

Fundamental Knowledge of *Abhidhamma*

**Lesson – 23 –**  
**Association Of Mental Factors (Part-2)**

Collected By Ven.Paññādhikālaṅkāra

1

Suggested reading - CMA. p – 96 to 99

### (3) *Sobhana-cetasika Sampayoga-naya* – The Associations of Beautiful Mental Factors – **25**

#### 1. *Sobhana-Sādhāraṇa Cetasika*

The Universal Beautiful Factors – 19

{1}– occur in all 59 / 91 beautiful consciousness

#### 2. *Viratī Cetasika*

The Abstinences – 3

{2}– occur in 8 wholesome sense-sphere (Mundane),  
8 supramundane consciousness

#### 3. *Appamaññā Cetasika*

The Illimitables – 2

{3}– 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

{4}– 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> – Wioldiness of the (mental) body	(15) <i>Cittakammaññatā</i> – Wioldiness 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

{2} – occur in (16) cittas:

8 - wholesome sense-sphere (Mundane),  
8 - supramundane consciousness (16) (-73)

– {-73} Unwholesome *cittas* – (12) +

Rootless *cittas* – (18) +

Sense-sphere-beautiful – (16); (=46); +

Fine-Material-sphere-Consciousness – (15) +

Immaterial-sphere-Consciousness – (12) + = (73)

-arise taking the object of transgression

- ❖ They cannot occur in resultant sense-sphere *cittas*, which do not exercise the function of restraint.
- ❖ They do not occur in the great functional *cittas* of an Arahant, since an Arahant has altogether overcome the disposition towards transgression and thus has no need for abstinence.
- ❖ They cannot occur in sublime *cittas*, which take the counterpart sign of the jhāna as their object.

## Different Nature of *Viratī* in Mundane and Supramundane

### *Nānā – Kadāci* in Mundane

- The mundane (*Lokiya*) abstinences can occur only in the sense-sphere wholesome cittas and only present **on occasions** when one deliberately refrains from wrongdoing. {*Kadāci*}
- Moreover, they are **mutually exclusive**. (arise separately) {*Nānā*}

### *Niyatā – Ekato* in Supramundane

- They are necessarily present in supramundane *citta*. {*Niyata*}
- And when the abstinences arise in the supramundane cittas, they always occur together (*ekato*), all three being present simultaneously.

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

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

{3}– occur in (28) **cittas** : (8) great-wholesome and  
(8) great-Functional of sense-sphere, and  
(12) Sublime consciousness of first four *Jhānas*  
= (28) (-61)

#### *Nānā – Kadāci*

➤ They arise at times variably – present **on occasions** and **mutual exclusive**.

The two illimitables are only present when the citta occurs in the appropriate mode:

**either** as commiserating with those in suffering, **when compassion arises**,  
**or** as rejoicing in the fortune of others, **when appreciative joy arises**.

They **do not arise in the fifth Jhāna cittas** because, at the level of jhāna, they are necessarily connected to joyful mental feeling (*Somanassa*), which in the fifth jhāna is replaced by equanimous feeling (*Upekkhā*).

{*Keci*} **Some teachers, however, say** that compassion and appreciative joy are not present in the types of consciousness accompanied by equanimity. {**only with 20 cittas**}



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

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

{4} – occur in 47 consciousness associated with  
knowledge = (47) (-42)

– {47} Sense-sphere-beautiful – (12); (=12); +  
Fine-Material-sphere-Consciousness – (15) +  
Immaterial-sphere-Consciousness – (12) +  
Supramundane *Cittas* – (8) = (47)

– {-42} Unwholesome *cittas* – (12) +  
Rootless *cittas* – (18) +  
Sense-sphere-beautiful – (12); (= -42);



## Fixed and Unfixed Adjuncts

### {Niyata-yogī Cetasikas and Aniyata-yogī Cetasikas}

#### 1-(*Niyata-yogī Cetasikas*)

Fixed adjuncts mental factors – 41

-The remaining 41 factors are called fixed adjuncts(*Niyata-yogī*)

Because they invariably arise in their assigned types of consciousness.

#### 2-(*Aniyata-yogī Cetasikas*)

Unfixed adjuncts mental factors – 11

(*Aniyata*) - They do not necessarily arise in the types of consciousness to which they are allied.

Envy (*Issā*), Avarice (*Macchhariya*),  
Worry (*Kukkucca*) – 3

Abstinenes (*Viratī*) – 3

Illimitables (*Appamaññā*) – 2

Conceit (*Māna*) – 1

Sloth and Torpor (*Thina-middha*) – 2

## The Modes Of Unixed adjuncts mental factors

They do not necessarily arise (*Aniyata*)

Occasionally (*Kadāci*) –

Some arise separately (*Nānā*) and some in combination (*Saha*)

Envy ( <i>Issā</i> ), Avarice ( <i>Macchhariya</i> ), Worry ( <i>Kukkucca</i> ) – 3	(Nānā-Kadāci) - 8 Separately and Occasionally
(mundane) Abstinenences ( <i>Viratī</i> ) – 3	
Illimitables ( <i>Appamaññā</i> ) – 2	
Conceit ( <i>Māna</i> ) – 1	Occasionally ( <i>Kadāci</i> )
Sloth and Torpor ( <i>Thina-middha</i> ) – 2	(Saha-Kadāci) In Combination And Occasionally ( <i>Kadāci</i> )