

# Fundamental Knowledge of Abhidhamma

Lesson – 19 –

## (52) Mental Factors & Universal and Occasional

Collected By Ven.Paññādhikālaṅkāra

## *Abhidhammattha and Pramatta*

1. *Citta* - (consciousness), to cognize, aware or know the object (89/121)
2. *Cetasika* - (mental factors/ states / concomitants), arise along with consciousness performing diverse functions (52)
3. *Rūpa* - (matter), 28- material phenomena deformed by cold, heat etc.,
4. *Nibbāna* (a state of freedom from attachment) and
5. *Paññatti* (concept).

*Paramattha* - the Ultimate and absolute truth

- 1) Consciousness      2) Mental factors      3) Matters      4) Nibbāna      (~~5) Paññatti~~)

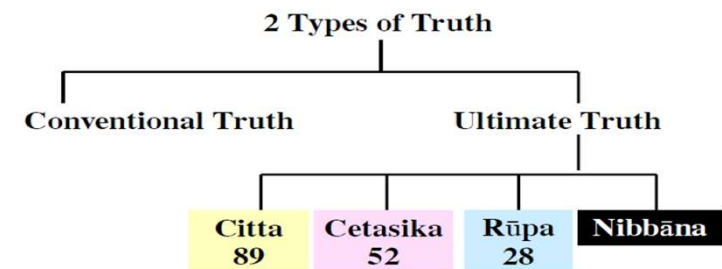
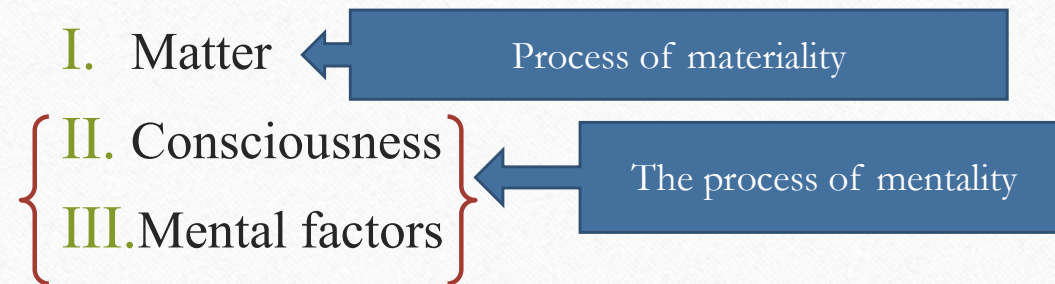
# Understanding the beings and things in the universe

Investigation in to the nature – (the whole universe into the reality to understand the underlying ultimate nature of beings and things.)

- **Beings** – Animate – assemblage of factors of mental and physical processes
- **Things** – Inanimate – assemblage of factors of physical processes

(Both of them are in the process – impermanent nature – conditioned – Replacing - )

(Overcoming – penetrating – the conceptual knowledge or notions – by wisdom –  
- Ultimate realities, objective actualities, intrinsic nature (*sabhāva*) – can be found )





