**YMBA SENIOR PART (2) COURSE-ABHIDHAMMA CHAPTER (2): COMPENDIUM OF OBJECTS**

**ALAMBANA SANGHAHA**

**LESSON PLAN SP2-AB-02**

**[Any suggestions to improve the plan or to make corrections will be gratefully received by Rahubadde Sarath-Chandra and Tanuja Sarath-Chandra]**

**PART (1) OF CHAPTER (2)**

**INTRODUCTION**

The Pali words **arammana** and **alambana** both mean ‘the object’. Referring to the EYE, what we see is the object. Arammana means where the mind dwells. Alambana means hanging on to…something. Here the mind hangs on to the object. If there is no object eye citta cannot arise. In this lesson we can use consciousness and citta as meaning the same. A citta exists for a moment and ceases, making way for the next citta. This is a fast process. In Part (1) of this chapter we consider the types of Citta generated by different types of objects, firstly physical objects and secondly mental objects.

**OBJECTS RELATING TO THE PHYSICAL SENSES**

Physical objects are easy to understand and are of 5 types:

1 Visible forms **Rupa**rammana

2 Sounds **Sadda**rammana

3 Smells **Gandha**rammana

4 Tastes **Rasa**rammana

5 Tangible objects **Phottabha**rammana

Item 1 is also called Vanna Rupa as it is the colour that we see. We see in the present moment (**Paccuppanna**) and not what was there before or would be there in the future. The latter are functions of the mind. A visible object serves as the basis of the two cittas (of the set of 46) in the second type (DISCUSSED IN CHAPTER 1) and of the full set of 46 cittas connected with the eye door.

Similar considerations apply for the other four cases. (You may read pages 131-132 in YMBA book 4).

**MENTAL OBJECTS**

Mental objects or objects held in the mind (in memory) form the sixth category of objects:

6 Mental objects **Dhamma**rammana

So, now we have listed six types of objects. Later in this chapter we examine what sorts of objects are grasped by different types of Cittas. Hence our examination in this chapter is virtually the reverse of that in chapter 1. In chapter 1 we saw how particular objects generate cittas. In chapter 2 we see how a particular citta takes one or more objects. *[The teacher will explain this using a simple diagram on the board].*

Under mental objects there are 6 main types some having many sub-types. First we can list the six main categories:

6.1 Five sensitive phenomena **Pasada** Rupa

6.2 Non-gross material Phenomena **Sukhuma** Rupa

6.3 All types of Conciousness **Citta**

6.4 52 Mental factors **Cetasika**

6.5 Supra-mundane state of Enl. **Nibbana**

6.6 All ‘Concepts’ **Pannatti**

The five sensitivities in 6.1 correspond to eye, ear, nose, tongue and body.

In 6.2 there are 16 mental objects. The first is the water element because earth, fire and air were impliedly included under the touch sense (or tangible) objects. The other 15 are the last lot of the material phenomena (*The teacher shows the source of this data.* S*ee page 90 of YMBA Book 3*):

Femininity **Itthi Bhava Rupa**

Masculinity **Purisa Bhava Rupa**

Heart base **Hadaya Rupa**

Life faculty **Jivitindriya Rupa**

Nutriment **Ahara Rupa**

Space element **Akasa or Paricceda Rupa**

Bodily intimation **Kaya Vinnatti**

Vocal intimation **Vaci Vinnatti**

Lightness **Lahuta**

Malleability **Muduta**

Wieldiness **Kammannata**

Producing **Upacaya Rupa**

Continuity **Santati Rupa**

Decay **Jarata Rupa**

Impermanence **Aniccata**

In 6.3 and 6.4 we already know about the 89 (or 121) cittas and the 52 mental states.

In 6.5 and 6.6, Nibbana and Pannatti, these are not dependent on time. That means there is no arising and falling away for these two. Pannatti refers to things conventionally believed to exist such as celestial bodies.

*[This scheme of six major categories and the 21 detailed items can be kept in mind with the help of the above taken as a picture.]*

**SOME DETAILS OF HOW CITTAS COGNISE THESE MENTAL OBJECTS**

In the last chapter we saw 67 types of consciousness arising in the mind door. These can cognise the above mental objects depending on circumstances. Sense sphere Javana cittas, Absorption (Jhana) Javana cittas and direct knowledge Javana cittas (Abhinna Javana cittas) all can cognise mental objects of the three periods.

One limitation is that a smile producing functional citta is capable of taking only sense sphere objects of the three periods (past, present, future).

A special aspect is that direct knowledge citta (Abhinna Javana) is that it has these unusual capabilities. Divine eye citta (**Dibba Cakkhu Citta**) can see the present visible form. **Dibba Sota citta** has similar ability.

The 6 Alambanas of the 3 periods will be the objects of the super-normal power citta called **Iddhivida**. The knowledge of other minds (**Para citta vijanana**) becomes the mental objects of the past and future. The knowledge of past lives (**Pubbe nivasa anussati**) citta of the past and timeless (kala vimutta) will take any of the mental objects.

