

*Fundamental Knowledge of Abhidhamma & Discussion*  
*Aññasamāna-Cetasikas*

• Lactured By Ven.Pyinnyardhikalinkara

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

## 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

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

<b><i>Phassa</i></b> – contact	(the characteristic of <b>touching</b> )
<b><i>Vedanā</i></b> – feeling	The bare affective quality of an experience, which may be either pleasant, painful or neutral. (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> (the characteristic of <b>the directing of the mind onto the object</b> )
<b><i>Vicāra</i></b> – Sustained application	(the characteristic of <b>continued pressure on the object</b> )
<b><i>Adhimokkha</i></b> – Decision	<ul style="list-style-type: none"><li>- The releasing of the mind onto the object.</li><li>- It is compared to a stone pillar owing to its unshakable resolve regarding object.</li></ul> (the characteristic of <b>conviction</b> )
<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</li><li>- 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 <b>supporting, exertion, and marshalling</b>)</li></ul>
<b><i>Pīti</i></b> – Zest	(the characteristic of <b>endearing</b> ( <i>Sampiyāyana</i> ))
<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> (the characteristic of <b>desire to act</b> )

---

## 52 – Mental Factors Linked with the 89/121 **Cittas**

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

➤ Seven (Universals -7)-  
are linked with every type of consciousness.

➤ Six (Occasionals - 6) –  
are linked in the appropriate ways..

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

Fourteen are linked only with the unwholesome  
types of consciousness.

**(3) *Sobhana-Cetasika***  
(Beautiful Factors) – 25

The Beautiful factors are linked  
only with the beautiful types of consciousness.

---