## Why *citta* is principal?

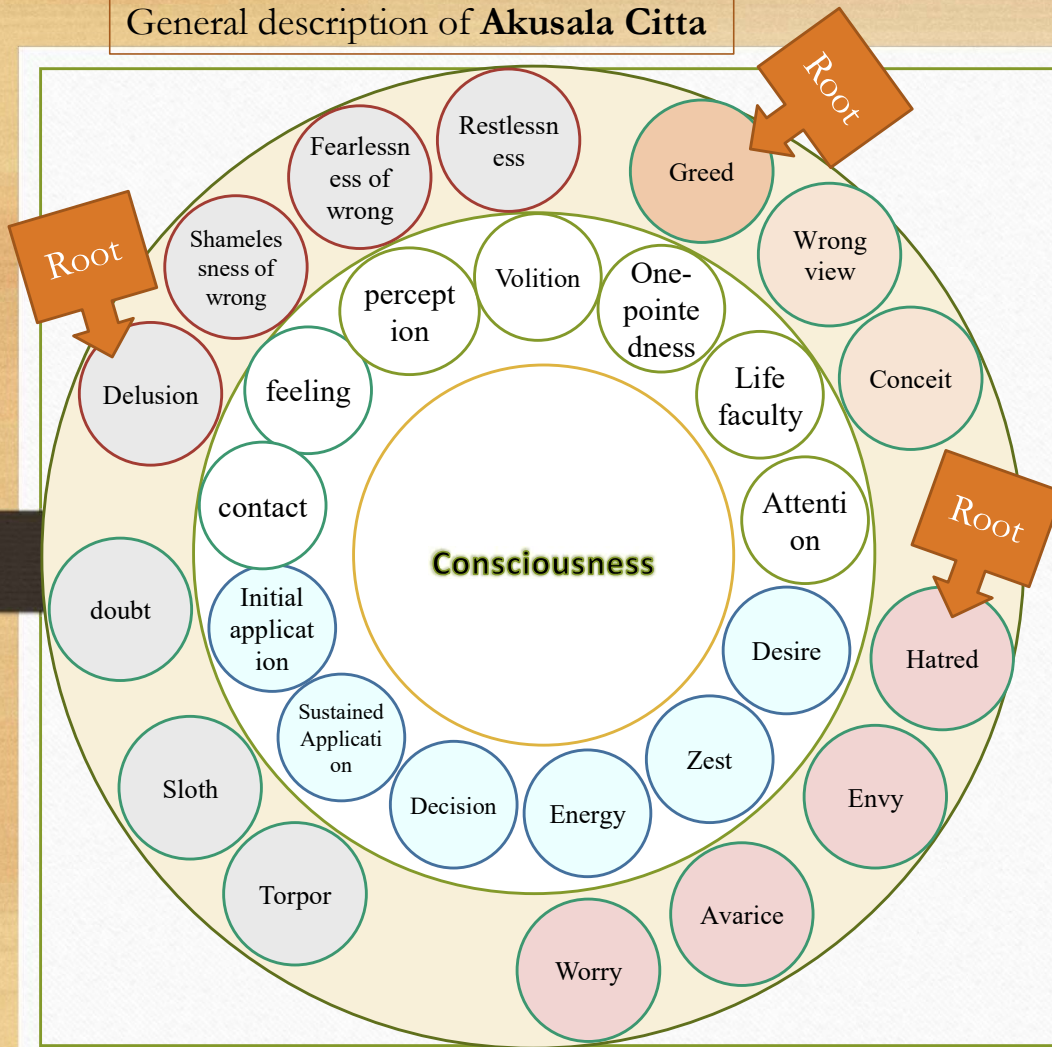
❖ *Cetasika* – mental factor , mental states, mental concomitants

The second type of ultimate reality

❖ *Cetoyuttā dhammā* – (mental) states associated with consciousness,

- **Citta** is the principal cognitive element
- **Cetasikas** assist (by performing more specific tasks) in the cognition of the object
- The mental factors cannot arise without citta, nor can citta arise completely segregated from the mental factors.

