

AN EXCERPT ON MENTAL EVENTS FROM VASUBHANDU'S TREATISE IN THIRTY STANZAS WITH COMMENTARY BY STHIRAMATI

[The mental events are grouped by category thus:

1. FIVE OMNIPRESENT
2. FIVE PARTICULAR-DETERMINING
3. ELEVEN VIRTUOUS
4. SIX ROOT AFFLICTIONS
5. TWENTY + FOUR SECONDARY AFFLICTIONS

The detailed explanation of each follows.]

1. FIVE OMNIPRESENT

- 17** **The omnipresent, the particular-determining, And the virtuous mental events,**
18 **As well as the root and secondary afflictions And the three feelings are concurrent with it.**

The omnipresent and so forth are unidentified, therefore, more detail follows.

- 19** **First is contact and so on. ...**

To begin with, this first set is as explained above, that is to say with respect to the omnipresent [mental events]: “It is always accompanied by contact, attention, Feeling, discrimination, and volition.” Because the first of these is contact, it says “contact and so on.” These five factors—contact, attention, and so forth—are concurrent with all [primary] minds, thus they are called omnipresent.

The basic consciousness, afflictive mentality, and engaging consciousness occur without particularity. Now, the particular-determining mental events follow.

2. FIVE PARTICULAR-DETERMINING

- 19** **... The particular-determining are yearning, conviction, recollection,**
20 **Meditative stability, and intelligence.**

Because they ascertain particular cases, they are particular-determining, that is to say, their objects are particular cases, not all cases.

Of these, **yearning** means interested longing for [a particular] wished-for thing, because there is no yearning without something wished-for. This demonstrates its particularity as to its own specific object. “Wished-for” can mean anything for which one wishes, such as an object of seeing or hearing, et cetera. Aspiration for what is seen or heard is “yearning.” The function of yearning is to serve as a support for diligence to begin.

Conviction means the definitive apprehension of a [particular] determined object, just as it is. Conviction as to determined objects excludes those not determined. “Definitive” means

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having no doubt whatsoever towards something based in logic or trustworthy scripture. Being definitive about any aspect of something—its impermanence, unsatisfactory quality, et cetera—resolves the mind with regard to it. Conviction is the definitive apprehension of that thing as nothing other than just what it is. The function of conviction is not to be sidetracked. Conviction is the means for adhering to something, such that opposing arguments are not able to sway one from one's established position.

Recollection means not forgetting a [particular] object of familiarity, that is to say, a mental interchange. An "object of familiarity" is one that has been experienced previously. "Not forgetting" is the principal cause for not neglecting an apprehended focal referent. This "mental interchange" consists of the repeated recollection of the likeness of the focal referent of a previously apprehended thing. "Mental interchange" refers to the act of interchange itself. The function of recollection is not to be distracted from the likeness. When there is interchange with the focal referent, the mind does not wander to another focal referent or likeness, therefore its role is nondistracted.

Meditative stability (Skr. *samadhi*) means single-pointed mind with respect to a [particular] imputed object. "Imputed object" refers to imputing qualities or actually imputing the thing. Single-pointedness means having a single focal referent. When the mind rests evenly, knowledge is authentic, precise, and thorough, therefore, the function of meditative stability is to serve as a support for knowledge.

Intelligence refers to precise knowledge (Skr. *prajna*), that which fully distinguishes a [particular] examined object, whether developed soundly, unsoundly, or otherwise. Because it enables the act of distinguishing, it is that which fully distinguishes. It conceives of distinctions about phenomena, whether correctly or erroneously, as though their specifically characterized and generally characterized factors were combined.

"Sound" means genuine, referring to scriptures, inferential reasoning, and direct cognition that are valid. Anything developed from these three genuine sources is "soundly developed." The respective intelligences derived from listening, from contemplation, and from meditation are as follows. Intelligence derived from listening is an understanding due to a trustworthy source, such as the authoritative canonical discourses of the Buddha. Intelligence derived from contemplation comes from reasoned certainty. Intelligence derived from meditation arises from *samadhi* (meditative stability).

