
Topics in Abhidhamma

PART 2

Version 1.2

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based on Comprehensive Manual of Abhidhamma (CMA) by Venerable Bhikkhu Bodi

Notations Used in Pali Words

- ❖ I have used the following notation to better represent the pronunciation of Pali words
 - ❖ **bold** for vowels **a**, **i** and **u** where they need to be pronounced with a “long” sound such as in “father”, “see” and “pool”
 - ❖ When a, i and u are not in bold their sound in Pali is “short”
 - ❖ Vowels e and o have a “long” sound except when they appear before double consonants as in “Metta”
 - ❖ *italics* are used when *n* needs to be pronounced with a nasal sound like in “signore”
 - ❖ underline is used to represent t and d where they need to be pronounced like in words “cat” and “bad”
 - ❖ Otherwise both t and d are pronounced like in “thumb” or “then”

Content

- ❖ Review of the classification of sense-sphere consciousness by kind
 - ❖ Unwholesome
 - ❖ Rootless
 - ❖ Resultants
 - ❖ Functional
 - ❖ Beautiful Cittas
 - ❖ Wholesome
 - ❖ Resultant
 - ❖ Functional
- ❖ Summary of Sense-Sphere Consciousness by Kind

Kinds or Nature (jati) of Consciousness

❖ Unwholesome (akusalacitta) -

- ❖ Accompanied by one or more of 3 unwholesome roots, greed, hatred or delusion
- ❖ Mentally unhealthy, immoral, and produces painful results

❖ Wholesome (kusalacitta)

- ❖ Accompanied by one or more of 3 wholesome roots, non-greed (generosity), non-hatred (loving kindness), or non-delusion (wisdom)
- ❖ Mentally healthy, moral, produces pleasant results

❖ Resultant (vipaka)

- ❖ Consciousness that arise through ripening of kamma

❖ Functional (Kiriya)

- ❖ Consciousness involving activities that are not capable of creating kamma

— Both unwholesome and wholesome consciousness constitute kamma, volitional action

— Results of kamma are other cittas which experience the maturation of kamma

Sense-Sphere Unwholesome Cittas - 12

❖ <u>No</u>	<u>Root</u>	<u>Feeling</u>	<u>Associated with</u>	<u>Dissociated with</u>	<u>Prompted</u>
❖ 1	Greed	Joy	Wrong View	NA	No
❖ 2	Greed	Joy	Wrong View	NA	Yes
❖ 3	Greed	Joy	NA	Wrong View	No
❖ 4	Greed	Joy	NA	Wrong View	Yes
❖ 5	Greed	Equanimity	Wrong View	NA	No
❖ 6	Greed	Equanimity	Wrong View	NA	Yes
❖ 7	Greed	Equanimity	NA	Wrong View	No
❖ 8	Greed	Equanimity	NA	Wrong View	Yes
❖ 9	Hatred	Displeasure	Aversion	NA	No
❖ 10	Hatred	Displeasure	Aversion	NA	Yes
❖ 11	Delusion	Equanimity	Doubt	NA	NA
❖ 12	Delusion	Equanimity	Restlessness	NA	NA

Sense-Sphere Unwholesome Cittas...

- ❖ Unwholesome consciousness is subdivided by way of its most prominent root, greed, hatred or delusion
- ❖ Greed and hatred are mutually exclusive, therefore they cannot co-exist within the same citta
- ❖ Delusion is present in every state of unwholesome consciousness
- ❖ However, there are 2 types of consciousness where delusion is the only root (without greed or hatred)
- ❖ Greed (lobha) includes all varieties ranging from intense passion to subtle liking and attachment
- ❖ Consciousness rooted in greed is further divided into 8 types based on
 - ❖ Concomitant feeling (vedana) - Joy / Equanimity
 - ❖ Presence or absence of wrong view
 - ❖ Whether citta is prompted / unprompted

Sense-Sphere Unwholesome Cittas...

❖ Joy vs. Equanimity

- ❖ Joy (Somanassa) refers to pleasant mental feeling
- ❖ Joy accompanies particular types of consciousness in that it is inextricably blended with it
- ❖ Equanimity (upekkha) is a mental feeling that is neutral neither painful nor pleasant

❖ With or Without Wrong View

- ❖ View (ditthi) generally means wrong view (miccha ditti)
- ❖ Wrong view accompanies 4 consciousness rooted in greed as a conviction, belief, opinion or rationalization

❖ Prompted/Unprompted

- ❖ Prompting may be imposed by others or originate within one self such as action based on deliberation
- ❖ Unprompted consciousness arise during spontaneous action

Sense-Sphere Unwholesome Cittas...