## General description of Akusala Citta



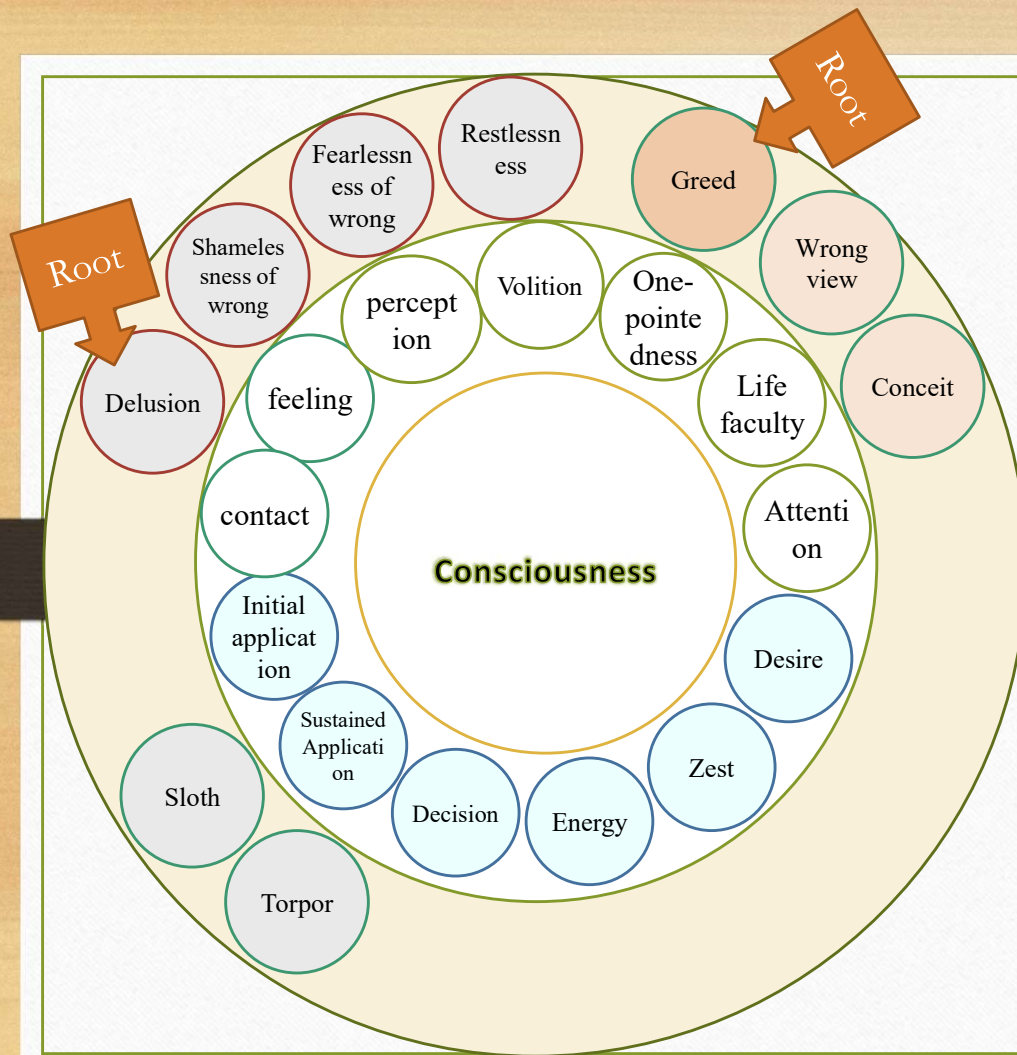
There are 27 – associated mental factors for unwholesome consciousness. But all these mental factors can arise at the same moment.

**Greed and hatred cannot co-exist.**

They cannot arise together at the moment of same consciousness.

