

Wholesome mental factors - 25**The Beautiful Universals - 19****(1) Faith (confidence)**

- (C) placing (having) faith; or trusting.
- (F) to clarify, as the water-clearing gem of the universal monarch causes muddy water to become clear; or to set forth, as one might set forth to cross a flood. (to enter into, like the setting out across a flood.)
- (M) as non-fogginess, i.e. the removal of the mind's impurities; or as resolution.
- (P) the eight objects to place faith in; or the hearing of the Good Dhamma, and so forth that constitute the factors of stream-entry.

(2) Mindfulness

- (C) not wobbling, i.e., not floating away from the object.
- (F) absence of confusion or non-forgetfulness of the object such as ānāpāna-ṭṭibhāga-nimitta.
- (M) as guardianship of mind and object such as ānāpāna-ṭṭibhāga-nimitta; or as the state of mind's confronting an object.
- (P) strong (firm) perception; or the four foundations of mindfulness.

(3) Shame (conscience) of wrongdoing

- (C) disgust at evil.
- (F) not doing evil in the mode of modesty.
- (M) as the shrinking away from the evil in the mode of modesty.
- (P) respect for oneself.

(4) Fear of wrongdoing

- (C) dread of evil.
- (F) not doing evil in the mode of dread.
- (M) as the shrinking away from evil in the mode of dread.
- (P) respect for others.

(5) Non-greed

- (C) the mind's lack of desire for its object; or non-adherence to the object, like a drop of water on a lotus leaf.
- (F) not to lay hold, like a liberated bhikkhu.
- (M) as detachment, like that of a man who has fallen into filth.
- (P)* the object from which to be detached, or wise attention.

kusala-cetasika - 25**sobhaṇa-sādhāraṇa - 19****saddhā**

saddahana-lakkhaṇā,
okappana-lakkhaṇā vā.
pasādana-rasā udaka-ppasādaka-maṇi viya,
pakkhandana-rasā vā oghuttaraṇo viya.

akālussiya-paccupaṭṭhānā,

adhimutti-paccupaṭṭhānā vā.
saddheyya-vatthu-padaṭṭhānā,
saddhamma-ssavanādi-sotāpattiyaṅga-
padaṭṭhānā vā.

(DhsA.163, Vs.2.94)

sati

apilāpāna-lakkhaṇā.
asammosa-rasā.

ārakkha-paccupaṭṭhānā,

visayābhimukha-bhāva-
paccupaṭṭhānā vā.
thira-saññā-padaṭṭhānā,
kāyādi-satipaṭṭhāna-padaṭṭhānā vā.

(DhsA.165, Vs.2.94)

hiri

pāpato jigucchana-lakkhaṇā,
lajjākārena pāpānaṃ akaraṇa-rasā,
lajjākārena pāpato saṅkocāna-
paccupaṭṭhānā,
atta-gārava-padaṭṭhānā. (Vs.2.94)

ottappaṃ

uttāsana-lakkhaṇaṃ,
uttāsākārena pāpānaṃ akaraṇa-rasaṃ,
uttāsākārena pāpato saṅkocāna-
paccupaṭṭhānaṃ,
para-gārava-padaṭṭhānaṃ. (Vs.2.94)

alobho

ārammaṇe cittassa agedha-lakkhaṇo,
alagga-bhāva-lakkhaṇo vā
kamala-dale jala-bindu viya.
apariggaha-raso mutta-bhikkhu viya.
anallīna-bhāva-paccupaṭṭhāno
asucimhi patīta-puriso viya.

(DhsA.170, Vs.2.94)

(6) Non-hatred (Non-hate)

- (C) lack of ferocity (savagery); or non-opposing, like a gentle friend.
- (F) to remove annoyance; or to remove the fever of mind, as sandalwood does.
- (M) as agreeableness, like the full moon.
- (P)* wise attention or the object, etc.

Loving-kindness (Non-hatred)

- (C) promoting the welfare of living beings.
- (F) to prefer their welfare.
- (M) as the removal of annoyance (ill will).
- (P) seeing beings as lovable.

