

Fundamental Knowledge of Abhidhamma & Discussion

Introduction to Mental factors (Cetasika)

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• Recommended reading (CMA) p – 76 to 78...

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

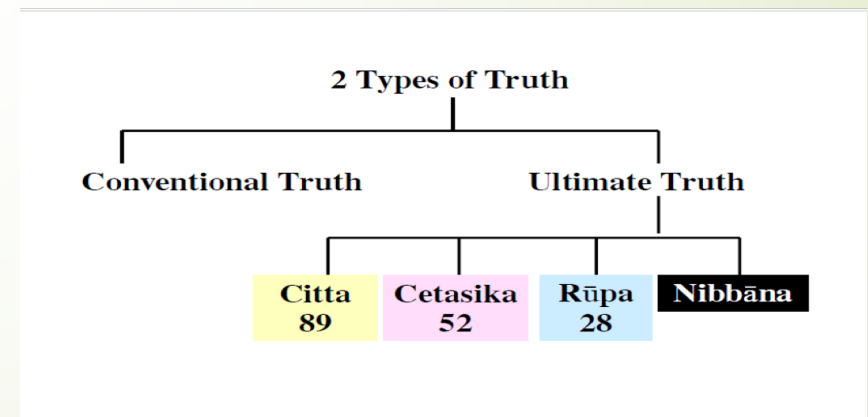
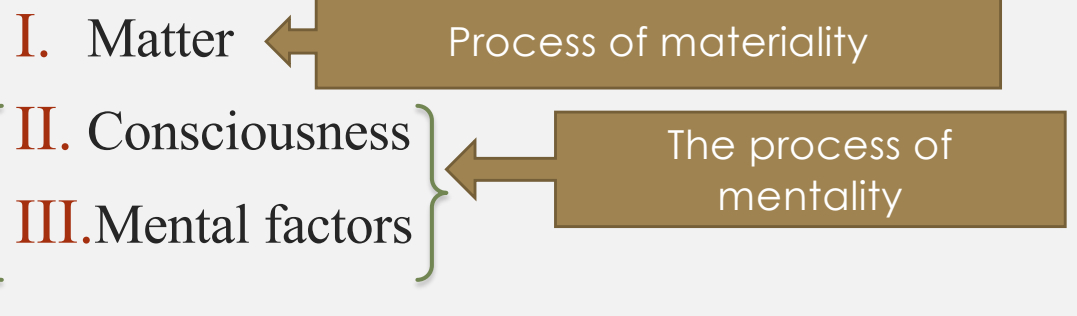
➤ **Beings** – Animate – assemblage of factors of mental and physical processes

➤ **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

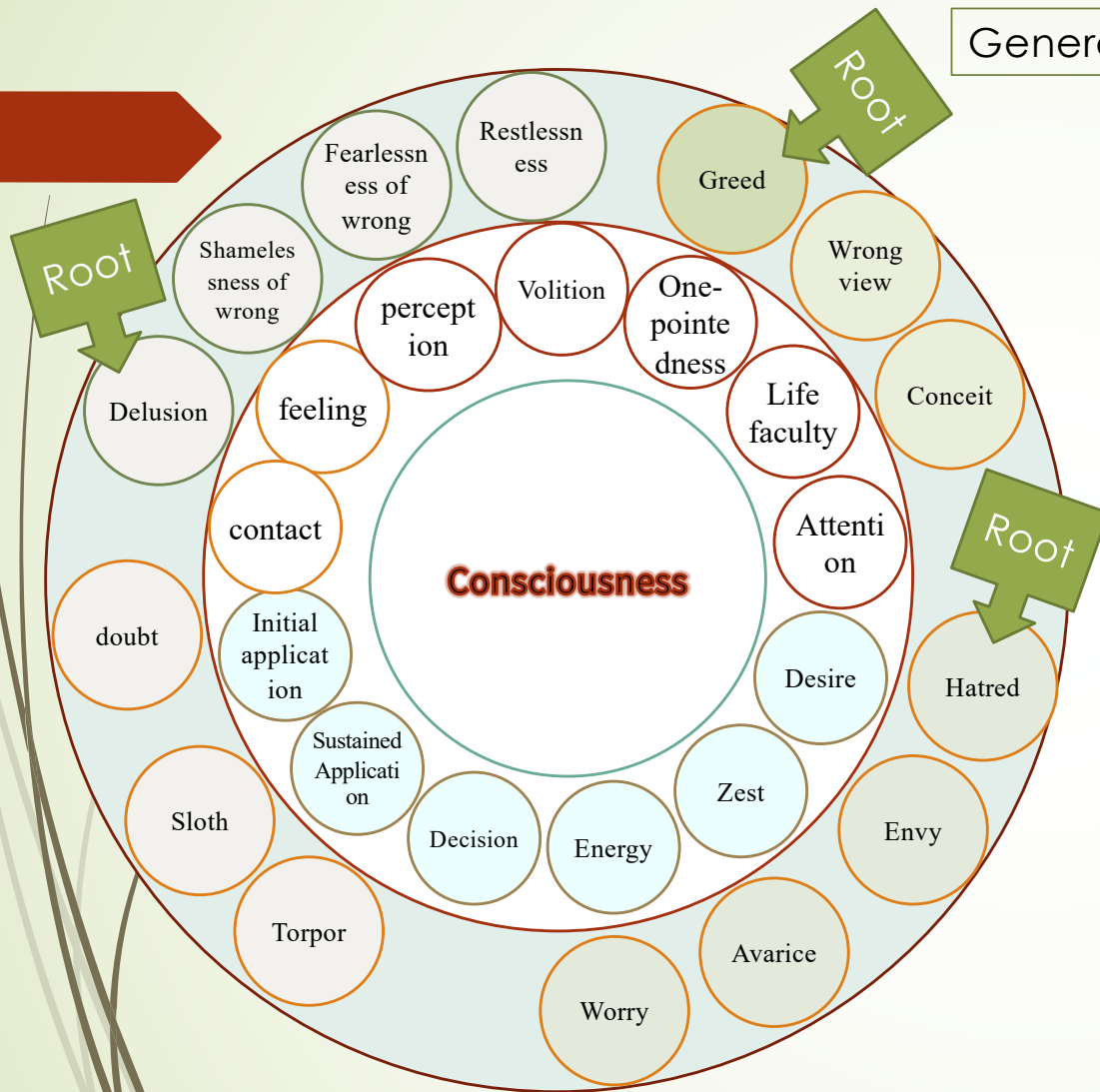
❖ *Cetoyuttā dhammā* – (mental) states associated with consciousness,