"Unsound" refers to untrustworthy scriptures, seeming inference, and meditative stability related to erroneous contemplation. What is developed from these unsound sources is termed "unsoundly developed." Instinct attained at birth and knowledge of worldly conventions are neither soundly nor unsoundly developed.

The function of intelligence is to overcome uncertainty. Overcoming uncertainty means reaching determinations by fully discriminating phenomena with *prajna* (precise knowledge).

These five factors occur separately from each other, such that whenever conviction occurs, the others necessarily do not occur. All of these are explained similarly.

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This completes the explanation of the particular-determining mental events. The presentation of the virtuous mental events follows.

3. *ELEVEN VIRTUOUS*

- 20** **Then faith, integrity, honor,**
21 **Non-attachment and others of this triad, diligence, Suppleness, heedfulness**
22 **As well as equipoise, and non-violence are the virtuous mental events.**

Faith consists of confidence, mental clarity, and longing regarding karmic cause and effect (what exists), the Rare and Supreme Ones (those of excellent qualities), and [the Four Truths] (those with ability). These three types of faith are: [1] confidence in what exists, as having or lacking good qualities; [2] clear faith in what exists, as those with excellent qualities; and [3] longing faith what exists, as the means to attain or the ability to give rise to excellent qualities.

“Clarity of mind” refers to the faith that neutralizes mental turbidity, because what is concurrent with it—the absence of stain and turbidity from the afflictions and secondary afflictions—supports clarity of mind. Since it brings clarity, it is called clear faith. The function of faith is to serve as a support for yearning.

Integrity means [that cognition] that refrains from the unspeakable from the perspective of oneself or Dharma. “Unspeakable” refers to wrongdoing that is condemned by noble beings and has an undesirable full maturation. Whenever one refrains from or eschews the unspeakable, whether or not one is able to commit it, that is integrity. The function of integrity is to serve as the support for self-restraint towards misconduct and for keeping vows well.

Honor means [that cognition] that refrains from the unspeakable from the perspective of worldly standards. “Unspeakable” in the worldly context refers to wrongdoing that is condemned by the world. Refraining from misdeeds in this context consists of fearing that, “If it becomes known that I have done something like this, I will be condemned.” The function of honor is also to serve as the basis for restraint towards misconduct and for keeping vows well.

Nonattachment neutralizes attachment. “Attachment” means [that cognition] consisting of any intense attachment or aspiration towards cyclic existence and its trappings. The nonattachment that neutralizes this consists of detachment, that is to say, turning away from cyclic existence and its trappings. The function of nonattachment is to serve as the basis for not engaging in misconduct.

Non-aggression neutralizes aggression. Aggression means [that cognition] consisting of enmity towards sentient beings, suffering, or painful things. The non-aggression that neutralizes this is simply lack of enmity towards sentient beings, suffering, or painful things. The function of non-aggression is also to serve as the basis for not engaging in misconduct.

Non-delusion neutralizes delusion. It is [that cognition] consisting of the correct

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understanding of what is authentic, just as it is. Delusion consists of misconceptions regarding karmic cause and effect, the [Four] Truths, and the Rare and Supreme Ones. Non-delusion neutralizes delusion because it consists of correct understanding regarding karmic cause and effect, the [Four] Truths, and the Rare and Supreme Ones. The function of non-delusion is also to serve as the basis for not engaging in misconduct.

Diligence neutralizes laziness. It consists of [that cognition] that delights in virtue rather than affliction. Because delighting in affliction is deemed lazy, that is called laziness. The function of diligence is to thoroughly practice and thoroughly perfect all manner of virtue.

Suppleness neutralizes dysfunctional bases. It consists of physical and mental workability. A dysfunctional basis consists of a body and mind that are unworkable, as well as the seeds for the phenomena of the totally afflicted. The absence of these is due to the presence of suppleness.

