

Fundamental Knowledge of *Abhidhamma*

Lesson – 21 –
Beautiful Mental Factors

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Suggested reading - CMA. p - 85 / 90

(3) *Sobhana-cetasika* – The Beautiful Mental Factors – 25

1. *Sobhana-Sādhāraṇa Cetasika*

The Universal Beautiful Factors – 19

occur in all 59 / 91 beautiful
consciousness

2. *Viratī Cetasika*

The Abstinences – 3

occur in 8 wholesome sense-sphere (Mundane),
8 supramundane consciousness

3. *Appamaññā Cetasika*

The Illimitables – 2

occur in (28) **cittas**: (8) great-wholesome and
(8) great-Functional of sense-sphere, and
(12) Sublime consciousness of first four *Jhānas*

4. *Paññindriya Cetasika*

The Wisdom faculty – 1

occur in 47 consciousness associated with knowledge

1. Sobhana-Sādhāraṇa Cetasika

The Universal Beautiful Factors – 19

- 1. Saddhā*** – Faith
- 2. Sati*** – Mindfulness
- 3. Hirī*** – Shame of wrong doing
- 4. Ottappa*** – Fear of wrong doing
- 5. Alobha*** – Non-greed
- 6. Adosa*** – Non-hatred
- 7. Tatramajjhataṭṭā*** – Neutrality of mind

Six pairs of the Universal Beautiful Factors

(8) <i>Kāyapassaddhi</i> – Tranquility of the (mental) body	(9) <i>Cittapassaddhi</i> – Tranquility of consciousness
(10) <i>Kāyalahutā</i> – Lightness of the (mental) body	(11) <i>Cittalahutā</i> – Lightness of consciousness
(12) <i>Kāyamutā</i> – Malleability of the (mental) body	(13) <i>Cittamudutā</i> – Malleability of consciousness
(14) <i>Kāyakammaññatā</i> – Wieldiness of the (mental) body	(15) <i>Cittakammaññatā</i> – Wieldiness of consciousness
(16) <i>Kāyapāguññatā</i> – Proficiency of the (mental) body	(17) <i>Cittapāguññatā</i> – Proficiency of consciousness
(18) <i>Kāyujukatā</i> – Rectitude of the (mental) body	(19) <i>Cittujukatā</i> – Rectitude of consciousness

2. *Viratī Cetasika* (The Abstinences) – 3

1. *Sammā-vācā* – Right speech
2. *Sammā-kammanta* – Right action
3. *Sammā-ājīva* – Right livelihood

3. *Appamaññā Cetasika* (The Illimitables)– 2

1. *Karuṇā* – Compassion
2. *Muditā* – Appreciative joy

4. *Paññindriya Cetasika* (The Wisdom faculty) – 1

Paññindriya Cetasika –
The Wisdom faculty – 1
Non-delusion (*Amoha*),

1. *Sobhana-Sādhāraṇa Cetasika*

The Universal Beautiful Factors – 19

(1) <i>Saddhā</i> – Faith, confidence	(characteristic = placing faith or trusting) - {as a water-clearing gem causes muddy water to become clear.}	
(2) <i>Sati</i> – Mindfulness	(characteristic = not wobbling, i.e. not floating away from the object) - Here, it does not mean “remembering” - Presence of mind, attentiveness to the present, {compared to a guard}	
(3) <i>Hirī</i> – Shame of wrong doing	(characteristic = disgust at bodily and verbal misconducts)	The guardians of the world (<i>Lokapāla- dhammas</i>)
(4) <i>Ottappa</i> – Fear of wrong doing	(characteristic = fear of wrong doing)	

<p>(5) <i>Alobha</i> – Non-greed</p>	<p>➤ <u>Not the mere absence</u> of greed, but the presence of positive virtues such as generosity and renunciation as well. (characteristic = the mind’s lack of desire for its object, or non-adherence to the object like a drop of water on a lotus leaf)</p>
<p>(6) <i>Adosa</i> – Non-hatred</p>	<p>- It comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc... (characteristic = lack of ferocity or of non-opposing) ➤ Not all non-hatred is loving-kindness - When it becomes sublime quality of loving-kindness (<i>Mettā</i>), which has the characteristic of promoting the welfare of living beings, the “near enemy” is the selfish affection.</p>
<p>(7) <i>Tatramajjhataṭṭā</i> – Neutrality of mind</p>	<p>- literal meaning is “there in the middleness” ➤ A synonym for equanimity (<i>Upekkhā</i>), not as a neutral feeling, but as a mental attitude of balance, detachment, and impartiality. (characteristic = <u>conveying</u> consciousness and the mental factors <u>evenly</u>) - When it becomes the sublime quality of equanimity towards living beings, the “near enemy” is the worldly-minded indifference due to ignorance.</p>

Six pairs of the Universal Beautiful Factors

Kāya – (Mental body) – is the collection of associated cetasikas, called the “***Kāya***(body)” in the sense of an aggregation. ***Citta*** is the consciousness.