- ❖ Hatred arises with only one kind of feeling, displeasure
- ❖ Displeasure (domanassa) is a unpleasant mental feeling, which is always unwholesome
- ❖ Consciousness rooted in hatred does not arise in association with wrong view but wrong view can motivate acts of hatred
- ❖ Consciousness rooted in hatred arises associated with aversion
- ❖ Aversion (paṭigha) ranges from violent rage to subtle irritation or ill will
- ❖ Paṭigha means “striking against” which indicates a mental attitude of resistance, rejection, or destruction (this is a mental formation as opposed to a feeling)
- ❖ The last 2 unwholesome cittas are rooted in sheer delusion (momuha)
- ❖ One is associated with doubt the other with restlessness
- ❖ Doubt means perplexity, skepticism or indecisiveness due to prevalence of delusion
- ❖ Restlessness is disquietude, mental distraction, or agitation
- ❖ Restlessness is actually present in all unwholesome cittas but it is weak and its function secondary in other 11 cittas

Examples of Sense-Sphere Unwholesome Cittas...

- ❖ With Joy, holding the view that there is no evil in stealing, a boy spontaneously steals an apple from a fruit stall (type 1)
- ❖ With Joy, holding the view that there is no evil in stealing, a boy steals an apple from a fruit stall through the prompting of a friend (type 2)
- ❖ With hatred one man murders another in a spontaneous fit of rage (type 9)
- ❖ With hatred one man murders another after premeditation (type 10)
- ❖ A person, due to delusion, doubts the efficacy of Dhamma as way to Nibbana (type 11)
- ❖ A person is so distracted in mind that he cannot focus his mind on any object (type 12)

Sense-Sphere Rootless Cittas (ahetukacittani)

- ❖ Ahetuka means without roots
- ❖ There 18 cittas of this type, they do not contain any of the 6 roots
- ❖ Since root is a factor which helps establish stability in citta, these cittas are weaker
- ❖ These cittas fall into 3 groups
 - ❖ Unwholesome resultant
 - ❖ Wholesome resultant
 - ❖ Functional

Sense-Sphere Rootless Cittas ...

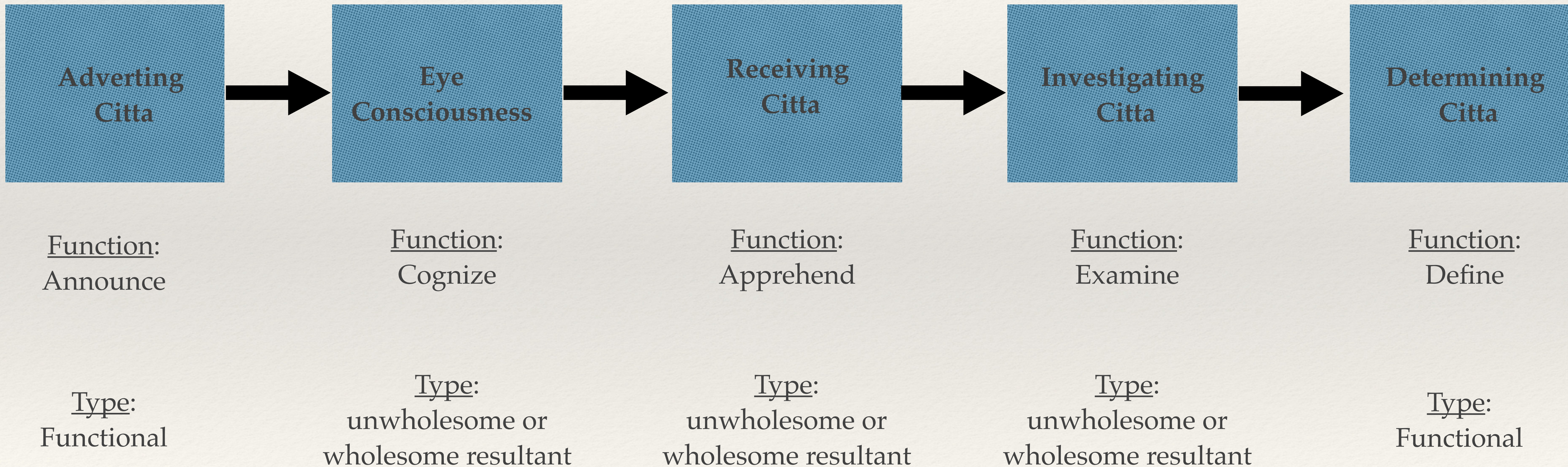
- ❖ Unwholesome resultants are of 7 types and they result from unwholesome kamma
- ❖ These types of consciousness are not themselves unwholesome but karmically indeterminate
- ❖ The first 5 types of both unwholesome resultant and wholesome resultant consciousness are based on sensitive matter of the eye, ear, nose, tongue and body
- ❖ Eye consciousness arises based upon eye-sensitivity (cakkhu-pasada), its function is simply to see, to cognize directly and immediately the visible object (similarly for other senses)
- ❖ In the case of unwholesome resultants, the object is unpleasant or undesirable (anitt_ha)
 - ❖ Impact on eye, ear, nose and tongue is weak and therefore associated feeling is equanimity
 - ❖ Impact on body is strong and therefore associated feeling is pain