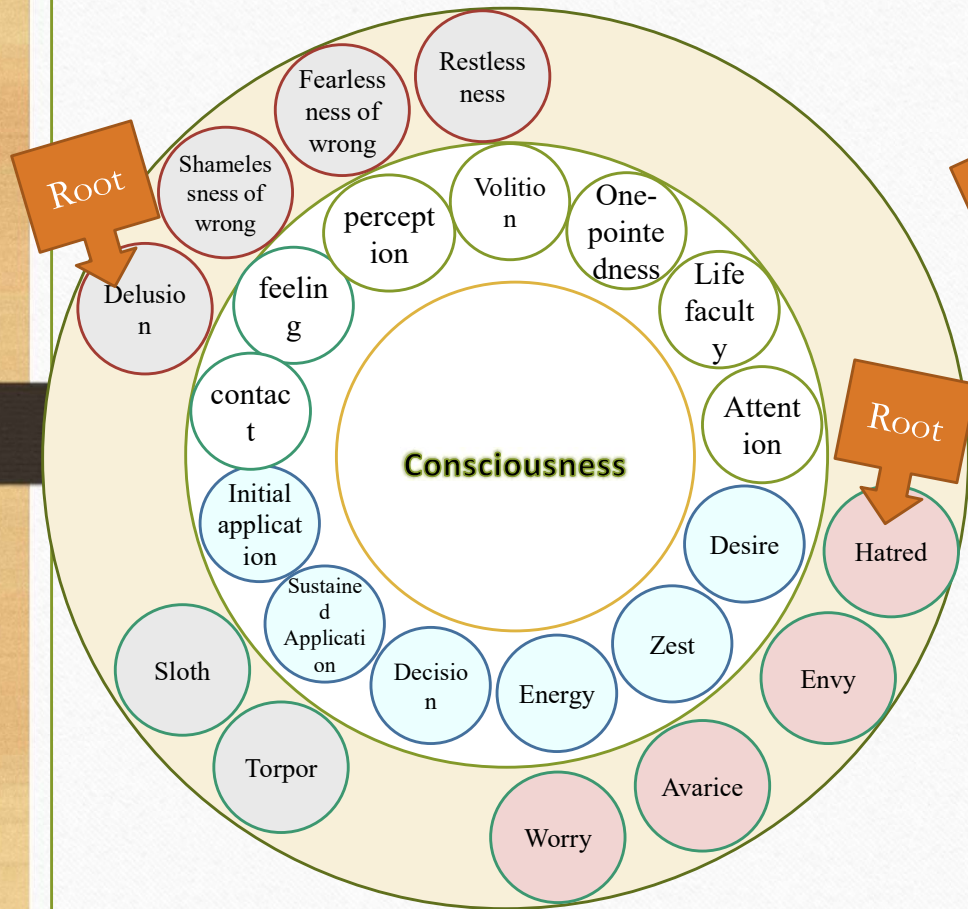
- Wholesome and wholesome have the different nature. They oppose to each other.
- When the wholesome roots arise, unwholesome roots cannot arise at the same mind-moment.



