

Transcript of teachings by Khen Rinpoche Geshe Chonyi on the Modes of Mind and Mental Factors

Lesson No: 27

Date: 27th September 2012

Root text: *A Necklace for Those of Clear Awareness Clearly Revealing the Modes of Minds and Mental Factors* by Ye-she Gyeltsen, translated by Toh Sze Gee; January 2006 edition. Copyright: Toh Sze Gee & FPMT, Inc. September 2003.

All page references refer to the root text, unless otherwise stated.

Afflicted views

Afflicted views are of five types:

- (1) view of the transitory collection
- (2) view holding to an extreme
- (3) conception of a [bad] view as supreme
- (4) conception of [bad] ethics and modes of conduct as supreme
- (5) wrong view (Page 61)

We will go through the afflicted views again:

(1) View of the transitory collection

The view of the transitory collection observes the appropriated aggregates through which an “I” is conceived. This “I” is apprehended to be separate, different, and independent of the body and mind. This mind that conceives the “I” to be self-sufficient substantially existent, i.e., conceiving it to be something that is independent of the body and mind, is called the view of the transitory collection.

Does this “I” conceived by the view of the transitory collection exist? Is there an “I” that is self-sufficient substantially existent? The answer is no. The “I” that is conceived by the view of the transitory collection is the self-sufficient substantially existent “I,” self, or person. That self does not exist; therefore it is selfless.

As mentioned in the previous lesson, the vast majority of non-Buddhist traditions, especially those who have their own philosophical systems, do talk about the “I.” They assert that there is a soul—an “I” that is eternal and unchanging or permanent, unitary, and independent. This is their belief.

The position of Buddhists is that such a soul—an unchanging “I” that is unitary and independent—does not exist whatsoever. Furthermore it is also the Buddhist position that the “I” is not self-sufficient and not substantially existent. The mind that believes in and conceives the “I” to be self-sufficient substantially existent is given the technical name, the view of the transitory collection.

When we talk about the self that is conceived by the view of the transitory collection, it is not referring to someone else's identity. It is one's own identity, the "I" that exists in one's own continuum. The view of the transitory collection apprehends the "I" in one's own continuum to be self-sufficient substantially existent. This mind is the view of the transitory collection.

You could also call this mind an apprehension of a self of persons. This apprehension of a self of persons is essentially the root of all our problems. It is the root of cyclic existence. All our destructive emotions arise with this mind as their basis.

This is what you should understand if you were asked, "What is the view of the transitory collection?" You should be able to explain it in this way.

(2) View holding to an extreme

This view is also translated as the extremist view. It is a mind that observes the self that is held by the view of the transitory collection. By observing that "I," this view apprehends the "I" to be either permanent (i.e., eternal and unchanging, never disintegrating) or annihilated (i.e., this "I" ceases to exist at the time of death).

(3) Conception of a [bad] view as supreme

This view observes any of the three views—the view of the transitory collection, the view holding to an extreme, and wrong view—and holds them to be supreme.

(4) Conception of [bad] ethics and modes of conduct as supreme

This is a mind that believes that something that is not the cause of liberation to be the cause of liberation. It is a mind that believes that something that is not a path leading to liberation to be a path leading to liberation.

(5) Wrong view

Regarding wrong view, the *Compendium of Knowledge* says:

QUESTION: What is wrong view?

RESPONSE: It is any endurance, desire, intelligence, conception, or view which deprecates cause, result or functionality, and wrongly conceives existent disintegrating things. It has the functions of severing roots of virtue, holding tightly to roots of non-virtue, and acting as a support for engaging in non-virtue and not engaging in virtue.

Just as it has been said above, it is an afflicted wisdom which views the cause and result of actions, past and future lives, and so forth as non-existent (Page 66).

Wrong view is a mind that views past and future lives, cause and effect, and the four noble truths to be non-existent.

Question: Regarding the conception of bad ethics and modes of conduct as supreme, what is the difference between bad ethics and bad modes of

conduct?

Answer: I think that modes of conduct relate to physical and verbal activities such as adopting a certain kind of demeanour or conduct with the body and speech. Ethics perhaps have more to do with the mind. You could say bad ethics are immoral or unethical, i.e, they are the opposite of ethics.

