



ABHIDHAMMA

Junior Part 1

ATHULA DASSANA DHAMMA SCHOOL

Student Name: _____

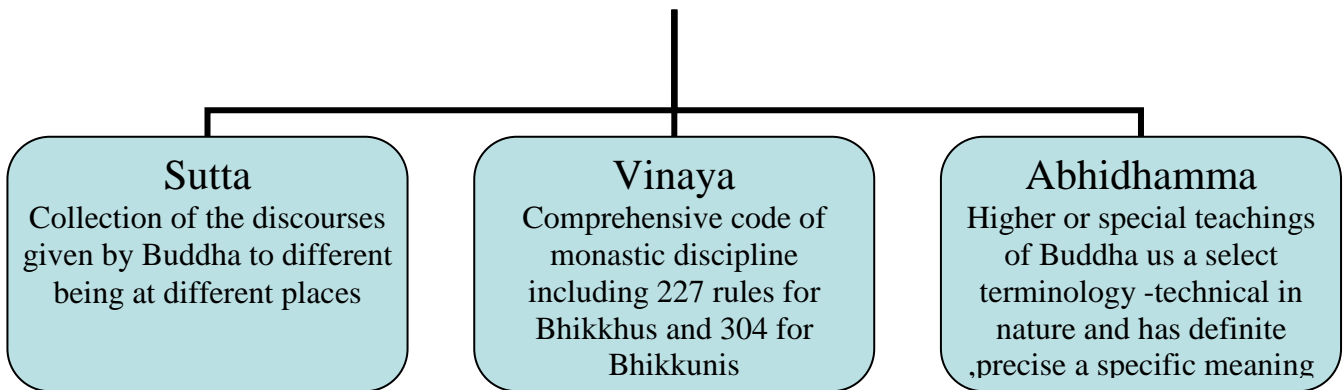
Table of Contents

Tripitaka	1
Absolute and Conventional Truth	3
31 Planes of Existence	5
Consciousness (Citta)	6
Special Knowledge & Jhana	9

Tipitaka

- Tipitaka was written down at Matale Aluvihara in Sri Lanka at the 4th council during the reign of Vattagamina Abhaya (29-17BC)

Tipitaka



Sutta Pitaka

Divided in to 5 main groups called Nikaya

1. Digha Nikaya (Collection of long Discourses)
2. Majjhima Nikaya (Collection of medium length Discourses)
3. Samutta Nikaya
4. Anguttara Nikaya
5. Kuddhaka Nikaya

Teachings in Sutta pitaka learnt and brought by Ven Ananda Thero and his students.

Vinaya Pitaka

Divided in to 5 main groups.

1. Parajikapali
2. PachiththiyaPali
3. Mahavaggapali
4. Chullavaggapali
5. Parivarapali

Teachings in Vinaya pitaka learnt and brought by Ven Upali Thero and his students.

Abhidhamma Pitaka

Comprises of 7 sections/books

1. Dhamma Sangani
2. Vibhanga
3. Dhatukatha
4. Puggalappannatti
5. Kathavatthu (compiled by Ven. Moggaliputta Tissa)
6. Yamaka
7. Pattana

Teachings in Abhidhamma learnt and brought by Ven Sariputta and his students.

Seven years after Enlightenment, Buddha ascended to Tavatimsa heaven, to deliver the sermon of Abhidhamma to thousands of Devas and Brhamas including his mother , who was then born as a Deva in Thusitha Heaven.

Buddha preached Abhidhamma for continuous period of 3 months while seated on Pandukambala stone seat of God Sakra.

During that 3 months period Buddha returned to this world everyday to take his meals etc and briefed Ven Sariputta about Abhidhamma. Being most intelligent of all Arhant monks Ven Sariputta taught the Abhidhamma in detail to his 500 students.



