

# Fundamental Knowledge of *Abhidhamma*

## **Lesson – 37 – (Chapter IV)**

### **Registration and Javana (agreement)**

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Suggested reading - CMA. p – 171 to 175

Lesson - 28

- The same type of consciousness performs the **three functions** of rebirth-linking, life-continuum, and death. (see-p.125)
- The **rebirth-linking** consciousness, **life-continuum** consciousness, and the **death** consciousness in one (particular) birth are similar and have an identical object. (CMA.p-199)

(1) *Paṭisandhi-kicca* – rebirth-linking

*Paṭisandhi-citta* – the consciousness that performs the function of rebirth-linking  
- occurs only once in any individual existence, **at the moment of rebirth** (conception).

(14) *Cuti-kicca* – death

*Cuti-citta* – the consciousness that performs the function of death  
- also occurs only once in an individual existence, **at the last moment** of the life.

(2) *Bhavaṅga-kicca* – life-continuum

*Bhavaṅga-citta* – the consciousness that performs the function of life-continuum  
- most evident during deep dreamless sleep,  
- but it also occurs during waking life, between the active processes.  
❖ occurs whenever there is no active cognitive process taking place.

## The Classification by way of Consciousness

### (19) Process-freed Consciousnesses (*Vīthimutta-citta*)

- The **nineteen** types of consciousness perform the functions of rebirth-linking, life-continuum, and death. They are: two types of investigating consciousness accompanied by equanimity; eight great resultants; and nine fine-material-sphere and immaterial-sphere resultants ( $2 + 8 + 9 = 19$ ). (CMA-p.125)

Types of rebirth	19- rebirth-linking Cittas	
Rootless	two types of investigating consciousness accompanied by equanimity – 2 (Wholesome-resultant-1 and unwholesome-resultant-1)	Sense-sphere rebirth-10
Sense-sphere beautiful	Eight great resultants – 8	
Fine-material-sphere	Fine-material-sphere resultants – 5	Sublime rebirth-9 3
Immaterial-sphere	Immaterial-sphere resultants – 4	

Individuals ( <i>Puggala</i> ) and Rebirths ( <i>Paṭisandhi</i> )			
Classification of Individuals			Rebirths consciousness( <i>Paṭisandhi-citta</i> )
<i>Asekkha</i> (Arahant)	Nine tripled individuals	<i>Atṭha Ariyapuggala</i> (Noble persons) - 8	Imaterial-sphere resultants - 4 Fine-material-sphere resultants -5 Sense-sphere resultants accompanied <b>by three roots</b> - 4
Seven Trainees <i>Sekha</i> ( <i>Sekha</i> )		4-Tihetuka ( <i>putthujjana</i> ) – Triple-rooted individual	
<i>Putthujjana</i> - 4 (Worldlings) Ordinary person	3-Dvihetuka ( <i>putthujjana</i> ) – Double-rooted individual		Sense-sphere resultants accompanied <b>by two roots</b> - 4
	Two rootless individuals	2-Sugati-ahetuka ( <i>putthujjana</i> ) - Blissful rootless individual	Wholesome-resultant investigating consciousness accompanied by equanimity – 1
		1-Duggati-aketuka ( <i>putthujjana</i> ) - Woeful rootless individual	<b>Unwholesome-resultant</b> investigating consciousness <sub>4</sub> accompanied by equanimity – 1

## The Consciousness of Registration (*Tadārammaṇa-citta*)

*Aṭṭha mahāvipākā c’eva santīraṇattayañ cā’ti ekādassa tadārammaṇakiccāni.*

The eight **great-resultants** and the three types of **investigating** consciousness, **totaling eleven, perform the function of registration.** {p.125}

**Registration (*Tadārammaṇa-kicca*)** – “having that object”

The function of taking as object the object that had been apprehended by the javanas.

