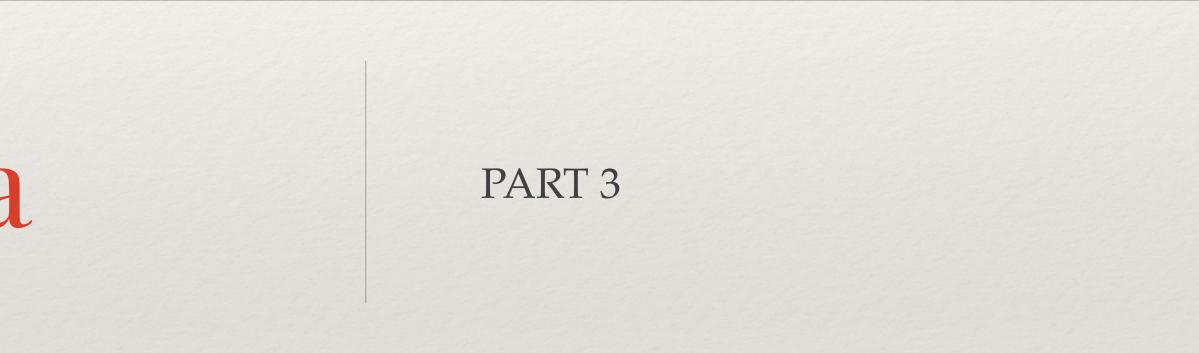
Topics in Abhidhamma

Version 1.2 compiled by Ajith Wijeratne 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 <u>t</u> and <u>d</u> where they need to be pronounced like in words "ca<u>t</u>" and "ba<u>d</u>"
 - * Otherwise both t and d are pronounced like in "thumb" or "then"

- consciousness
 - * Fine-material-Sphere
 - * Immaterial-Sphere
 - * Supramundane
- * Summary of all 89 cittas
- * Number of cittas can increase from 89 to 121

Content

* Review of the classification by kind of the following types of (wholesome)

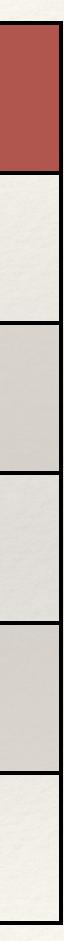
Fine-Material Sphere - (Wholesome) Cittas

- * This includes all cittas pertaining to the fine-material plane of existence (rupabhumi), the realms in which gross matter is absent and only subtle residue of matter remains
- * Rebirth into these realms is achieved by the attainment of jhanas, high attainments in the development of concentration (samadhi)
- * 15 cittas fall into this category, 5 wholesome, 5 resultant and 5 functional
- * The wholesome cittas are experienced by worldlings and trainees who develop jhanas within this life itself
- * Their corresponding results (vipaka) arise only in the fine-material world, in the beings who have been reborn there as a consequence of developing jhanas
- * The functional (kiriya) jhana cittas are only experienced by Arahants who attain jhanas



Fine-Material Sphere Cittas: Types

No	Citta	Together With					Wh.	Rst.	Fnc.
1	1st Jhana	Initial Application	Sustained Application	Zest	Happiness	One Pointedness	Y	Y	Y
2	2nd Jhana	NA	Sustained Application	Zest	Happiness	One Pointedness	Y	Y	Y
3	3rd Jhana	NA	NA	Zest	Happiness	One Pointedness	Y	Y	Y
4	4th Jhana	NA	NA	NA	Happiness	One Pointedness	Y	Y	Y
5	5th Jhana	NA	NA	NA	Equanimity	One Pointedness	Y	Y	Y



Fine-Material Sphere Cittas: Jhanas

- * Jhanas are so called because
 - * They closely contemplate the object
 - * They burn up the adverse states opposed to concentration
 - * Adverse states are the **5 hindrances** (nivarana)
 - * Sensual desire
 - * Ill will
 - * Sloth and torpor
 - * Restlessness and worry
 - * Doubt
- * By fixing the mind upon a single selected object, all mental distractions are eliminated
 - * Hindrances are suppressed
 - * Mind becomes fully absorbed in its object
- * The object of the jhana consciousness is a mental image called the counterpart sign (patibhaganimitta)
- * This sign is considered a conceptual object (pannatti)