Athula Dassana Dhamma School- Junior part 1

Abhidhamma



Conventional Truth:

We usually learn things by reading, listening (e.g. Teacher), seeing (e.g. Television) or by attempting to do them ourselves (experiment). Therefore, “learning” means perceive things through our senses – vision, hearing, smell, taste and touch/tactile feelings.

More often those perceptions can be incorrect and far from the reality based on how our minds process the information and make decisions.

For example, if you go out or look from your window in a dark night, a tree that moved in the wind can be seen as a man waves his hands. However, if the garden lights are on, you will clearly see that there’s no man in the garden but a just a movement of the branches of a tree in the breeze.

Hence if you don’t analyse things closely, your mind will make the wrong decision about the things as you saw in the dark night. Only if you look at it with the” light” of wisdom, you see the correct picture.

Let’s take an example:

Take a look at a wooden table at your home, you will see that

1. It has 4 legs
2. A flat wooden surface
3. Screws or wooden nails that fix 4 legs in to the flat surface

If you dismantle the table, tie or wrap it together it is no longer a table, but will be just pile of wood. Those pieces of wood can be further broken into smaller particles such as saw dust. Not stopping there those saw dust can be even sub-divided in to carbon and hydrogen molecules.

It is clear that if you arrange wooden pieces in certain order you can make furniture such as tables, chairs, beds etc. In other words, arrangement of certain objects in a specific order, and how we perceive it, gives us a feeling and perception about the objects in the outside world.

Now, if someone asks you whether there is a table there, it is conventionally incorrect to say “no” as table is clearly visible. Similarly, everything in the outside world (objects and living beings) “exists” conventionally as they are all are perceivable to our 6 senses, thus are called **conventional truth**.

Absolute Truth:

It is now clear that how you take input from your eyes, ears, nose, mouth, body and the mind controls/ determines how one understands and responds. This is how we learn to do everything in our lives such as talk, eat, walk, and work...since we were born.

The important thing to understand here is that how we react to the same input from our senses can be varied depending on the situation and your “mood”. Let’s say someone shouts at you and a stranger passed by heard it. Both you and that person heard the same things (information you pick from ears) but in that particular same moment what you felt/ experienced is not same as what that stranger felt. Therefore, the way you perceive things and your reactions to it is determined by our mind.

All objects (e.g. rocks, sand, rivers, trees, food, chair etc) and living things (animals, humans) around us are made out of **“elements of matter”**.

Tactile feelings captured from the body require physical touch with those **“elements of matter”** (e.g. sitting on a cosy chair), to taste something food must touch the taste buds on the tongue. Even sound and smell too are made out of finer **“elements of matter”** while sight being the finest of all. In Abhidhamma element of matter is classified in to 28 groups.

Once our mind picks signals (smell, sound, vision, taste, tactile feelings) relating to an object in the external world through our senses, we understand it in our own unique way. We call this awareness. Awareness of objects or things is called **“consciousness”**. As this awareness can be good (wholesome) or bad (unwholesome), consciousness can be classified in to different categories – as in Abhidhamma to 89 or 121.

There are some other features and attributes associated with the consciousness’s described above. Those features that shape the consciousness are called **“mental factors”**

As per Abhidhamma , all living beings (animals and humans) perceive, understand and react based on the **consciousness** they perceived through **element of matter** which shaped by **“mental factors”**. It is the same consciousness and associated energy that work as fetters to tie us to the “cycle of rebirth and death” – called as Sansara.

The only way to get out of the “cycle of rebirth/death” is improve your mind to achieve **Ultimate Happiness (Nibbana)**