**This function is exercised for two mind-moments –  
immediately after the javana phase in a sense-sphere cognitive process  
– when the object is either very prominent to the senses  
or clear to the mind.** {p.124}

**Very prominent object (*Atimahantārammaṇa*)      Clear object (*Vibhūtārammaṇa*)**

## The law of Registration (*Tadārammaṇa*)

<sup>1</sup>-(*Tathā Kāmāvacara-javanāvasāne*) <sup>2</sup>-(*Kāmāvacara-sattānaṃ*)

<sup>3</sup>-(*Kāmāvacara-dhammesv'eva ārammaṇabhūtesu tadārammaṇam icchantī'ti.*)

**They hold that registration occurs –**

**(only) at the end of sense-sphere javanas,**

**(only) to sense-sphere beings,**

**only when sense-sphere phenomena become objects. {p.175}**

*Kāme javana-sattā-rammaṇānaṃ niyama sati*

*Vibhūte'timahante ca tadārammaṇam īritaṃ.*

**Registration occurs, they say,**

**- in connection with clear and very great objects**

**- when there is certainty as regards sense-sphere javanas, beings, and objects.**

## The Procedure of Registration (*Tadārammaṇa-niyama*)

1- *Sabbatthāpi pan'ettha aniṭṭhe ārammaṇa akusalavipākān'eva pañcaviññāṇa-sampaticchana-santīraṇa-tadārammaṇāni* ;

Here, under all circumstances, when an object is undesirable, the fivefold **sense consciousness, reception, investigation, and registration** (that arise) are **unwholesome-resultants**.

2- *iṭṭhe ārammaṇa kusalavipākāni* ;

– When (the object is) **desirable**, they are **wholesome-resultants**.

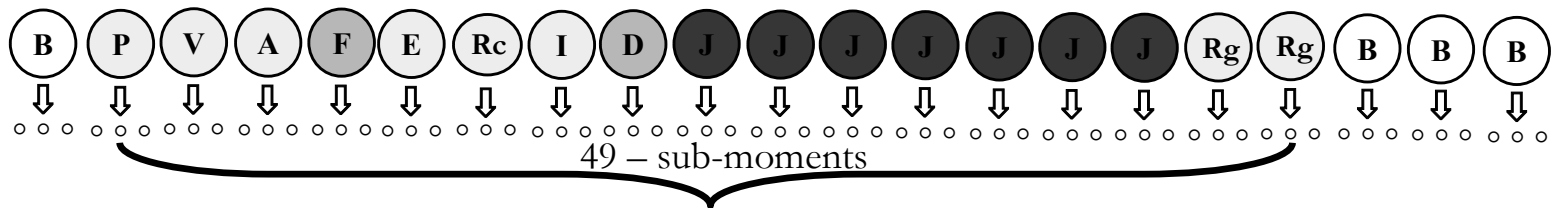
3- *aiiṭṭhe pana somanassasahagatān'eva santīraṇa-tadārammaṇāni*.

If the object is **extremely desirable**, **investigation and registration are accompanied by joy**.

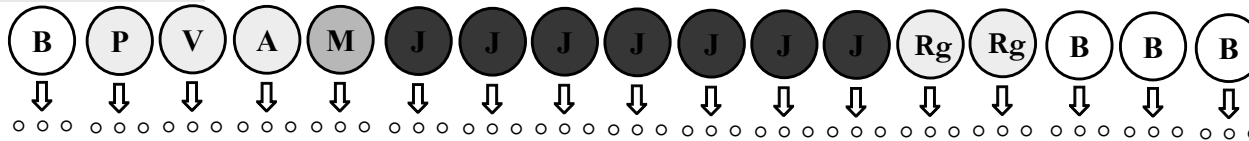
## The law of Registration (*Tadārammaṇa*)

### After sense-sphere *javana* – two times of registration

The process with **Very Great Object** (*Tadārammaṇa-vāra*)



