

MENTAL FACTORS (CETASIKA -52)

By Dharmacharya Ruwan Buddhika

(Dip. In Buddhism)



Sabba Citta Sadarana Cetasikas (The Universals – 7)

These seven mental factors are common to all the consciousness.

- Phassa (Contact)

Here phassa is not the physical contact. So the phassa is the contact of the object (Arammana) with the respective consciousness.
Eg: Chakkusampassa, Sothasampassa.....
- Vedana (Feeling)

Vedana means the mental factor of feeling which enjoys/ experience fully. Sometimes it may be happy, unhappy or neutral.
E.g.: Cakkhu samhassaja vedana, Sotha sampassaja vedana.....
- Sanna (Perception)

Identification of different objects is made with the help of perception. Once an object has been perceived, perception imprints a certain sign or mark so that it could be recognized easily in the future.
E.g: Rupa sanna, Sadda sanna
- Cetana (Volition)

The mental factor which combines citta and cetasika known as Cetana. So the moral actions and the functions should be considered as cetana.
- Ekaggata (One pointedness)

The mental factor that brings into to focus the consciousness and the mental factors that arise simultaneously on a particular object.
- Jivithindriya (Mental Life Faculty)

The energy that helps the uninterrupted continuance of the five aggregates. This is considering only about the “Nama Jivithindriya”.
- Manasikara (Attention)

Manasikara means supply the associated mental factors to the object again and again.

Pakinnaka Cetasikas (The Occasionals - 6)

These are not common to all consciousness like the universals, but do arise in particular type of consciousness.

- Vitakka (Initial Application)
Revising the objects that arise in the citta. We did not revising all the objects. Vitakka helps in getting hold of an object by the citta and the mental factors.
- Vichara (Sustained Application)
The object that we get from the citta (from vitakka) conducting in citta called as Vichara. It is sharp than vitakka. Those vitakka and vicara take place simultaneously.
- Adhimokkha (Decision)
The characteristic of this mental factor is “ decision making”. Here means that once you can only accept one in every manner. From this mental factor deciding the characteristics of the object.
- Viriya (Effort)
The consciousness and its mental factors are energized by this mental fact. So this mental fact is to active (courage) the mental factors in their own works. Viriya is found in 9 ways “ Sammappadhana-4 , Viriya Iddipada, Viriya Indriya, Viriya Bala, Viriya Sambojjanga, Samma Vayama”
- Piti (Joy)
The mental fact of joy or gladness. Joy can be classified under five headings. They are “ Khuddhaka piti, Khanika piti, Okkantika piti, Ubbega piti, Pharana piti”
- Chanda (Desire)
Desire to identify the objects that came to citta called chanda. We did not include craving here. Here carries several meanings,
 - ✓ Kamacchanda - Craving for sensual pleasures.
 - ✓ Kattu Kamyata chanda- Desire to act or wish to perform an act.
 - ✓ Dhammacchanda - Good intention for moral acts (Kusalacchanda)

Akusala Cetasikas **(The Unwholesome Factors - 14)**

This is the third major group of mental factors. There are fourteen mental factors that arise with unwholesome citta.

- **Moha (Delusion)**
This means, did not understand the true reality of the object. This is the most fundamental of all immoral mental factors.
- **Ahirika (Shamelessness to do evil)**
This mental fact means, have no shame to do wrong things.
- **Anottappa (Fearlessness to do evil)**
This mental fact means, have no fear to do wrong things. Bravery to do bad actions.
- **Uddhacca (Restlessness)**
Restlessness of the mind is called Uddhacca.

Above four unwholesome mental factors are common to all Akusala Consciousness. So we called it as “ **Sabbakusalasadarana**”

- **Lobha (Greed)**
The mental fact which attracts a person to the desired object is greed.
- **Ditthi (Wrong View)**
Did not understand the reality of the world. We called this as Micchaditti.
- **Mana (Conceit)**
Comparing oneself with others in any form is called Mana. Conceit is only can defeat by attain by Aranant ship.

These three mental facts arise with consciousness rooted in greed. Above three unwholesome mental factors are classified under three categories.(Lobhatrikaya)
***Higher rank: Middle rank : Lower rank**

- **Dosa (Hatred)**
The mental fact which disturb to fulfill the objects.
(Anger, dislike are same names for this)

- Issa (Envy)
The mental factor envy arises depending on the way you look at others success and prosperity. This might be the mental attitude of jealous.
- Macchhariya (Avarice)
A person who is wealthy and prosperous may not wish others partaking of his wealth. This mental fact is the nature of miser.
- Kukkucca (Worry)
This mental fact means the repentance on the bad actions that done or may not done.

Above four unwholesome mental factors called as “**Dosachatukka**”. These cetasikas arise only in the consciousness rooted in Hatred.

- Thina (Sloth)
Dullness or drowsiness of the consciousness is the mental fact of sloth. “ sickness of the mind ”.
- Middha (Torpor)
The indolent state of the mental factors. This characteristic is the inactiveness of these fifty two mental factors.