**SOME DETAILS OF HOW CITTAS OF THE DOOR-FREED CATEGORY COGNISE THESE MENTAL OBJECTS**

Door freed citta occurs in rebirth linking, life continuum and death. The object in these cases is the same object as that of the last thought process and can be from any of the six types discussed.

Such an object in the case of Death can also be one of these types:

1 Kamma (simply as a force or energy)

2 Kamma nimitta (an indicator of the nature of a kamma)

3 Gati nimitta (an indicator of future birth)

A **Past Kamma** can become the object of the Javana Citta, in the last thought process. That is type (1) above. For example, the bad kamma of killing animals could become the object of the Javana citta.

In place of the Kamma itself, there can be a **sign or article connected with that kamma**, which becomes the object of the Javana citta of the last thought process. Such an object is called Kamma Nimitta in (2) above. For example in place of the bad kamma, a gun could be the object of the javana citta for a hunter.

The third possibility is **a sign or other indication of the next birth**, becoming the object of the javana citta of the last thought process. For example a person about to be born in heaven could see a heavenly palace or golden chariot.

*(in the case of a Brahma in Asanna Satta, death is simply the cessation of the fine material body as there is no citta.). This is hard to understand.*

**PART (2) OF CHAPTER (2)**

**TYPES OF CITTAS DIRECTLY INVOLVED** IN DEALING **WITH SPECIFIC OBJECTS**

**TYPE (1)** (25 cittas listed below) OBJECTS of the sense sphere

23 Sense Sphere resultant cittas 54 sense sphere cittas

5 door adverting citta 52 associated mental factors

1 smile producing functional citta 28 material phenomena

**TYPE (2)** (Ekalambanika cittas) SINGLE OBJECT suitable to each base

2 Eye consciousness cittas One Visible object

2 Ear consciousness cittas One Audible object

The 3 other lots) Three others suitable to each base

**TYPE (3)** (Triple cittas) ALL 5 kinds of SENSE OBJECTS

1 (of the 5) sense door Adverting cittas

2 Receiving cittas

**TYPE (4)** (Three Investigating cittas)

3 Investigating cittas ALL 5 kinds of SENSE OBJECTS

(when doing registration) same 3 cittas Above 5 plus mental objects (all 6)

Sense sphere resultant cittas with roots

(when doing registration) All 6 types of objects

[8 resultant cittas and the 2 investigating

Cittas accompanied by equanimity when

Functioning rebirth, contimuum and death cittas All 6 types of objects in sense shere

Before going into other types of cittas, given below, one needs to read about Mahaggata cittas. A description appears before Part (3) of this chapter starts.

*[As to what objects Rupavacara Jhana cittas and Arupavacara Jhana cittas can take are discussed in detail in YMBA book 1, pages 97 onwards, and book 4 pages 138 and 139].*

**MAHAGGATA CITTAS**

There is a group of 27 cittas pertaining to Absorptions (Jhanas) that are called **Mahaggata Dhammas**. YMBA Book 1 page 98 gives some descriptions. [The teacher can show this].

15 Rupavacara cittas

12 Arupavacara cittas

In in the rupavacara class there are five jhanas (absorptions), first, second, third, fourth and fifth Jhanas. Now these can be Wholesome, Resultant or Functional (say, W, R or F) cittas. Hence we get 15 such cittas.

Similarly in the Arupavacara class there are four Jhanas, sixth, seventh, eighth and ninth. Again these can be Wholesome, Resultant or Functional (say, W, R or F) cittas. Hence we get 12 such cittas.

**PART (3) OF CHAPTER (2)**

**OTHER TYPES OF CITTAS AND THEIR OBJECTS**

**TYPE (1)** OBJECTS

12 Immoral cittas Mundane Dhammas of 81 mudane cittas,

4 Moral cittas with no wisdom related 52 mental states, and 28,

4 Functional cittas with no wisdom rupa Dhammas, as OBJECTS.

If a citta takes sense sphere objects they are called **KAMAVACARA LAMBANIKA.**

If a citta takes FINE MATERIAL OR IMMATERIAL absorptions as objects they are called **MAHAGGATA LAMBANIKA.**

If a citta takes CONCEPTS as objects they are called **PANNATTA LAMBANIKA.**

**TYPE (2)** OBJECTS (all objects)

4 sense sphere functional cittas with wisdom All objects of sense shere,

5th Jhana functional citta with direct knowledge mahaggata cittas,

(or Abhinna) supra-mundane cittas, or

Mind-door adverting citta pannatti objects and Nibbana.

*N.B.*  However, the 5th jhana citta with abhinna cannot take the Arahat path or fruit Citta

*This type (2) is of importance.*

*[At this point the 8 questions in the book can be examined.]*