

Fundamental Knowledge of *Abhidhamma*

Lesson – 24 –

Combinations Of Mental Factors (Part-1)

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Suggested reading - CMA. p - 100 / 106

(1) *Aññasamāna* – Ethically variable factors (7-Nayas)

{1} The seven universal mental factors are found in all the eighty-nine) types of consciousness.

The occasional factors –
(*Pakīṇaka-cetasika* –

{2} *Vitakka* -arises in fifty-five types of consciousness: in all types of sense-sphere consciousness except the two sets of fivefold sense consciousness ($54 - 10 = 44$); and eleven first *Jhāna citta* – ($3+8=11$) = **55**

{3} *Vicāra* -arises in sixty-six types of consciousness: in those fifty-five types of consciousness of *Savitakka* ($44 + 11=55$); and eleven second *Jhāna citta* – ($3+8=11$) = **66**

{4} *Adhimokkha* -arises in all types of consciousness excluding the two sets of fivefold sense consciousness (-10) and consciousness accompanied by doubt (-1) : ($89 - 11= 78$)

{5} *Vīriya* -arises in all types of consciousness excluding the five-sense-door adverting consciousness (-1), the two sets of fivefold sense consciousness (-10), receiving consciousness (-2) and investigating consciousness (-3) : ($89 - 16= 73$)

{6} *Pīti* -arises in all types of consciousness excluding those accompanied by displeasure (-2), and equanimity (-55), body-consciousness (-2), and the fourth *Jhāna* consciousness (-11) : ($121 - 70= 51$)

{7} *Chanda* -arises in all types of consciousness excluding the rootless consciousness (-18) and the two types of consciousness accompanied by delusion (-2) : ($89 - 20 = 69$)

(2) *Akusala-cetasika* – Unwholesome factors – 14 (5-Nayas)

1. **Moha** – Delusion

2. **Ahirika** – Shamelessness of wrong doing

3. **Anottappa** – Fearlessness of wrong doing

4. **Uddhacca** – Restlessness / agitation

(1) Four factors occur in **all** twelve unwholesome consciousness.

They are called **universal unwholesome factors**
(*Akusala- sādhāraṇa*)

5. **Lobha** – Greed

6. **Diṭṭhi** – Wrong view

7. **Māna** – Conceit

(2) – only in the eight types of consciousness accompanied by greed. (8) (-81)

Diṭṭhi – only in the four types of (greed-rooted) consciousness associated with wrong view {*diṭṭhigata-sampayutta*} (4) (-85)

Māna – only in the four types of (greed-rooted) consciousness dissociated from wrong view {*diṭṭhigata-vippayutta*} (4) (-85)

8. **Dosa** – Hatred

9. **Issā** – Envy

10. **Macchhariya** – Avarice / Stinginess

11. **Kukkucca** – Worry / Remorse

(3) Four factors occur only in the *cittas* associated with aversion. (2) (-87)
Hatred is always associated with these two *cittas*; the other three factors occur variably, depending on conditions.

{*Issā*, *Macchhariya*, and *Kukkucca* arise separately and occasionally.}

(4) – Two factors of **sloth** and **torpor** are related to the prompted *cittas* of *Lobhamūla* and *Dosamūla*. (5) (-84)

(5) – Doubt is found only in the type of consciousness associated with doubt. (1) (-88)

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

Sobhana-Sādhāraṇa Cetasika – The Universal Beautiful Factors – 19

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

Viratī Cetasika – The Abstinences – 3

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

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*

Paññindriya Cetasika – The Wisdom faculty – 1

{4}– occur in 47 consciousness associated with knowledge

The Absent Mental Factors







1. *Viratī* – The (three) abstinences are not found in the functional consciousness or the sublime consciousness.
2. *Appamaññā* – The (two) illimitables are not found in the supramundane *cittas*.
3. *Viratī* + *Appamaññā* (5) – The five (three) abstinences and (two) illimitables are not found in the sense-shpere resultants.