Fine-Material Sphere Cittas: Jhanas

- * This sign generally arises on the basis of a visible form, and hence these jhanas pertain to the fine-material sphere
- * These jhanas can be achieved by using a contemplative device called <u>kasina</u>, such as a colored disk, on which attention is fixed
- * When the concentration matures, this physical device will give rise to a visual replica of itself called the <u>learning sign</u> (uggahanmitta)
- * This in turn gives rise to the <u>counterpart sign</u> apprehended as the object of jh**a**na

Fine-Material Sphere Cittas: Jhanas

- * The 5 wholesome cittas are distinguished by way of the 5 jhanas, each jhana constitute a distinct type of citta
- * Each jhana is defined by the way of mental concomitants called jhana factors (jhananga)
- * The first jhana contains 5 factors, to attain this jhana these factors must be present in a balanced way
 - Initial application (vitakka)
 - * Sustained application (vicara)
 - Zest (piti)
 - Happiness (sukha)
 - * One-pointedness (ekaggata)

Fine-Material Sphere Cittas: Jhana Factors

- * Initial application (vitakka) is the mental factor that directs the mind to the object
 - * Vitakka has the special task of inhibiting the hindrance of sloth and torpor (thinamiddha)
- * **Sustained application** (vicara)_signifies the sustained application of the mind on the object
 - * Vicara serves to inhibit the <u>hindrance of doubt</u> (vicikiccha)
- * **Zest** (piti) is the delight or pleasurable interest in the object:
 - * There are 5 grades of zest:
 - * Minor zest which is able to raise hairs in the body
 - Momentary zest is like flashes of lightning
 - * Showering zest breaks over the body again and again like the waves on sea shore
 - * Uplifting zest can cause the body to levitate
 - * Prevading zest pervades over the whole body as an inundation fills a cavern
 - * Piti inhibits the <u>hindrance of ill will</u> (vyapada)

Fine-Material Sphere Cittas: Jhana Factors

- * Happiness (sukha) is a pleasant mental feeling and is identical to joy (somnassa)
 - * However, it is different from sukha of pleasant bodily feeling that accompanies wholesome-resultant body consciousness
 - Sukha is born of detachment from sensual pleasures and therefore inhibits the <u>hindrance of restlessness and worry</u> (uddhaccakukucca)
- * The piti and sukha are closely connected, they are different in that
 - * Piti is a conative factor belonging to the aggregate of mental formations (sankharakkandha)
 - * Sukha is a feeling belonging to the aggregate of feeling (vedanakkhndha)
 - * Piti is compared to the delight a weary traveller would experience when coming across an oasis, sukha to his pleasure after bathing and drinking
- * **One-pointedness** (ekaggata) means one pointed state
 - * This mental factor is present in all 5 jhanas and the essence of concentration (samadhi)
 - * It inhibits the <u>hindrance of sensual desire</u>, a necessary condition for any meditative attainment
 - * Ekaggata exercises the function of closely contemplating the object, the salient characteristic of jhana, it requires the support of all other 4 factors



Fine-Material Sphere Cittas: Higher Jhanas

- refining the subtler factors through strengthened concentration
 - * In the 2nd jhana, vitakka is eliminated
 - * In the 3rd jhana, vicara is eliminated
 - * In the 4th jhana, piti fades away
 - feeling
 - jhana is associated by equanimity

* <u>Higher jhanas</u> are achieved by successively <u>eliminating the grosser jhana factors</u> and by

* In the 5th jhana, equanimity (upekkha) replaces happiness (sukha) as the concomitant

* Whereas the cittas of the first 4 jhanas are associated with joy, the cittas of the 5th

Fine-Material Sphere Cittas: Summary

- The 5 jhanas become 15 types by occurring as wholesome cittas, resultants, and functionals
 Each jhana citta of the same level is defined by the same set of factors, whether wholesome,
- Each jhana citta of the same level is define resultant or functional
- * All cittas of the fine-material sphere are associated with knowledge
- * Therefore, all fine-material sphere cittas have the 3 roots of
 - Non-greed (generosity)
 - Non-hatred (loving-kindness)
 - Non-delusion (wisdom)



