

# Fundamental Knowledge of *Abhidhamma*

## Lesson – 36 – (Chapter IV)

### Cognitive Processes in Attainments (part-2)

Collected By Ven.Paññādhikālaṅkāra

Suggested reading - CMA. p – 177, 178  
p – 363, 364

- 1) Cognitive process in the First time attainment (*Ādikammika-vīthi*)
- 2) Cognitive process in the attainment (*Samāpatti-vīthi*)

### Types of Cognitive process in the Attainments (*Samāpatti-vīthi*)

- 1- The processes in the attainment of *Jhāna* (*Jhāna-samāpatti-vīthi*)
- 2- The processes in the attainment of *Phala* (*Phala-samāpatti-vīthi*)
- 3- The processes in the attainment of *Cessation*  
(*Nirodha-samāpatti-vīthi*)

❖ In the cognitive process of attainments, as in the stream of the life-continuum, there is no fixed procedure regarding the processes.

It should be understood that even many (sublime and supramundane) *Javanas* take place (in immediate succession). ( See CMA. P-177)



## – The Five types of direct-knowledge (*Pañca Abhiññā*)

- 1) *Iddhividha-abhiññā* : The supernormal power
  - to display multiple forms of one's body, power of creating forms, to appear and vanish at will, to pass through walls unhindered, to drive in and out of the earth, to walk on water, to travel through the air, to touch and stroke the sun and moon, and to exercise mastery over the body as far as the Brahma-world.
- 2) *Dibbasota abhiññā* : The divine ear
  - to hear subtle or coarse sounds both far and near.
- 3) *Paracittavijānana* : The knowledge of other's mind
  - to read the thoughts of others and to know directly their states of mind.
- 4) *Pubbenivāsānussati* : The recollection of past lives
  - to know one's past births and to discover various details about those lives.
- 5) *Dibba-cakkhu* : The divine eye
  - to see heavenly or earthly events both far and near.

## – The Different Enumerations of direct-knowledge (*Abhiññā*)

- 1) *Iddhividha-abhiññā*: The supernormal power –
  - 2) *Dibbasota abhiññā*: The divine ear –
  - 3) *Paracittavijānana*: The knowledge of other's mind –
  - 4) *Pubbenivāsānussati*: The recollection of past lives –
  - 5) *Dibba-cakkhu*: The divine eye –
- *Cutūpapāta-ñāṇa*: the knowledge of passing away and rebirth of beings –  
is included in the divine eye.
  - These five mundane are described as “*Cha Abhiññā* – the Six direct-knowledges” with the knowledge of the destruction of the taints (*Āsavakkhaya-ñāṇa*), which is supramundane.
  - To be sevenfold direct knowledge
- 6) *Yathākammūpaga-ñāṇa*: The knowledge of existence by respective karmas
  - 7) *Anāgataṃsa ñāṇa*: The knowledge of future (existences and future worlds)



## The texts in relation to direct knowledge

□ *Abhiññājavanāed ca sabbadāpi ekavāram eva javanti*

The direct knowledge javanas always, run only once. {P.176}

□ *abhiññāpādakapañcamajjhānā vuṭṭhahitvā*

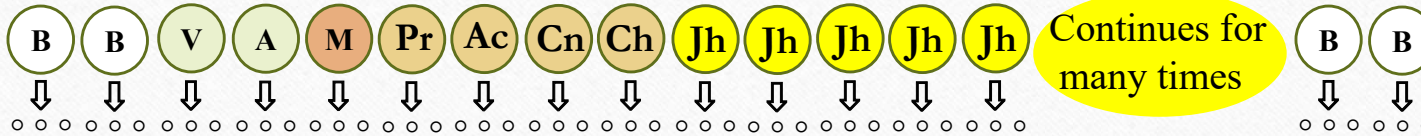
Having emerged from the fifth jhāna taken as a basis for direct knowledge,

□ *adhiṭṭheyyādikam āvajjetvā parikammaṃ karontassa rūpādīsū  
ālambanesu yathārahaṃ appeti.*

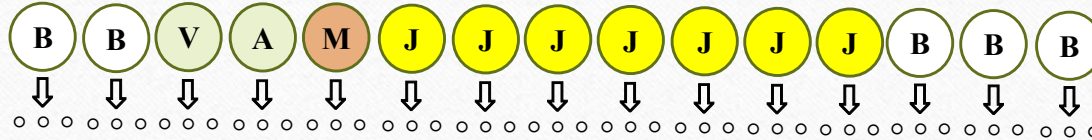
Having adverted to the resolution, etc., when one does the preliminary work, one enters into the fifth fine-material-sphere-jhāna occurring by way of direct knowledge with respect to such objects as visible forms etc. {P.343}