Question: Regarding the view of the transitory collection and the other views, do these mental factors arise in one's mind at the same time?

Answer: The five afflicted views do not arise simultaneously but the basis of all views is the view of the transitory collection. With that as the basis, the other four views can arise. The function of the view of the transitory collection is stated as acting as a support for all bad views. That being the case, the five views do not arise simultaneously.

The Twenty Secondary Afflictions

The twenty secondary afflictions are:

- (1) belligerence
- (2) resentment
- (3) concealment
- (4) spite
- (5) jealousy
- (6) miserliness
- (7) deceit
- (8) dissimulation
- (9) haughtiness
- (10) harmfulness
- (11) non-shame
- (12) non-embarrassment
- (13) lethargy
- (14) excitement
- (15) non-faith
- (16) laziness
- (17) non-conscientiousness
- (18) forgetfulness
- (19) non-wisdom
- (20) distraction (Pages 68 – 69)

(1) Belligerence

Regarding belligerence, the *Compendium of Knowledge* says:

QUESTION: What is belligerence?

RESPONSE: It is a malice when the cause of harm abides nearby, and is involved with anger. It has the function of acting as a support for taking up weapons, punishing, and so forth, and preparing to injure others.

Just as it has been said above, it is a malice that wishes to harm, by striking and so forth, when any of the nine bases of malice abides nearby. The nine bases of malice are:

- (1-3) the thoughts that this person has harmed me, is harming me, and will harm me;
- (4-6) the thoughts that this person has harmed my friend, is harming my friend, and will harm my friend;
- (7-9) the thoughts that this person has benefited my enemy, is benefiting my enemy, and will benefit my enemy (Page 69).

I have explained the nine bases of malice before. Anger is classified as a root affliction, whereas belligerence is considered to be a secondary affliction. There is a discussion about the difference between the two.

[Discussion on the pair, anger and belligerence]

QUALM: Since anger occurs in the context of root afflictions and belligerence in the context of secondary afflictions, what is the difference between anger and belligerence?

RESPONSE: Perhaps anger is an intolerant malicious mind occurring when the three objects dawn as objects of observation, whereas belligerence is an extremely disturbed state of mind which, upon a great intensifying of anger, wishes to strike physically when the cause of anger abides nearby (Page 70).

The sources for this response are Asanga's *Compendium of Knowledge* and Vasubandhu's *A Discussion of the Five Aggregates*.

[Asanga's] *Compendium of Knowledge* refers to:

- "malice towards the three phenomena" in the context of explaining **anger**, and
- "when the cause of harm abides nearby" and "taking up weapons and so forth" and so forth in the context of explaining **belligerence**.

[Vasubandhu's] *A Discussion of the Five Aggregates* explains:

- "malice towards sentient beings" in the context of **anger** and
- "abides in causing immediate harm" in the context of explaining the secondary affliction **belligerence**.

Therefore, having contemplated the presentations in these texts of Asanga and his brother [Vasubandhu], you may wonder whether they are just as they have been explained above. However, since these are very difficult to realize, the intelligent should analyze them in detail further. It is simply to be understood that anger acts as a support for harming others (Page 70).

"Malice towards the three phenomena" refers to the three objects of anger:

- (1) sentient beings
- (2) one's own sufferings
- (3) the sources from which these sufferings arise

- Anger is a disturbed mind that arises when one sees, hears, or thinks of these three phenomena. Literally it is a mind that is unable to tolerate them.
- Belligerence arises when anger is very strong. It is a mind that wishes to hit or harm the person or the object of anger.

I guess you can liken anger to a small fire. This fire grows bigger and bigger when you add in more fuel. When the fire is bigger, then it is belligerence. I think that anger and belligerence are different in terms of their strength.

(2) Resentment

Regarding resentment, the *Compendium of Knowledge* says:

QUESTION: What is resentment?

RESPONSE: It is a refusal to let go of thoughts of harm following that [i.e. belligerence] and is involved with anger. It has the function of acting as a support for intolerance.

Just as it has been said above, it is a mind that, refusing to let go of a continuum of anger, wishes to harm or retaliate. It is simply to be understood that resentment acts as a support for intolerance (Page 70).

- Belligerence arises from anger.

- Resentment holds on to the causes of anger in the mind, not letting go of the anger and belligerence and wishing to harm or retaliate.

