

*dukkhāpanayanākāra-ppavatti-lakkhaṇā,
para-dukkhāsahana-rasā,
avihiṃsā-paccupaṭṭhānā,
dukkhābhībhūtānaṃ anātha-bhāva-dassana-
padaṭṭhānā.
vihimsūpasamo tassā sampatti,
soka-sambhavo vipatti. (DhsA.237.238, Vs.1.311)*

muditā

*pamodana-lakkhaṇā,
anissāyana-rasā,
arati-vighāta-paccupaṭṭhānā,
sattānaṃ sampatti-dassana-padaṭṭhānā.*

*arati-vūpasamo tassā sampatti,
pahāsa-sambhavo vipatti. (DhsA.238, Vs.1.311)*

paññāndriya - 1**amoho (paññā)**

yathā-sabhāva-pañivedha-lakkhaṇo,

*akkhalita-pañivedha-lakkhaṇo vā
kusalissāsakhitta-usu-pañivedho viya.
visayo-bhāsana-raso padīpo viya.
asammoha-paccupaṭṭhāno
arañña-gata-sudesako viya.*

(DhsA.166, Vs.2.95)

paññā

*dhamma-sabhāva-pañivedha-lakkhaṇā,
dhammānaṃ sabhāva-pañicchādaka-
mohandhakāra-viddhamāna-rasā,
asammoha-paccupaṭṭhānā,*

*“samāhito yathābhūtaṃ jānāti passatī”ti
vacanato pana samādhi tassā padaṭṭhānaṃ.*
(Vs.2.68)

¹A.3.259 : Aṅguttara Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 3. Page 259.