@node Interest.

@chapter Interest.

@section Interest (chanda)

Chanda is another cetasika among the six ``particulars'' which arises with

cittas of the four jātis--but not with every citta. It has been translated as zeal, desire or wish-to-do, but these translations could give rise to misunderstandings.

When we hear the word ``desire'', we may think that chanda is the same as lobha.

However, chanda can be kusala, akusala, vipāka or kiriya. The cetasika

chanda which is classified as one of the ``particulars'' is not the

same as lobha, it has its own characteristic and function@footnote{Sometimes the word chanda is used in a composite word such as

kāmacchanda, sensuous desire, which is one of the five hindrances.

This is a form of lobha.}.

The @emph{Visuddhimagga} (XIV, 150) defines chanda as follows:

@quotation

Zeal (chanda) is a term for desire to act. So, that zeal has the

characteristic of desire to act. Its function is scanning for an

object. It is manifested as need for an object. That same (object) is

its proximate cause. It should be regarded as the extending of the

mental hand in the apprehending of an object.

@end quotation

The @emph{Atthasālinī} (I, Part IV, Chapter I, 132) gives a similar

definition. Chanda searches, looks for the object which citta

cognizes. Chanda needs that object which is also its proximate cause.

Chanda arises with the @emph{eight types of lobha-mūla-citta}. When

chanda arises with lobha-mūla-citta it searches for the desirable

object, it needs that object. Although chanda is different from lobha

which can only be of the jāti which is akusala, when they arise

together it is hard to distinguish between them. When we like to

obtain a pleasant object, lobha is attached and it is chanda which can

accomplish the obtaining of that desired object. Lobha could not

accomplish anything by itself. However, also when we do not need to

obtain an object we are attached to, there is chanda accompanying the

lobha-mūla-citta.

Chanda arises also with the @emph{two types of dosa-mūla-citta}.

Chanda ``searches'' the object the dosa-mūla-citta dislikes. Here we

see more clearly that chanda is quite different from lobha which is

attached to an object and which can never accompany dosa-mūla-citta.

Chanda does not accompany the two types of moha-mūla-citta. One type

of moha-mūla-citta is accompanied by doubt (vicikicchā). Doubt has

``wavering'' as function, it is not sure about the object, and thus

there cannot be at the same time chanda which searches for the object

it needs. As we have seen, this type of moha-mūla-citta also lacks

``decision'' (adhimokkha), which is sure about the object. As to the

second type of moha-mūla-citta, which is accompanied by restlessness

or distraction (uddhacca-sampayutta), this type cannot be accompanied

by chanda either.

As regards ahetuka cittas, ``rootless'' cittas, chanda does not

accompany these types of cittas. Seeing-consciousness, an ahetuka

vipākacitta which sees visible object, does not need chanda in order

to perform its function of seeing. Sampaṭicchana-citta which merely

``receives'' the object which was seen by seeing-consciousness does

not need chanda in order to perform its function of receiving. It is

the same with santīraṇa-citta and the other ahetuka cittas, they do

not need chanda in order to perform their functions.

If the functions of paṭisandhi (rebirth), bhavanga (life-continuum)

and cuti (dying) are performed by ahetuka citta@footnote{See

Abhidhamma in Daily Life, Chapter 11.}, the citta is not accompanied

by chanda.

As regards the @emph{kāmāvacara sobhana cittas}, they are always

accompanied by chanda. Whenever we perform kusala, the kusala citta is

accompanied by chanda which takes in interest in kusala. It searches for the object the kusala citta

cognizes and it assists the kusala citta in carrying out its task.

One may wonder what the difference is between kusala chanda and kusala

cetanā which ``wills'' kusala. Kusala cetanā is the wholesome

intention, kamma, which can motivate a wholesome action and which is

able to produce its result later on. Moreover, kusala cetanā directs

the accompanying dhammas in carrying out their functions in a

wholesome way. Thus, its characteristic and function is different from

the characteristic and function of chanda.

Chanda is a necessary factor for all kinds of kusala, for dāna, for

sīla and for bhāvanā. When we, for example, visit a sick person, when

we want to console someone who is in trouble or when we try to save an

insect from drowning, there has to be kusala chanda which assists the

kusala citta. If there were no interest in kusala, we

could not perform such acts of mettā (loving kindness) and karuṇā

(compassion).