## The process of direct-knowledge (*Abhiññā-vīthi*)

### 1- The Process of Basic-Jhāna ( *Pādaka-jhāna-vīthi* )

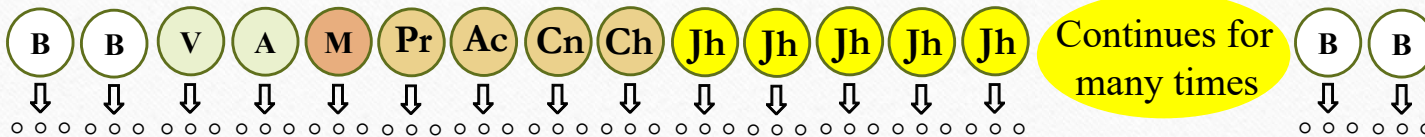


### 2-The Process of Preliminary Action ( *Parikamma-vīthi* )



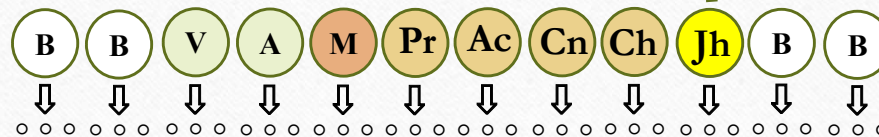
The two types of process can be many times until it enough powerful to give arise the process of Abhiññā

### 3 - The {Second} Process of Basic-Jhāna ( *Pādaka-jhāna-vīthi* )



This basic-jhāna process can be skipped by being mastery

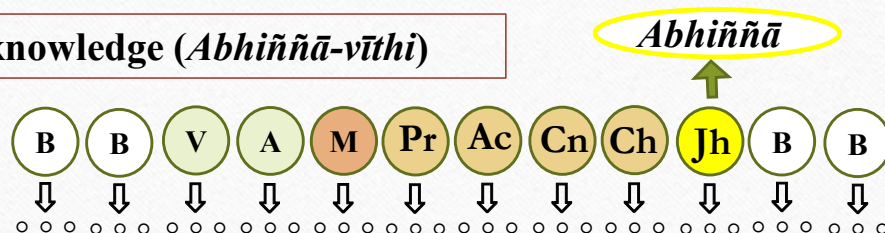
### 4- The process of direct-knowledge ( *Abhiññā-vīthi* )





## The process of direct-knowledge (*Abhiññāvīthi*)

The process of direct-knowledge (*Abhiññā-vīthi*)



Types Of Consciousness : *Bhavaṅga* – Great resultants associated with Knowledge – 4  
 Fine-material sphere resultant – 5 = **9**

– Neighborhood Concentration Jāvanas – **Pr. Ac. Cn. Ch.**

Great **wholesome** citta, accompanied by **equanimity**, associated with Knowledge – 2 (**or**)

Great **functional** citta, accompanied by **equanimity**, associated with Knowledge – 2

**Jh. (*Abhiññā*) – Wholesome (or) Functional** fine-material Fifth jhāna citta –

{The fifth jhānas are accompanied by **equanimity** }

The wholesome direct-knowledge (*Kusala-abhiññā*) – **can take** all objects

(except the path and fruit of *Arahantship*)

The functional direct-knowledge (*Kiriya-abhiññā*) – **can take** all kinds object {p. 140}

***Nirodhasamāpattikāle* – At the time of the attainment of cessation,**

- ❑ *Nirodhasamāpattikāle dvikkhattum catutthāruppajavanam javati.*  
**At the time of the attainment of cessation,** the fourth immaterial javana runs twice.
- ❑ *Tato param nidhoram phusatt.*  
And then contacts cessation.
- ❑ *Vuṭṭhānakāle ca anāgāmiphalam vā arahattaphalam vā yathāratham ekavāram uppajjitvā*  
**When emerging (from cessation),** either the fruition consciousness of non-returning or the fruition consciousness of *Arahantship* arises **accordingly** for a single occasion.
- ❑ *niruddhe bhavangapāto va hoti.*  
**-when it ceases,** there is subsidence into the life-continuum.



■ **Texts in Chapter - IX**

□ *Tattha yathākkamaṃ paṭṭhamajjhānaḍḍisamāpattim samāpajjitvā vuṭṭhāya tattha gate saṅkhāradhamme tatthatatth'eva vipassanto*

In this case, one enters successively upon the sublime attainments beginning with the first Jhāna, and then after emerging from them, one contemplates with insight the conditioned states within each of those attainments.