The function of resentment is to act as a support for intolerance

(3) Concealment

Regarding concealment, the *Compendium of Knowledge* says:

QUESTION: What is concealment?

RESPONSE: It is a hiding of misdeeds when one is justly accused and is involved with ignorance. It has the function of acting as a support for not abiding in contact with regret.

Just as it has been said above, it is an awareness that wishes to hide faults through the force of ignorance when another person, such as a spiritual guide, benignly points out one's faults. Refusing to accept one's own faults, this concealment causes even small faults to greatly increase. It serves as a cause of not abiding in contact with regret [for one's faults] and with happiness, and has the function of impelling one into lower rebirths in future lives (Page 71).

Concealment is hiding one's faults, which prevents you from generating regret and obstructing you from abiding in happiness.

The essential point here is that we should not conceal our misdeeds but rather we should confess and purify them immediately by generating regret. When we conceal and not confess our misdeeds, even a small negativity can multiply and increase. As mentioned in the teachings, the negative karma from killing a small insect—if you were to conceal that negativity without confessing it—after a period of time (e.g., a month) increases so that it is similar in strength to the negative karma of killing a human being.

If through concealment, one does not confess one's faults and negativities, these negativities will increase and result in rebirth in the lower realms. Therefore as mentioned in the teachings, we should confess our negativities daily through the application of the four opponent powers. At least, this prevents the negativities from increasing in strength.

It is often mentioned in the teachings that if we do the practice of reciting the hundred-syllable Vajrasattva mantra at least 21 times a day, that has the effect of preventing one's negativities from increasing. So it is important to confess one's negativities and purify them with the application of the four opponent powers.

The essence of purification lies in having regret for having committed negativities in the past and generating the mind of restraint, i.e., not to commit negativities again in the future. So regret is very important because with it, you are able to purify your negativities. It is only from a mind of regret that one will have the mind of restraint, not wanting to commit negativities again in the future. This is the essence of purification or confession by applying the four opponent powers, particularly regret and the attitude of restraint.

Without applying these opponent powers, it is questionable whether simply reciting the hundred-syllable Vajrasattva mantra 21 times a day will stop the negativities from increasing. If you were to recite the hundred-syllable Vajrasattva mantra 21 times daily without generating the minds of regret and restraint, your recitation of the mantra will not stop you from committing the negativities the very next day. If the same thing happens again, what are you going to do? Without regret and restraint, reciting the mantra will not have any effect.

(4) Spite

Regarding spite, the *Compendium of Knowledge* says:

QUESTION: What is spite?

RESPONSE: It is a malicious mind that is preceded by belligerence and resentment, and is involved with anger. It has the function of acting as a support for rough violent speech, to increase that which is non-meritorious, and not abiding in contact [with happiness].

Just as it has been said above, it is an awareness which, for instance, lacking thoughts of regret and admission when another points out one's faults, wishes to utter harsh speech out of hateful thoughts driven by belligerence and resentment (Page 71).

Spite is a derivative of anger and is preceded by belligerence and resentment. It occurs when anger is getting stronger and stronger. Acting out of spite, one engages in rough violent speech.

When you look at the development of these various minds, from anger comes belligerence. From belligerence comes resentment and spite, i.e., you will reach the point when you are ready to utter harsh speech.

Anger → belligerence → resentment → spite

These three—belligerence, resentment, and spite—come from anger.

The antidote for dealing with these three minds is essentially the antidote for dealing with anger. In order to manage anger, one cultivates concern for others, that is, love.

With respect to the sources of suffering, one's problems and painful experiences, and so forth, one has to realise that these are the fruitional effects of the negative karma one has accumulated in the past. To recognise how all our bad experiences are the results of the ripening of our own karma, we reflect on what we have learnt in the lam-rim. In the section on karma, the general characteristics of karma are discussed.

The first characteristic of karma is that karma is definite. What does this mean? It means that virtuous actions will only result in happiness and non-virtuous actions will only result in suffering. When we are able to reflect in this way, we will understand and realise that karma is definite. Then in relation to our problems or experiences of pain and suffering, when we have interferences and hindrances, we will realise that these experiences come from actions we had done in the past. This will help us to manage our anger better.

