

Fundamental Knowledge of *Abhidhamma*

Lesson – 34 – (Chapter IV)

Processes in Meditation & *Jhāna*

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Suggested reading - CMA. p –167 to 169
p –331,332

The Way to the attainment of *Jhāna*

Samatha-bhāvanā – Concentration / Serenity / Calm meditation

The forty meditation subjects –

Kasina (10), Foulness (10), Recollections (10),
Illimitable (4), Perception (1), Analysis (1), Immaterial States (4)

In ten subjects of meditation–

- ❖ the eight recollections of the Buddha and so forth, the one perception, and the one analysis —only access development is attained but not absorption.
- ❖ In thirty remaining subjects of meditation, the absorption stage of development is also attained. (CMA – 339)

Meditation Subjects and the attainment of *Jhāna*

<p>Ten Meditation subjects that cannot give arise the attainment of <i>Jhāna</i> (10)</p>	<p>Eight types of Recollections : Recollection of the Buddha, the dhamma, the Sangha, Morality Generosity, Devas, Peace, Death + Perception (1), Analysis (1) = (10)</p>
<p>Thirty Meditation subjects that can give arise the attainment of <i>Jhāna</i> (30)</p>	<p><i>Kasina</i> (10),</p>
	<p>Foulness (10),</p>
	<p>Mindfulness occupied with the body, Mindfulness of breathing = (2)</p>
	<p>The four illimitables: loving-kindness, compassion, appreciative joy, and equanimity = (4)</p>
	<p>The four immaterial states = (4)</p>

Lesson - 15

Meditation Subjects	First Jhāna	Second Jhāna	Third Jhāna	Fourth Jhāna	Fifth Jhāna
<i>Kasina</i> (10)	✓	✓	✓	✓	✓
Foulness (10)	✓	×	×	×	×
Mindfulness occupied with the body (1)	✓	×	×	×	×
Mindfulness of breathing (1)	✓	✓	✓	✓	✓
Loving-kindness, compassion, appreciative joy (3)	✓	✓	✓	✓	×
Equanimity (1)	×	×	×	×	✓
Immaterial States (4)	Corresponding immaterial sphere <i>Jhānas</i>				

The process of Absorption *Javana* (*Appanā*)

- **Only** Clear object (*Vibhūta*) in the absorption *javana* process –
- because the meditative attainments are only possible when the object is clearly apprehended

- **the Twenty-six types absorption *javana*** – CMA -P.168
 - Wholesome fine-material sphere cittas – 5 + Functional fine-material sphere cittas – 5
Wholesome immaterial sphere cittas – 4 + Functional immaterial sphere cittas – 4
Supramundane (wholesome) path cittas – 4 + Supramundane (resultant) fruit cittas – 4

❖ “*Appanā*” – Absorption.. CMA -P.167

originally, a highly developed from *Vitakka* (initial application of mind) -
which thrusts the associated mental factors so deeply into the object
that they become absorbed in it.

- ❖ Although *Vitakka* is absent in the second jhāna etc..., the word *appanā* comes to be extended to all meditative attainments pertaining to the fine-material, immaterial, and supramundane.

The Procedure of (*Appanā*) *Javana*

- the sublime *javanas* during the first cognitive of absorption – **run only once**,
- the direct-knowledge *javanas* always – **run only once**,
- The four path-*javanas* – **run only once** (endure for only one mind-moment)
- After the path mind-moment, **two** or three occasions of fruition consciousness arise according to the case.
- At the time of the attainment of cessation, **the fourth immaterial javana** – **runs twice, (*then contacts cessation*)** – when emerging (from cessation), either **the fruition citta** of non-returning or **the fruition citta** of Arahantship arises accordingly for **a single occasion**.
- In the cognitive process of attainments (*Samāpatti*), **the sublime and supramundane javanas** – run **many times**.

