

## THE 52 MENTAL FACTORS

ETHICALLY VARIABLE—13 (*aññāsamānacetāsikā*) BEAUTIFUL FACTORS—25 (*sobhanacetāsikā*)

**Universals—7** (*sabbacittasādharaṇā*)

- (01) Contact (*phasso*)
- (02) Feeling (*vedanā*)
- (03) Perception (*saññā*)
- (04) Volition (*cetanā*)
- (05) One-pointedness (*ekaggatā*)
- (06) Life faculty (*jīvitindriyaṃ*)
- (07) Attention (*manasikāro*)

**Occasionals—6** (*pakiṇṇakā*)

- (08) Initial application (*vitakko*)
- (09) Sustained application (*vicāro*)
- (10) Decision (*adhimokkho*)
- (11) Energy (*viriyam*)
- (12) Zest (*pīti*)
- (13) Desire (*chando*)

**UNWHOLESOME FACTORS—14**  
(*akusalacetāsikā*)

**Unwholesome Universals—4**

- (14) Delusion (*moha*)
- (15) Shamelessness (*ahirikam*)
- (16) Fearlessness of wrong (*anottappam*)
- (17) Restlessness (*uddhaccam*)

**Unwholesome Occasionals—10**

- (18) Greed (*lobha*)
- (19) Wrong view (*diṭṭhi*)
- (20) Conceit (*māno*)
- (21) Hatred (*doso*)
- (22) Envy (*issā*)
- (23) Avarice (*macchariyam*)
- (24) Worry (*kukkuccam*)
- (25) Sloth (*thīnam*)
- (26) Torpor (*middham*)
- (27) Doubt (*vicikicchā*)

**Beautiful Universals—19** (*sobhanasādharaṇā*)

- (28) Faith (*saddhā*)
- (29) Mindfulness (*sati*)
- (30) Shamelessness (*hiri*)
- (31) Fear of wrong (*ottappam*)
- (32) Non-greed (*alobho*)
- (33) Non-hatred (*adoso*)
- (34) Neutrality of mind (*tatramajhattatā*)
- (35) Tranquility of mental body (*kāyapassaddhi*)
- (36) Tranquility of consciousness (*cittapassaddhi*)
- (37) Lightness of mental body (*kāyalahutā*)
- (38) Lightness of consciousness (*cittalahutā*)
- (39) Malleability of mental body (*kāyamudutā*)
- (40) Malleability of consciousness (*cittamudutā*)
- (41) Wieldiness of mental body (*kāyakammaññatā*)
- (42) Wieldiness of consciousness (*cittakammaññatā*)
- (43) Proficiency of mental body (*kāyapāguññatā*)
- (44) Proficiency in consciousness (*cittapāguññatā*)
- (45) Rectitude of mental body (*kāyujjukatā*)
- (46) Rectitude of consciousness (*cittujjukatā*)

**Abstinences—3** (*viratiyo*)

- (47) Right speech (*sammāvācā*)
- (48) Right action (*sammākammanto*)
- (49) Right livelihood (*sammā-ājīvo*)

**Illimitables—2** (*appamaññāyo*)

- (50) Compassion (*karuṇā*)
- (51) Appreciative joy (*muditā*)

**Non-Delusion—1** (*amoho*)

- (52) Wisdom faculty (*paññindriyaṃ*)

Legend: C.=characteristic; F.=function; M.=manifestation; PC.=proximate cause.

#### ETHICALLY VARIABLE

- (01) **Contact** (*phasso*): by which consciousness touches the object. C.: touching; F.: impingement; M.: concurrence of consciousness, sense faculty and object; PC.: objective field that has come into focus. (p. 78)
- (02) **Feeling** (*vedanā*): feels object. C.: being felt; F.: experiencing or enjoying desirable aspect of object; M.: relishing of associated mental factors; PC.: tranquility. (p. 80)
- (03) **Perception** (*saññā*): C.: perception of qualities; F.: to make sign to perceive again; „this is the same“ or to recognize what has previously been perceived; M.: interpreting the object by way of features; PC.: object as it appears. (p. 80)
- (04) **Volition** (*cetanā*): C.: state of willing; F.: to accumulate kamma; M.: coordination; PC.: associated states. (p. 80)
- (05) **One-pointedness** (*ekaggatā*): C.: non-wandering or non-distraction; F.: conglomerate or unite associated states; M.: peace; PC.: happiness. (p. 80)
- (06) **Life Faculty** (*jīvitindriyam*): C.: maintaining associated mental states; F.: making them occur; M.: establishing their presence; PC.: mental states to be maintained. (p. 81)
- (07) **Attention** (*manasikāro*): applies concomitants to object. C.: conducting of associated mental states towards object; F.: to yoke them to the object; M.: confrontation with object; PC.: object. (p. 81)
- (08) **Initial application** (*vitakko*): turns or directs to object; C.: directing onto object; F.: to strike at and thresh object; M.: leading onto object; PC.: presumably object. (p. 82)
- (09) **Sustained application** (*vicāro*): C.: continued pressure or stroking on/at object in the sense examining it; F.: sustained application of associated phenomena to object; M.: anchoring those to object; PC.: presumably object. (p. 82)
- (10) **Decision** (*adhimokkha*): releasing of mind onto object. C.: conviction; F.: not groping; M.: decisiveness; PC.: a thing to be convinced about. (p. 82)
- (11) **Energy** (*viriyam*): C.: supporting; F.: supporting associated states; M.: non-collapse; PC.: sense of urgency. (p. 82)
- (12) **Zest** (*pti*): C.: endearing; F.: to refresh mind and body or to pervade, to thrill with rapture; M.: elation; PC.: mind-and-body. (p. 82)
- (13) **Desire** (*chando*): C.: to be distinguished from unwholesome greed (*lobha*). C.: desire to act; F.: searching for an object; M.: need for an object; PC.: object. (pp. 82—83)