Remember the four qualities that make one a trainee-in-virtue? They are the methods to help us to manage our belligerence, resentment, and spite. We have to start training in these four practices:

Even when derided, do not deride in return.

Even when someone gets angry at one, do not get angry in return.

Even when hit, do not hit back.

Even when one's faults are exposed, do not expose others' faults (Pages 48 – 49)

“Even when derided” refers to when someone is saying something nasty is to us. “Do not deride in return” means that we should not retaliate or respond in kind immediately. But this does not mean simply not retaliating alone. Externally we may have the appearance of not reacting but if we are responding to the derision internally, i.e., our mind is seething with anger, this does not help. That is not the practice because the mind is not relaxed and is still upset, unhappy, and resentful. This practice refers not only to not retaliating. It is the practice of relaxing the mind and letting go of the unhappiness in one's mind. Even when you do not react externally, but inside, you cannot let go, that does not help you to overcome your anger.

When someone is angry with us, we should try not to get angry in return. This means that we should not get upset inside and externally, we should not show an angry demeanour. The main thing is to relax the mind and not to get tense and angry.

Also we should remember our own mortality, i.e., our impending death, that definitely one day we have to die but the time of death is uncertain. When you truly understand this, I guess you will not hold on to such grudges in your mind for long. When we think about death or impermanence, anger may arise but it does not last and bother us so much.

In fact we already know all the antidotes. It is all in the lam-rim. It is just a matter of putting them into practice. There are no better solutions or antidotes to all these problems other than the ones you find in the lam-rim. Everything is there.

(5) Jealousy

Regarding jealousy, the *Compendium of Knowledge* says:

QUESTION: What is jealousy?

RESPONSE: It is a deep disturbance of mind that cannot tolerate another's marvelous attributes due to excessive attachment to gain and honor, and is involved with hatred. It has the function of [causing] mental unhappiness and of not abiding in contact [with happiness].

Just as it has been said above, it is a deep disturbance of mind that cannot bear another's success due to attachment to gain and honor. It produces serious undesirable [consequences] in both this and future worlds [i.e., rebirths]; in this life there will be mental unhappiness, and in future lives one will be impelled into bad migrations (Page 72).

(6) Miserliness

Regarding miserliness, the *Compendium of Knowledge* says:

QUESTION: What is miserliness?

RESPONSE: It is a thorough holding of the mind to possessions due to excessive attachment to gain and honor, and is involved with attachment. It has the function of acting as a support for non-diminishment of possessions.

Just as it has been said above, it is a tight holding that is unable to let go of possessions through the force of attachment to gain and honor. It produces serious undesirable [consequences] in both this life and future lives (Page 72).

Jealousy and miserliness mainly arise due to our attachment to gain, which include material gains and so forth.

I think the function of miserliness is that it causes attachment to increase. When you have miserliness, one cannot develop contentment.

(7) Deceit

Regarding deceit, the *Compendium of Knowledge* says:

QUESTION: What is deceit?

RESPONSE: It is a display of what is not [one's] good quality due to excessive attachment to gain and honor, and is involved with attachment and ignorance. It has the function of acting as a support for wrong livelihood.

Just as it has been said above, it is a display of good qualities one does not actually possess, due to excessive attachment to gain and honor, as in the case of pretending to be peaceful and subdued with the thought to deceive others, even though one's own mind is far from being subdued (Page 73).

Deceit is cheating others. For example, one pretends to have qualities that one does not have, e.g., one pretends to meditate when one is not meditating.

The *Great Exposition of the Stages of the Path* explains it similarly. Deceit is specified as acting as a support for wrong livelihood, because apart from being a method to practice wrong livelihood, a pretentious attitude toward others is worthless. Wrong livelihood is of five types:

- (1) pretension
- (2) flattery
- (3) hinting
- (4) extortion
- (5) seeking gain from gain

- (1) **Pretension** is, as explained above, an external pretense toward others, feigning good qualities one does not have.
- (2) **Flattery** is to speak smooth words in conformity with the minds of others for the sake of gain and honor.
- (3) **Hinting** is to first flatter others and then praise their possessions out of an attachment to gain.
- (4) **Extortion** is to speak about the faults of great miserliness and the like for the sake of gain.
- (5) **Seeking gain from gain** is to seek gain by praising in the presence of another what one has previously obtained, saying, "Previously so-and-so gave me such and-such."

