

6 Root Afflictions

(1) The definition of attachment is: a mental factor that, (i) upon observing an attractive contaminated object, (ii) has the aspect of being attached to its object and finding it difficult to separate from its object by its own force, and (iii) has the function of producing suffering.

(2) The definition of anger is: a mental factor that, (i) upon observing a phenomenon that is a basis of suffering, (ii) has the aspect of maliciousness by its own force and, and (iii) has the function of not dwelling in contact with happiness.

(3) The definition of pride is: a mental factor that, (i) upon observing any basis imputed by the view of the transitory collection, (ii) has the aspect of being mentally puffed up by its own force, and (iii) has the function of acting as the support for disrespect and occurrence of suffering.

(4) The definition of ignorance is: a mental factor that, (i) upon observing a phenomenon of the thoroughly afflicted or completely pure class, (ii) has the aspect of not realizing it or realizing it wrongly by its own force, and (iii) has the function of acting as the support for producing afflictions.

(5) There are five views.

(5a) The definition of view of the transitory collection is: an afflicted wisdom that, (i) upon observing either I or mine, (ii) holds it to exist from its own side.

(5b) The definition of view holding to an extreme is: an afflicted wisdom that, (i) upon observing the object of the view of the transitory collection, (ii) holds it to be eternal or not connecting to a future rebirth by its own force.

(5c) The definition of conception of a [bad] view as supreme is: an afflicted wisdom that, (i) upon observing a bad view and the aggregates in dependence on which it arises and the like, (ii) has the aspect of holding them as supreme by its own force, and (iii) has the function of acting as the support for adhering to bad views.

(5d) The definition of conception of [bad] ethics and modes of conduct as supreme is: an afflicted wisdom that views incorrect ethics and modes of conduct as correct by its own force.

(5e) The definition of wrong view is: an afflicted wisdom that, (i) upon observing karma and its effects, past and future lives, and so on, (ii) views them as non-existent.

(6) The definition of afflicted doubt is: a mental factor that, (i) upon observing the four noble truths, karma and its effects, and so on, (ii) has the aspect of being two-minded by its own force, and (iii) has the function of causing one not to engage in the class of virtue or of hindering the proper adopting of virtue and discarding of non-virtue.

20 Secondary Afflictions

(1) The definition of belligerence is: a mental factor that, (i) upon observing a basis of belligerence dwelling nearby, (ii) has the aspect of desiring to strike it and the like by its own force.

(2) The definition of resentment is: a mental factor that, (i) upon observing a basis of belligerence, (ii) has the aspect of refusing to let go of the continuum of anger and of desiring to harm or retaliate by its own force.

(3) The definition of concealment is: a mental factor that, (i) upon observing one's and others' faults and non-virtue, (ii) has the aspect of desiring to keep it secret and to hide it by its own force.

(4) The definition of spite is: a mental factor that, (i) upon observing a basis of belligerence, (ii) has the aspect of maliciousness by its own force.

(5) The definition of jealousy is: a mental factor that, (i) upon observing others' success, (ii) has the aspect of being intolerant and deeply disturbed by its own force.

(6) The definition of miserliness is: a mental factor that, (i) upon observing possessions and so on, (ii) has the aspect of holding to them tightly by its own force.

(7) The definition of deceit is: a mental factor that has the aspect of seeking the means to hide one's shortcomings from others by its own force.

(8) The definition of dissimulation is: a mental factor that, (i) upon observing any type of excellent quality, (ii) has the aspect of pretending to have that quality due to attachment to gain and honor by its own force.

(9) The definition of haughtiness is: a mental factor that, (i) upon observing any type of success, (ii) has the aspect of being puffed up with joy and happiness by its own force.

(10) The definition of harmfulness is: a mental factor that, (i) upon observing sentient beings, (ii) has the aspect of being devoid of compassion by its own force.

(11) The definition of non-shame is: a mental factor that, (i) upon observing misbehavior, (ii) has the aspect of not shying away from it even on account of the Dharma by its own force.

(12) The definition of non-embarrassment is: a mental factor that, (i) upon observing misbehavior, (ii) has the aspect of not shying away from it even on account of others by its own force.

(13) The definition of lethargy is: a mental factor that, (i) upon observing an object of observation, (ii) has the aspect of murkiness with one's body and mind being heavy and unserviceable by its own force.

(14) The definition of excitement is: a mental factor that, (i) upon observing attractive signs such as sensual objects, (ii) has the aspect of being mentally agitated and scattering outwards by its own force.

(15) The definition of non-faith is: a mental factor that, (i) upon observing the Dharma of karma and its effects, the excellent qualities of the Three Jewels, and so on, (ii) has the aspect of disbelief, non-faith, or not wishing for them by its own force.

(16) The definition of laziness is: a mental factor that, (i) upon observing any virtuous object, (ii) has the aspect of lacking mental enthusiasm by its own force.

(17) The definition of non-conscientiousness is: a mental factor that, (i) at the time of mentally engaging in a virtuous object of observation, (ii) has the aspect of not guarding the mind from discordant classes and not striving in virtue by its own force.

(18) The definition of forgetfulness is: a mental factor that, (i) upon observing any phenomenon of the afflictions, (ii) has the aspect of lacking mental clarity and of forgetfulness in relation to virtue by its own force.

(19) The definition of non-introspection is: a mental factor that, (i) upon observing the conduct of the three doors, (ii) engages it unknowingly by its own force.

(20) The definition of distraction is: a mental factor that, (i) even though it mentally observes some object of observation, (ii) has the aspect of being scattered and distracted by its own force.