It succeeds when it makes ill will subside; and it fails when it produces selfish affection.

(7) Neutrality of mind (Specific neutrality)

- (C) conveying the associated consciousness and the mental factors evenly.
- (F) to prevent deficiency and excess; or to inhibit partiality.
- (M) as neutrality.
- (P)* the associated mental states (or basis + the object + the associated mental states such as contact etc.) or wise attention.

The sublime quality of equanimity (Neutrality)

- (C) promoting the aspect of neutrality towards beings.
- (F) to see equality in beings.
- (M) as the quieting of resentment and approval.
- (P) seeing ownership of kamma thus: 'Beings are owners of their kamma. Whose [if not theirs] is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?'

It succeeds when it makes resentment and approval subside; and it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the household life.

Equanimity in the third jhāna (Neutrality)

- (C) neutrality towards the object, such as ānāpāna-ṭṭhāna-nimitta.
- (F) not to enjoy even the highest bliss in the mundane world which is associated with it.
- (M) as the dhamma which does not emphasize even on the sublime bliss.
- (P) the fading away of rapture (zest).

adoso

*acaṇḍikka-lakkhaṇo,
avirodha-lakkhaṇo vā anukūla-mitto viya.
āghāta-vinaya-raso,
pariḷāha-vinaya-raso vā candanaṃ viya.
somma-bhāva-paccupaṭṭhāno punṇa-cando viya.*
(DhsA.171, Vs.2.95)

mettā (adoso)

*hitākāra-ppavatti-lakkhaṇā,
hitūpasamhāra-rasā,
āghāta-vinaya-paccupaṭṭhānā,
sattānaṃ manāpa-bhāva-dassana-padaṭṭhānā.*

*byāpādūpasamo etissā sampatti,
sineha-sambhavo vipatti. (DhsA.237, Vs.1.311)*

tatramajjhataṭṭā

citta-cetasikānaṃ sama-vāhita-lakkhaṇā,

*ūnādhikatā-nivāraṇa-rasā,
pakkha-pātu-pacchedana-rasā vā,
majjhata-bhāva-paccupaṭṭhānā.*

(DhsA.177, Vs.2.96)

upekkhā (tatramajjhataṭṭā)

*sattesu majjhataṭṭā-kāra-ppavatti-lakkhaṇā,
sattesu sama-bhāva-dassana-rasā,
paṭighānūnaya-vūpasama-paccupaṭṭhānā,
“kammassakā sattā, te kassa ruciyā
sukhitā vā bhavissanti, dukkhato vā
muccissanti, patta-sampattito vā
na parihāyissanti”ti evaṃ pavatta-
kammassakatā-dassana-padaṭṭhānā.*

paṭighā-nūnaya-vūpasamo tassā sampatti,

gehasitāya aññāṇu-pekkhāya sambhavo vipatti.
(DhsA.238, Vs.1.311.312)

jhānupekkhā (tatramajjhataṭṭā)

majjhata-lakkhaṇā,

anābhoga-rasā,

abyāpāra-paccupaṭṭhānā.

pīti-virāga-padaṭṭhānā. (DhsA.218)

(8) Tranquility of the mental body**(9) Tranquility of consciousness**

- (C) the quieting down of disturbance in the mental body.
the quieting down of disturbance in consciousness.
- (F) to crush disturbance of the mental body.
to crush disturbance of consciousness.
- (M) as inactivity or peacefulness and coolness of the mental body.
as inactivity or peacefulness and coolness of consciousness.
- (P) the associated mental body.
the associated consciousness.

They should be regarded as opposed to such defilements as agitation (restlessness), which create distress or unpeacefulness in the mental body and in consciousness.

(10) Lightness of the mental body**(11) Lightness of consciousness**

- (C) the subsiding of heaviness in the mental body.
the subsiding of heaviness in consciousness.
- (F) to crush heaviness in the mental body.
to crush heaviness in consciousness.
- (M) as non-sluggishness of the mental body.
as non-sluggishness of consciousness.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of sloth (stiffness) and torpor, which create heaviness in the mental body and in consciousness.