Distinctions among the Beautiful Types

1. The **Jhāna factors** are the basis of distinctions in the supramundane cittas.
2. The (two) **illimitables** and **Jhāna factors** are the basis of distinctions in the sublime cittas.
3. The (three) **abstinences, knowledge, and zest** are the basis of distinctions in the sense-sphere beautiful citta.

The *Vibhāsinī* adds that in the sense-sphere cittas **the illimitables** are also a basis of distinctions, since they distinguish the wholesome and functionals from the resultants.

The *Cittas* Linked with the Mental Factors = {33 Nayas}

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|--|---|--------------|
| (1) <i>Lokuttarā-Citta</i> – 40
(Supramundane Cittas) |  ➤ <i>Aññasamāna</i> – 13 +
Beautiful Factors except two <i>Appamaññā</i> – 23 = 36 | {5}
Naya |
| (2) <i>Mahaggata-Citta</i>
(Sublime Cittas) – 27 |  ➤ <i>Aññasamāna</i> – 13 +
Beautiful Factors except three <i>Viratī</i> – 23 = 35 | {5}
Naya |
| (3) <i>Kāmāvacara-Sobhana-Citta</i>
(Sense-sphere Beautiful Cittas) – 24 |  ➤ <i>Aññasamāna</i> – 13 +
Beautiful Factors – 25 = 38 | {12}
Naya |
| <div style="display: inline-block; vertical-align: middle; text-align: center;"> Non-beautiful - 30
  </div> (4) <i>Akusala-Citta</i>
(Unwholesome Cittas) – 12 |  ➤ <i>Aññasamāna</i> – 13 +
Unwholesome Factors – 14 = 27 | {7}
Naya |
| |  ➤ <i>Aññasamāna</i> except <i>Chanda</i> – 12 | {4}
Naya |

(1) The combinations of *Lokuttarā-Citta* (Supramundane Cittas) – 40

(1) First Jhāna – 8	<i>Aññasamāna</i> – 13 + Beautiful Factors except two <i>Appamaññā</i> – 23 = 36	With joyful feeling
(2) Second Jhāna – 8	<i>Aññasamāna</i> except <i>Vitakka</i> – 12 + Beautiful Factors except two <i>Appamaññā</i> – 23 = 35	With joyful feeling
(3) Third Jhāna – 8	<i>Aññasamāna</i> except <i>Vitakka</i> and <i>Vicāra</i> – 11 + Beautiful Factors except two <i>Appamaññā</i> – 23 = 34	With joyful feeling
(4) Fourth Jhāna – 8	<i>Aññasamāna</i> except <i>Vitakka</i> , <i>Vicāra</i> and <i>Pīti</i> – 10 + Beautiful Factors except two <i>Appamaññā</i> – 23 = 33	With joyful feeling
(5) Fifth Jhāna – 8	<i>Aññasamāna</i> except <i>Vitakka</i> , <i>Vicāra</i> and <i>Pīti</i> – 10 + Beautiful Factors except two <i>Appamaññā</i> – 23 = 33	With equanimity feeling

(2) The combinations of *Mahaggata-Citta* (Sublime Cittas) – 27

(1) <i>First Jhāna</i> – 3	<i>Aññasamāna</i> – 13 + Beautiful Factors except three <i>Viratī</i> – 22 = 35	With joyful feeling
(2) <i>Second Jhāna</i> – 3	<i>Aññasamāna</i> except <i>Vitakka</i> – 12 + Beautiful Factors except three <i>Viratī</i> – 22 = 34	With joyful feeling
(3) <i>Third Jhāna</i> – 3	<i>Aññasamāna</i> except <i>Vitakka</i> and <i>Vicāra</i> – 11 + Beautiful Factors except three <i>Viratī</i> – 22 = 33	With joyful feeling
(4) <i>Fourth Jhāna</i> – 3	<i>Aññasamāna</i> except <i>Vitakka</i> , <i>Vicāra</i> and <i>Pīti</i> – 10 + Beautiful Factors except three <i>Viratī</i> – 22 = 32	With joyful feeling
(5) <i>Fifth Jhāna</i> – 15	<i>Aññasamāna</i> except <i>Vitakka</i> , <i>Vicāra</i> and <i>Pīti</i> – 10 + Beautiful Factors except three <i>Viratī</i> and two <i>Appamaññā</i> – 20 = 30	With equanimity feeling