Physical workability means agility and dexterity of the body regarding whatever is needed. Mental workability refers to that mental event caused by nimbleness and ease in a mind engaged in correct attention. Since having this means that the mind engages its focal referent without impediment, it is called mental workability.

Suppleness is known to be a distinct tangible sensation of the body that is permeated with joy, as stated in the sutras: "A joyful mind yields a supple body."

The function of suppleness is to effect a transformation whereby the obscuration of afflictions is cleared away altogether.

Heedfulness plus "as well as" indicates that there is more than heedfulness alone, which is why it is termed "heedfulness as well as." What else is there? Equipoise. Why is that? For one thing, it is a virtue, and here, the context is explaining all the virtues. In addition, it is not expressly set forth, as are faith and the others. Finally, there is no other virtue superior to it. Therefore it is evident that it refers to equipoise.

Heedfulness neutralizes heedlessness. Heedfulness encompasses the above-mentioned factors from nonattachment through diligence. Having nonattachment et cetera results in [that cognition] consisting of abandoning nonvirtuous factors and additionally, cultivating familiarity with the virtuous factors that counteract them. Heedlessness is simply the reverse of this.

The function of heedfulness is to serve as the means for completely perfecting all worldly and transcendent excellence.

Equipoise means even-mindedness, naturally resting mind, and spontaneous mind. These three phrases explain beginning, intermediate, and advanced equipoise, as follows.

Dullness and agitation are uneven states. In the beginning, their absence is called even-mindedness. After that comes a stage lacking active effort and not requiring concentration to sustain the meditative equilibrium. Engaging in any such equipoise is called naturally resting mind. During this intermediate stage, because one has not been meditating for very

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long, there is a residual concern that dullness and agitation will recur. Following that, advanced meditation practice distances one from these inharmonious factors without any residual concern. At this stage of spontaneity, there is no effort undertaken to trigger remedies for dullness and agitation, so it is called spontaneous mind.

The function of equipoise is to serve as a support for the absence of any opportunity for the afflictions and secondary afflictions to arise.

Nonviolence neutralizes violence. Nonviolence means [that cognition] consisting of not injuring sentient beings by killing them, chaining them, or the like—in a word, compassion, in the sense of dispelling self-indulgence. Here self-indulgence refers to ease. [Compassion is here equated with] dispelling one's own ease, because the compassionate suffer when others suffer. The function of nonviolence is to do away with injuring others.

That completes the explanation of the eleven virtuous mental events. The presentation of the root afflictions follows.

4. *SIX ROOT AFFLICTIONS*

22 The root afflictions are desire, hostility, delusion, 23 Pride, wrong view, and doubt.

Desire, hostility, and delusion are the desire-hostility-delusion [triad].

Desire means heightened attachment and aspiration for cyclic existence and its enjoyments. The function of desire is to produce all suffering. Here, suffering refers to the reflexively appropriated skandhas. Because these [reflexively appropriated skandhas] become manifest by the power of craving related to desire, form, and formless [realm rebirths], the function of desire is explained as producing all suffering.¹

Hostility refers to enmity towards sentient beings—that is to say, a harsh attitude towards sentient beings. When overpowered by hostility, one's mindset is one of harming sentient beings by killing them, chaining them, or the like.

The function of hostility is to serve as the support for discomfort and misconduct. Comfort refers to ease, in the sense of the comfort that readily remains such. Not readily remaining in that state is termed discomfort, which fundamentally means being readily distressed.

Someone experiencing enmity is necessarily in constant anguish, which further torments the mind. Since the body takes the mind's lead, it also suffers. All activities are infected by a sense of misery and privation. To the hostile person, misconduct seems reasonable. For this reason, the function of hostility is to serve as the support for discomfort and misconduct.

Delusion refers to lack of correct knowledge concerning negative rebirths, positive rebirths, nirvana and the causes for attaining it, and the relationship between their causes

¹ See footnote **Error! Bookmark not defined.** above for discussion of the points related to propulsion and manifestation in the context of the twelve links of interdependent origination.