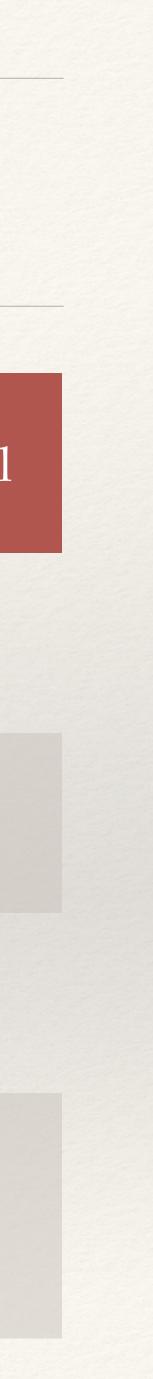
Immaterial Sphere (Wholesome) Cittas

- * This sphere of consciousness comprises the cittas pertaining to immaterial plane of existence (arupabhumi) * These are the 4 realms where matter has been totally transcended and <u>only consciousness and mental</u>
- factors remain
- * Rebirth in to these realms come through the attainment of arupajhanas, the 4 immaterial or formless absorptions
- * These jhanas are reached by developing concentration beyond the 5 jhanas of the fine-material sphere
- * 12 cittas fall into this category
 - * 4 wholesome with which the immaterial attainments are experienced by worldlings and trainees
 - * 4 resultants which arise through rebirth in the immaterial sphere realms
 - * 4 functionals which occur in Arahants who enter the immaterial attainments



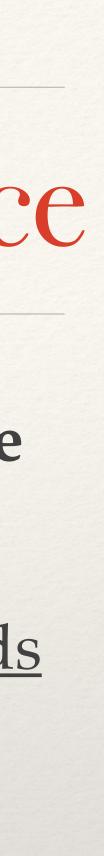
Immaterial Sphere - Cittas: Types

No	Citta	Direct Object	Transcended Object	Wholesome	Resultant	Functional
1	Base of Infinite Space	Concept of space	Concept of kasina	Y	Y	Y
2	Base of Infinite Consciousness	Consciousness of infinite space	Concept of space	Y	Y	Y
3	Base of Nothingness	Concept of non-existence	Consciousness of infinite space	Y	Y	Y
4	Base of neither Perception nor non-Perception	Consciousness of nothingness	Concept on non- existence	Y	Y	Y



Immaterial Sphere Cittas: Base of Infinite Space

- * The first of the 4 immaterial jhanas is the attainment of the base of infinite space (akasanancayatana)
- * To achieve this a meditator, who has mastered the 5th fine-material jhana <u>spreads</u> out the counterpart sign of the kasina until it becomes immeasurable in extent
- * Then he removes the kasina by attending only to the space it pervaded, contemplating it as "infinite space"
- This leads to arising in absorption a citta having <u>as object the concept of infinite</u> <u>space (akasapannatti)</u>, which serves as the object of the first immaterial-sphere consciousness



Immaterial Sphere Cittas: Higher Jhanas

- * 2nd Jhana: Base of Infinite Consciousness (vinnanancayatana)
 - * The consciousness that is said to be infinite is the consciousness of the first immaterial absorption
 - * To achieve this a meditator, takes as the object the consciousness of the base of infinite space, and contemplate it as "infinite consciousness" until the second immaterial absorption arises
- * 3rd Jhana: Base of Nothingness (akincannayatana)
 - * The object in this case is the present non-existence, voidness, or secluded aspect of the consciousness pertaining to the base of infinite space
 - * By giving attention to the absence of that consciousness, the 3rd immaterial absorption arises taking as its object the concept of non-existence or nothingness (natthibhava-pannatti)
- * 4th Jhana: Base of neither Perception nor Perception (n'evasannan'asannayatana)
 - * In this type of consciousness, the factor of perception (sanna) has become so subtle that it can no longer perform the decisive function of perception, and thus this state cannot to be said to have perception
 - * Yet, perception is not altogether absent and remains in residual form thus it cannot be said not to have perception
 - * This 4th immaterial absorption takes as its <u>object the consciousness of the base of nothingness</u>