(12) Malleability of the mental body**(13) Malleability of consciousness**

- (C) the subsiding of rigidity in the mental body.
the subsiding of rigidity in consciousness.
- (F) to crush rigidity in the mental body.
to crush rigidity in consciousness.
- (M) They are manifested as non-resistance to the object, such as ānāpāna-ṭṭhāna-nimitta.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of wrong (false) views, conceit etc., which create the rigidity of the mental body and of the consciousness.

(14) Wieldiness of the mental body**(15) Wieldiness of consciousness**

- (C) the subsiding of unwieldiness in the mental body.
the subsiding of unwieldiness in consciousness.
- (F) to crush unwieldiness in the mental body.
to crush unwieldiness in consciousness.
- (M) as success in making something (such as ānāpāna-ṭṭhāna-nimitta) an object of the mental body.
as success in making something (such as ānāpāna-ṭṭhāna-nimitta) an object of consciousness.

kāya-passaddhi***citta-passaddhi***

kāya-citta-daratha-vūpasama-lakkhaṇā,

kāya-citta-daratha-nimaddana-rasā,

kāya-cittānaṃ aparipphandana-

sītibhāva-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ avūpasama-kara-

uddhaccādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-lahutā***citta-lahutā***

kāya-citta-garu-bhāva-vūpasama-lakkhaṇā,

kāya-citta-garu-bhāva-nimaddana-rasā,

kāya-cittānaṃ adandhatā-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ garubhāva-kara-

thina-middhādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-mudutā***citta-mudutā***

kāya-citta-tthambha-vūpasama-lakkhaṇā,

kāya-citta-thaddha-bhāva-nimaddana-rasā,

appaṭighāta-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ thaddha-bhāva-kara-

diṭṭhi-mānādi-kilesa-ṭṭhāna-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-kammaññatā***citta-kammaññatā***

kāya-cittākammañña-bhāva-vūpasama-lakkhaṇā,

kāya-cittākammañña-bhāva-nimaddana-rasā,

kāya-cittānaṃ ārammaṇa-karaṇa-sampatti-paccupaṭṭhānā,

- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the remaining hindrances, etc., which create unwieldiness of the mental body and consciousness. They should also be regarded as bringing trust in the dhammas that should be trusted in, and as bringing susceptibility of application to beneficial acts, like the refining of gold.

(16) Proficiency of the mental body

(17) Proficiency of consciousness

- (C) healthiness of the mental body.
healthiness of consciousness.
(F) to crush unhealthiness of the mental body.
to crush unhealthiness of consciousness.
(M) as absence of disability of the mental body.
as absence of disability of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.

(18) Rectitude of the mental body

(19) Rectitude of consciousness

- (C) uprightness (straightness) of the mental body.
uprightness of consciousness.
(F) to crush tortuousness of the mental body.
to crush tortuousness of consciousness.
(M) as non-crookedness of mental body.
as non-crookedness of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness or tortuousness in the mental body and in consciousness.

Abstinence - 3

(20) Right speech (Abstinence from verbal misconduct)

(21) Right action (Abstinence from bodily misconduct)

(22) Right livelihood (Abstinence from wrong livelihood)

- (C) non-transgression in the respective fields of bodily misconduct, etc.; not treading there, is what is said.
(F) to draw back from the fields of bodily misconduct and so on.
(M) as the not doing of these things.
(P) the special qualities of faith, conscience (shame), Fear of wrong, fewness of wishes and so on.

They should be regarded as the mind's averseness from evil-doing.

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ akammañña-bhāva-karāvasesa-nīvaraṇādi-paṭipakkha-bhūtā, pasādanīya-vatthūsu pasādā-vahā, hitakiriyāsu viniyogakkhama-bhāvāvahā suvaṇṇa-visuddhi viyāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-pāguññatā

citta-pāguññatā

kāya-cittānaṃ agelaññabhāva-lakkhaṇā,

kāya-citta-gelañña-nimaddana-rasā,

nirādīnava-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ gelañña-kara-asaddhiyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

kāyu-jukatā

cittu-jukatā

kāya-citta-ajjava-lakkhaṇā,

kāya-citta-kuṭila-bhāva-nimaddana-rasā,

ajimhatā-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ kuṭila-bhāva-karamāyā-sāḥeyyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

virati - 3

sammā-vācā

sammā-kammanto

sammā-ājīvo

tissopi kāya-duccarītādi-vatthūnaṃ avītikkaṃma-lakkhaṇā,

amaddana-lakkhaṇāti vuttaṃ hoti.