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and results. The function of delusion is to serve as the support for the occurrence of the totally afflicted. In this context, the totally afflicted consists of three aspects—the characteristics of affliction, karma, and rebirth. “Occurrence” refers to the point that previous totally afflicted states serve as the cause for subsequent totally afflicted states. “Serving as the support” means that someone who is deluded is in the dark concerning incorrect knowledge, doubt, karma related to desire and the other afflictions, as well as the karma for cyclic existence, and the occurrence of rebirth.

Pride in all its varieties arises based on the views of the disintegrating collection, and is characterized by a conceited attitude—that is to say, upon superimposing an “I” or “mine” upon the skandhas, one believes, “I am this” and “this is mine.” Due to this and that quality, one becomes vain, full of oneself, and feels superior to others.

The function of pride is to serve as a support for engendering disrespect and suffering. “Disrespect” refers to insolence towards highly-esteemed people and individuals with excellent qualities, marked by physical and verbal incivility. “Engendering suffering” in this context also refers to giving rise to samsaric rebirth.

Pride essentially consists of this particular mindset, yet it can be further subdivided into seven distinct types, based on the causes for the conceitedness. These are called pride, exaggerated pride, and so forth, as follows.

Pride is any conceited attitude that involves considering oneself superior in status, intelligence, or wealth et cetera even though actually inferior in class, intellect, or wealth. Alternatively, one considers oneself equal to others just because of similar class, intellect, or wealth.

Exaggerated pride consists of considering one's own generosity, discipline, and courage, et cetera as superior to those of similar status, intelligence, or wealth and so forth. Likewise, it includes comparing oneself favorably as to status, intelligence, or wealth et cetera, with those of greater status, intelligence, or wealth and the like.

Surpassing pride is any conceited attitude that involves considering oneself superior in generosity, discipline, and courage, et cetera compared to those of greater status, intelligence, or wealth and so forth.

Self-pride is any conceited attitude that involves the belief in an “I,” that is to say, reification of the five reflexively appropriated skandhas as an “I” or “mine,” despite the fact that they are not a self, nor do they belong to a self.

Flagrant pride is any conceited attitude that involves thinking “I have achieved” an attainment of high distinction which one has not attained.

Inflated pride is any conceited attitude that involves considering oneself of only slightly lesser in status et cetera than those who are in fact of markedly greater status and so forth.

False pride is any conceited attitude that involves someone with bad qualities thinking, “I have excellent qualities.” “Bad qualities” means impure ethical discipline and so forth. Thus,

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someone who has these is someone with bad qualities. Also, when someone thinks “I have excellent qualities” but lacks generosity, ethical discipline, et cetera, and still believes they have excellent qualities, this is also called false pride, due to the absence of these things.

View is the general term used, it is applied only to those comprising afflicted view, that is to say, the five views characterized by affliction—namely, the views of the disintegration collection and so on. Authentic worldly view and undefiled view are not included. Thus, the following are understood to be the same in the sense of being afflicted, yet they do differ from each other due to their focal referents and the way of perceiving them.

Views of the disintegrating collection refers to regarding any of the five reflexively appropriated skandhas as “I” or “mine.”

Extremist views refers to regarding the five reflexively appropriated skandhas taken as a self to be subject either to permanence or extinction.

Wrong views refers to denial of cause, effect, and actions or repudiation of existing things. Because, out of all views, these comprise wrongdoing, they are called wrong views.

Views as to what is supreme refers to regarding the five reflexively appropriated skandhas to be supreme, exalted, superior, foremost, or sublime.

View as to supreme morality and ascetic practices refers to regarding the five reflexively appropriated skandhas as purifying or liberating or deliverance.

Doubt refers to ambivalence regarding karmic cause and effect, the [Four] Truths, or the Rare and Supreme Ones. “Ambivalence” means a mindset that fluctuates as to whether something does or does not exist. It is distinct from prajna (precise knowledge) in nature.