Sense-Sphere Rootless Cittas ...

- ❖ Wholesome-resultant rootless cittas are of 8 types
 - ❖ These are different from wholesome resultants with roots (to be discussed later)
- ❖ They are the result of wholesome kamma
- ❖ 7 of these correspond to equivalent unwholesome resultants
- ❖ Whereas unwholesome-resultants arise in regard to an undesirable object, the wholesome-resultants arise in regard to a desirable object or an extremely desirable object
 - ❖ Because of this last type of object, there is an extra category of investigating cittas that are accompanied by joy when the object is especially desirable

Sense-Sphere Rootless Cittas...

When an object impinges on one of the 5 sense faculties (excluding the mind door), like the eye, several cittas arise in a sequence...



Both the Receiving citta and the Investigating citta results from the same type of past kamma that produced the eye consciousness.

Sense-Sphere Rootless Cittas ...

- ❖ Rootless Functional (kiriya) cittas are of 3 types
 - ❖ They perform tasks which do not have any karmic potency
 - ❖ They neither cause kamma nor the result of kamma
- ❖ First is the 5-sense-door adverting consciousness that arises when an external object impinge on one of the five physical sense organs (as shown in slide 13)
 - ❖ Its function is to turn attention to the object, thereby enabling the corresponding sense consciousness to arise in immediate succession
- ❖ Second is the mind-door adverting consciousness, which can arise either in a cognitive process occurring at the five sense doors or in a process occurring at the mind door
 - ❖ In each case it performs a different function
 - ❖ When it occurs in the 5-door process it is called the determining consciousness, its function being to define the object being cognized and arises after the investigating consciousness
 - ❖ When it occurs in the mind-door process its function is to advert to the object appearing at the mind door
- ❖ Third is the smile-producing consciousness which causes Arahants to smile about sense-sphere phenomena

Sense-Sphere Rootless Cittas...

Unwholesome Resultant

<u>No</u>	<u>Feeling</u>	<u>Citta</u>
❖ 1	Equanimity	Eye Consciousness
❖ 2	Equanimity	Ear Consciousness
❖ 3	Equanimity	Nose Consciousness
❖ 4	Equanimity	Tongue Consciousness
❖ 5	Pain	Body Consciousness
❖ 6	Equanimity	Receiving
❖ 7	Equanimity	Investigating

Wholesome Resultant

<u>No</u>	<u>Feeling</u>	<u>Citta</u>
❖ 8	Equanimity	Eye Consciousness
❖ 9	Equanimity	Ear Consciousness
❖ 10	Equanimity	Nose Consciousness
❖ 11	Equanimity	Tongue Consciousness
❖ 12	Pleasure	Body Consciousness
❖ 13	Equanimity	Receiving
❖ 14	Joy	Investigating
❖ 15	Equanimity	Investigating

Sense-Sphere Rootless Cittas...