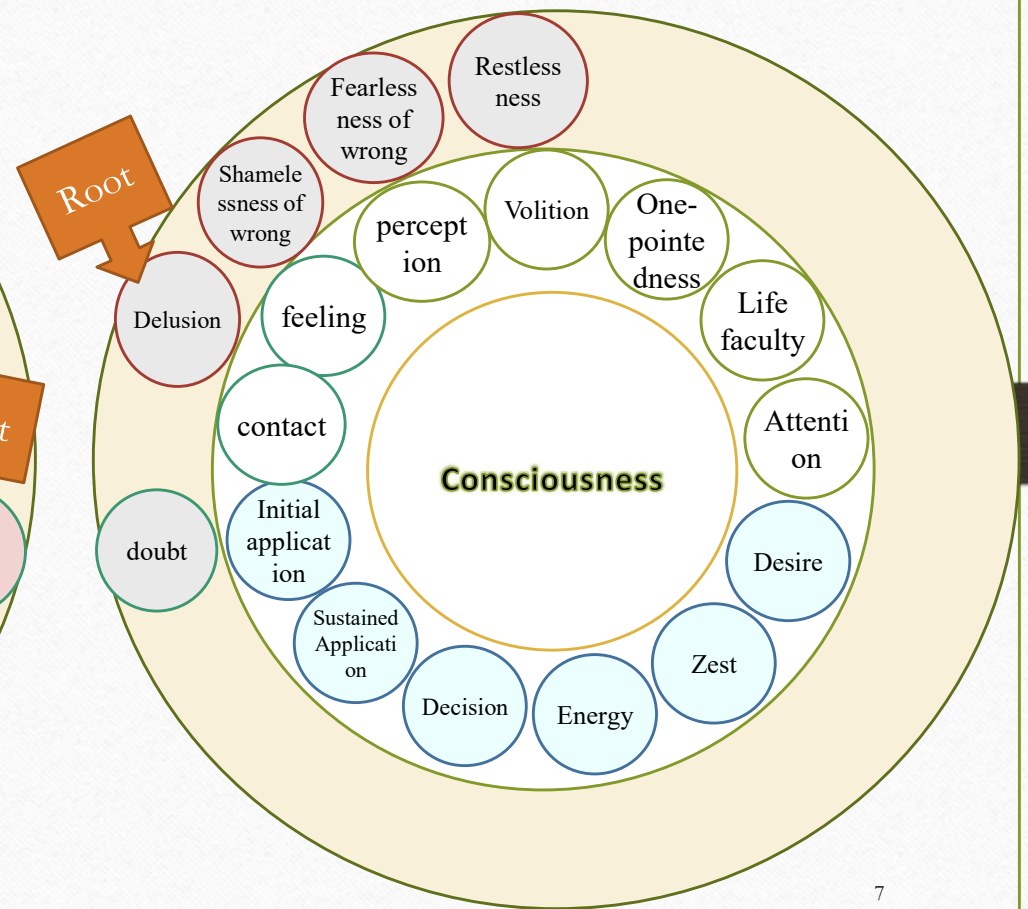


General description of *Lobhamūla Citta*

### General description of *Dosamūla Citta*



### General description of *Mohamūla Citta*





### *Four characteristics Of Cetasika –*

1. *Ekuppāda* – Arise together (with consciousness)
2. *Ekanirodha* – Cease together (with consciousness)
3. *Ekālambaṇa* – Have the same object (with consciousness)
4. *Ekavatthuka* – Have the same base (with consciousness)



- Conditioned realities have three phases of existence: arising (*uppāda*), presence (*thiti*), and dissolution(*bhaṅga*).
  - Unconditioned reality of Nibbāna does not have these three phases.
  - All types of Conceptual truth also does not have three phases of existence.
- One mind-moment (*Cittakkhaṇa*) consists of the three (sub-) moments – arising (*Uppāda*) , presence (*thiti*), and dissolution (*baṅga*). (P.154)
  - The duration of material phenomena consists of seventeen such mind-moments.

According to the commentators, in the time that it takes for lightning to flash or the eyes to blink, billions of mind-moments can elapse. (P.156)