Immaterial Sphere Cittas: Summary

- * Arupjhanas differ from rupajhanas in several important respects
 - * Rupajhanas can take various objects such as different kasinas, whereas each arupajhana apprehends just one object specific to itself
 - * Rupajhanas differ from each other with respect to their jhana factors, whereas all arupajhanas same 2 factors, equanimity and one-pointedness
- * Collectively, 15 fine-material sphere cittas and 12 immaterial sphere cittas are designated <u>mahaggatacitta</u>-sublime, lofty or exalted consciousness - because they are:
 - * Free from hindrances
 - * Pure, elevated, great states of mind



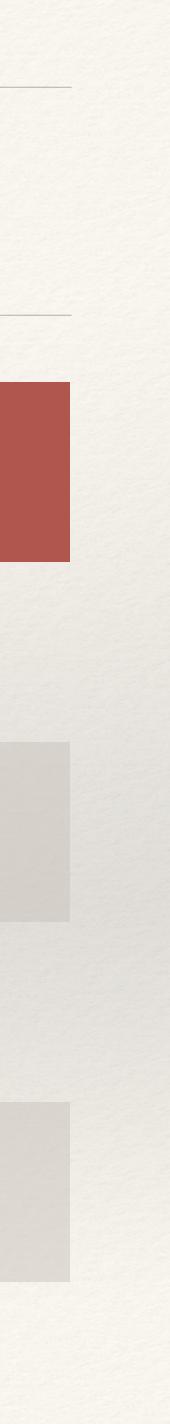
Supramundane (Wholesome) Consciousness

- * Supramundane consciousness is divided by way of 4 paths and their resultants (fruits)
- * It pertains to the process of transcending (uttara) the world (loka) consisting of the five aggregates of clinging
- * This type of consciousness <u>leads</u> to the liberation from samsara, the cycle of birth and death, and to attainment of Nibbana, the cessation of suffering
- * There are <u>8 supramundane cittas</u>, pertaining to the 4 stages of enlightenment
 - Stream-entry
 - Once-returning
 - Non-returning
 - * Arahantship
- * Each stage involves two types of citta
 - Path consciousness (maggacitta)
 - Fruition consciousness (phalacitta)



Supramundane Consciousness: Types

l	No	Stage	Path	Fruit
	1	Stream-entry	Y	Y
	2	Once-returning	Y	Y
	3	Non-returning	Y	Y
	4	Arahantship	Y	Y



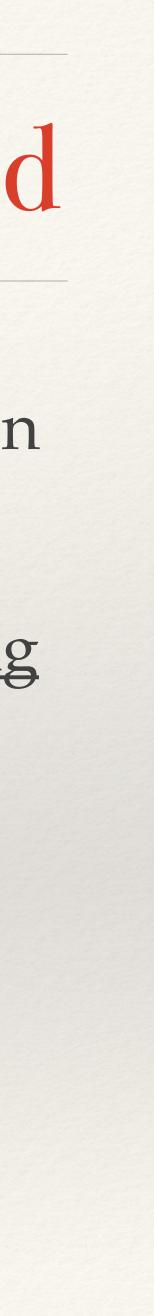
Supramundane Consciousness: Object

- * All supramundane cittas takes as <u>object</u> the unconditioned reality, Nibbana, but they <u>differ</u> as paths and fruits according to their <u>functions</u>
 - * Path consciousness has the function of eradicating defilements, it is a kusalacitta
 - * Each path citta arise only once and endures only for 1 mind moment, it is never repeated in the mental continuum of the person who attains it
 - * <u>Fruition consciousness</u> has the function of experiencing the degree of liberation made possible by the corresponding path, it is a resultant, vipakacitta
 - * The corresponding fruition citta <u>initially arises immediately after the path consciousness</u> and endures for 2 3 mind moments
 - * Subsequently it can be repeated and can be made to endure many mind moments in the supramundane absorption called fruition attainment