Thus they are the 4 absolute truths

1. Consciousness (89/121)
2. Mental factors(52)
3. Element of Matter(28)
4. Ultimate Happiness (Nibbana)

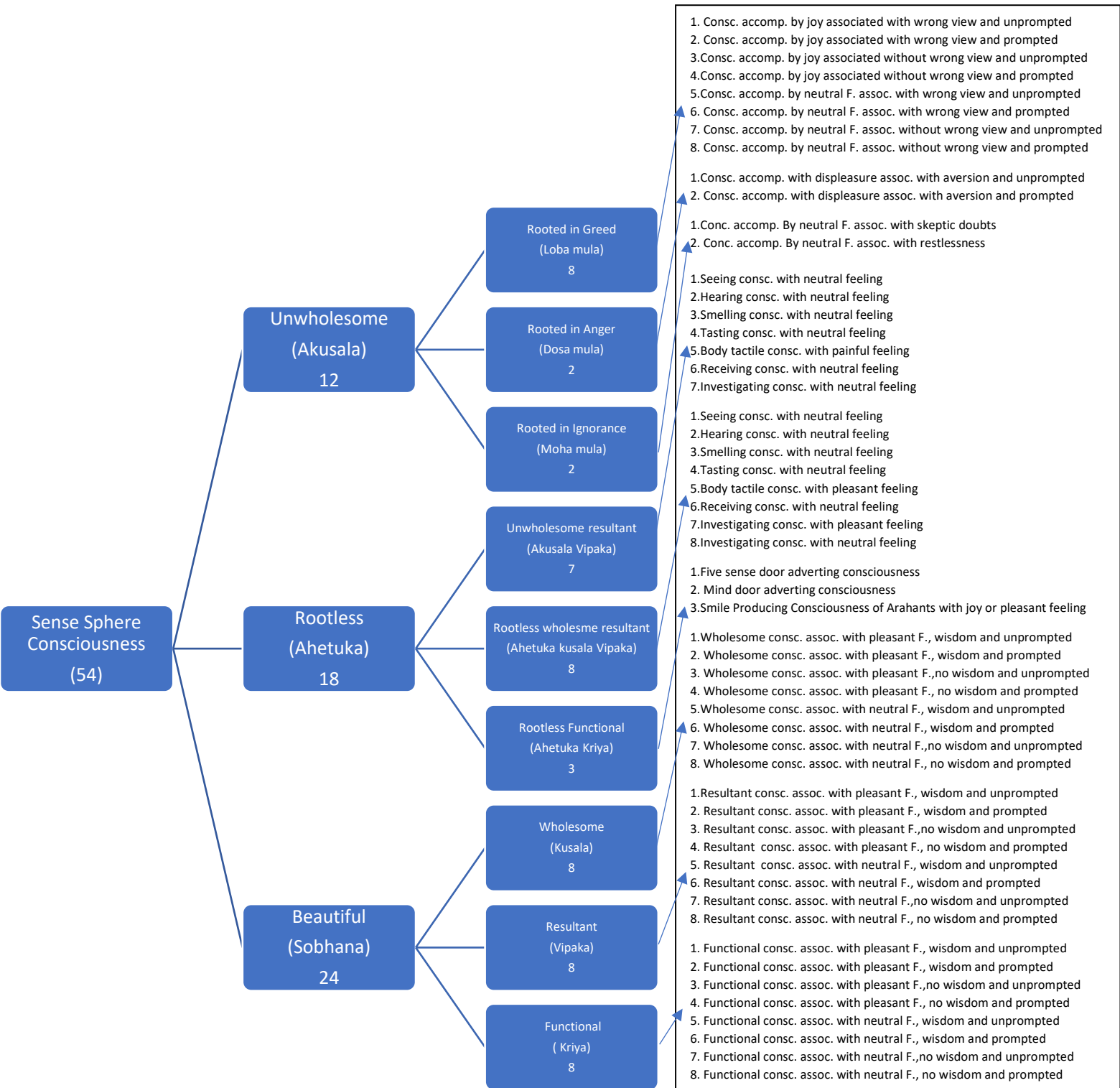
31 planes

<ol style="list-style-type: none"> 1. Niraya 2. Tiracchanayoni 3. Pettivisaya 4. Asurakayo 	}	<p>4 Apaya's (Kama dugathi or woeful states) Planes of suffering</p>	}	<p>These 11 planes are called kamavachara or sensuous planes where five senses are prevalent</p>
<ol style="list-style-type: none"> 5. Human world 6. Chaturmaharajika 7. Tavatimsa 8. Yama 9. Thusitha 10. Nirmanarathi 11. Paranimmitavasavatti 	}	<p>6 Heavens</p>		
<ol style="list-style-type: none"> 1. Brahma parisajja 2. Brahma Purohita 3. Maha Brahma 	}	<p>1st Jhana plane</p>	}	<p>These 16 planes are called Rupaloka or Fine material sphere planes. Mainly Vision, hearing and mind prevail here.</p>
<ol style="list-style-type: none"> 1. Parittabha 2. Appamanabha 3. Abhassara 	}	<p>2nd Jhana plane</p>		