Clear Object –



### Registrations – eight great-resultants and the three types of investigating

- (1) With an undesirable object – unwholesome-resultants (1)
  - (2) With a desirable object – wholesome-resultants (10)
  - (3) With an extremely desirable object – wholesome-resultants accompanied by joy (5)
- unwholesome-resultants investigating citta  
 accompanied by equanimity



- The resultant moments of (1)the fivefold sense consciousness, (2)receiving, (3)investigation, and (4)registration – **are governed by the object**

Types the <b>Object</b> & resultants
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(1) *Aniṭṭha* –  
undesirable object;

(1) *Akusala-vipāka* – unwholesome-resultants = 1

(2) *Iṭṭha* (*majjhatta*)–  
moderately desirable object;

(2) *Kusala-vipāka* – wholesome-resultants = 10

(3) *Ati-iṭṭha*–  
extremely desirable object;

(3) *Somanassa-sahagata Kusala-vipāka* –  
wholesome-resultants associated with joy  
(investigation, and registration)=5

– but the *jāvanas* – can be vary in accordance with the **temperament** and

They are not governed by the object
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**proclivity** of the experienter

In the individual with the perversion of perception (*Saññā-vipallāsa*), the *javana* moment of wholesome and unwholesome – is not governed by object – It can be variable as determined by the individual **temperament** and **preference** of the experiencer.

Even at the present of extremely desirable object (*Ati-itṭha*) –  
 ( the *Javanas* may occur in the mode of indifference)  
 as wholesome or unwholesome *javana* accompanied by equanimity

At the sight of the Buddha – unwholesome *javana* accompanied by doubt / aversion  
 (may occur) in a skeptic person/ or titthiya

At the sight of a beautiful woman – wholesome *javana* accompanied knowledge and  
 equanimity (may occur) in the meditative monk

At the present of undesirable object (*Aniṭṭha*) –  
 (the *Javanas* may occur in the mode normally appropriate for a desirable object)

On a decaying corpse – the wholesome *Javana* accompanied by knowledge and **joy** (may occur)

In the Arahant who has overcome all of perversions of perception, the functional *javana* – occurs in accordance with the types of the object –

When an Arahant experiences an extremely desirable object (*Ati-itṭha*) –  
 (one the functional *Javanas* accompanied by joy)  
 (the registration of joy follows)

When an Arahant experiences an undesirable object (*Anitṭha*) or  
 moderately desirable object (*Iṭha*) –  
 (one the functional *Javanas* accompanied by equanimity)  
 (the registration of equanimity follows)

(*Ledi Sayardaw*) – the above **correlation** between the object and the functional *javanas* is sated only with reference to the natural mode.

With the appropriate mental determination, an Arahants can arouse :

- cittas accompanied by equanimity towards an extremely desirable object and
- cittas accompanied by joy towards an undesirable object.

Javanas	Registrations
Hatred-rooted javana accompanied by displeasure – 2 + Great functional javanas accompanied by equanimity – 4	<b>Equanimous registrations</b> – (6) (Great resultants – 4 + Investigating – 2)
Great functional javanas accompanied by joy– 4	<b>Joyful registrations</b> – (5) (Great resultants – 4 + Investigating – 1)
Unwholesome javanas (except two hatred-rooted) – 10 + great wholesome javana – 8 = (18) javanas	<b>All registrations</b> – 11

Object	Registrations
<i>Aniṭṭha</i> – undesirable object;	<i>Akusala-vipāka</i> – unwholesome-resultants = 1
<i>Iṭṭha</i> ( <i>majjhatta</i> )–moderately desirable object;	<i>Kusala-vipāka</i> – wholesome-resultants = 10
<i>Ati-iṭṭha</i> – extremely desirable object;	<i>Somanassa-sahagata Kusala-vipāka</i> – wholesome-resultants associated with joy = 5

## – The Adventitious Bhavaṅga (*Āgantuka-bhavaṅga*)

- ❑ *Domanassa-sahagata-javanāvasāne ca pana tadārammaṇāni ceva bhavaṅgāni ca upekkhāsahagatan'eva bhavanti.*

But at the end of javanas accompanied by displeasure,  
the registration mind-moments and the life-continuum are  
both accomplished by equanimity.