In brief, without guarding the stipulated boundaries of the trainings, even wandering to ask for alms in a village out of attachment to gain and honor is taught to be wrong livelihood. Therefore, if you do not wish to be defiled by wrong livelihood, do not seek to ingratiate yourself with others, and protect without duplicity the stipulated boundaries of the *Vinaya* in a place of solitude (Pages 73 – 74).

When you live in a society, the opportunity for and the danger of engaging in wrong livelihood is always there. So it is safer to go into isolation!

(8) Dissimulation

Regarding dissimulation, the *Compendium of Knowledge* says:

QUESTION: What is dissimulation?

RESPONSE: It commits faults due to excessive attachment to gain and honor, and is involved with attachment and ignorance. It has the function of hindering the acquisition of perfect instructions.

Just as it has been said above, it is an awareness that wishes to hide one's faults, not revealing them to others through the force of attachment to gain and honor (Page 74) .

Dissimulation is also translated as guile. It is a mind that wishes to hide one's faults out of attachment to gain and honour.

Nowadays, hiding our faults, we act smart and clever if we can get away with it. But going by the yardstick of Dharma, we have deceived ourselves. Regarding this, *Engaging in the Bodhisattva Deeds* says (stanza 5.31-32ab):

"I am constantly dwelling in the presence
Of all the buddhas and bodhisattvas
Who are always endowed
With unobscured vision."

By thinking in this way,
I shall likewise develop a sense of shame, respect, and fear.

[Discussion of the pair - deceit and dissimulation]

Since these two – deceit and dissimulation – hinder the acquisition of perfect instructions in this life, and produce various kinds of undesirable [consequences] in future lives – not meeting with Great Vehicle spiritual guides, not gaining perfect instructions, and so forth – deceit and dissimulation are enumerated among the four black dharmas in the *Questions of Kashyapa* (Kashyapaparivarta) (Pages 74 – 75).

Is there a difference between concealment and dissimulation? They seem to be talking about the same thing. You can differentiate them in this way:

- Concealment observes one's misdeeds or faults. It has the aspect of concealing and keeping them secret.
- Dissimulation has the aspect of striving to do whatever is possible to conceal those misdeeds or faults.

The essential advice here is that there is no way to hide or conceal our faults because they are seen by all the buddhas and bodhisattvas. The point is to purify and confess these mistakes immediately in the presence of all the buddhas and bodhisattvas.

(9) Haughtiness

Regarding haughtiness, the *Compendium of Knowledge* says:

QUESTION: What is haughtiness?

RESPONSE: It is a joy and mental happiness upon seeing one's own good health, youth, signs of long life, or contaminated success, and is involved with attachment. It has the function of acting as a support for all [root] afflictions and secondary afflictions.

Just as it has been said above, it is a puffing up of the mind due to joy and mental happiness upon observing one's own good health, prosperity, and so forth. Since it produces all afflictions, it acts as the root of non-conscientiousness. The *Exhortation to the Exceptional Resolve* says:

This haughtiness is the root of all non-conscientiousness.
Do not deride an inferior fully-ordained monk;
You will not attain liberation in an eon.
This is the sequence in this teaching.

The *Letter to a Friend* (stanza 12cd) also says:

Look upon haughtiness on account of youth, or greatness of
Lineage, physique, learning, or power, as an enemy (Page 75).

In general, having good health and prosperity, being born in a good lineage with an attractive physical appearance, and so forth, are ideal, but when one does not know how to think, then these attributes can become the causes for developing haughtiness.

Haughtiness is said to be a derivative of attachment.

What is the difference between haughtiness and pride?

- Haughtiness is “a puffing up of the mind due to joy and mental happiness upon observing one's good health, prosperity, and so forth.” The basis of haughtiness is one's good health and possessions. Haughtiness involves mental happiness and joy.
- Pride is a puffing up of the mind upon observing one's own wealth, qualities, and so forth. The basis for pride is one's own wealth and qualities. Pride does not necessarily come with mental happiness and joy. One wonders whether pride that involves the puffing up of the mind is accompanied by mental happiness and joy.

We hope to complete the remaining secondary afflictions on Tuesday.