This completes the explanation of the [root] afflictions. The presentation of the secondary afflictions follows.

5. TWENTY + FOUR SECONDARY AFFLICTIONS

- 23 **The secondary afflictions are anger, resentment,**
- 24 **Dissembling, spitefulness, envy, Avarice, pretense,**
- 25 **Hypocrisy, vanity, harmfulness, shamelessness, Dishonor, torpor, agitation,**
- 26 **Mistrust, laziness, Heedlessness, forgetfulness,**
- 27 **Distraction, and anti-vigilance. The second of the two aspects each**
- 28 **Of remorse, sleep, identification, and investigation are also secondary afflictions.**

Anger is the basis for suddenly causing harm, a kind of enmity. Because its quality is enmity, it is not distinct from hostility, however, here the term applies to a particular instance of hostility, so it falls under the rubric of hostility. “Basis for suddenly causing harm” means a mindset of enmity towards sentient beings or others. The function of anger is to serve as the support for inflicting punishment and the like.

Resentment refers to bitterness, that is to say a seething anger, such as thinking “This caused me such and such harm.” Resentment is characterized by being “tied up in knots,”

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that is to say, continually carrying a grudge and not letting go. The function of resentment is to serve as the support for being unforgiving. "Unforgiving" fundamentally means not overlooking offenses and wishing to do harm in return. Like anger, it the term applies to a particular instance of hostility, so it is understood to be subsidiary.

Dissembling means concealing one's misdeeds, such as when, in conversing with someone free of ambition, aggression, or anxiety who wants to help, they ask, "Did you act in this way?," or the like. Dissembling falls under the rubric of delusion, because its expression is concealment. The function of dissembling is to serve as a support for self-reproach and discomfort. Self-reproach is the natural consequence of concealing one's misdeeds. It also results in discomfort because it necessarily yields mental unrest and all that goes with it.

Spitefulness means rancor expressed as harsh speech. "Harsh speech" refers to cutting remarks and hurtful words that expose others' failings. It is spiteful because it operates by means of rancor, expressing that rancor towards something. "Rancor expressed as harsh speech" means to use harsh speech to take someone apart such that it is spiteful. It is characterized by enmity that is preceded by hostility and resentment. Falling under the rubric of hostility, it is subsidiary. The function of spitefulness is to spark verbal misconduct and discomfort. It is difficult to be around someone with this character trait.

Envy means severe mental disturbance regarding another's excellence. The mindset of severe mental disturbance, which, due to attachment to admiration and gain, cannot bear to witness another's excellent qualities, whether related to success, admiration, status, discipline, learning, or the like, is called envy, falling under the rubric of aggression. Because unrest permeates one's mental state, it is "severe emotional disturbance." Due to the mental uneasiness and all that goes before and alongside it, it is discomfort. Therefore, the function of envy is and mental unrest and discomfort.

Avarice means an acquisitive mindset that is the antithesis of generosity. "Generosity" refers to the act of giving something one possesses, be it an object of a spiritual or material nature, a skill, or what have you, as an offering or to be of help, whether or not [the recipient] wants it or not. "The antithesis of" refers to the lack of generosity when this mindset is present. Avarice falls under the rubric of desire. It consists of wanting never to part from, and having an acquisitive mindset towards, life's necessities, due to heightened attachment to admiration and gain. The function of avarice is to serve as the support for hoarding possessions. "Hoarding possessions" should be understood to refer to accumulating even unnecessary possessions due to avarice.

Pretense means displaying untruths to deceive others. This display misrepresents what is actually the case about one's ethical discipline et cetera, with the intent to deceive others, due to heightened attachment to admiration and gain. Due to this display of false qualities, it falls under the rubric of both desire and delusion combined. As with anger and others like it, it is subsidiary. The function of pretense is to serve as a support for false livelihood.