➤ **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.

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)

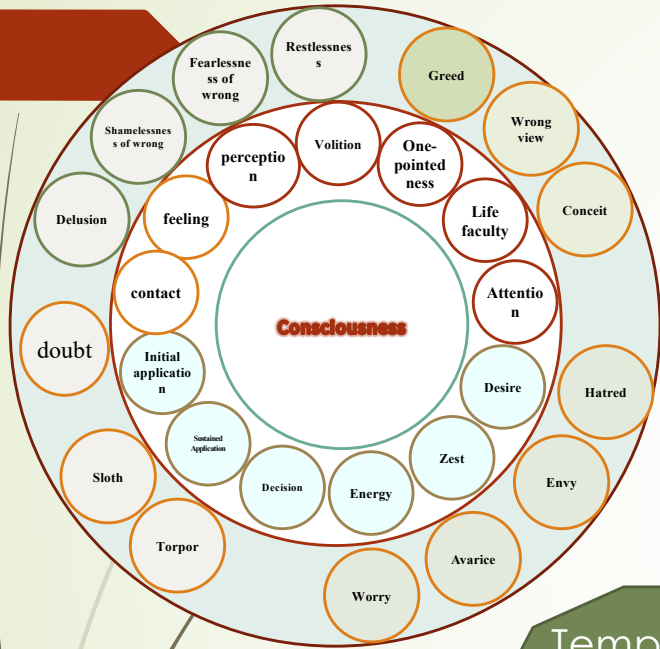
Why the four characteristics are rendered? –

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**



Kamma-born matters

(25-kammas) - At each sub-moment, (starting from the arising moment of the rebirth-linking consciousness) (p.247)

Mind-born matters

(75-consciousness) - At the moment of arising, (starting from the arising moment of first **bhavanga**) (p.248)

Temperature-born matters

(the fire element, which comprises both cold and heat) - According to circumstances, (starting from the stage of presence at the moment of rebirth-linking,) (p.250)

Nutrient-born matters

(the internal nutritive essence, supported by the external) - at the moment of presence, (starting from the time it is swallowed.) (p.250)

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)

Phassa – contact	(the characteristic of touching)
Vedanā – feeling	The bare affective quality of an experience, which may be either pleasant, painful or neutral. (the characteristic of being felt (Vedayita))
Saññā – perception	(the characteristic of perceiving of the qualities of the object)
Cetanā – Volition	(the characteristic of the state of willing)
Ekaggatā – 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 non-wandering or non-distraction)
Jīvitindriya – Mental life faculty	(the characteristic of maintaining the associated mental states)
Manasikāra – 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 conducting of the associated mental states to the object)

(*Paiṇṇaka* – occasional factors)

<i>Vitakka</i> – initial application	<ul style="list-style-type: none">- The application of the mind to the object.- When <i>vitakka</i> is cultivated through concentration it becomes a factor of <i>jhāna</i>. – it is also called <i>Saṅkappa</i>. (the characteristic of the directing of the mind onto the object)
<i>Vicāra</i> – Sustained application	(the characteristic of continued pressure on the object)
<i>Adhimokkha</i> – Decision	<ul style="list-style-type: none">- The releasing of the mind onto the object. It is compared to a stone pillar owing to its unshakable resolve regarding object. (the characteristic of conviction)
<i>Vīriya</i> – Energy	<ul style="list-style-type: none">- 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.- (the characteristic of supporting, exertion, and marshalling)
<i>Pīti</i> – Zest	(the characteristic of endearing (<i>Sampiyāyana</i>))
<i>Chanda</i> – Desire	<ul style="list-style-type: none">- As the stretching forth of the mind’s hand towards the object. (the characteristic of desire to act)