

Abhidhamma

on Citta

(Consciousness)

Junior Part 1

Name: _____

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Paper 2 (ABHIDHAMMA) 1-1/2 HOURS

1. History of Abhidhamma
2. Similarities and Differences between Abhidhamma and Sutta Pitaka.
3. Paramattha(Absolute Realities) and Sammuti(Apparent Realities)
4. Four Paramattha
5. Clear Understanding of Citta
6. Classification of Citta(Consciousness) up to eighty nine or one hundred and twenty one citta.

The Teaching of the Buddha is collectively termed as the Tipitaka (Three Baskets)

It was during the fourth week after his Enlightenment while dwelling in the Jewel Chamber that the Buddha contemplated on the Dhamma. He contemplated on the method of establishing the mind firmly. Thus He spent the fourth week in further refining the Dhamma he had realized.

Here He conceived the notion of dividing his Dhamma into Three Baskets

- 1. Sutta(discourses)**
- 2. Vinaya(discipline)**
- 3. Abhidhamma(higher doctrines)**

Modern Psychology comes within the scope of Abhidhamma as it deals with mind, thoughts, thought processes, mental properties it does not admit a soul. Consciousness is defined analyzed, classified. Mental properties are enumerated.

The History of Abhidhamma

According to Commentors- it was seven years after the Buddha's enlightenment during the three months of Lent that the Buddha preached the Abhidhamma to His mother.

He went up to the **world of the Devas** (^{Tavatimsa} **Tusita Devaloka**) i.e. a celestial realm where she was born seven days after the birth of Prince Siddhartha. It was the Buddha's act of gratitude to His mother. He taught the Abhidhamma non-stop. ^{at Tavatimsa} Every day however, he took time off for his food and left a Buddha after his own image, conjured up by his miraculous power, to carry on his work.

Later the doctrine was taught to the Ven. Sariputta Thera, and it has now come down to us through the years. It was Sariputta who taught the Abhidhamma to his 500 disciples.

There are 31 Realms/Planes of Existence

- **Four States of Unhappiness (Duggati)**
 1. Niraya –woeful states which are temporary but not everlasting
 2. Tiracchana Yoni-the animal kingdom
 3. Peta Yoni-the plane of Petas or ghost-beings
 4. Asura Yoni-the plane of Asura demons
- **The Seven Happy States (Sugati)**
 1. Manussa-the realm of human beings
 2. 6 Devalokas-heavenly realms
- **16 Rupalokas-Realms of Form**
- **4 Arupalokas-Formless Realms**

What is Abhidhamma?

Abhidhamma literally means "Higher Doctrine" the prefix "abhi" is used in the sense of preponderant, great, and excellent. Dhamma is doctrine or teaching. It is said to be intricate, profound, subtle, detail, indispensable guide and intellectual treat.

It is called Higher Doctrine as it enables one to achieve one's Deliverance. It exceeds the teaching of the Sutta Pitaka and Vinaya Pitaka.

Abhidhamma is the **3rd or last Basket** of the Buddhist Scriptures.

The Abhidhamma Pitaka could be summed up in the four words,

- **Citta (study in detail at Preliminary level)**
- **Cetasikas (study in detail at Junior level)**
- **Rupa (study in detail at Senior level)**
- **Nibbana (study in detail at HSC/Diploma level)**

Modern psychology comes within the scope of Abhidhamma as it deals with mind, thoughts, thought-processes, mental properties, it does not admit a soul.

Abhidhamma or Buddhist Psychology analyses minutely the so-called "being" or Satta: the man for instance both his physical side and his mental side.

The so-called "being" or Satta is made up of Mind and Matter-Nama –Rupa. Nothing more.

Our physical is called Rupa, while the mental side is Nama. Nama is made up of **Citta that is states of Consciousness**. States of Consciousness are made up of Cetasikas (mental factors). These mental factors are found in different states of Consciousness, just like a mixture is made up of various substances mixed together. These mental factors are found mixed-up, associated in different ways in the various states of Consciousness that arise in the minds of beings.

The Abhidhamma analyses them all and classifies the different states of Consciousness that arise in beings from time to time.

The various mental factors are also analyzed and how they arise in different states of Consciousness.

What is Nama (i.e. Mind)

The so-called "being" is made up of Mind and Matter –Nama Rupa.

Nama Rupa comprise of five groups, these five groups are called **Khandhas**.

- Vedana i.e. feelings or sensations
- Sanna i.e. Perceptions
- Sankhara (50 of the 52 mental factors called Cetasikas)
- Vinnana i.e. Consciousness or Awareness
- Rupa i.e. the material form of the being or Satta

Thus the so-called "being" or Satta, the man is no more than the five groups or Khandhas. The first four belong to the mental side of the "being". These four mental groups are Nama. Vedana is feeling, based on this feeling is perception, mental factors and Consciousness, they co-arise or arise simultaneously.

Why do we learn Abhidhamma?

Based on these, a philosophy or ethical system has been evolved showing how, by following a certain line of reasoning, we may one day come progressively to a state called **Nibbana**, which **is the ultimate state of the emancipated man or the end of human striving.**

What is Samsara?