Hypocrisy means a deceitful mindset consisting of a pattern of covering up one's failings. "Pattern of covering up one's failings" means methods for hoodwinking others, that is to say, making one thing seem like another, or specious conversation, or being vague. Thus, it

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differs from dissembling, because [dissembling] is not a roundabout disguise. Covering up one's failings due to heightened attachment to admiration and gain brings it under the rubric of both desire and delusion combined, as does the feature of hoodwinking others. The function of hypocrisy is to cut one off from encountering genuine spiritual instruction, because it is the means for generating this obstacle.

Vanity means an engrossed mindset enthralled with one's own magnificence. "One's own magnificence" refers to superiority as to status, good health, vitality, strength, figure, wealth, intelligence, righteousness, or the like. "Enthralled" is a species of joy. "Captivated" refers to being overpowered by any such joy, such that the mind is left powerless. The function of vanity is to serve as the support for all the root and secondary afflictions.

Harmfulness means an injurious attitude towards sentient beings. Harmfulness refers to harming sentient beings by any variety of methods, such as killing, chaining, beating, intimidating and the like. Here, "injurious attitude towards sentient beings" means causing sentient beings suffering and mental unease by injuring them by killing or chaining them, et cetera. This falls under the rubric of hostility—a harsh attitude and lack of compassion towards sentient beings. The function of harmfulness is to injure sentient beings.

Shamelessness means not refraining from misdeeds for one's own sake. It consists of knowing what is not such a karmic action, yet not refraining from particular misdeeds, so it is called "shamelessness." Shamelessness is the antithesis of integrity.

Dishonor means not refraining from misdeeds for other than one's own sake, and consists of fully comprehending that an offense is in conflict with higher worldly or spiritual standards, yet not refraining from it. Because it is the antithesis of honor, it is called dishonor. The function of both [dishonor and shamelessness] is to promote all the root and secondary afflictions. They are the cause for developing all negative actions of desire, aggression, and delusion. Thus, they are categorized according to whichever corresponds with them. Moreover, since desire and aggression cannot arise simultaneously, they do not coexist in one's mindstream.

Torpor means a mind that is unworkable with regard to responsiveness. "Responsiveness" refers to actual response. With torpor, the mind responds sluggishly, such that it is not able to cognize the focal referent. The function of torpor is to promote all the root and secondary afflictions. Falling under the rubric of delusion, it is subsidiary to delusion.

Agitation means an untranquil mind. "Untranquil" means antithetical to tranquility meditation (Skr. shamatha), which is why it is called untranquil. The cause of agitation is the pursuit of excitement, amusement, and recreation in a desirous manner. The function of agitation is to obstruct tranquility.

Mistrust means overt lack of confidence in karmic causality, the [Four] Truths, and the Rare and Supreme Ones, that is to say, it is the antithesis of faith. Faith in what exists, in those of excellent qualities, and in potential, is confident, clear, or longing [faith] respectively. Mistrust is the opposite of that, namely overt lack of confidence, uncertainty, and disinterest in what exists, in those of excellent qualities, and in ability. The function of mistrust is to serve as the support for laziness, because generally speaking, mistrust refers

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to a lack of yearning for virtue, itself the support for laziness.

Laziness means the mindset that overtly does not delight in virtue. In other words, it is the antithesis of diligence. Falling under the rubric of delusion, it is any mindset that overtly does not delight in virtue in the sense of [preferring] sleep, fun, leisure, and ease. The function of laziness is to prevent applying oneself to virtuous things.

Heedlessness means not guarding the mind from attachment, aggression, delusion, or laziness, due to any of those (attachment, aggression, delusion, or laziness). Not cultivating the remedies for these brings heedlessness under the rubric of attachment, aggression, delusion, and laziness. The function of heedlessness is to serve as the support for increasing nonvirtue and inhibiting virtue.

Forgetfulness means afflicted recollection. "Afflicted" means that it is concurrent with the afflictions. The function of forgetfulness is to serve as the support for distraction.