□ *yāva ākiñcaññāyatanam gantvā tato param adhiṭṭheyyādikaṃ pubbakiccaṃ katvā n'evasaññānāsaññāyatanam samāpajjiti. catutthāruppajavanam javati.*

Having proceeded thus up to the base of nothingness, one then attends to the preliminary duties such as the resolution, etc., and enters the base of neither-perception-nor-non-perception.

❑ *Tassa dvinnam appanājavanānam parato vocchijjati cittasantati.*

After two occasions of javana in absorption, the continuum of consciousness is suspended.

❑ *Tato nirodhasamāpanno nāma hoti.*

**Then one is said to have attained cessation.**

❑ *Vuṭṭhānakāle pana anāgāmino anāgāmiphalaṃ arahato arahattaphalaṃ ekavāram eva pavattitvā bhavaṅgapāto hoti.*

**At the time of emergence (from cessation),**

**in the case of a non-returner** the fruit of non-returning consciousness (occurs one time),  
**in the case of an arahant** the fruit of Arahantship consciousness (occurs one time) –  
 and then there is subsidence into the life-continuum.

❑ *Tato pram paccavekkhaṇāñāṇam pavattati.*

**Following this, reviewing knowledge occurs.**



The state of *Nirodhasamāpatti* –

{A *meditative attainment* in which the stream of consciousness and its concomitants is temporarily arrested.}

**(Individual) – Who can enter into the attainment of cessation?**

- ❑ Non-returners and Arahants who have mastery over all fine-material and immaterial jhānas (*Aṭṭha Samāpatti* – the eight attainments ) of sense-sphere plains of existence
- ❑ It cannot be obtained within the immaterial plane, for there is no attaining of the four fine-material jhāna there, which are pre-requisites for entering cessation.
- {The reason to enter the attainment of cessation}

*Bhāro have pañcakkhandhā* – dealing with the five aggregates is, indeed, heavy and tired {With the intention to experience the *Diṭṭhadhamma-nibbāna*}

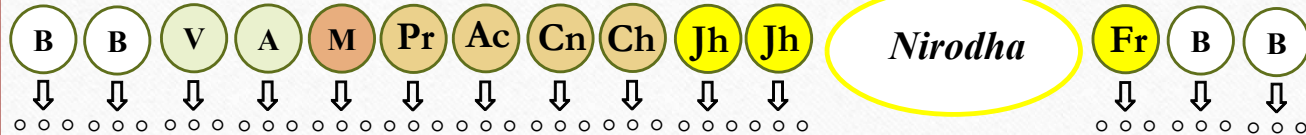
## – The procedure for the attainments of Cessation –

- ❑ **(Firstly) enter each jhāna (in proper sequence) –**
  - starting from the fine-material first jhāna to the fourth immaterial jhāna.
- ❑ (After emerging from each one) contemplates **its factors** with insight as impermanent, suffering, and non-self. {All the conditioned phenomenon}
- ❑ After reaching the base of nothingness and emerging from it, the meditator performs certain preparatory tasks, and then resolves to enter the attainment.
- ❑ There upon two cittas of the **fourth *arūpajjhāna*** arise and cease.
- ❑ After which the stream of consciousness is cut off.
- **The duration of the attainment is governed by the meditator's prior determination, and with training can be extended up to seven days.**



## The Prozesse in the attainments of Cessation (*Nirodhasamāpatti-vīthi*)

After emerging from  
the third immaterial  
*jhāna*



Types Of Consciousness : *Bhavaṅga* – Great resultants associated with Knowledge – 4  
Fine-material spere resultant – 5 = 9

– Neighborhood Concentration Javanas – **Pr. Ac. Cn. Ch.**

Great **wholesome** cittas, associated with Knowledge – 4 (or)

Great **functional** cittas, associated with Knowledge - 4

**Jh.** – **Wholesome** (or) **Functional** immaterial fourth jhāna cittas –

**Fr.** – *Anāgāmi-phala* cittas – 1 (or) *Arahatta-phala* cittas – 1

## – The Four Resolutions –

- ❑ **After emerging from the base of nothingness the meditator then makes four resolutions: –**
  - 1) that any requisites he has belonging to others should not be destroyed during the attainment; (his own requisites are automatically protected by the attainment itself )
  - 2) that he should emerge if his services are needed by the Sangha;
  - 3) that he should emerge if he is summoned by the Buddha (during the Buddha's lifetime);
  - 4) that he is not bound to die within seven days.
- After making these four resolutions, he enters the fourth immaterial jhāna, which occurs for two moments of javana.
- Immediately after, he attains cessation, wherein the stream of consciousness is temporarily suspended.