Sam is in succession, sara is going, wandering. Thus the continuous coming into existence of consciousness (citta) and mental states (cetasikas) together with rupa in succession is called samsara.

What are Human Beings, Devas and Brahmas?

The successive coming into existence of this nama rupa is nominally called human being, deva and brahma.

Why do Nama and Rupa Come into Existence?

Nama and Rupa do not come into successive existence without causes. They arise because of external objects experienced at the present and the kamma done in the past existences preserved in one's continuum. The two root causes of nama and rupa are external objects and past kamma.

The external objects experienced are not so important, because they only serve as images that bring about various internal states of mind (consciousness).

If the (internal) mind is always good, all the nama and rupa of future existences will also be good. Even though one has passed away from one existence, good nama and rupa will appear again, as good humans, good devas and good brahmas. If their minds are wicked, beings will be reborn in hell (niraya) or become ghosts (petas) or animals with ugly minds and bodies.

What happened during the fourth week of the Buddha's Enlightenment?

The fourth week of the Buddha's Enlightenment was spent dwelling in the Jewel Chamber.

He contemplated on the Dhamma.

It was during this time that the Buddha conceived the notion of dividing his Dhamma into Three Baskets:

1. **Sutta (Discourses)**
2. **Vinaya (Discipline)**
3. **Abhidhamma (Higher Doctrine)**

He contemplated the method of establishing the mind firmly. This way the Fourth Week was spent in further refining the Dhamma He had realized.

When do you use the terms Citta, Ceta, Cittuppada, Nama, Mana and Vinnana?

All these terms are synonymous in Abhidhamma. There is no distinction between mind and consciousness.

- Nama(mind) is used when the so-called being is divided into two constituent parts.
- Vinnana is used when it is divided into 5 aggregates. (Pancakkhandha).
- Citta is used when referring to different classes of consciousness.
- Citta and Mana are frequently used in the ordinary sense of mind.

What is Citta or Consciousness?

It is a state of Consciousness or a state of Awareness. A Citta has arisen when you are conscious or aware of something. A Citta means an idea. This nature of awareness of objects is called consciousness.

There are various states of Consciousness that arise in man, depending on the feelings experienced when the sense organs come into contact with sense objects and the perceptions that follow such feelings.

There are actually **89 states** of Consciousness, which the Wise divide into **121**. Awareness does not mean comprehension by knowledge or wisdom. It means the ability to take in objects through sense organs.

The Nature of Mind or Citta

According to the Dhammapada

1. Mind can travel far
2. Mind travels alone
3. Mind has no material form
4. Mind dwells in the cave

Mind can travel far:

- It does not move physically
- It can perceive an object at a distance
- It registers its awareness
- Think/ give an example

Mind wanders alone:

- It appears and vanishes swiftly
- Two or three units of consciousness never appear at the same time
- They appear one after another, only after taking one object do they take another object.
- Consciousness appears one at the time thus it is said Mind wanders solitary.
- Think/give an example

Mind has no material form:

- It has no shape or form, we cannot say that it is white or black or fat or thin.
- It is only the perceptibility, the capability of cognizing an object.

Mind dwells in the cave

Though some forms of consciousness originate in the eye, ear, nose etc most forms of consciousness originate in the cardiac cavity. Therefore it is said figuratively "dwelling in the cave".

How Good and Bad states of Mind mingle with each other?

Example: Early in the morning, when you pay homage to the Buddha you acquire a good mind, then someone calls you to go shopping greed develops.

When you are angry with someone then you remember the Dhamma teacher's teaching, good mindfulness appears again.

Think/ give your own example

Minds are different as are material properties.

- The shape and form of a man is different, so is the mind.
- There are different kinds of good and sharp minds
- There are different grades of wholesome group of mind from ordinary to noble.
- There are different levels of unwholesome category of mind from wicked to stupidity.
- Mind can be tamed.
- Monitors one's mind every day and tames one's unruly mind.

Why Mind should be reformed?

- We know best our weaknesses and foibles of our minds. If we are mean or base in moral character no matter how high our status are in worldly affairs ***we will be reborn in lower realms in our next existences.***
- If we are wicked we lose our self-respect among our family, relatives and friends. ***We would be looked down upon.***
- People cannot believe us if we are wicked, even though we are honest and sincere when we give away in charity (dana), observe precepts (sila) and practise meditation (bhavana). Because of our wickedness ***our kamma will not bring wholesome benefits thus leading to unwholesome consequences.***
- We will not only be wicked in this life, but our evil nature will continue to prevail successively in many future existences. Because of our entire physical and mental continuum have been suffused with wicked minds, ***it is impossible to attain sufficiency in accumulating merits.***

How does a Consciousness arise?