<ol style="list-style-type: none"> 1. Parittasuba 2. Appamanasubha 3. Subhakinna 	}	<p>3rd Jhana Plane</p>		
<ol style="list-style-type: none"> 1. Vehappala 2. Asannasatta 	}	<p>4th Jhana plane</p>		
<ol style="list-style-type: none"> 1. Aviha 2. Atappa 3. Sudassa 4. Sudassi 5. Akanita 	}	<p>Suddhavasa Only Anagami's born here</p>		
<ol style="list-style-type: none"> 1. Akasananchayathanaya 2. Vinnananchayathanaya 3. Akinchanyayathanaya 4. Nevasannanasanyayathanaya 	}	<p>These 4 Jhana planes are called Arupavachara or formless Non-material planes. Only mind prevalent here.</p>		

Four Jhana in fine material Sphere plane and Four Jhana in Non-material plane is called **atta samapathi**.

Consciousness (Citta)

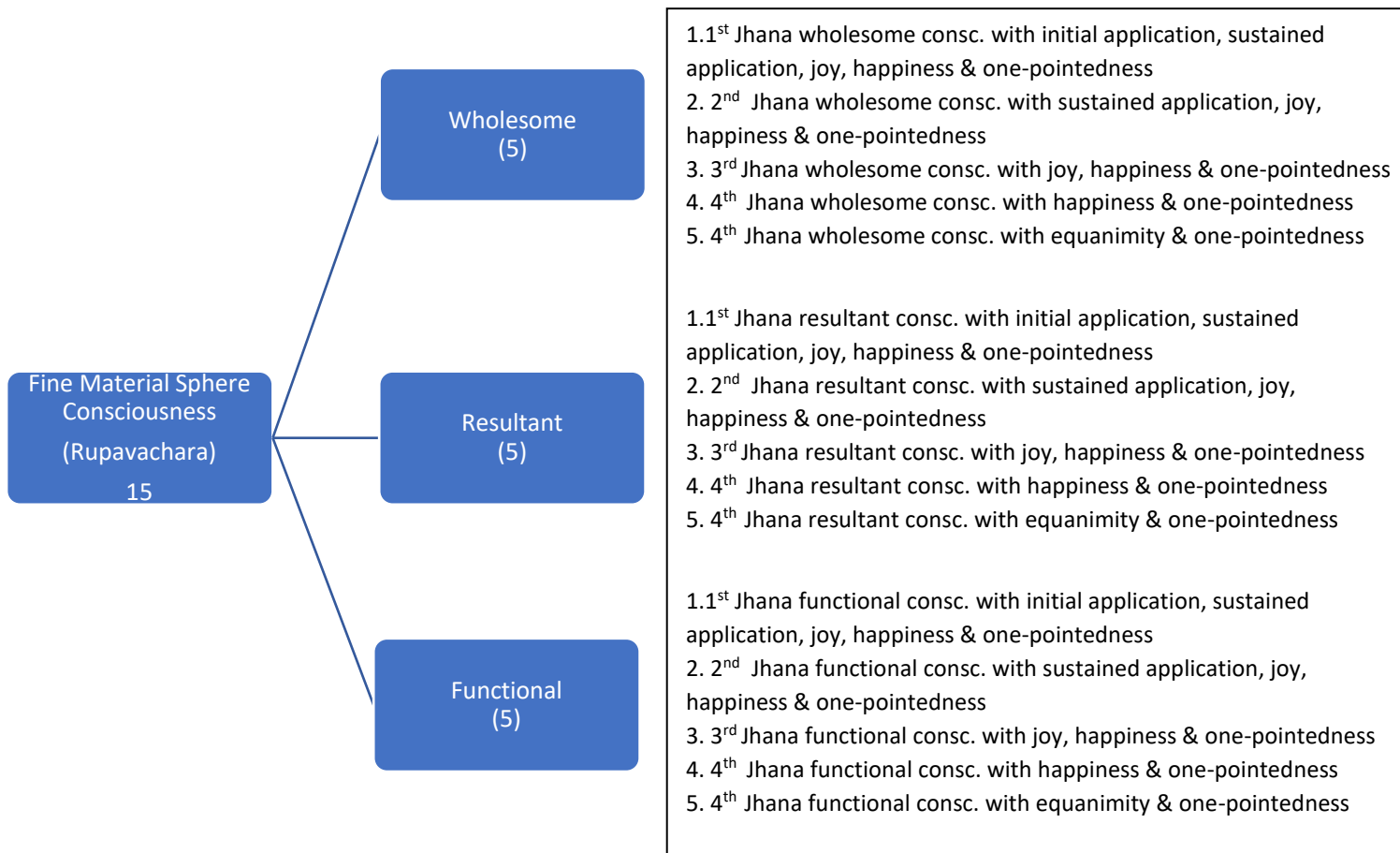
Name	Number of Consciousness's	Planes
Sense Sphere Consciousness(Kamavachara Citta)	54	11
Form of fine Material Sphere Consciousness (Rupavachara Citta)	15	16
Formless or Immaterial Sphere Consciousness (Arupavachara Citta)	12	4
Supramundane Consciousness(Lokuttara Citta)	08 or 40	-
	89 or 121	31