Examination for BP2 Lorig module

Date: Sunday, 14 October at 3pm.

As I have said before, exams should not be the cause for worry. You try your best to study whatever you can and then come for the exam.

Essentially it is a guide for yourself to check how much you know. Exams are useful. When there is an exam, you are more likely to look at the text. Otherwise the text tends to be ignored. Therefore the examination is very kind!

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THE TWENTY SECONDARY AFFLICTIONS

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
(1) BELLIGERENCE				
<ul style="list-style-type: none"> A malice that wishes to harm, by striking and so forth, when any of the nine bases of malice abides nearby. It is a malice when the cause of harm abides nearby, and is involved with anger. 	Same as anger, i.e., sentient beings, one's own sufferings, and sources of suffering	Malice	Acting as a support for taking up weapons, punishing, and so forth, and preparing to injure others.	Derivative of anger For nine bases of malice, refer to appendix to Lesson 26, <i>The Six Root Afflictions</i> , section on anger
(2) RESENTMENT				
<ul style="list-style-type: none"> A mind that, refusing to let go of a continuum of anger, wishes to harm or retaliate. Is a refusal to let go of thoughts of harm following that [i.e. belligerence] and is involved with anger. 	Same as anger, i.e., sentient beings, one's own sufferings, and sources of suffering	Angry mind that would not let go	Acting as a support for intolerance	Derivative of anger
(3) CONCEALMENT				
<ul style="list-style-type: none"> An awareness that wishes to hide faults through the force of ignorance when another person, such as a spiritual guide, benignly points out one's faults. It is a hiding of misdeeds when one is justly accused and is involved with ignorance 	One's faults and the faults of others	Concealing misdeeds	<ul style="list-style-type: none"> Acting as a support for not abiding in contact with regret Impelling one into lower rebirths in future lives 	Derivative of ignorance
(4) SPITE				
<ul style="list-style-type: none"> An awareness that, for instance, lacking thoughts of regret and admission when another points out one's faults, wishes to utter harsh speech out of hateful thoughts driven by belligerence and resentment. It is a malicious mind that is preceded by belligerence and resentment, and is involved with anger. 	Same as anger, i.e., sentient beings, one's own sufferings, and sources of suffering	Malicious mind preceded by belligerence and resentment	Acting as a support for rough violent speech, to increase that which is non-meritorious, and not abiding in contact [with happiness].	Derivative of anger
(5) JEALOUSY				

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
<ul style="list-style-type: none"> It is a deep disturbance of mind that cannot bear another's success due to attachment to gain and honour. It produces serious undesirable [consequences] in both this and future worlds [i.e., rebirths]; in this life there will be mental unhappiness, and in future lives, one will be impelled into bad migrations. It is a deep disturbance of mind that cannot tolerate another's marvellous attributes due to excessive attachment to gain and honour, and is involved with hatred. 	Good qualities of others	Deeply disturbed mind	Causing mental unhappiness and not abiding in contact [with happiness].	Derivative of hatred (or anger)
(6) MISERLINESS				
<ul style="list-style-type: none"> A tight holding that is unable to let go of possessions through the force of attachment to gain and honour. It produces serious undesirable [consequences] in both this life and future lives. It is a thorough holding of the mind to possessions due to excessive attachment to gain and honour, and is involved with attachment. 	One's possessions and wealth	Thorough holding of the mind that is unable to let go of possessions	<ul style="list-style-type: none"> Acting as a support for non-diminishment of possessions Causes attachment to increase 	Derivative of attachment
(7) DECEIT				
It is a display of good qualities that one does not actually possess, due to excessive attachment to gain and honour, as in the case of pretending to be peaceful and subdued with the thought to deceive others, even though one's own mind is far from being subdued.	Any good qualities that one does not possess	Mind of pretense	Acting as a support for wrong livelihood	Derivative of attachment Five types of wrong livelihood : (1) pretension (2) flattery (3) hinting (4) extortion (5) seeking gain from gain
(8) DISSIMULATION				