(8-9) <i>Kāyapassaddhi</i> & <i>Cittapassaddhi</i> – Tranquility	(Characteristic = the quieting down of disturbance (<i>daratha</i>) in the mental body and consciousness, respectively.) {As opposed to restlessness and worry, which create distress}
(10-11) <i>Kāyalahutā</i> & <i>Cittalahutā</i> – Lightness	(Characteristic = the subsiding of heaviness (<i>garubhāva</i>) in the mental body and consciousness, respectively.) {As opposed to sloth and torpor, which create heaviness}
(12-13) <i>Kāyamutā</i> & <i>Cittamudutā</i> – Malleability	(Characteristic = the subsiding of rigidity (<i>thambha</i>) in the mental body and consciousness, respectively.) {As opposed to wrong view and conceit, which create rigidity}

<p>(14-15) <i>Kāyakammññatā & Cittakammññatā</i> – Wieldiness</p>	<p>(Characteristic = the subsiding of unwieldiness (<i>akammññatā</i>) in the mental body and consciousness, respectively.) {As opposed to the remaining hindrances, which create unwieldiness}</p>
<p>(16-17) <i>Kāyapāguññatā & Cittapāguññatā</i> – Proficiency</p>	<p>(Characteristic = the healthiness of the mental body and consciousness, respectively.) {As opposed to lack of faith, etc., which cause unhealthiness}</p>
<p>(18-19) <i>Kāyujukatā & Cittujukatā</i> – Rectitude</p>	<p>(Characteristic = the uprightness of the mental body and consciousness, respectively.) {As opposed to the hypocrisy and fraudulence, etc., which create crookedness}</p>

2. *Viratī Cetasika* (The Abstinences) – 3

Viratī – Abstinence from wrong conduct by way of speech, action, and livelihood
The characteristics of non-transgression by bodily misconduct, by wrong speech, and by wrong livelihood.

1. <i>Sammā-vācā</i> – Right speech	- The deliberate abstinence from wrong speech: from false speech, slander, harsh speech, and frivolous talk.
2. <i>Sammā-kammanta</i> – Right action	- The deliberate abstinence from wrong bodily action: from killing, stealing, and sexual misconduct.
3. <i>Sammā-ājīva</i> – Right livelihood	- The deliberate abstinence from wrong livelihood, such as dealing in poisons, intoxicants, weapons, slaves, or animals for slaughter.

- Wholesome can be – with and without *Viratī cetasikas*

In mundane consciousness, the *Virittis* are operative only on an occasion when one intentionally refrains from a wrong mode of conduct for which an opportunity has arisen.

Three types of Viratī {Commentary}

CMA. P - 88 / 89

1. (<i>Sampata-viratī</i>)- Natural abstinence;	when the opportunity arise to engage	Mundane
2. (<i>Samādāna-viratī</i>)- Abstinence by undertaking precepts;	-when one has undertaken to observe precepts	
3. (<i>Samuccheda-viratī</i>)- Abstinence by eradication	- associated with the supramundane path consciousness, which arises eradicating the dispositions towards evil deeds	Supra mundane

3. *Appamaññā Cetasika* (The Illimitables)– 2

1. *Karuṇā* – Compassion

The characteristic of promoting the removal of suffering in others.
 -succeeds when it causes cruelty to subside and
 -fails when it produces sorrow

2. *Muditā* – Appreciative joy

The characteristic of gladness at the success of others.
 -succeeds when it causes aversion to subside and
 -fails when it produce merriment.

- Four (*Appamaññā*) illimitables or immeasurables – because they are to be developed towards all livings and thus have a potentially limitless range.
 (1)-Loving kindness (*Mettā*), (2)-Compassion (*Karuṇā*),
 (3)-Appreciative joy (*Muditā*), and (4)-equanimity (*Upekkhā*)
- They are also called *Brahmavihāras*, “divine abodes” or sublime states.
- Loving kindness (*Mettā*) = Non-hatred (*Adosa*)
- Equanimity (*Upekkhā*) = Neutrality of mind (*Tatramajjhataṭṭā*)

4. *Paññindriya Cetasika* (The Wisdom faculty) – 1

Paññindriya Cetasika –

The Wisdom faculty, or knowing things as they really are.

= Knowledge(*Ñāṇa*), Non-delusion (*Amoha*),

It is called a faculty (indriya) because it exercises predominance in comprehending things as they really are.

(the characteristic = penetrating things according to their intrinsic nature
(*Yathāsabhāva-paṭiveda*))

Aspiration & Sharing Merit

**Iminā Puññkammena mā me bālasamāgamo.....,
Sataṃ samāgamo hotu yāva Nibbānappatīy
Idaṃ me puññaṃ.....āsavakkhayā'vahaṃ hotu.
Idaṃ me puññaṃ.....Nibbānassa paccayo hotu.**

.....
**Mama puññabhāgaṃ sabbasattānaṃ bhājemi.
Te sabbe.....me samaṃ.....puññbhāgaṃ labhantu.**

.....
Sādhu... Sādhu... Sādhu

By this action of merit,May I not be associated with fools!,
May I be associated with the wise until the attainment of Nibbāna.
May my (this) merit bring about the cessation of taints (as a result)!
May my (this) merit be the condition for (the achievement of) Nibbāna.

I share my portion of merits with all beings. May all of them achieve my portion of merit evenly.

Well-done Well-done Well-done