It arises through one of the five sense-doors and also through the mind-door. The following Table shows how the Consciousness arise:

Six Sense Organs	Six Sense Objects	Six Consciousness
Eye	Visible object	Visual consciousness
Ear	Sound object	Auditory consciousness
Nose	Smell object	Nasal consciousness
Tongue	Taste object	Gustatory consciousness
Body	Tangible object	Tactile consciousness
Mind element	Mental object	Mind-consciousness

For example, when the eye sees a material thing it is called "visual object" there arises visual consciousness. When the conditions are fulfilled, nothing in the world can stop the visual consciousness from arising.

The conditions are:

- An eye base
- A visual object
- Light
- Attention

Take the example of a blind man, if the eye were non-existence there could be no visual consciousness, if there is no light there is complete darkness, the visual consciousness cannot arise. So there must also be attention.

There are so many competing stimuli, e.g. visual or auditory or any of the five sense stimuli, whichever catches the attention of the mind produces the corresponding sense consciousness.

Similarly it applies to the remaining five. Please spend some time to analyze them.

Important points to note:

- Consciousness arises and disappears immediately. Only one Consciousness can arise at a time and it immediately disappears for the next consciousness to arise.
- Consciousness is extremely swift. In the twinkling of an eye there are more than a billion Consciousness.

How are Consciousness classified?

Consciousness can be classified by way of plane into 4 broad divisions.

1. Sense-Sphere consciousness (Kamavacaracitta)
2. Fine material Sphere consciousness (Rupavacaracitta)
3. Immaterial Sphere consciousness (Arupavacaracitta)
4. Supramundane consciousness (Lokuttaracitta)

Another way of classification is by kind or nature (jati) into 4 classes.

1. Unwholesome (Akusala)
2. Wholesome (Kusala)
3. Resultant (Vipaka)
4. Functional (Kriya)

Sense-Sphere consciousness

Kama means subjective sensuality i.e. craving for sense pleasures and objective sensuousness i.e. the five sense –objects.

Avacara means to move about or that which frequents.

Kamabhumi is the sensuous plane of existence, which comprises of eleven realms: 4 woeful states (Apaya) 1 human realm (Manussaloka) and six sensuous heavens (Sagga), these types of consciousness arise mostly in the sentient existence.

There are 54 Sense-Sphere Consciousness.



What is the meaning of Unwholesome, Wholesome, Resultant and Functional?

- **Unwholesome consciousness (Akusala citta)** is Consciousness that is accompanied by one or another of the three unwholesome roots namely greed, hatred and delusion. It is unwholesome because it is mentally unhealthy, blameworthy and productive of painful results.

What is the criterion of morality?

As long as it is connected with the three roots of evil is akusala. What is connected with the three roots of good is kusala

- **Wholesome consciousness (Kusalacitta)** is Consciousness that is accompanied by the wholesome roots namely non-greed or generosity, non-hatred or lovingness and non-delusion or wisdom. Such consciousness is mentally healthy, morally blameless and productive of pleasant results.

*** Both wholesome and unwholesome consciousness constitutes kamma (volitional action).*

- **Resultants (Vipaka)** are the Cittas or the Consciousness that arise as the inevitable results of these Kusala and Akusala Cittas. Both Kamma and Vipaka are purely mental.
- **Functional (Kriya or in Pali Kiriya).** This type of consciousness is neither kamma nor kamma resultant. It involves activity yet this activity is not kammically determinate and thus not capable of producing kammic results. It is used in the sense of ineffective action whereas kamma is effective. ***Good deeds of Buddhas and Arhants are called Kiriya because they do not accumulate Kamma as they have gone beyond both good and evil.***

*Resultant consciousness and Functional consciousness are neither wholesome nor unwholesome. They are classified as indeterminate (Abyakata)

Important points to remember:

There are **four planes** of consciousness.

- **Three are mundane:** the sense-sphere the fine material sphere the immaterial sphere
- **The fourth plane is the supramundane.**

The word **avacara** "sphere" which qualifies the three planes, means move about in or frequents a particular locality. The locality frequented is the plane of existence (also bhumi) designated by the name of the sphere, that is the sensuous, the fine material, and the immaterial planes of existence.

Though the three spheres of consciousness have a particularly close connection with the corresponding planes of existence, they are not identical.

The spheres of consciousness are categories for classifying types of cittas.

The planes of existence are realms or worlds into which beings are reborn and in which they pass their lives.

A definite relation exists between the spheres of consciousness and the planes of existence:

1. A particular sphere of consciousness comprises those types of consciousness which are **typical** of the corresponding plane of existence and which frequent that plane by tending to arise most often there.
2. Consciousness of a particular sphere is not tied up to the corresponding plane but may **arise** in other planes of existence as well, for instance, fine-material and immaterial sphere cittas can arise in the sensuous plane, and sense-sphere cittas can arise in the fine material and immaterial planes.
3. There is a connection in that a sphere of consciousness is **typical** for the plane that shares its name.
4. The kammically active cittas of any particular sphere, the cittas that generate kamma, tend to produce rebirth into the corresponding plane of existence, and if they succeed in gaining the opportunity to generate rebirth, **they will do so only in that plane, not in any other plane.**

Hence the tie between the spheres of consciousness and the corresponding planes is extremely close.