

Fundamental Knowledge of Abhidhamma
&
Discussion

**Fine-material-sphere Consciousness
(Rūpāvacara Citta) - Part-2**

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Recommended reading (CMA) p – 52 to 59. 330 to 342

Fine-Material-sphere-Consciousness - 15	Name of <i>Jhāna</i>	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 <i>Jhāna</i>	Initial application	Sustained Application	Zest	Happiness (pleasure)	One-pointedness	Wholesome – 1 Resultant – 1 Functional – 1 ----- First <i>Jhāna</i> – 3 Second <i>Jhāna</i> – 3 Third <i>Jhāna</i> – 3 Fourth <i>Jhāna</i> – 3 Fifth <i>Jhāna</i> – 3 ----- Total – 15
	Second <i>Jhāna</i>		Sustained Application	Zest	Happiness (pleasure)	One-pointedness	
	Third <i>Jhāna</i>			Zest	Happiness (pleasure)	One-pointedness	
	Fourth <i>Jhāna</i>				Happiness (pleasure)	One-pointedness	
	Fifth <i>Jhāna</i>				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)						

(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 factors 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 & 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,
Samathādhi Kāmacchandassa paṭipakkho 'ti peṭke. {see...Aṭṭhasālinī-210}*

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 (*Samādhi*) 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 Diference 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)

Notes - 2

Pīti and Sukha

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

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

Sukha and Somanassa

Kāyika-sukha – bodily pleasure (*Sukha*)
(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 (give arise only the access development - not the attainment of <i>Jhāna</i>) (10)</p>	<p>Eight types of Recollections : Recollection of Buddha, dhamma, Sangha, Generosity, Deves, Peace, Death = (8) + Perception (1), Analysis (1) = (10)</p>
<p>Thirty Meditation subjects (that can give arise the attainment of <i>Jhāna</i> too) (30)</p>	<p>Kasina (10), Foulness (10), Mindfulness occupied with the body, Mindfulness of breathing = (2) The four illimitables: loving-kindness, compassion, appreciative joy, and equanimity = (4) The four immaterial states = (4)</p>

Meditation Subjects	First Jhāna	Second Jhāna	Third Jhāna	Fourth Jhāna	Fifth Jhāna
Kasina (10)	✓	✓	✓	✓	✓
Foulness (<i>Asubha</i>) (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				