Meditation : Mental Development

- Focus on the object
- Application of the mind
- Development of Concentration

Three stages of mental development

- 1) *Parikamma-bhāvanā* – Preliminary development
(up to the time the five mental hindrances are suppressed and the counterpart sign emerges)
- 2) *Upacāra-bhāvanā* – Access development
(up to the time the change-of-lineage (*Gotrabhū*) citta)

(*Gotrabhū*) The change-of-lineage citta –
The **citta** that is immediately followed by absorption or path consciousness.
- 3) *Appanā-bhāvanā* – Absorption development
(the fine-material-sphere and immaterial-sphere jhāna consciousness) (Path and Fruitions)

Three Meditation Signs

1) *Parikamma-nimitta* – Preliminary sign

(the original object of concentration used during the preliminary stage of practice)

2) *Uggaha-nimitta* – Learning sign

(a mental replica of the object perceived in the mind exactly as it appears to the physical eyes)

3) *Paṭibhāga-nimitta* – Counterpart sign

(the mentally visualized image freed of all defects)

- an object which is freed of the flaws of the original object,
- reckoned as a concept, – born of meditation, (p.341)

❖ **The counterpart sign**, (it is said, “appears as if breaking out from the learning sign, and a hundred times or a thousand times more purified,...
like the moon’s disk coming out from behind a cloud”

(Vism.IV,31)

Meditation Signs & Mental development

When a beginner apprehends a particular sign from the earth disk, etc...)

Parikamma-nimitta –

Preliminary sign

When that sign has been thoroughly apprehended and enters into range of the mind-door just as if it were seen by eye...

Uggaha-nimitta –
Learning sign

Preliminary development—
up to the time the five mental hindrances are suppressed and the counterpart sign emerges

When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration based on that learning sign. As one does so, an object which is **the counterpart of that (learning sign)** becomes well established and fixed in the mind

Paṭibhāga-nimitta – Counterpart sign

Access development –
From the emergence of counterpart sign
(up to **Gotrabhū**)

❖ **Thereafter, access development is accomplished, consisting in concentration of the sense sphere in which obstacles have been abandoned.**

Meditation Signs & Mental development

Following this,
as one cultivates the counterpart sign
by means of access concentration,
– one enters the first *jhāna* of the fine-material sphere.

Paṭibhāga-nimitta – Counterpart sign

Absorption development–
First attainment & entering

Following this, one masters the first *jhāna* by means of five kinds of mastery –
in advertent, attainment, resolution, emergence, and reviewing.

❖ Then, by striving to **abandon the successive gross factors**, (such as initial application, etc..,) **and to arouse the successive subtle factors**, (such as sustained application, etc..,) **one enters the second *jhāna*, etc., in due sequence according to one's ability.**

The Processes in preliminary stage

At the **preliminary stage**, the processes pertaining to the sense-sphere *javana* of unwholesome, wholesome *javana* (for worldings and trainees), and functional *javana* (for arahants)

The former processes of **access development** are also with sense-sphere *javanas* concentrating on the counterpart sign.

The Processes in preliminary stage

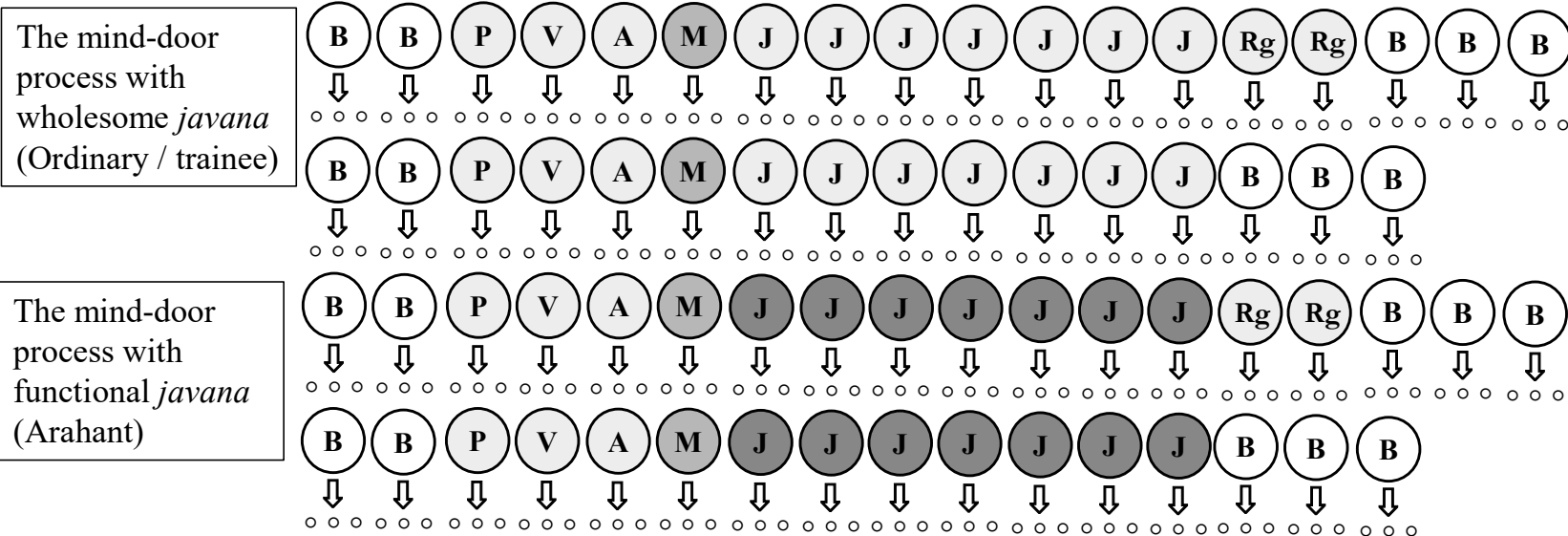
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Correlations in Absorption