Functional

❖ <u>No</u>	<u>Feeling</u>	<u>Citta</u>
❖ 16	Equanimity	Five-door adverting
❖ 17	Equanimity	Mind-door adverting
❖ 18	Joy	Smile producing

Beautiful Consciousness (sobhanacittani)

- ❖ This category includes all cittas other than the 12 types of unwholesome cittas and 18 types of rootless cittas
- ❖ This type is called beautiful because it is accompanied by beautiful mental factors (cetasikas)
- ❖ This category includes:
 - ❖ All wholesome cittas as well as resultant and functional cittas that possess beautiful mental factors
 - ❖ 24 sense-sphere cittas, 15 finematerial-sphere cittas, 12 immaterial-sphere cittas and 8 (or 40) supramundane cittas

Sense-Sphere Beautiful Cittas - 24

❖	<u>No</u>	<u>Feeling</u>	<u>Knowledge</u>	<u>Prompted</u>	<u>Wholesome</u>	<u>Resultant</u>	<u>Functional</u>
❖	1	Joy	Associated	No	Y	Y	Y
❖	2	Joy	Associated	Yes	Y	Y	Y
❖	3	Joy	Dissociated	No	Y	Y	Y
❖	4	Joy	Dissociated	Yes	Y	Y	Y
❖	5	Equanimity	Associated	No	Y	Y	Y
❖	6	Equanimity	Associated	Yes	Y	Y	Y
❖	7	Equanimity	Dissociated	No	Y	Y	Y
❖	8	Equanimity	Dissociated	Yes	Y	Y	Y

Sense-Sphere Wholesome Consciousness (*kamavacara-kusalacittani*)

- ❖ This class is subdivided into 8 types on the basis of:
 - ❖ Concomitant feeling, i.e. Joy vs. Equanimity
 - ❖ Presence or absence of knowledge
 - ❖ Prompted vs. unprompted
- ❖ Consciousness associated with knowledge (*nanasmpayutta*), *nana* refers to the mental factor of wisdom (*panna-cetasika*) which represents non-delusion
 - ❖ knowledge comprehends things as they are (*yathasabhavani*)

Sense-Sphere Wholesome Consciousness (*kamavacara-kusalacittani*)

- ❖ Consciousness disassociated with knowledge refers to absence of wisdom but it does not involve ignorance (*avijja*) or delusion
- ❖ With roots (*sahetuka*)
 - ❖ 4 wholesome cittas associated with knowledge possess all 3 wholesome roots - non-greed (generosity), non-hatred (loving kindness) and non-delusion (wisdom)
 - ❖ 4 wholesome cittas disassociated with knowledge possess 2 wholesome roots, non-greed (generosity) and non-hatred (loving kindness) but lacks non-delusion (wisdom)
- ❖ These 8 types of consciousness are called wholesome (*kusala*) or meritorious (*punna*) because they inhibit the defilements and produce good results
- ❖ They arise in worldlings and trainees (noble disciples at the three lower stages of stream-entry) whenever they perform wholesome bodily deeds and verbal deeds and whenever they generate wholesome states of mind pertaining to the sense-sphere

Examples of Sense-Sphere Wholesome Cittas

- ❖ Someone joyfully performs a generous deed, understanding that it is a wholesome deed, spontaneously without prompting (type 1)
- ❖ Someone joyfully performs a generous deed, understanding that it is a wholesome deed, after deliberation or prompting by another (type 2)
- ❖ Someone joyfully performs a generous deed, without prompting, but without understanding that this is a wholesome deed (type 3)

Sense-Sphere Resultant Consciousness with Roots

- ❖ These 8 cittas are karmic effects of the sense-sphere wholesome cittas
- ❖ They are different from rootless resultants
- ❖ Both rooted and rootless resultants are produced by the same 8 wholesome cittas
 - ❖ But they differ in their qualities and functions (to be discussed later)

Sense-Sphere Functional Consciousness with Roots

- ❖ Whereas 8 wholesome sense-sphere cittas arise in worldlings and trainees, they do not arise in Buddhas and Arahants
- ❖ However, 8 equivalent cittas arise in Buddhas and Arahants that are functional because their good actions do not produce future results (kamma)

Summary of Sense-Sphere Cittas by Kind - 54

- ❖ 8 (Great) Wholesome
- ❖ 12 Unwholesome
- ❖ 23 Resultants
 - ❖ 8 (Great) wholesome-resultants (rooted)
 - ❖ 8 wholesome-resultants (rootless)
 - ❖ 7 unwholesom-resultants (rootless)
- ❖ 11 Functionals
 - ❖ 3 Rootless functionals
 - ❖ 8 (Great) functionals

Next

- ❖ The next presentation will review classification by kind of the following types of consciousness:
 - ❖ fine-material Sphere
 - ❖ immaterial Sphere
 - ❖ supramundane