- ❑ *Tasmā yadi somanassapaṭisandhikassa domanassa-sahagata-javanāvasāne tadārammaṇasambhavo natthi,*

Therefore,

in the case of one whose rebirth-consciousness is accompanied by joy,  
if at the end of *javanas* accompanied by displeasure  
– there is no occurrence of registration mind-moments,

❑ *tadā yaṃ kiñci paricitapubbhaṃ parittārammaṇ ārabba  
upekkhāsahagasantīraṇaṃ uppajjati.*

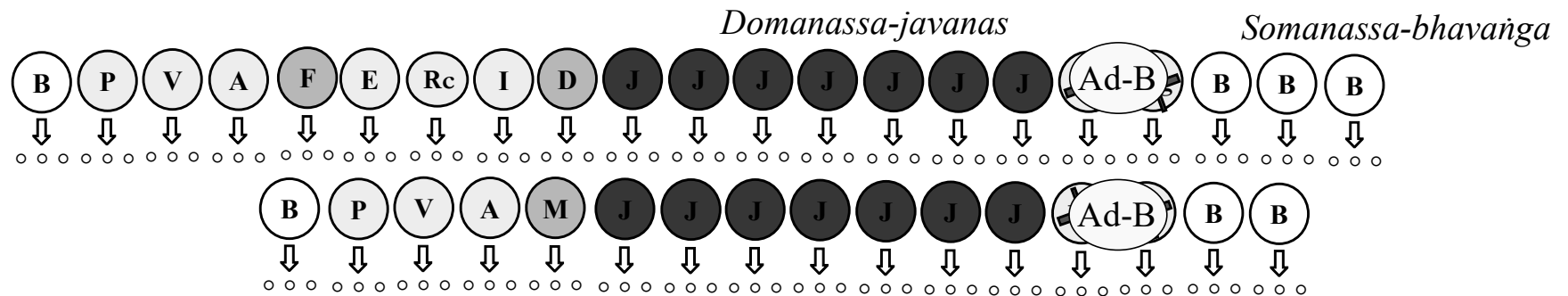
❑ *Tam 'anantaritvā bhavaṅgapāto 'va hotī'ti pi vadanti ācariyā.*

then, the teachers explain, there arises **an investigation consciousness accompanied by equanimity** apprehending any familiar trivial object.

Immediately after that there is subsidence into the life-continuum. {P.174}

## The process with the Adventitious Bhavaṅga (Āgantuka-bhavaṅavīthi)

In the individual whose rebirth-consciousness is accompanied by joy,  
the process with *javana* accompanied by displeasure – on the extremely desirable Object



Ad-B – investigating citta accompanied by equanimity

With an extremely desirable object – wholesome-resultants accompanied by joy (5)

Immediately after *javana*  
accompanied by displeasure –

~~wholesome-resultants accompanied by joy (5)~~

~~registration accompanied by equanimity~~

## The Adventitious Bhavaṅga (*Āgantuka-bhavaṅga-vīthi*)

For someone whose ***bhavaṅga*** is one of the four great resultants accompanied by joy, if there is no registration citta following a ***javana accompanied by displeasure*** –  
- the last javana citta cannot be followed by an immediate descent into the ***bhavaṅga***, (owing to the law that citta with opposite feelings cannot arise in immediate succession.)

**In such case, the investigation consciousness accompanied by equanimity occurs for a single mind-moment, serving as a buffer between the displeasure of the javana and the joy of the *bhavaṅga***

**This special citta is term *Āgantuka-bhavaṅga*, “the adventitious life-continuum.”**

This citta does not perform the function of investigating.

It takes an object different from that of the cognitive process  
(a sense-sphere object which is already familiar)

- It simply performs the function to pave the way back to the normal flow of the root ***bhavaṅga***