**YMBA SENIOR PART (2) COURSE-ABHIDHAMMA CHAPTER (4): COMPENDIUM OF COGNITIVE PROCESS (ANALYSIS)**

**(CITTA) VITHI SANGHAHA VIBHANGA**

**LESSON PLAN SP2-AB-04**

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

**1 INTRODUCTION**

The mind is defined as a ‘series of thoughts’. A thought consists of a series of ‘units of Consciousness’, or cittas. Note that sometimes the word Citta is used to represent the mind. Only a Samma Sambuddha has the ability to fully explain the mind.

The term Cittakkhana is the time duration of a single Citta. Sometimes it is also called a thought-moment. It is very brief and thousands of Cittas may arise and cease during one second. When one citta ceases another arises. There is no break even at death as the Cuti (death) citta is immediately followed by the Patisandi (birth) citta. Of course there are Bhavanga cittas or passive cittas simply ticking with time to continue the life.

While the Bhavanga cittas keep clicking suppose an object comes before one of the senses. Usually, at least three bhavanga cittas click before the active thought process starts. The first one is called **Atita** (past) Bhavanga, the second one Bhavanga **Calana** (vibrating) and the third is **Upacceda** (ceasing) Bhavanga. Then the **CITTA VITHI** (consciousness series) starts. That is the subject we study in this lesson. Before that we need to know something about the six of sixes!

**2 THE SIX OF SIXES**

1 6 **Bases**: eye, ear, nose, tongue, body, heart

2 6 **Doors**: eye, ear, nose, tongue, body, mind

3 6 **Objects**: form, sound, smell, taste, touch, mental

4 6 **types of consciousness**: eye, ear, nose, tongue, body, mind

5 6 **types of thought process**: eye door process, etc as in 2 above

6 6 **presentations of objects (**Visaya Pavatti**)**:

 A Very great Ati Mahanta

 Great Mahanta

 Slight Paritta

 Very slight Ati paritta

 B Clear Vibhuta

 Obscure, not clear Avibhuta

**3 CONDITIONS RELATING TO PRESENTATION OF OBJECTS**

Firstly, an object is considered GREAT, not because of its size, but because of the intensity of its IMPACT on the sense door. SLIGHT also has a similar meaning.

Certain conditions determine how intense the impact or contact is. Depending on that intensity, the thought process will vary.

EYE

(1)Eye sensitivity, (2) visible object (colour), (3) sufficient light, (4) attention on the object

EAR

(1)Ear sensitivity, (2) audible (sound) object, (3) space, (4) attention on the object

NOSE

(1)Nose sensitivity, (2) smell, (3) air element, (4) attention on the object

TONGUE

(1)Tongue sensitivity, (2) taste, (3) water element, (4) attention on the object

BODY

(1)Body sensitivity, (2) tangible object, (3) earth element, (4) attention on the object

MIND

(1)Heart base, (2) mental object, (3) bhavanga series or mano dvara, (4) attention on the object

When these conditions are strong, the object IMPINGES on the sense door at the moment of its birth; at the same time the object impinges on the mind door or Bhavanga. This step takes one Cittakkhana (thought moment). The object is Very Great, we say.

When the conditions are weaker, the impinging takes 2 or 3 Bhavangas; such objects are Great, we say. If it takes 4 to 9 cittakkhanas, the object is Paritta (slight). For 10 to 15 delay, the object is Ati Paritta or very slight.

**4 FIVE SENSE DOOR THOUGHT PROCESS (PANCA DVARA CITTA VITHI)**

The 5 sense doors can take only the 5 material or Rupa objects. They have a life of 17 cittakkhanas. Hence the 5 door citta vithi also has a life of 17 cittakkhanas.

The following codes (or abbreviations) are used to depict the thought processes in this set. The square brackets show the life duration of the Object and the Door (which need to be the same).