kāya-duccarītādi-vatthuto

saṅkocana-rasā,

akiriya-paccupaṭṭhānā,

saddhā-hiro-ttappa-appicchatādi-

guṇa-padaṭṭhānā.

pāpa-kiriyato cīttassa vimukha-bhāva-bhūtāti daṭṭhabbā. (DhsA.177, Vs.2.97)

Boundlessness - 2**(23) Compassion**

- (C) promoting the aspect of allaying suffering.
- (F) Its function resides in not bearing other's suffering.
- (M) as non-cruelty.
- (P) to see helplessness in those overwhelmed by suffering.

It succeeds when it makes cruelty subside, and it fails when it produces sorrow.

(24) Appreciative Joy (Gladness)

- (C) gladdening (produced by others' success).
- (F) Its function resides in being unenvious.
- (M) as the elimination of aversion (boredom).
- (P) seeing beings' success.

It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.

The wisdom faculty - 1**(25) Non-delusion (wisdom)**

- (C) penetrating dhammas (things) according to their intrinsic nature (individual essence); or sure penetration, like the penetration of an arrow shot by a skillful archer.
- (F) to illuminate the object, like a lamp.
- (M) as clarity of perspective, lucid discernment, like a good guide in the forest.

Understanding (Wisdom)

- (C) penetrating the individual essence of states (dhammas).
- (F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).
- (M) as clarity of perspective, lucid discernment (non-delusion or non-bewilderment).
- (P) concentration, because the Buddha says: “**One who has enough concentration knows and sees the dhammas as they really are.**” (A.3.259)¹. This proximate cause is especially the cause of insight (*vipassanā*).

The wisdom faculty:

Paññā is wisdom, understanding or knowing the dhammas (ultimate realities) as they really are. It is here called a faculty because it exercises predominance in comprehending the dhammas as they really are. In the Abhidhamma, the three terms — wisdom (*paññā*), knowledge (*ñāṇa*), and non-delusion (*amoha*) — are used synonymously. Insight or insight knowledge is also this mental factor, wisdom faculty.

appamaññā - 2**karuṇā**

*dukkhāpanayanākāra-ppavatti-lakkhaṇā,
para-dukkhāsahana-rasā,
avihiṃsā-paccupaṭṭhānā,
dukkhābhībhūtānaṃ anātha-bhāva-dassana-
padaṭṭhānā.
vihimsūpasamo tassā sampatti,
soka-sambhavo vipatti. (DhsA.237.238, Vs.1.311)*

muditā

*pamodana-lakkhaṇā,
anissāyana-rasā,
arati-vighāta-paccupaṭṭhānā,
sattānaṃ sampatti-dassana-padaṭṭhānā.
arati-vūpasamo tassā sampatti,
pahāsa-sambhavo vipatti. (DhsA.238, Vs.1.311)*

paññāndriya - 1**amoho (paññā)**

*yathā-sabhāva-pañivedha-lakkhaṇo,
akkhalita-pañivedha-lakkhaṇo vā
kusalissāsakhitta-usu-pañivedho viya.
visayo-bhāsana-raso padīpo viya.
asammoha-paccupaṭṭhāno
arañña-gata-sudesako viya.
(DhsA.166, Vs.2.95)*

paññā

*dhamma-sabhāva-pañivedha-lakkhaṇā,
dhammānaṃ sabhāva-pañicchādaka-
mohandhakāra-viddhamāna-rasā,
asammoha-paccupaṭṭhānā,
“samāhito yathābhūtaṃ jānāti passatī”ti
vacanato pana samādhi tassā padaṭṭhānaṃ.
(Vs.2.68)*

¹A.3.259 : Aṅguttara Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 3. Page 259.