

Fundamental Knowledge of Abhidhamma  
&  
Discussion

**Fine-material-sphere Consciousness  
(*Rūpāvacara Citta*) - Part-1**

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Recommended reading (CMA) p – 52 to 59. 340 to 342

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

*Jhāna* – high meditative attainment in the development of concentration (*Samādhi*)<sup>(CMA-54)</sup> / 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* <sup>(CMA-56)</sup>

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



## Notes -

### Three stages of mental development –

- (1) *Parikammabhāvanā* – Preliminary development
- (2) *Upacārabhāvanā* – Access development
- (3) *Appanābhāvanā* – Absorption development (*jhāna/ magga/ phala*)

### Three stages of Meditation signs

- (1) *Parikammanimitta* – Preliminary sign
- (2) *Uggahanimitta* – Learning sign
- (3) *Paṭibhāganimitta* – Counterpart sign

*Parikamma-bhāvanā* — 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.

*Upacāra-bhāvanā* — 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*.)

*Appanā-bhāvanā* — 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 (*āvajjana*), attainment(*samāpajjana*), resolution(*adhiṭṭāna*), emergence(*vuttāna*), and reviewing(*paccavekkhanā*).

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(*Vicāra*), etc., one enters the second *jhāna*, etc., in due sequence according to one's ability.

Fine-Material-sphere-Consciousness - 15	Name of Jhāna	Five Jhāna-Factors = (1) Initial application ( <i>Vitakka</i> ) (2) Sustained application ( <i>Vicāra</i> ) (3) Zest ( <i>Pīti</i> ) (4) Happiness (pleasure)-( <i>Sukha</i> ) or Equanimity ( <i>Upekkhā</i> )= ( <i>Vedanā</i> ) (5) One-pointedness ( <i>Ekaggatā</i> )					Brief
Fine-Material-sphere-Wholesome ( <i>Kusala</i> ) 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 ( <i>Vipāka</i> ) Consciousness– 5		As they are produced by the wholesome, identical with <i>Kusala</i> (wholesome)					
Fine-Material-sphere-Functional ( <i>Kiriya</i> ) Consciousness– 5		Same as <i>Kusala</i> (Wholesome) (the only difference is not producing result)					