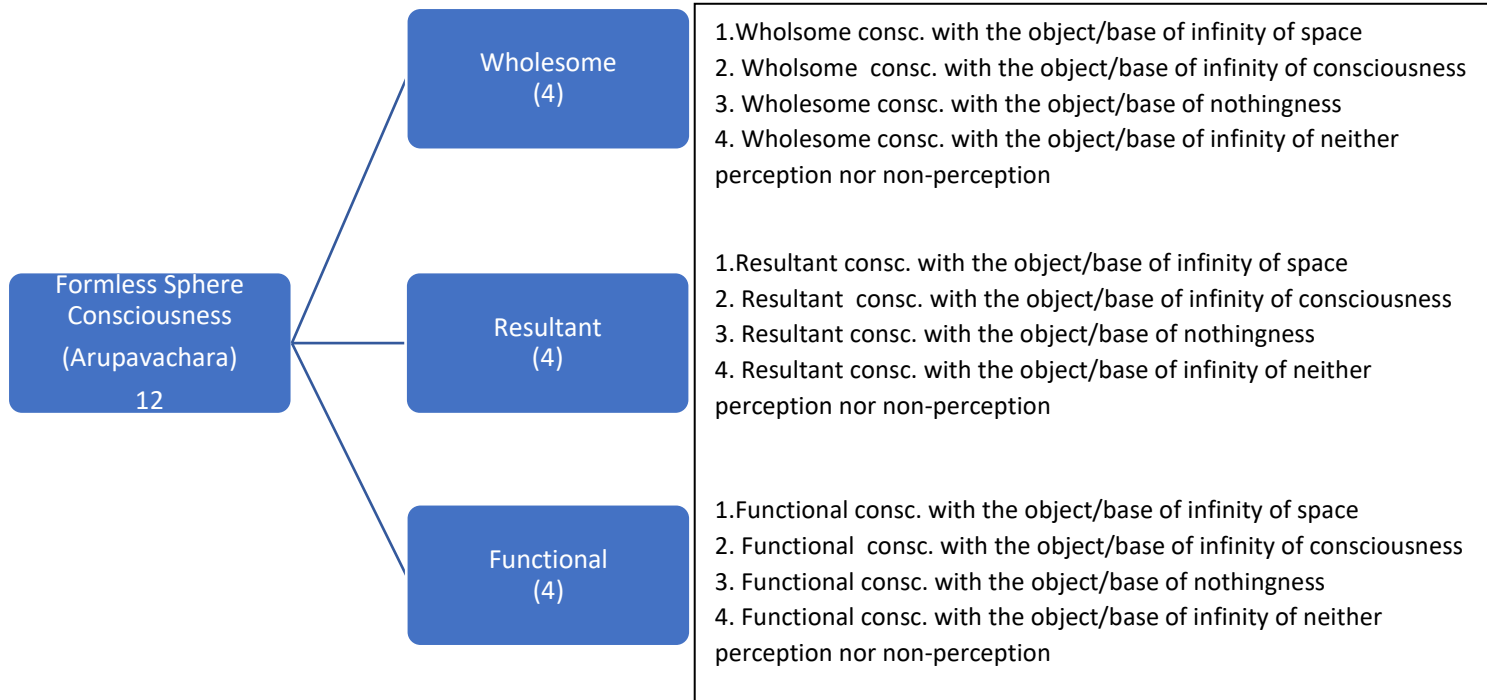
Sense Sphere Consciousness (Kamavachara Citta) can be also classified into 4 main types as follows