(3) The combinations of *Kāmāvacara-Sobhana-Citta*
(Sense-sphere Beautiful Cittas) – 24

{12}
Naya

(1) Great Wholesome
(*Mahā-kusala*) – 8

Aññasamāna – 13 + Beautiful Factors – 25 = 38

(2) Great Resultants
(*Mahā-vipāka*) – 8

Aññasamāna – 13 + Beautiful Factors except three *Viratī* and two *Appamaññā* – 20 = 33

(3) Great Functional
(*Mahā-kiriya*) – 8

Aññasamāna – 13 +
Beautiful Factors except three *Viratī* – 22 = 35

Each group has - 4 – Nayas = {12} Naya

(Prompted and Unprompted cittas do not differ in constituency of Cetasika)

(1) First couplet – *Somanassa-sahagata* – *Ñāṇa-sampayutta* – *Asaṅkhārika* / *Sasaṅkhārika*

(2) Second couplet – *Somanassa-sahagata* – *Ñāṇa-vippayutta* – *Asaṅkhārika* / *Sasaṅkhārika*

(3) Third couplet – *Upekkhā-sahagata* – *Ñāṇa-sampayutta* – *Asaṅkhārika* / *Sasaṅkhārika*

(4) Fourth couplet – *Upekkhā-sahagata* – *Ñāṇa-vippayutta* – *Asaṅkhārika* / *Sasaṅkhārika*

(1) The combinations of **Great Wholesome** (*Mahā-kusala*) – 8

{4} Naya

(1)First couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors – 25 = 38
(2)Second couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors except <i>Ñāṇa</i> – 24 = 37
(3)Third couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors – 25 = 37
(4)Fourth couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors except <i>Ñāṇa</i> – 24 = 36

But here **the (two) illimitables** and **the (three) abstinences** should be combined separately and occasionally. {5}

Three ways of enumeration = **At most** – (38), **Simultaneously** – (34) , **Always** – (33)

Removing unfixed adjuncts = **Always**

Adding one of the unfixed adjuncts = **Simultaneously**

(2) The combinations of Great Resultants (*Mahā-vipāka*) – 8

{4} Naya

(1) First couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors except three <i>Viratī</i> and two <i>Appamaññā</i> – 20 = 33
(2) Second couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors except three <i>Viratī</i> , two <i>Appamaññā</i> and <i>Ñāṇa</i> – 19 = 32
(3) Third couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors except three <i>Viratī</i> and two <i>Appamaññā</i> – 20 = 32
(4) Fourth couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors except three <i>Viratī</i> , two <i>Appamaññā</i> and <i>Ñāṇa</i> – 19 = 31

- ❖ – Exclude the (two) illimitables – because they take solely sense-sphere phenomena as their object, while the illimitables take the concept of beings as their object.
- ❖ – Exclude the (three) abstinences – there is no refraining from wrong deeds on the occasion of sense-sphere resultants.

(3) The combinations of **Great Functional** (*Mahā-kiriya*) – 8

{4} Naya

(1)First couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors except three <i>Viratī</i> – 22 = 35
(2)Second couplet –	<i>Aññasamāna</i> – 13 + Beautiful Factors except except three <i>Viratī</i> and <i>Ñāṇa</i> – 21 = 34
(3)Third couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors except three <i>Viratī</i> – 22 = 34
(4)Fourth couplet –	<i>Aññasamāna</i> except <i>Pīti</i> – 12 + Beautiful Factors except three <i>Viratī</i> and <i>Ñāṇa</i> – 21 = 33

Sense-sphere beautiful functional consciousness arise only in the Arahants.

❖ Exclude the three *Viratī* – because Arahants, having cut off all defilements, do not need to deliberately refrain from evil deeds.

❖ the (two) **illimitables** should be combined separately and occasionally. {2}

Three ways of enumeration = At most – (35), Simultaneously – (34) , Always – (33)