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
<ul style="list-style-type: none"> It is an awareness that wishes to hide one's faults, not revealing them to others through the force of attachment to gain and honour. It commits faults due to excessive attachment to gain and honour, and is involved with attachment and ignorance. 	One's faults that one wishes to conceal from others	Striving to do whatever is necessary to conceal one's faults and misdeeds	Hindering the acquisition of perfect instructions	Involved with attachment and ignorance Also translated as guile
(9) HAUGHTINESS				
<ul style="list-style-type: none"> It is a puffing up of the mind due to joy and mental happiness upon observing one's own good health, prosperity, and so forth. It is a joy and mental happiness upon seeing one's own good health, youth, signs of long life, or contaminated success, and is involved with attachment. 	One's own good health, youth, signs of long life, or contaminated success	<ul style="list-style-type: none"> Puffing up of the mind Joy and mental happiness 	Acting as a support for all [root] afflictions and secondary afflictions.	Derivative of attachment
(10) HARMFULNESS				
<ul style="list-style-type: none"> It is a wish, bereft of benevolence, to harm sentient beings. It is non-benevolence, non-compassion, and non-mercy. 	Sentient beings	Wish to harm	Harming others	Derivative of anger
(11) NON- SHAME				
It is an awareness that does not avoid misdeed on account of either oneself or the Dharma.	Misdeeds	Non-avoidance of misdeeds	Assisting all root afflictions and secondary afflictions	Derivative of attachment
(12) NON- EMBARRASSMENT				
It is an awareness that does not avoid faults on account of others	Misdeeds	Non-avoidance of misdeeds	Assisting all root afflictions and secondary afflictions	Involved with attachment, hatred, and ignorance
(13) LETHARGY				
It is a heaviness and unserviceability of the body and mind.	Many different objects	Unserviceable and heavy mind	Assisting all root & secondary afflictions	Derivative of ignorance
(14) EXCITEMENT				

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
<ul style="list-style-type: none"> It is an awareness that, upon observing the attributes of the desire realms previously experienced, mentally scatters outwards to them and engages with craving. It is an unpeacefulness of mind that subsequently engages an attractive cause. 	Attractive object	Unpeaceful and scattered outwards	Hindering calm-abiding	Derivative of attachment
(15) NON-FAITH				
<ul style="list-style-type: none"> It is the discordant class of faith. It is a non-conviction, non-clarity, and non-wishing of the mind with respect of virtuous phenomena. 	Same objects as faith: <ul style="list-style-type: none"> For non-clarity, excellent qualities such as those of the Three Jewels. For non-conviction, it is modes of dependent-arising, workings of karma, and so forth. For non-wishing, it is the four noble truths. 	<ul style="list-style-type: none"> Non-clarity Non-conviction Non-wishing 	Acting as a support for laziness	Derivative of ignorance
(16) LAZINESS				
It is a non-enthusiasm of the mind for virtue due to a habit of lying down, and so forth.	Virtues	Non-enthusiasm	Hindering application to the class of virtue	Derivative of ignorance
(17) NON-CONSCIENTIOUSNESS				
<ul style="list-style-type: none"> It is an awareness that, not guarding the mind against the hosts of afflictions and misdeeds, gives in to relaxation. It is a non-cultivation of virtuous qualities and non-guarding of the mind against contaminated phenomena. 	Virtues	Non-guarding of the mind	Acting as a support for the increase of non-virtue and the decrease of virtue	Involved with attachment, anger, and ignorance as well as laziness

DEFINITION	OBJECT OF OBSERVATION	SUBJECTIVE ASPECT	FUNCTION	REMARKS
(18) FORGETFULNESS				
<ul style="list-style-type: none"> It is a knower that is an unclear mind and forgetful with respect to virtue on account of mindfulness of an object of observation of afflictions. It is a mindfulness that is concomitant with afflictions 	Basis for developing afflictions	Unclear about virtue	Acting as a support for distraction	Involved with attachment, anger, and ignorance
(19) NON-INTROSPECTION				
It is an afflicted wisdom that engages unknowingly in activities of the three doors.	Activities of one's body, speech, and mind	Lacking vigilance Unknowing	Acting as a support for infractions or downfalls	Involved with attachment, anger, and ignorance
(20) DISTRACTION				
<ul style="list-style-type: none"> It causes the mind to be distracted from its object of observation through the force of the afflictions. It is a scattering of the mind and is involved with attachment, anger, and ignorance. 	Any object	Distracted	Hindering separation from attachment	Involved with attachment, hatred, and ignorance