Chanda is also a necessary factor for the development of calm. The

@emph{Atthasālinī} ( I, Part V, Chapter 13, 194) states in the section

on the development of the meditation subjects which are the ``divine

abidings'' (brahma vihāras) of mettā, karuṇā, muditā (sympathetic joy)

and upekkhā (equanimity) :

@quotation

@dots{}chanda is the beginning; the discarding of

the hindrances is the middle; absorption is the end@dots{}

@end quotation

In order to develop a meditation subject Chanda is necessary.

Without chanda one could not develop it. When calm has

been developed more the hindrances can be temporarily eliminated and

jhāna can be attained. Also at the moment of jhānacitta there is

chanda.

Chanda accompanies all types of sobhana cittas. Chanda accompanies the

@emph{rūpāvacara cittas} and the @emph{arūpāvacara cittas.} The chanda

which accompanies these types of cittas is not kāmāvacara (of the

sense-sphere), but rūpāvacara or arūpāvacara. Chanda is different as

it accompanies different types of citta of different planes of

consciousness. Chanda which accompanies jhānacitta ``searches for''

the meditation subject which the jhānacitta experiences with

absorption.

The lokuttara cittas are accompanied by chanda which ``searches for''

nibbāna. This kind of chanda is lokuttara, it is different from

longing for nibbāna. It assists the lokuttara citta to carry out its

function. The lokuttara citta and thus also the accompanying chanda

directly experience nibbāna@footnote{For details about the cittas

which are accompanied by chanda, see Appendix 6.}.

How do we know when chanda is kusala and when it is akusala? For

instance, when we have desire for sati, is this kusala chanda or

attachment? We have accumulated a great deal of attachment and thus

there is likely to be more often attachment than kusala chanda. We are

attached to a concept of sati and we believe that we can cause its

arising. Wanting to have sati is different from the moment sati

arises. There are many moments of forgetfulness but sometimes there

may be a moment of mindfulness of only one object at a time appearing

through one of the six doors. When sati arises it is accompanied by

kusala chanda which performs its function.

Kusala chanda is a necessary factor for the development of the

eightfold Path. If there is no interest one does not develop it.

However, we do not have to try to have chanda, it arises because of

its own conditions together with the citta which develops the

eightfold Path.

We read in the @emph{Kindred Sayings} (V, Mahā-vagga, XLV, Kindred

Sayings on the Way, Chapter IV, II, Restraint of Passion, par3) that

chanda is one of the factors which are ``forerunners'' of the arising

of the ariyan eightfold Path:

@quotation

Just as, monks, the dawn is the forerunner, the harbinger of the

arising of the sun, so possession of desire (chanda) is the

forerunner, the harbinger of the arising of the ariyan eightfold way.

Of a monk who is possessed of desire, monks, it may be expected that

he will cultivate the ariyan eightfold way, that he will make much of

the ariyan eightfold way@dots{}

@end quotation

When we develop kusala, chanda may be predominant; it may have

predominance over the accompanying dhammas. There are four factors

which can be predominant, but only one at a time can be predominant.

The four predominant factors (adhipatis) are: chanda, viriya, citta

(particular types of citta) and ``investigation'' or ``reflection''

(vīmaṃsā, which is paññā cetasika)@footnote{See Dhammasangaṇi

par269, and Atthasālinī I, Part VII, 212,213. Citta can be a

predominant factor, but not all cittas; only the cittas which are

accompanied by at least two hetus and perform the function of javana

can be predominant. For example, lobha-mūla-citta and kusala citta can

be predominant, since they are rooted in more than one hetu, but

moha-mūla-citta cannot, since it is rooted only in moha. In the field

of kusala, when chanda, viriya or vīmaṃsā are not predominant, there

can be firmness of kusala citta which is predominant.}. When these

factors have been developed they become the four ``Roads to Success''

(iddhipādas) leading to the attainment of the ``supernormal powers''

(abhiññās). There are five ``supernormal powers'' which are developed

through jhāna (Vis. Chapter XII). The sixth power, which is the

extinction of all defilements, is developed through vipassanā. Chanda

or one of the three other ``Roads to Success'' can be predominant in

the development of vipassanā@footnote{The four ``Roads to Success''

are among the thirty seven factors pertaining to enlightenment,

bodhipakkhiya dhammas, Visuddhimagga XXII, 33.} .

Thus we see that there are many kinds and degrees of chanda. Chanda is

conditioned by the citta and other cetasikas it accompanies. Chanda is

@emph{saṅkhāra dhamma,} conditioned dhamma. Different kinds of chanda

arise due to different conditions.