CODE PALI NAME OF CITTA ENGLISH NAME OF CONSCIOUSNESS

B Bhavanga Life continuum

Pn Panca Dvara Vajjana 5 door advertence

Cv Panca Vinnana 5 kinds of sense conciousness

Sm Sampaticcna Receiving

Sn Santirana Investigating

Vt Votthapana Determining

Jv Javana Impulse or Javana

Td Tadalambana Registering

 Bhavanga can be three types:

Ab Atita Bhavanga Past Bhavanga

Bc Bhavanga Calana Vibrating Bhavanga

Bu Bhavanga upacceda Arrest Bhavanga

ATI MAHANTA CITTA VITHI Also called **Tadarammana Vara** because it ends in Td

B,B,[ Ab, **Bc, Bu, Pn, Cv, Sm, Sn, Vt,** Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td], B, B,

MAHANTA CITTA VITHI – with 2 Ab Also called **Javana Vara** because it ends in Jv

B,[ Ab, Ab, **Bc, Bu, Pn, Cv, Sm, Sn, Vt,** Jv, Jv, Jv, Jv, Jv, Jv, Jv,-], B,

MAHANTA CITTA VITHI – with 3 Ab Also called **Javana Vara** because it ends in Jv

B,[ Ab, Ab, Ab, **Bc, Bu, Pn, Cv, Sm, Sn, Vt,** Jv, Jv, Jv, Jv, Jv, Jv, Jv,-], B, B,

PARITTA CITTA VITHI – with 4 Ab Also called **Votthapana Vara** because it ends in Vt

B,[ Ab, Ab, Ab, Ab, **Bc, Bu, Pn, Cv, Sm, Sn, Vt,** Vt, Vt, B, B, B,], B, B,

PARITTA CITTA VITHI – with 9 Ab Also called **Votthapana Vara** because it ends in Vt

B,[ Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, **Bc, Bu, Pn, Cv, Sm, Sn, Vt,** Vt,], B,

 **NOTE:** 5, 6, 7, 8 Ab are possible but not shown

ATI PARITTA CITTA VITHI – with 10 Ab Also called **Mogha Vara** because it ends in B

B,[ Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, **Bc, Bc, B, B, B, B, B,**], B,

ATI PARITTA CITTA VITHI – with 15 Ab Also called **Mogha Vara** because it ends in Bc

B,[ Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, Ab, **Bc, Bc,**], B,

 **NOTE:** 11, 12, 13, 14, Ab are possible but not shown

**NOTE:**

For any 5 sense doors there are 7 citta Vithi plus another eight that have not been spelt out, making a total of 15. For the 5 senses there would be 75 Citta Vithi.

**5 MIND DOOR THOUGHT PROCESSES (MANO DVARA CITTA VITHI)**

There are two types of citta vithi:

1 **Paritta** Javana Vithi (kamavacara or sense planes)

2 **Appana** Javana Vithi (Mahaggata and Lokuttara or Absorptions and Supra-mundane)

In group one a citta can take any of the six main types of objects including Nibbana.

Group 2 occurs in the cases of initial (first) Absorption, gaining the four paths, and in attainment (Samapatti) Absorption and fruition (Phala) states. There is no registration citta and the objects are always clear (Vibhuta).

**6 MIND DOOR SLIGHT THOUGHT PROCESSES (MANO DVARA PARITTA CITTA VITHI)**

In this group there are two main divisions, based on the OBECTS contacted by the Cittas:

A Citta Vithi having objects of past and future Rupa Dhamma, Cittas, Cetasikas, Nibbana and Pannatti, which do not carry a 17 cittakkhana life span.

B Citta vithi having objects existing at the present moment, and having a life span of 17 Cittakkhana.

Division (A) has two sub-divisions:

 A1 **Paritta manodvara VIBHUTA ALAMBANA** citta vithi (with tadarammana)

The objects are Sensuous sphere citts, Cetasikas of the past present and future, and those Rupa Dhammas having a life span of one cittakkhana.

 A2 **Paritta manodvara AVIBHUTA ALAMBANA** citta vithi (without tadarammana)

The objects are all 89 cittas, 52 cetasikas of the past present and future, Rupa Dhammas of the past and future, and those Rupa Dhammas having a life span of one cittakkhana.