#### UNWHOLESOME FACTORS

- (14) **Delusion** (*moha*): the root of all that is unwholesome. C.: mental blindness or unknowing; F.: non-penetration or concealment of object's real nature; M.: absence of right understanding or mental darkness; PC.: unwise attention. (p. 83)
- (15) **Shamelessness** (*ahirikam*): C.: absence of disgust at bodily and verbal misconduct; F.: doing evil things; M.: not shrinking from evil; PC.: lack of respect for oneself. (p. 83)
- (16) **Fearlessness of wrong** (*anottappam*): C.: absence of dread on account of misconduct; F.: doing evil things; M.: not shrinking away from evil; PC.: lack of respect for others. (p. 83)
- (17) **Restlessness** (*uddhaccam*): C.: disquietude, like water whipped by the wind; F.: to make mind unsteady as wind makes banner ripple; M.: turmoil; PC.: unwise attention to mental disquietude. (p. 83)
- (18) **Greed** (*lobha*): first unwholesome root. It covers all degrees of selfish desire, longing, attachment and clinging. C.: grasping an object; F.: sticking, as meat sticks do to a pan; M.: not giving up; PC.: seeing enjoyment in things that lead to bondage. (pp. 83—84)
- (19) **Wrong view** (*ditṭhi*): seeing wrongly. C.: unwise interpretation of things; F.: to preassume; M.: wrong interpretation or belief; PC.: unwillingness to see the noble ones, which is cause for hearing Dhamma and further wholesome causal chain. (p. 84)
- (20) **Conceit** (*māno*): C.: haughtiness; F.: self-exaltation; M.: advertising oneself, vainglory; PC.: greed dissociated from views. (p. 84)
- (21) **Hatred** (*doṣo*): second unwholesome root. Covers all kinds of aversion, ill will, anger, irritation, annoyance and animosity. C.: ferocity; F.: to spread or burn up ones own support, i.e. mind and body in which it arises; M.: persecution; PC.: a ground for annoyance. (p. 84)
- (22) **Envy** (*issā*): C.: being jealous of other's success; F.: to be dissatisfied with other's success; M.: aversion to mentioned success; PC.: other's success. (p. 84)
- (23) **Avarice** (*maccharyyam*): C.: concealing one's own success when it has or can be obtained; F.: not bearing to share it with others; M.: shrinking away from sharing and meanness or sour feeling; PC.: one's own success. (p. 84)
- (24) **Worry** (*kukkuccam*): C.: regret after wrongdoing; F.: sorrow over what has (evil) or has not been done (good); M.: remorse; PC.: what has and what has not been done. (p. 84)
- (25) **Sloth** (*thinam*): sluggishness or dullness of mind. Sickness of consciousness. C.: lack of driving power; F.: to dispel energy; M.: sinking of the mind; PC.: unwise attention to boredom, drowsiness etc. (p. 84)
- (26) **Torpor** (*middham*): morbid state of mental factors. Sickness of mental factors. C.: unwieldiness; F.: to smother; M.: drooping; PC.: unwise attention to boredom, drowsiness etc. (p. 84)
- (27) **Doubt** (*vicikicchā*): spiritual doubt. Inability to place confidence in Buddha, Dhamma, Sangha and the training. C.: doubting; F.: to waver; M.: indecisiveness and taking various sides; PC.: unwise attention. (p. 85)

