

Fundamental Knowledge of **Abhidhamma**

Lesson – 15 –

Fine-material-sphere Consciousness

Collected By Ven.Paññādhikālaṅkāra

Classification by way of plane **Four Types Of consciousness**

1. ***Kāmāvacara Citta*** – the consciousnesses that have their domain in the sensuous plane of existence, though they may arise in other planes as well.
2. ***Rūpāvacara Citta*** – the consciousnesses that have their domain in the fine-material sphere of existence, though they may arise in other planes as well.
3. ***Arūpāvacara Citta*** – the consciousnesses that have their domain in the immaterial sphere of existence, though they may arise in other planes as well.
4. ***Lokuttara Citta*** – supramundane consciousness

Loka – world & ***Uttara*** – beyond, transcendent to (the word directly refers to the unconditioned element, ***Nibbāna***)

- The types of consciousness that directly accomplish the realization of ***Nibbāna*** are called ***Lokuttara Citta***. (p.31)

Avacara – consciousness which moves about in, or frequents, a particular locality

Kāma – subjective sensuality, i.e. craving & objective sensuousness, i.e. the five external sense-objects – form, sounds, smells, tastes, and tangibles (p.30)

Mahaggata Citta – Sublime Consciousnesses

1) *Rūpāvacara Citta* –

Fine-material sphere Consciousness (15)

2) *Arūpāvacara Citta* –

Immaterial sphere Consciousness (12)

(27) **Sublime consciousness**

Jhāna-cittas (Absorption Consciousness)
(Meditative attainments)

Lokuttara Citta – supramundane consciousness

8 x 5 (Rūpāvacara-jhāna) = 40

Jhāna (Absorption), (*Jhāna*-factors) and *Jhāna-citta*

Jhāna – high meditative attainment in the development of concentration (*Samādhi*)^(CMA-54) / serenity or calm meditation (*Samatha*).

– **Unification of five mental factors in balance:** Initial application (*Vitakka*), Sustained application(*Vicāra*), Zest(*Pīti*), Happiness(*Sukha*), One-pointedness(*Ekaggatā*) in balance.

Literally, it (*Jhāna*) mean “to contemplate” or “to burn up”

- they closely contemplate the object and
- they burn up the adverse states opposed to concentration ^(CMA-56)

Adverse states are the five mental hindrances (*Nīvaraṇa*) –

(1) Sensual desire, (2) Ill-will (3) Sloth and Torpor (4) Restlessness and Worry (5) Doubt

Jhānacitta – consciousness which is accompanied by *Jhāna*

(27- Sublime consciousness(*Mahaggata-citta*) are *Jhāna-citta*)

Fine-material sphere consciousness – 15

Immaterial sphere consciousness – 12

Fine-Material-sphere-Consciousness - 15	Name of Jhāna	Five Jhāna-Factors= (1) Initial application (2) Sustained application (3) Zest (4) Happiness (pleasure) (5) One-pointedness					Brief
Fine-Material-sphere-Wholesome Consciousness– 5	First Jhāna	Initial application	Sustained Application	Zest	Happiness (pleasure)	One-pointedness	Wholesome – 1 Resultant – 1 Functional – 1 ----- First Jhāna – 3 Second Jhāna – 3 Third Jhāna – 3 Fourth Jhāna – 3 Fifth Jhāna – 3 ----- Total – 15
	Second Jhāna		Sustained Application	Zest	Happiness (pleasure)	One-pointedness	
	Third Jhāna			Zest	Happiness (pleasure)	One-pointedness	
	Fourth Jhāna				Happiness (pleasure)	One-pointedness	
	Fifth Jhāna				Equanimity	One-pointedness	
Fine-Material-sphere-Resultant Consciousness– 5	As they are produced by the wholesome, identical with <i>Kusala</i> (wholesome)						
Fine-Material-sphere-Functional Consciousness– 5	Same as <i>Kusala</i> (Wholesome) (the only difference is not producing result)						

5

(Jhāna-factors)

1. **Initial application (*Vitakka*)** – the mental factor that mounts or directs the mind onto the object.
2. **Sustained application (*Vicāra*)** – (examination), sustained application of the mind on the object
3. **Zest(*Pīti*)** – delight or pleasurable interest in the object (rapture),
4. **Happiness(*Sukha*)** – pleasant mental feeling which is identical with joy (*Somanassa*),

{In case of fifth-jhāna, this factor is equanimity (*Upekkhā*). Both Happiness(*Sukha*) and equanimity (*Upekkhā*) are representing the mental factor of feeling (*Vedanā Cetasika*).}

5. **One-pointedness (*Ekaggatā*)** – the essence of concentration (*Samādhi*), (the primary component in all five *jhānas*), a necessary condition for any meditative attainment.

(The Working of Jhāna-factors in balance)

- *Ekaggatā* exercise the function of closely contemplating the object, the salient characteristic of *jhāna*, but it cannot perform this function alone.
- It requires the joint action of the other four jhāna factors each performing its own special function: *vitakka* applying the associated states on the object, *vicāra* sustaining them there, *pīti* bringing delight in the object, and *sukha* experiencing happiness in the jhāna.

