

Fundamental Knowledge of *Abhidhamma*

Lesson – 37 – (Chapter IV)

Registration and Javana (**agreement**)

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Suggested reading - CMA. p – 171 to 175

- 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-phere 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 (*Puggala*) and Rebirths (*Paṭisandhi*)

Classification of Individuals			Rebirths consciousness(<i>Paṭisandhi-citta</i>)
<i>Asekkha</i> (Arahant)	Nine tripled individuals	<i>Aṭṭha Ariyapuggala</i> (Noble persons) - 8	Imaterial-sphere resultants - 4 Fine-material-sphere resultants -5 Sense-sphere resultants accompanied by three roots - 4
Seven Trainees <i>Sekha</i> (<i>Sekkha</i>)			
<i>Putthujjana</i> - 4 (Worldlings) Ordinary person		4-Tihetuka (<i>putthujjana</i>) – Triple-rooted individual	
	3-Dvihetuka (<i>putthujjana</i>) – Double-rooted individual		Sense-sphere resultants accompanied by two roots - 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		Unwholesome-resultant investigating consciousness 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*)

¹-(*Tathā Kāmāvacara-javanāvasāne*) ²-(*Kāmāvacara-sattānaṃ*)

³-(*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**.

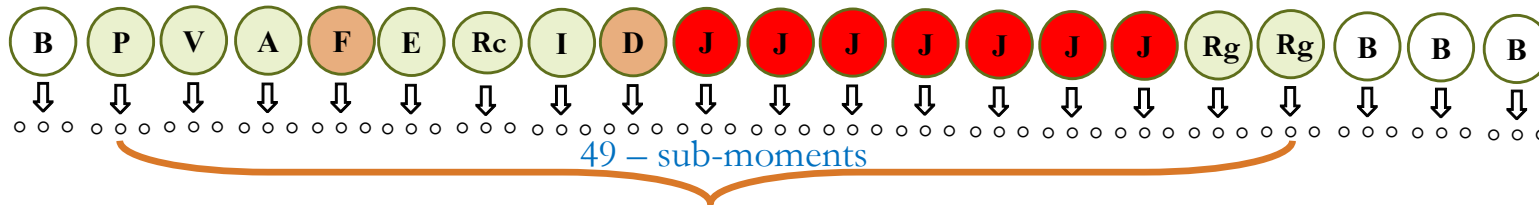
- 3- *aiiṭṭhe pana somanassasahagatān'eva santīraṇa-tadārammaṇāni*.

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

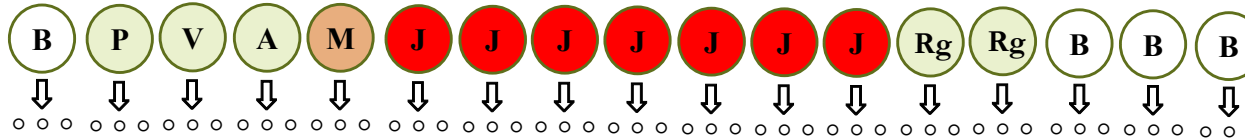
The law of Registration (*Tadārammaṇa*)

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 Object & resultants

(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

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-iṭṭha*) –
 (one the functional *Javanas* accompanied by joy)
 (the registration of joy follows)

When an Arahant experiences an undesirable object (*Aniṭṭha*) or
 moderately desirable object (*Iṭṭha*) –
 (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	Equanimous registrations – (6) (Great resultants – 4 + Investigating – 2)
Great functional javanas accompanied by joy – 4	Joyful registrations – (5) (Great resultants – 4 + Investigating – 1)
Unwholesome javanas (except two hatred-rooted) – 10 + great wholesome javana – 8 = (18) javanas	All registrations – 11

Object	Registrations
Aniṭṭha – undesirable object;	Akusala-vipāka – unwholesome-resultants = 1
Itṭha (<i>majjhatta</i>) – moderately desirable object;	Kusala-vipāka – wholesome-resultants = 10
Ati-itṭha – extremely desirable object;	Somanassa-sahagata Kusala-vipāka – 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 yaṁ kiñci paricitapubbhaṁ parittārammaṇ ārabba
upekkhāsahagasantīraṇaṁ uppajjati.*

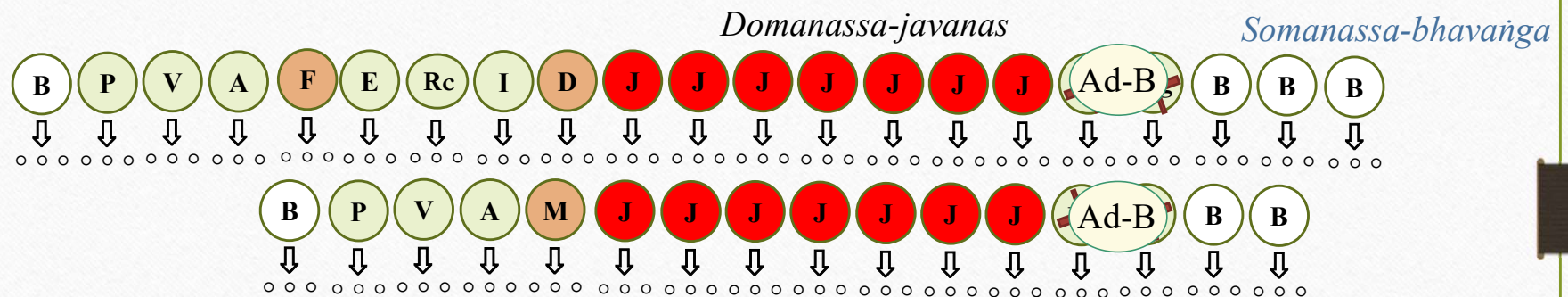
❑ *Tam' anantaritvā bhavaṅgapāto 'va hotī'ti pi vadanti ācariyā.*

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***