Immediately after a *javana* accompanied by joy,

– absorption accompanied by joy

Immediately after a *javana* accompanied by equanimity

– absorption accompanied by equanimity

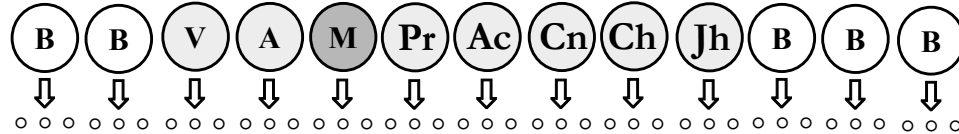
Immediately after a **wholesome** *javana* – absorption occurs through a wholesome *javana* and the three lower fruits

Immediately after a **functional** *javana* – absorption occurs through a functional *javana* and the fruit of *Arahantship*

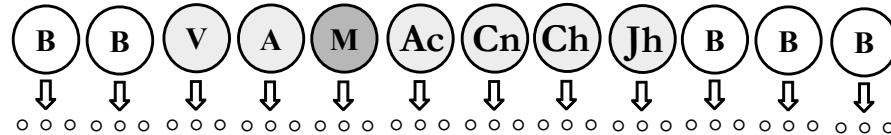
The Processes of the First attainments of *Jhāna* (*ādikammika*)

Samatha Meditation

Average Person
(*Mandapañña*)



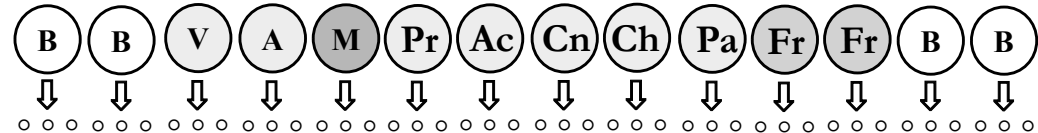
Keen Person
(*Tikkhapañña*)



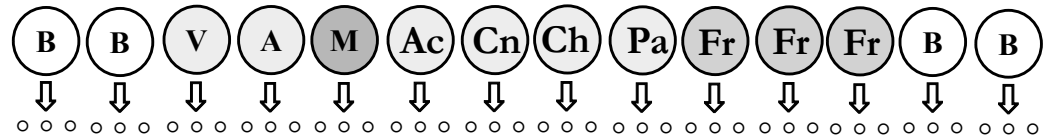
The Processes of attainments of Path (*Magga*)

Vipassanā Meditation

Average Person
(*Mandapañña*)



Keen Person
(*Tikkhapañña*)



Key : M. = Mind-door adverting; Pr. = preparation; Ac. = access; Cn. = conformity; Ch. = change-of-lineage; / Cl. = cleansing); Jh. = jhāna; Pa. = path; Fr. = fruition

Cleansing is for the higher Path.