As there is no life span of the object to elapse, the terms Atita (past) bhavanga is not used; it is simply called Bhavanga. For A1 and A2, the citta series are as follows:

A1 B, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td, B

A2 B, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, B, B, B

**N.B.** In the above Mn stands for MANO DVARA VAJJANA (mind door adverting).

Division (B) has two sub-divisions:

These two are similar to A1 and A2, the difference being that the objects have a life span of 17 cittakkhanas. Five vithis are possible in B1 for Vibhuta with Tadarammana, and two in B2 Avibhuta and without Tadarammana:

B1 Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td, B, B, B, B,

 Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td, B, B, B,

 Ab, Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td, B, B,

 Ab, Ab, Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td, B,

Ab, Ab, Ab, Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, Td, Td,

B2 Ab, Ab, Ab, Ab, Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv, B,

 Ab, Ab, Ab, Ab, Ab, Ab, Ab, Bc, Bu, Mn, Jv, Jv, Jv, Jv, Jv, Jv, Jv,

**Therefore there are NINE mind door slight citta Vithis in all.**

**7 MIND DOOR (GREAT?) THOUGHT PROCESSES (MANO DVARA APPANA CITTA VITHI)**

We have now finished the mind door Paritta citta vithi. Now we shall look at mind door Appana citta vithi. Appana indicates greatness but the books do not seem to use the word GREAT. This type of sublime cittas are developed by people who practice Tranquillity (Samatha) meditation and Insight (Vipassana) meditation in addition to following the noble eight fold path in general. **Samatha leads to Absorptions or Jhanas. Vipassana leads to Magga (Path) and Phala (Fruit) at the four stages of enlightenment. The second category is also called LOKUTTRA citta.**

Appana Citta Vithi are grouped under five titles:

 **1 Jhana Vithi Process of Absorption**

 **2 Magga Vithi Process of path**

 **3 Phala Samapatti Vithi Attainment of Jhana and Phala**

 **4 Abhinna Vithi Direct Knowledge**

 **5 Nirodha Samapatti Vithi Attainment of Cessation**

[It is useful to remember these names.

**8 JHANA CITTA VITHI**

When one develops mindfulness through any of the Samatha objects (Kammatthana) the Hindrances (Nivarana) get subdued while sense sphere wholesome cittas get flowing. The 4 wholesome cittas with knowledge (Maha Kusala) or the 4 functional cittas with knowledge (applying to Arahants) keep arising until Appana Citta emerges.

Jhana and Magga vithi has two divisions:

1. Manda Panna or Dandabinna, (2) Thikka Panna Khippabhinna

The first one is for people who take longer to move from the Upacara level to Appana, taking 4 Maha Kusala cittas. The second group take only 3.

The following codes are used to write the citta vithi:

Pr **Parikamma** citta Preparation citta for the higher level Appana Citta

Up **Upacara** citta Citta in close proximity to Jhana or Magga citta

An **Anuloma** citta Citta that arises in conformity with Appana Citta

Go **Gotrabu** citta Change of lineage citta (e.g. Paritta to Mahaggata, or Putujjana to Ariya Puggala (worldling to Noble lineage)

Jh **Jhana** citta Absorption citta

Mg **Magga** magga citta Path Citta

Ph **Phala** citta Fruition citta

MANDA PANNA

B, Bc, Bu, Mn, Pr, Up, An, Go, Jh, B, B,…..

THIKKA PANNA

B, Bc, Bu, Mn, Up, An, Go, Jh, B, B,….. [Pr is not required because of wisdom]

One who gets a Jhana for the first time is called an Adikammaka.

**9 MAGGA CITTA VITHI**

As in Jhana, the beginning is the development of wholesome cittas. There are 4 Path series and 4 Phala series corresponding to the four stages of enlightenment, Sotapatti, Sakadagami, Anagami and Arahanta. Nibbana is the object condition of the Magga and Phala cittas. **The Yogi realising the three signata of existence, Anicca, Dukkha and Anatta enters the magga citta first at its lowest level**.

Magga citta arises only once to one person. The supra mundane citta that arises in the first and only Magga citta sees the four noble truths. Magga citta is followed by Phala citta 2 or 3 times. As in Jhana there are two types of series, depending on the level of wisdom.

MANDA PANNA SOTAPATTI MAGGA CITTA (Javana cittas are in bold type)

B, Bc, Bu, Mn, **Pr, Up, An, Go, Mg, Ph, Ph,**

THIKKA PANNA SOTAPATTI MAGGA CITTA (Javana cittas are in bold type)

B, Bc, Bu, Mn, **Up, An, Go, Mg, Ph, Ph, Ph,** [There is no need for Pr due to wisdom]

The object condition of the magga citta vithi for the different cittas will vary as follows:

B, Bc, Bu, One of KAMMA, KAMMA NIMITTA (sign), or GATI NIMITTA (sign of rebirth link)

Mn, **Pr, Up, An,** Conditioned Dhammas, anicca, dukkha and anatta

**Go, Mg, Ph, Ph,** Nibbana

NOTE: In the higher paths, the code ‘Go’ is replaced by Vodana meaning pure citta.

