

FUNDAMENTAL KNOWLEDGE OF *ABHIDHAMMA*

LESSON – 30 –

ASSOCIATION OF BEAUTIFUL MENTAL FACTORS



Collected By *Ven.Paññādhikālaṅkāra*

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 Abstinenes – 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> – 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 Abstinenes) – 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)

-arise taking the object of transgression

– {-73} Unwholesome *cittas* – (12) +
Rootless *cittas* – (18) +
Sense-sphere-beautiful – (16); (=46); +
Fine-Material-sphere-Consciousness – (15) +
Immaterial-sphere-Consciousness – (12) + = (73)

- ❖ They cannot occur in **resultant sense-shpere 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 (*Macchariya*),

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 (*Issā*), Avarice (*Macchariya*), Worry (*Kukkucca*) – 3

(mundane) Abstinenences (*Viratī*) – 3

Illimitables (*Appamaññā*) – 2

Conceit (*Māna*) – 1

Sloth and Torpor (*Thina-middha*) – 2

(*Nānā-Kadāci*) - 8

Separately

and

Occasionally

Occasionally (*Kadāci*)

(*Saha-Kadāci*)

In Combination And

Occasionally (*Kadāci*)