Supramundane Consciousness: Meditation Method

- * All supramundane paths and fruits are attained by the method of meditation called the development of insight (vipassanabhavana)
- * This involves strengthening of the faculty of wisdom (panna) by <u>maintaining</u> <u>sustained attention to the changing phenomena of mind and matter</u>
 - * Meditator learns to discern the true characteristics of <u>impermanence</u>, <u>suffering</u> and <u>non-self</u>
 - * When these <u>insights gain full maturity</u>, they issue in the supramundane paths and fruits



- Path Consciousness of stream-entry (sotapatti-maggacitta)
 - * the path consciousness of stream-entry
- * The stream is the Noble Eight Fold Path, with the 8 factors:

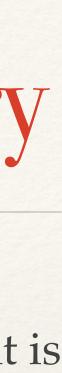
Right View	Right Intention		
Right Speech	Right Action		
Right Livelihood	Right Effort		
Right Mindfulness	Right Concentration		

- factors are not fixed in their destination
- flow like a stream leading to Nibbana

Entry upon the irreversible path to liberation is called stream-entry and the citta that experience this attainment is

* Though the factors of the Eight Fold Path may arise in mundane wholesome cittas of virtuous worldlings these

* In the noble disciple who has reached the experience of stream-entry, the path factors become fixed in destiny, and

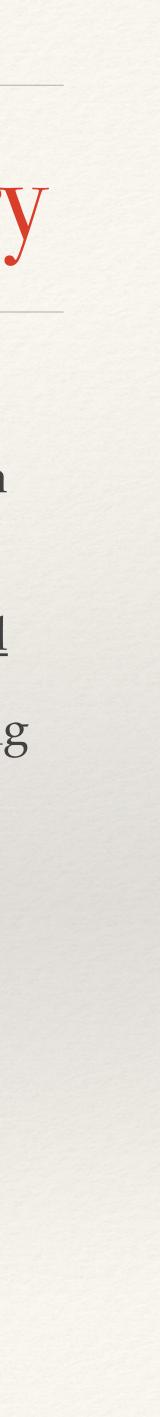


- * The path consciousness of stream-entry has the function of <u>cutting of 3 fetters</u>
 - Personality view (wrong view of self)
 - Doubt about Triple Gem
 - * Clinging to rites and ceremonies
- * It further cuts off all greed, hatred and delusion strong enough not to lead to a sub-human rebirth * This citta permanently <u>eliminates 5 other cittas</u>
 - * 4 unwholesome cittas rooted in greed associated with wrong view
 - 1 unwholesome citta rooted in delusion associated with doubt
- * The one who has undergone the experience of stream-entry is assured of reaching Nibbana in a maximum of 7 lives and never being reborn in any woeful plane of existence





- * Path consciousness of once returning (sakadagami-maggacitta)
 - * This citta is the consciousness associated with the Noble Eightfold Path that gives access to the plane of a once returner
 - * While it does not eradicate any fetters, this citta attenuates the grosser forms of sensual desire and ill will * The person who has reached this stage will be reborn in this world at most one more time before attaining
 - Nibbana
- * Path consciousness of non-returning (anagami-maggacitta)
 - * This path consciousness <u>cuts off the fetters of sensual desire and ill will</u>
 - * It permanently <u>eliminate two unwholesome cittas rooted in hate</u>
 - * One who attains this stage will never be reborn in the sensuous plane
 - * If such a person does not reach Arahantship in the same lifetime, he will be reborn in the fine-material world and attain Nibbana there



- Path consciousness of Arahantship (arahatta-maggacitta)
 - * An arhant is a fully liberated person who has destroyed (hata) the enemy (ari) consisting of defilements
 - * Path consciousness of arahantship is the citta that issues directly the full liberation
 - * This citta destroys the 5 subtle fetters
 - * Desire for fine-material and immaterial existence
 - * Conceit
 - * Restlessness
 - * Ignorance
 - * It also eliminates
 - * 4 unwholesome cittas rooted in greed disassociated with views
 - * 1 unwholesome citta rooted in delusion associated with restlessness
- * Fruitation consciousness (phalacitta)
 - * Each path consciousness issues automatically in its respective fruition in immediate succession
 - * Thereafter the fruition citta can arise many times when the noble disciple enters meditative attainment of fruition