#### BEAUTIFUL FACTORS

- (28) **Faith** (*saddhā*): C.: placing faith or trusting; F.: to clarify or set forth, in sense of crossing a flood; M.: non-fogginess, i.e. removal of mind's impurities; PC.: something to place faith in or the hearing of the Good Dhamma etc. (pp. 85—86)
- (29) **Mindfulness** (*sati*): from the root with meaning „to remember“. Signifies as mental factor presence of mind, attentiveness to the present. C.: not wobbling, i.e. not floating away from object, as steady as a stone; F.: absence of confusion or non-forgetfulness; M.: guardianship; PC.: strong or permanent perception or the four foundations of mindfulness. (p. 86)
- (30) **Shamelessness** (*hiri*): C.: disgust at bodily and verbal misconduct; F.: not doing evil; M.: shrinking away from evil; PC.: respect for oneself. (p. 86)
- (31) **Fear of wrong** (*ottappam*): C.: dread on account of misconduct; F.: not doing evil; M.: shrinking away from evil; PC.: respect for others. (p. 86)
- (32) **Non-greed** (*alobho*): C.: mind's lack of desire for its object or non-adherence to it; F.: not to lay hold; M.: detachment. (p. 86)
- (33) **Non-hatred** (*adoso*): C.: lack of ferocity or non-opposing; F.: to remove annoyance; M.: agreeableness; PC.: seeing beings as lovable. (p. 86)
- (34) **Neutrality of mind** (*tatramajjhataṭṭā*): a synonym for equanimity, not neutral feeling. Balance and impartiality. C.: conveying consciousness and mental factors evenly; F.: to prevent deficiency and excess or partiality. M.: neutrality. (pp. 86—87)
- (35) **Tranquility of mental body** (*kāyapassaddhi*): opposed to restlessness and worry etc. C.: quietening down of disturbances in the mental body; F.: to crush disturbances; M.: peacefulness and coolness; PC.: mental body and consciousness. (p. 87)
- (36) **Tranquility of consciousness** (*cittapassaddhi*): opposed to restlessness and worry etc. C.: quietening down of disturbances in consciousness; F.: to crush disturbances; M.: peacefulness and coolness; PC.: mental body and consciousness. (p. 87)
- (37) **Lightness of mental body** (*kāyalahutā*): C.: subduing of heaviness in mental body; F.: to crush heaviness; M.: non-sluggishness; PC.: mental body and consciousness. (p. 87)
- (38) **Lightness of consciousness** (*cittalahutā*): C.: subduing of heaviness in consciousness; F.: to crush heaviness; M.: non-sluggishness; PC.: mental body and consciousness. (p. 87)
- (39) **Malleability of mental body** (*kāyamudutā*): subduing of rigidity in mental body; F.: to crush rigidity; M.: non-resistance; PC.: mental body and consciousness. (p. 87)
- (40) **Malleability of consciousness** (*cittamudutā*): subduing of rigidity in consciousness; F.: to crush rigidity; M.: non-resistance; PC.: mental body and consciousness. (p. 87)
- (41) **Wieldiness of mental body** (*kāyakammaññatā*): C.: subduing unwieldiness in the mental body; F.: to crush unwieldiness; M.: success of the mental body to make something an object; PC.: mental body and consciousness. (p. 87)
- (42) **Wieldiness of consciousness** (*cittakammaññatā*): C.: subduing unwieldiness in consciousness; F.: to crush unwieldiness; M.: success of consciousness to make something an object; PC.: mental body and consciousness. (p. 87)
- (43) **Proficiency of mental body** (*kāyapāguññatā*): C.: healthiness of the mental body; F.: to crush unhealthiness; M.: absence of disability; PC.: mental body and consciousness. (pp. 87—88)
- (44) **Proficiency of consciousness** (*cittapāguññatā*): C.: healthiness of consciousness; F.: to crush unhealthiness; M.: absence of disability; PC.: mental body and consciousness. (pp. 87—88)
- (45) **Rectitude of mental body** (*kāyujjukatā*): C.: uprightness of the mental body; F.: to crush turtuousness; M.: non-crookedness; PC.: mental body and consciousness. (p. 88)
- (46) **Rectitude of consciousness** (*cittujjukatā*): C.: uprightness of consciousness; F.: to crush turtuousness; M.: non-crookedness; PC.: mental body and consciousness. (p. 88)
- (47) **Right speech** (*sammāvācā*): the deliberate abstention from wrong speech: (1) false speech or lying, (2) slander, (3) harsh speech and (4) frivolous or nonsensical talk. (p. 89)
- (48) **Right action** (*sammākammanto*): the deliberate abstention from wrong bodily action: (1) from killing, (2) stealing and (3) sexual misconduct. (p. 89)
- (49) **Right livelihood** (*sammā-ājīvo*): the deliberate abstention from wrong livelihood: (1) dealing in poison, (2) intoxicants, (3) weapons, (4) slaves and (5) animals for slaughter. (p. 89)
- (50) **Compassion** (*karuṇā*): C.: promoting the removal of suffering in others; F.: not being able to bear the suffering of others; M.: non-cruelty; PC.: seeing the helplessness of those overwhelmed by suffering. (p. 90)
- (51) **Appreciative joy** (*muditā*): C.: gladness at the success of others; F.: being unenvious at others' success; M.: elimination of aversion; PC.: seeing the success of others. (p. 90)
- (52) **Wisdom faculty** (*paññindriyam*): knowing things as they really are. C.: penetrating things according to their intrinsic nature; F.: to illumine the objective field like a lamp; M.: non-bewilderment; PC.: wise attention. (p. 90)