***Why the four characteristics are rendered? –***

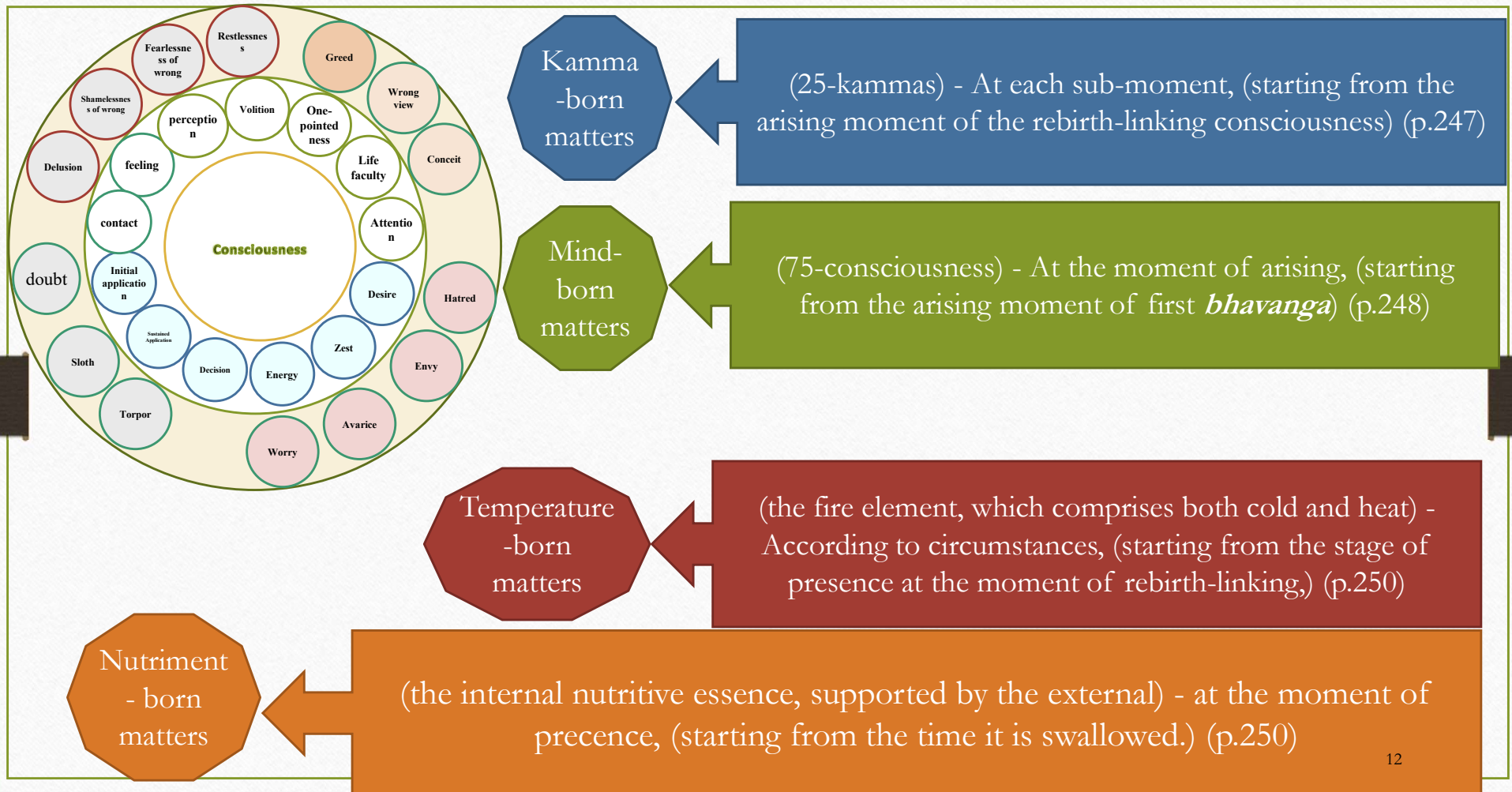
- 1. *Ekuppāda* – Arise together** (with consciousness)
- 2. *Ekanirodha* – Cease together** (with consciousness)
  - Exclude the material phenomena produced **by mind** and **by kamma**
- 3. *Ekālambaṇa* – Have the same object** (with consciousness)
  - To exclude two material phenomena  
(bodyily intimation and vocal intimation)
- 4. *Ekavatthuka* – Have the same base** (with consciousness)
  - (the five material sense organs or the heart-base)



## Notes

- ❖ The material phenomena produced by mind and by kamma can arise together (with consciousness) but they do not perish at the same time as the co-arisen *citta*, but mostly endure for seventeen mind-moments. Thus to exclude them the characteristic “ceasing together” is introduced.
- ❖ The two material phenomena—bodyily intimation and vocal intimation — arise and cease together with consciousness.
- ❖ The material phenomena do not take and object, co-arisen citta and cetasikas experience the same object. Thus the third characteristic is stated, that of having the same object.
- ❖ The citta and its cetasikas have the same physical base (the five material sense organs or the heart-base) in the sensuous world and the fine-material world where the aggregate of material form is found.

## General description of **Akusala Citta**





## 52 – Mental Factors (*Dvipaññāsa Cetasikas*)

(1) *Aññasamāna-Cetasikas* (Ethically variable factors) – 13

(2) *Akusala-Cetasika* (Unwholesome factors) – 14

(3) *SobhanaCetasika* (Beautiful Factors) – 25

*Añña* (other) + *samāna* (common to) = common to the other

Beautiful citta ↔ Non-beautiful citta

How are they variable?