Different Approaches to Attaining Nibbana

- - * Impermanence
 - * Suffering
 - * Non-self
- * They differ in the degree of their development of concentration (samadhi)
 - * Those who develop insight without the basis of Jhana are called practitioners of bare insight
 - * When they reach the path and fruit, their path and fruition cittas correspond to the 1st Jhana
 - reaching the path
- * Irrespective of approach, all path and fruition cittas are considered type of jhana consciousness, this is because:
 - * They occur in the mode of closely contemplating their object with full absorption, like mundane jhanas
 - * They possess the jhana factors with an intensity corresponding to their counterparts in mundane jhanas

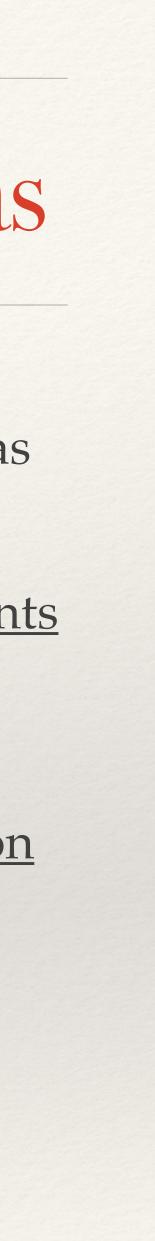
* All meditators reach supramundane paths and fruits through the development of wisdom (panna), insight into the 3 characteristics of

* Those who develop insight on the basis of jhana, attain path an fruit corresponding to the level of jhana they attained before



Difference between Mundane and Supramundane Jhanas

- Whereas mundane jhanas take as their object <u>some concept</u>, the supramundane jhanas take <u>Nibbana</u> as their object
- * Whereas mundane jhanas merely <u>suppress defilements</u>, the supramundane jhanas <u>eradicate defilements</u> so that they can never arise again
- * While mundane jhanas lead to <u>rebirth in the fine-material world</u> and thus sustain existence, the supramundane jhanas cut off the fetters binding one to the cycle of birth and death and <u>issue liberation</u>
- * Whereas role of <u>wisdom</u> in mundane jhanas is <u>subordinate to concentration</u>, in the supra mundane jhanas <u>wisdom</u> and <u>concentration</u> are <u>well balanced</u> with
 - * concentration fixing the mind on the unconditioned element, Nibbana, and
 - * wisdom fathoming the deep significance of the 4 Noble Truths



Summary of Cittas: The 89 by Plane and by Kind

Type	Unwholesome	Wholesome	<u>Resultant</u>	<u>Functional</u>	<u>Sub Total</u>
Sense-Sphere	12	8	23	11	54
Fine-material- Sphere	NA	5	5	5	15
Immaterial- Sphere	NA	4	4	4	12
Supramundane	NA	4	4	NA	8
Sub Total	12	21	36	20	89

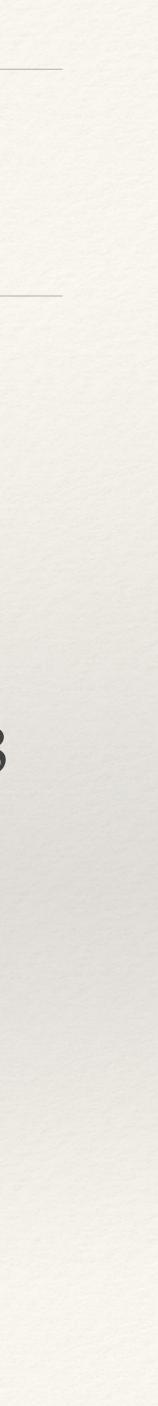




Number of Cittas can Increase from 89 to 121

- to 40
- * Since this 40 will replace the original 8 the total cittas become 121

* By dividing each supramundane citta into 5 based on jhana at which path consciousness is achieved the total supramundane cittas can increase from 8





- * This presentation concludes the 1st chapter of CMA, Compendium of Consciousness
- * Next presentation will start the discussion of the 2nd Chapter of CMA, **Compendium of Mental Factors**

Next