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# Topics in Abhidhamma

PART 3

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*Version 1.2*

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

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# Notations Used in Pali Words

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- ❖ 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”

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# Content

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- ❖ Review of the classification by kind of the following types of (wholesome) consciousness
  - ❖ Fine-material-Sphere
  - ❖ Immaterial-Sphere
  - ❖ Supramundane
- ❖ Summary of all 89 cittas
- ❖ Number of cittas can increase from 89 to 121

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# Fine-Material Sphere - (Wholesome) Cittas

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- ❖ 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

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# Fine-Material Sphere Cittas: Jhanas

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- ❖ 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 (paṭibhaganimitta)
- ❖ This sign is considered a conceptual object (*pannatti*)

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# Fine-Material Sphere Cittas: Jhanas

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- ❖ 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 kasina, 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 learning sign (uggahanmitta)
- ❖ This in turn gives rise to the counterpart sign apprehended as the object of jhana

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# Fine-Material Sphere Cittas: Jhanas

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- ❖ 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)



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# Fine-Material Sphere Cittas: Jhana Factors

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- ❖ **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 hindrance of doubt (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 hindrance of ill will (vyapada)

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# Fine-Material Sphere Cittas: Jhana Factors

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- ❖ **Happiness** (sukha) is a pleasant mental feeling and is identical to joy (somanassa)
  - ❖ 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 hindrance of restlessness and worry (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 (vedanakkandha)
  - ❖ 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 hindrance of sensual desire, 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

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# Fine-Material Sphere Cittas: Higher Jhanas

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- ❖ Higher jhanas are achieved by successively eliminating the grosser jhana factors and by 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
  - ❖ In the 5th jhana, equanimity (upekkha) replaces happiness (sukha) as the concomitant feeling
    - ❖ Whereas the cittas of the first 4 jhanas are associated with joy, the cittas of the 5th jhana is associated by equanimity

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# Fine-Material Sphere Cittas: Summary

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- ❖ 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, 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)

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# Immaterial Sphere (Wholesome) Cittas

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- ❖ 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 only consciousness and mental 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

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# Immaterial Sphere Cittas: Base of Infinite Space

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- ❖ 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 spreads 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 as object the concept of infinite space (*akasapannatti*), which serves as the object of the first immaterial-sphere consciousness

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# Immaterial Sphere Cittas: Higher Jhanas

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- ❖ **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’evassannan’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 object the consciousness of the base of nothingness



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# Immaterial Sphere Cittas: Summary

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- ❖ 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 mahaggatacitta-sublime, lofty or exalted consciousness - because they are:
  - ❖ Free from hindrances
  - ❖ Pure, elevated, great states of mind

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# Supramundane (Wholesome) Consciousness

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- ❖ 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 leads to the liberation from samsara, the cycle of birth and death, and to attainment of Nibbana, the cessation of suffering
- ❖ There are 8 supramundane cittas, 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)

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# Supramundane Consciousness: Types

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

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# Supramundane Consciousness: Object

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- ❖ All supramundane cittas takes as object the unconditioned reality, Nibbana, but they differ as paths and fruits according to their functions
  - ❖ 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
  - ❖ Fruition consciousness has the function of experiencing the degree of liberation made possible by the corresponding path, it is a resultant, vipakacitta
    - ❖ The corresponding fruition citta initially arises immediately after the path consciousness 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

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# Supramundane Consciousness: Meditation Method

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- ❖ 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 maintaining sustained attention to the changing phenomena of mind and matter
- ❖ Meditator learns to discern the true characteristics of impermanence, suffering and non-self
- ❖ When these insights gain full maturity, they issue in the supramundane paths and fruits

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# Supramundane Consciousness: Stages of Stream-Entry

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- ❖ **Path Consciousness of stream-entry** (sotapatti-maggacitta)

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

- ❖ Though the factors of the Eight Fold Path may arise in mundane wholesome cittas of virtuous worldlings these factors are not fixed in their destination

- ❖ In the noble disciple who has reached the experience of stream-entry, the path factors become fixed in destiny, and flow like a stream leading to Nibbana

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# Supramundane Consciousness: Stages of Stream-Entry

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- ❖ The path consciousness of stream-entry has the function of cutting of 3 fetters
  - ❖ 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 eliminates 5 other cittas
  - ❖ 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

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# Supramundane Consciousness: Stages of Stream-Entry

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- ❖ **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 cuts off the fetters of sensual desire and ill will
  - ❖ It permanently eliminate two unwholesome cittas rooted in hate
  - ❖ 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



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# Supramundane Consciousness: Stages of Stream-Entry

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- ❖ **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

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# Different Approaches to Attaining Nibbana

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- ❖ All meditators reach supramundane paths and fruits through the development of wisdom (*panna*), insight into the 3 characteristics of
  - ❖ 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
  - ❖ Those who develop insight on the basis of jhana, attain path and fruit corresponding to the level of jhana they attained before 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

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# Difference between Mundane and Supramundane Jhanas

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- ❖ Whereas mundane jhanas take as their object some concept, the supramundane jhanas take Nibbana as their object
- ❖ Whereas mundane jhanas merely suppress defilements, the supramundane jhanas eradicate defilements so that they can never arise again
- ❖ While mundane jhanas lead to rebirth in the fine-material world and thus sustain existence, the supramundane jhanas cut off the fetters binding one to the cycle of birth and death and issue liberation
- ❖ Whereas role of wisdom in mundane jhanas is subordinate to concentration, in the supra mundane jhanas wisdom and concentration are well balanced 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	<b>54</b>
Fine-material-Sphere	NA	5	5	5	<b>15</b>
Immaterial-Sphere	NA	4	4	4	<b>12</b>
Supramundane	NA	4	4	NA	<b>8</b>
<b>Sub Total</b>	<b>12</b>	<b>21</b>	<b>36</b>	<b>20</b>	<b>89</b>

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# Number of Cittas can Increase from 89 to 121

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- ❖ By dividing each supramundane citta into 5 based on jhana at which path consciousness is achieved the total supramundane cittas can increase from 8 to 40
- ❖ Since this 40 will replace the original 8 the total cittas become 121

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# Next

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- ❖ 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