Consciousness (Citta) Type	Number of Consciousness's
Unwholesome (Akusala)	12
Wholesome	8
Resultant (Vipaka)	23
Functional (Kriya)	11
	54

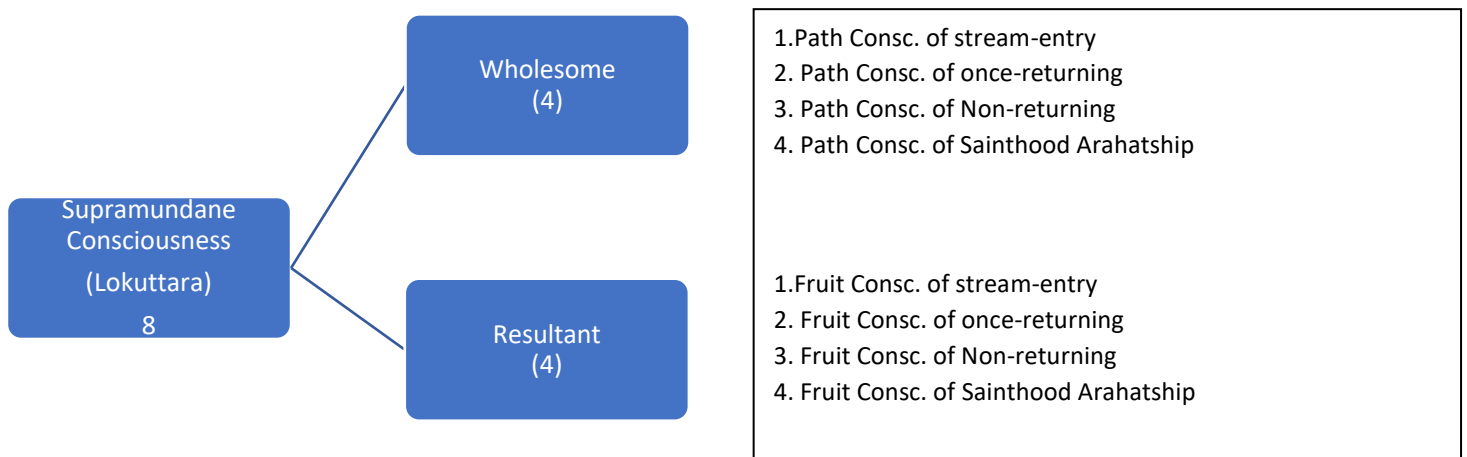
Fine Material Sphere Consciousness (Rupavachara Citta)



Formless Sphere Consciousness (Arupavachara Citta)



Supramundane Consciousness (Lokuttara Citta)





Athula Dassana Dhamma School- Junior part 1

Abhidhamma (note 3)



Buddhists who practice to attain “perfect sainthood” reach it in 4 stages.