Distraction means a scattered mind. It falls under the rubric of desire, aggression, or delusion. Because of these, the mind wanders in manifold ways, which is itself distraction. Distraction is categorized as falling under attachment, aggression, delusion, or laziness in accord with which serves as the means for distracting mind away from the focal referent of samadhi. The function of distraction is to prevent detachment.

Anti-vigilance means the knowledge concurrent with affliction. It yields physical, verbal, and mental behavior informed by the opposite of vigilance, whether coming, going, or what have you. The function of anti-vigilance is to serve as the support for downfalls, due to neglect as to what should and should not be done.

Remorse means mental acknowledgement, in the sense of regretting a blameworthy action. It is remorse concerning that thing, that is to say, one is saddened about the object of wrongdoing, which, in the context of mental events, is called remorse. The function of remorse is to hinder mental stillness.

Sleep means the uncontrollable mental withdrawal of engagement. "Engagement" here refers to engaging focal referents. Any uncontrollable mental state of this kind constitutes "sleep." Alternatively, sleep is any uncontrollable mental engagement consisting of the inability to keep hold of the body. "Mental withdrawal" means the disengagement of the sense faculties of the eye and so forth. It is an aspect of delusion, so it falls under the rubric of delusion. The function of sleep is to serve as the support for the squandering of activity.

Identification (Skr. vitakka) means the mental interchange consisting of surveying. It is a particular case of precise knowledge (Skr. prajna) and volition. "Survey" means to engage in identification, such as "What is this?" "Mental interchange" is called that because it is akin to verbal expression, where "interchange" refers to meaningful interchange. To say that it is a particular case of precise knowledge and volition refers to volition characterized by that mindset that elicits movement, and precise knowledge that takes the form of discerning between excellent qualities and failings.

Mental engagement powered by [precise knowledge and volition] refers to its falling under

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the rubric of either one or the other, as the case may be. "As the case may be" means that it pertains to precise knowledge sometimes and volition at others, corresponding to the presence or absence of conceptualization, respectively. Alternatively, when both precise knowledge and volition are involved, it is categorized as conceptualization, because the mind can engage in this way. Examining is coarse or rough, that it to say, it takes the form of just surveying something.

Investigation (Skr. vicara) is a finer version of this. It is also a particular case of precise knowledge (Skr. prajna) and volition. Investigation means the mental interchange consisting of detailed discrimination, that is to say, the stating "It is this," about something previously comprehended. For this reason, it is said to be a soothed mindset.

The function of both [identification and investigation] is to serve as the support for both comfort and discomfort. They are distinguishable as coarse and subtle, respectively.

The second of their two aspects each ... are also secondary afflictions refers to the two aspects each of remorse, sleep, identification, and investigation. These four factors have two aspects each, one afflicted and one non-afflicted.

For example, any nonvirtuous mindset consisting of remorse due to undertaking virtue rather than nonvirtue is afflicted remorse. By contrast, remorse due to undertaking nonvirtue rather than virtue is non-afflicted remorse. Likewise, sleep concurrent with an afflicted mindset, or one propelled by affliction, is afflicted sleep, while sleep occurring concurrent with a non-afflicted mindset, or one propelled by non-affliction, is non-afflicted sleep. Identification of desire, enmity, or harmfulness is afflicted, but identification of renunciation and the like is non-afflicted. Similarly, investigation of ways to harm another is afflicted, and investigation of ways to benefit another is non-afflicted.

In other words, afflicted remorse, afflicted sleep, afflicted identification, and afflicted investigation are [secondary] afflictions, but their [non-afflicted] counterparts are not.

To summarize, perception of the six kinds of objects (form, sounds, and so forth) occurs concurrent with whichever of all the mental events applies—the omnipresent, particular-determining, virtuous, afflicted, and secondary afflicted. Likewise, as to feeling, [it] occurs concurrent with the three kinds of feeling, namely pleasant feeling, unpleasant feeling, and neutral feeling, based on form and so forth evoking a happy, unhappy, or neutral mentality. [It] can be virtuous, nonvirtuous, or neither.