- In wholesome citta they become wholesome,
- In unwholesome citta they become unwholesome, and
- In Kammically indeterminate (abyākata) citta they become Kammically indeterminate

(1) *Aññasamāna* – Ethically variable factors

*Sabbacitta-sādhāraṇa* –  
(Universal Factors) – 7

1. *Phassa* – Contact
2. *Vedanā* – Feeling
3. *Saññā* – Perception
4. *Cetanā* – Volition
5. *Ekaggatā* – One-pointedness
6. *Jīvitindriya* – Mental life faculty
7. *Manasikāra* – Attention

- Common to all consciousness.  
(Associated with all 89 / 121.)

*Paiṇṇaka* –  
(Occasional Factors) – 6

- 1) *Vitakka* – Initial application
- 2) *Vicāra* – Sustained application
- 3) *Adhimokkha* – Decision
- 4) *Vīriya* – Energy
- 5) *Pīti* – Zest
- 6) *Chanda* – Desire

- Associated with all types of  
consciousness, but only in particular  
types of consciousness, not in all.



**(*Sabbacitta-sādhāraṇa* – Seven Universal Factors)**

<b><i>Phassa</i></b> – contact	The bare affective quality of an experience, which may be either pleasant, painful or neutral. (the characteristic of <b>touching</b> )
<b><i>Vedanā</i></b> – feeling	(the characteristic of <b>being felt</b> ( <i>Vedayita</i> ))
<b><i>Saññā</i></b> – perception	(the characteristic of <b>perceiving</b> of the qualities of the object)
<b><i>Cetanā</i></b> – Volition	(the characteristic of <b>the state of willing</b> )
<b><i>Ekaggatā</i></b> – One-pointedness	- Unification of the mind on its object. This unification is present in all types of consciousness, even the most rudimentary. (the characteristic of <b>non-wandering</b> or non-distraction)
<b><i>Jīvitindriya</i></b> – Mental life faculty	(the characteristic of <b>maintaining</b> the associated mental states)
<b><i>Manasikāra</i></b> – Attention	- “making in the mind” - the mind’s advertence to the object, by virtue of which the object is made present to consciousness. (the characteristic of <b>conducting</b> of the associated mental states to the object)

**(*Paiṇṇaka* – occasional factors )**

<b><i>Vitakka</i></b> – initial application	<ul style="list-style-type: none"> <li>- The application of the mind to the object.</li> <li>- When <b><i>vitakka</i></b> is cultivated through concentration it becomes a factor of <b><i>jhāna</i></b>. – it is also called <i>Saṅkappa</i>.</li> </ul> <p>(the characteristic of <b>the directing of the mind onto the object</b>)</p>
<b><i>Vicāra</i></b> – Sustained application	<p>(the characteristic of <b>continued pressure on the object</b>)</p>
<b><i>Adhimokkha</i></b> – Decision	<ul style="list-style-type: none"> <li>- The releasing of the mind onto the object. It is compared to a stone pillar owing to its unshakable resolve regarding object.</li> </ul> <p>(the characteristic of <b>conviction</b>)</p>
<b><i>Vīriya</i></b> – Energy	<ul style="list-style-type: none"> <li>- Just as new timbers added to an old house prevent it from collapsing, or just as a strong reinforcement enables the king's army to defeat the enemy, so energy upholds and supports all the associated states and does not allow them to recede.</li> </ul> <p>(the characteristic of <b>supporting, exertion, and marshalling</b>)</p>
<b><i>Pīti</i></b> – Zest	<p>(the characteristic of <b>endearing</b> (<i>Sampiyāyana</i>))</p>
<b><i>Chanda</i></b> – Desire	<ul style="list-style-type: none"> <li>- As the stretching forth of the mind's hand towards the object.</li> </ul> <p>(the characteristic of <b>desire to act</b>)</p>