**10 PACCA VEKKHANA CITTA VITHI (**REVIEWING THOUGHT PROCESS)

The Yogi needs to confirm his attainment after getting on to a Jhana. Each Jhana factor is reviewed and the citta vithi is as follows or similar:

B, Bc, Bu, Mn, J, J, J, J, J, B,

In the case of Path attainment there will be 5 reviews reflecting on:

Magga achieved, Fruition Citta, Nibbana, Eradicated defilements (Kilesa0, Remaining defilements. For one who becomes an arahant, only 4 reviews are required as the last item is irrelevant.

**11 SAMAPATTI CITTA VITHI (**THOUGHT PROCESS OF ATTAINMENTS)

JHANA SAMAPATTI CITTA VITHI

The yogi needs to train in the 5 types of VASITA once he attains to a Jhana. That way he gets full mastery. The Vasitas are:

Avajjana Vasita Ability to advert to different jhanas easily and quickly

Samapajjana Vasita Ability to attain the different jhanas easily and quickly

Adhitthana Vasita Ability to remain in jhana for a pre-determined period

Vutthana Vasita Ability to emerge from the jhana as pre-determined

Pacca Vekkhana Vasita Ability to review jhanas from which the yogi descended from

The Jhana Samapatti Vithi is:

B, Bc, Bu, Mn, **Pr, Up, An, Go, Jh, Jh, Jh, Jh**

PHALA SAMAPATTI CITTA VITHI

B, Bc, Bu, Mn, A, A, A, A, Ph, Ph, Ph, Ph, ‘A’ stands for Anuloma citta

NIRODHA SAMAPATTI CITTA VITHI

This is the highest samapatti and is attained by Anagamins or Arahants including Buddhas. Prior to nirodha samapatti they would have attained to the 8 samapattis. The stream of cittas is arrested. Breathing stops. For humans it lasts 7 days. Humans need 4 reslutions (not Brahmas) (see page 164).

B, Bc, Bu, Mn, Pr, **Up, An, Go, N, N, ………Ph, B** ‘N’ stands for the highest Jhana citta

ABHINNA CITTA VITHI DIRECT KNOWLEDGE

There are 5 types of special knowledges accessible to those who have attained to the 8 types of samapatti (4 fine material, 4 immaterial). So, the basis is the Jhanas. The five types are:

1 Super-normal powers Iddhi Vidha

2 The divine ear Dibba Sota

3 Knowledge of others’ minds Paracitta Vijanana

4 Recollection of past lives Pubbe Niwasa Anussati

5 The divine eye Dibba cakkhu

 Yatha Kammupaga Nana, Anagatamsa Nana

One first attains the fifth Jhana using a Kasina suitable for the type of knowledge aimed at. Then he emerges from the Jhana and determines the objects to make contact with. After 3 Jhana vithis the abhinna results. The citta vithis are:

B, Bc, Bu, Mn, Pr, Up, An, Go, Jh, B

B, Bc, Bu, Mn, J, J, J, J, J, J, J, B

B, Bc, Bu, Mn, Pr, Up, An, Go, Jh, B

B, Bc, Bu, Mn, Pr, Up, An, Go, Abhinna Citta, B

**PROCEDURE OF JAVANA**

Usually Javana 7 times but rarely less than 5 times. In death proximate thoughts it is limited to 5 as the heart base is weak. This wekness occurs also in the following cases:

When unconscious, in drowning, after a fall, baby in womb, soon after birth or when badly frightened.

Some other cases are listed on page 166 of the book.

**PROCEDURE OF APPANA JAVANA**

Page 167 to 169 of the book also includes some statistics..

**PROCEDURE OF REGISTRATION**

Page 169 to 172 of the book also includes some statistics.

**OTHER MATTERS**

Page 173 to 176 of the book covers the following sub-topics:

1 Analysis of thoughts by way of individuals (Worldlings or Putujjanas and the 8 Noble ones or Ariyas)

 2 Thoughts that beings can and cannot get

3 Maximum vithi citta different persons can get

4 Citta as per different planes of existence

[At this point the teacher should help the students to answer the questions at the end of chapter 4 in the book.]

*[At this point the five questions on page 145 must be answered.]*