(Jhāna-factors) and the five mental hindrances (*Nīvaraṇa*)

- (1) Initial application (*Vitakka*), Sustained application (*Vicāra*), Zest(*Pīti*), Happiness(*Sukha*), One-pointedness(*Ekaggatā*)
- (2) Sensual desire, Ill-will, Sloth and Torpor, Restlessness and Worry, Doubt

Initial application (*Vitakka*) ↔ sloth and torpor (*Thina-middha*)

Sustained application (*Vicāra*) ↔ doubt (*Vicikicchā*)

Zest(*Pīti*) ↔ ill will (*Vyāpāda*)

Happiness(*Sukha*) ↔ restlessness and worry (*Uddhacca-kukkucca*)

One-pointedness(*Ekaggatā*) ↔ sensual desire (*Kāmacchanda*)

Vitakko thinamiddhassa , Vicikicchāya Vicāro,
Pīti cāpi Vyāpādassa, Sukhaṃ Uddhaccakukkuccaṃ,
Samathādhī Kāmacchandassa paṭipakkho'ti peṭke.

Initial application (*Vitakka*) ↔ sloth and torpor (*Thina-middha*)

In the practice for attaining *jhāna*, *Vitakka* has the special task of inhibiting the hindrance of sloth and torpor (*Thina-middha*).

Sustained application (*Vicāra*) ↔ doubt (*Vicikicchā*)

Vicāra in the *jhānas* serves to temporarily inhibit the hindrance of doubt (*Vicikicchā*).

Zest(*Pīti*) ↔ ill will (*Vyāpāda*)

As a factor of *jhāna*, *Pīti* inhibits the hindrance of ill will (*Vyāpāda*).

Happiness(*Sukha*) ↔ restlessness and worry (*Uddhacca-kukkucca*)

Sukha encounters the hindrance of restlessness and worry (*Uddhacca-kukkucca*)

One-pointedness(*Ekaggatā*) ↔ sensual desire (*Kāmacchanda*)

One-pointedness temporarily inhibits sensual desire (*Kāmacchanda*).

Notes-1

Fine-material-sphere, immaterial-sphere, and supramundane cittas are not distinguished by way of prompted and unprompted (*sasankhārika-asankhārika*) (p.59)

The Difference between Vitakka and Vicāra –

(1) *Vitakka* is like a bird's spreading out its wings to fly –

Vicāra is like the bird's gliding through the air with outstretched wings,

(2) *Vitakka* is like a bee's diving towards a flower –

Vicāra is like the bird's buzzing above the flower,

(3) *Vitakka* is like the hand that holds a tarnished metal dish –

Vicāra is like the hand that wipes the dish,

(p.57) 10

Notes - 2

Pīti and Sukha

Pīti – a conative factor belonging to the aggregate of mental formation
(*Saṅkhārakkhandha*),

Sukha – a feeling belonging to the aggregate of feeling (*Vedanakkhandha*),
{**Pīti** is compared to the delight a weary traveller would experience when coming across an oasis, **Sukha** to his pleasure after bathing and drinking.) (CMA – 57)

Sukha and Somanassa

Kāyika-sukha – bodily pleasure
(the feeling associated with wholesome-resultant body-consciousness)

Cetasika-sukha – mental pleasure, joy, pleasant mental feeling (*Somanassa*)
(CMA-34/42/57)

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 Buddha, dhamma, Sangha, Generosity, Deves, 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>Kasina (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>

Meditation Subjects	First Jhāna	Second Jhāna	Third Jhāna	Fourth Jhāna	Fifth Jhāna	
Kasina (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 Jhānas					

Notes - 3

Three stages of mental development –

Parikammabhāvanā – Preliminary development

Upacārabhāvanā – Access development

Appanābhāvanā – Absorption development

Three stages of Meditation signs

(1) *Parikammanimitta* – Preliminary sign

(2) *Uggahanimitta* – Learning sign

(3) *Paṭibhāganimitta* – Counterpart sign

Parikamma-bhāvanā — Preliminary development

Upacāra-bhāvanā — Access development

Appanā-bhāvanā — Absorption development

Preliminary development occurs from the time one begins the practice of meditation up to the time the five hindrances are suppressed and the counterpart sign emerges.

Access development occurs when the five hindrances become suppressed and the counterpart sign emerges.

(It endures from the moment the counterpart sign arises up to the change-of-lineage citta (*gotrabhū*) in the cognitive process culminating in Jhāna.)

Absorption development— The citta that immediately follows change-of-lineage is called absorption. This marks the beginning of **absorption development**, which occurs at the level of the fine-material-sphere Jhānas or the immaterial-sphere Jhānas.

- When a beginner apprehends a particular sign from the earth disk, etc., that object is called the **preliminary sign**, and that meditation is called preliminary development.
- When that sign has been thoroughly apprehended and enters into range of the mind door just as if it were seen by eye, then it is called the **learning sign**, and that meditation becomes concentrated.
- 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—(an object) which is free of the flaws of the original object, reckoned as a concept, born of mediation.
Then it is said that the counterpart sign has arisen.

Thereafter, access development is accomplished, consisting in concentration of the sense sphere in which the obstacles have been abandoned. Following this, as one cultivates the counterpart sign by means of access concentration, one enters the first *Jhāna* of the fine-material sphere.

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

Then, by striving to abandon the successive gross factors such as initial application(*Vitakka*), 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.