1. Stream entry (Sovan) – once attain this state they never go to 4 apaya’s
2. Once returning (Sakadagami)
3. Non-returning (Anagami) -they born in 5 Suddhavasas.
4. Perfect sainthood (Arahatta)

During above 4 stages, they will cut off 10 fetters (known as dasa sanjojana)

- | | | |
|--|---|--|
| <ol style="list-style-type: none">1. Sakkaya Ditthi (wrong view of self)2. Vichikiccha (doubts)3. Silabbta-paramasa (having faith on other religion) | } | These 3 fetters were destroyed once reached Stream entry (Sovan) |
| <ol style="list-style-type: none">4. Kamaraga (desire for sensual pleasure)5. Patigha (anger) | } | These 2 fetters were destroyed once reached Non-returning (Anagami) |
| <ol style="list-style-type: none">6. Rupa raga (desire to reborn in fine material plane)7. Arupa raga (desire to reborn on Immaterial plane)8. Mana (Conceit)9. Uddachcha(restlessness)10. Avijja (ignorance of reality) | } | These 5 fetters were destroyed once reached Perfect sainthood (Arahatta) |

Jhana

Jhana can be attained by

1. Concentrating on an object (40)closely
2. Thus suppressing the 5 hindrances that block the mind.

Those five hindrances (Nivarana) are

1. Attachment (Kamachchanda)
2. Hatred(Vyapada)
3. Sloth (Thina-middha)
4. Restlessness (Uddhachcha-kukkuchcha)
5. Doubts (Vichikichcha)

Jhana Factors(Jhana Anga)

1. Initial Application (Vitakka) -Direct the mind towards object
2. Sustained Application (Vichara) -Examine the object
3. Joy or zest (Piti) - creates delightness
4. Pleasant feeling (sukha)
5. One pointedness (Ekaggata)

Hindarance	Inhibited Jhana Factor
Attachment	One pointedness
Hatred	Joy
Sloth	Initial Application
Restlessness	Restlessness
Doubts	Sustained Application

Forty Objects to focus/concentrate are

- 10 Kasina (meditation objects)
- 10 Asubha (10 stages of decomposing body)
- 10 Anussathi (reflections)
- 10 others (4 Illimitables , 4 Objects of formless consciousness , loathsomeness of food ,analysis of 4 fundamental elements of matter)

Those who reach 8 Jhana (Atta Samapaththi) can attain special knowledge called Abhinna.

There are 5 such special Knowledge (Pancha Abhinna)

1. Ability to perform magical powers (Iddhi vidha nana)
2. Ability to read others mind (Para Chitta vijanana nana)
3. Divine ear (Dibba sota nana)
4. Divine eye (Dibba chakku nana)
5. Ability to recollect past lives (pubbe Nivasanussathi nana)

Those who attain “perfect sainthood” will have another Abhinna called

6. Asavakkaya nana – elimination of all cankers

Buddha’s 6 kind of Incomparable knowledge

In addition to above, Samma Sambuddha had 6 unique knowledges

1. Knowledge of the development of others faculties (Indriya para pariyanthi nana)
2. Ability to understand mental attitude of others (Asayanusaya nana)
3. Ability to perform twin miracle (Yamaka prathiharya nana)
4. The great compassion to liberate from suffering (Maha karuna samapaththi nana)
5. Knowing all present, past and future (Sabannuta nana)
6. Ability/knowledge to see anything fully and completely (Anavaran nana)