Above two unwholesome chetasikas are always arise together. These two only associated with Prompted of Unwholesome Cittas. (Akusala Sasankarika-5)

- Vicikiccha (Doubt)
The characteristic of doubting itself. This mental attitude arises directly from delusion. Doubt is the fifth part of Five Hindrances. Doubting regarding the Triple Gem is called “ Nivarana Vicikicca”. There are 8 sections in it.

Above mental fact is arisen in the Consciousness rooted in Delusion. (Vichikiccha Sampayutta Citta)

Sobhana Sadarana Cethasika **(The Beautiful Mental factors- 19)**

These 19 mental factors which arise only with the Kusala Citta. (Beautiful consciousness)

1. **Saddha (Faith)**

The faith regarding triple gem without of doubt. The mental fact of true belief. It can be two ways, Amulikha sadda
Akaravathi sadda

2. **Sati (Mindfulness)**

The general meaning of mindfulness is “to remember”. When we have to be mindfulness, in walking, sleeping, standing, and sitting. This might be two fold.

- Apilapana Lakkhana sati
- Upaggahana Lakkhana sati

3. **Hiri (Shame of Wrong doing)**

This mental fact means, have shame to do wrong things

4. **Ottappa (Fear of Wrong doing)**

This mental fact means, have fear to do wrong things. Ottappa based on external factors.

- Attanuwada Bhaya - Fright arising through one’s self accusation
- Paranuwada Bhaya - Blame from outsiders
- Danda Bhaya - Punishment that may follow consequently
- Duggati Bhaya - Fear of rebirth in the lower awful realm

5. **Alobha (Non Greed)**

This means non attachment to the object. That means the ordinary person is to satisfactory object one perceives through the five senses.

6. **Adosa (Non Hatred)**

Non hatred is the mental fact that promotes loving kindness. (Metta) and the welfare of other living beings.

7. **Ttramajjhata (Neutrality of Mind)**

This is the mental fact which observes the functioning of other mental factors and keeps them at their proper levels. So we called this as “Upekkha”.

Here Kaya means mental body. We include 3 aggregates for it.

- Vedana – Feelings
- Sanna - Perception
- Sankara - Mental formation

Nama Sakkandha

Here Citta means the consciousness itself. We include one aggregate for it.

- Vinnana - Mind

Nama Sakkanda

8. Kaya Passaddhi

9. Citta Passaddhi

(Passaddhi – tranquility)

Tranquility means quite and calmness of the consciousness and the mental factors.

10. Kaya lahuta

11. Citta Lahuta

(Lahuta – Lightness)

The characteristic of lightness is the subsiding of such heaviness of the mental factors and the respective consciousness. This mental fact caused to reduce the heaviness of it.

12. Kaya Mudutha

13. Citta Mudutha

(Mudutha – Malleability)

The characteristic of mudutha therefore is the subsiding of rigidity of the consciousness and the mental factors.

14. Kaya Kammannata

15. Citta Kammannata

(Kammannata – Wieldiness)

The consciousness and the mental factors reach a degree of efficiency in the performance of meritorious acts.

16. Kaya Pagunnata

17. Citta Pagunnata

(Pagunnata – Proficiency)

This is the characteristic of healthiness of the mental factors and the consciousness. And the skill to perform the citta for the Kusala.

18. Kaya Ujjukata

19. Citta Ujjukata

(Ujjukata – Rectitude) This is the characteristic of non crookedness of mental factors and the consciousness respectively.

Virathi Cetasikas **(The Three Abstinenes - 3)**

Virathi means to refrain from wrong conduct by way of Speech, Action and Livelihood.

- Samma Vaca (Right Speech)

Renouncing from four ordinary.

- Musavadha - Refrain from lying
- Pisunavacha - Refrain from tale bearing
- Pharusavacha - Refrain from harsh words
- Sampraphalapa - Refrain from useless talks

- Samma Kammantha (Right Action)

Refrain from bad actions.

- Panatipata - Refrain from killing
- Adinnadana - Refrain from stealing
- Kame su micchacara - Refrain from committing adultery

- Samma Ajiva (Right Livelihood)

This is to abstain from wrong livelihood. Buddha preached not to allocate these jobs.

- Selling meat, Selling poison, Selling beings, Selling weapons, Selling alcohol.

Appamanna **(The Two Illimitables - 2)**

These two mental factors are called illimitable as the object of these virtues is the whole realm of beings that is limitless. They are,

- Loving kindness (metta)
- Compassion (Karuna)
- Appreciative joy (Mudita)
- Equanimity (Upekkha)

Above four facts called as “Brahma Vihara”. Metta and Upekkha are part and parcel of the Universal Beautiful Mental Factors and are identified as non- hatred (adosa) and Neutrality of mind (Tatramajjhata).

- **Karuna (Compassion)**
Karuna is the virtue that makes the hearts of the good tremble when others are subjected to sufferings.
- **Muditha (Appreciative Joy)**
This is the mental factor is not mere sympathy but the wish to see others rejoicing in their happiness. Muditha is remedy to jealousy.

Panna **(Wisdom)**

The dhamma by which one is able to understand the real nature of all the dhamma is called “wisdom”. The true knowledge of things is about understanding of Anicca, Dukkha, Anatta.

