

Fundamental Knowledge of *Abhidhamma*

Lesson – 31 – (Chapter IV)

The Consciousness & Processes

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Suggested reading - CMA. p – 149 to 146

Cognitive processes (*Citta-Vīthi*)

Vīthi – a street, (a road)

- *Cittas* – occur – cognizing an object
 - at the sense doors of the mind door
 - with the group of associated mental factors
 - in the order (leading one to another)

(This order is called *citta-niyāma*, the fixed order of consciousness.)

(Chapter –IV – *Vīthisaṅgaha*)
Compendium Of the Cognitive Process
The Six Sixes

1. Six bases;
2. Six doors;
3. Six objects;
4. Six types of consciousness;
5. Six processes; and
6. Sixfold presentation of objects

Six processes (*Cha Vīthiyo*)

- 1) *Cakkhu-dvāra-vīthi* – the process connected with the eye-door;
- 2) *Sota-dvāra-vīthi* – the process connected with the ear-door;
- 3) *Ghāna-dvāra-vīthi* – the process connected with the nose-door;
- 4) *Jhivhā-dvāra-vīthi* – the process connected with the tongue-door;
- 5) *Kāya-dvāra-vīthi* – the process connected with the body-door;
- 6) *Mano-dvāra-vīthi* – the process connected with the mind-door;

Pañca-dvāra-vīthi – the five-door process

Mano-dvāra-vīthi – the mind-door process

Six types of Consciousness (*Cha Viññāṇāni*)

- 1) (*Cakkhu-viññāṇaṃ*) Eye-Consciousness —
- 2) (*Sota-viññāṇaṃ*) Ear-Consciousness -
- 3) (*Ghāna-viññāṇaṃ*) Nose-Consciousness -
- 4) (*Jivhā-viññāṇaṃ*) Tongue-Consciousness -
- 5) (*Kāya-viññāṇaṃ*) Body-Consciousness -
- 6) (*Manoviññāṇaṃ*) – Mind-consciousness-

Seven Consciousness Elements

(Satta viññāṇadhātu) – CMA -P. 146

1. (*Cakkhu-viññāṇadhātu*) Eye-Consciousness -2 { performs the function of seeing}
2. (*Sota-viññāṇadhātu*) Ear-Consciousness -2 { performs the function of hearing}
3. (*Ghāna-viññāṇadhātu*) Nose-Consciousness -2 { performs the function of smelling}
4. (*Jivhā-viññāṇadhātu*) Tongue-Consciousness -2 { performs the function of tasting}
5. (*Kāya-viññāṇadhātu*) Body-Consciousness -2 { performs the function of touching}
6. *Manodhātu* – Mind element - 3
7. *Manoviññāṇadhātu* – Mind-consciousness element - 76

Essential conditions

CMA – p.151-152

(1) Eye-Consciousness	<ol style="list-style-type: none"> 1. Eye-sensitivity (<i>Cakkhupasāda</i>) 2. Visible object (<i>Rūpārammaṇa</i>) 3. Light (<i>āloka</i>) 4. Attention (<i>manasikāra</i>)
(2) Ear-Consciousness	<ol style="list-style-type: none"> 1. Ear-sensitivity (<i>Sotapasāda</i>) 2. Sound (<i>Saddārammaṇa</i>) 3. Space (<i>Ākāsa</i>) 4. Attention (<i>manasikāra</i>)
(3) Nose-Consciousness	<ol style="list-style-type: none"> 1. Nose-sensitivity (<i>Ghānapasāda</i>) 2. Smell (<i>gandhārammaṇa</i>) 3. Air element (<i>Vāyodhātu</i>) 4. Attention (<i>manasikāra</i>)
1- Six Base (<i>Vatthu</i>) {1-Eye-base, 2-Ear-base, 3- Nose-base, 4- Tongue-base, 5-Body-base, 6- heart-base} 2- Six object (Presentation of an object) {1- Visible object, 2- Sound, 3- Smell, 4- Taste, 5- Tangible object, 6- mental object}	

Essential conditions

CMA – p.151-152

(4) Tongue-Consciousness	<ol style="list-style-type: none"> 1. Tongue-sensitivity (<i>Jivhāpasāda</i>) 2. Taste (<i>rasārammaṇa</i>) 3. Water element (<i>Āpodhātu</i>) 4. Attention (<i>manasikāra</i>)
(5) Body-Consciousness	<ol style="list-style-type: none"> 1. Body-sensitivity (<i>Kāyapasāda</i>) 2. Tangible object (<i>phoṭṭhabbārammaṇa</i>) 3. Earth element (<i>Pathavīdhātu</i>) 4. Attention (<i>manasikāra</i>)
(6) Mind-Consciousness	<ol style="list-style-type: none"> 1. The heart-base (<i>hadayavatthu</i>) 2. Mental object (<i>dhammārammaṇa</i>) 3. The <i>bhavaṅga</i> 4. Attention (<i>manasikāra</i>)
<p>1- Six Base (<i>Vatthu</i>) {1-Eye-base, 2-Ear-base, 3- Nose-base, 4- Tongue-base, 5-Body-base, 6- heart-base}</p> <p>2- Six object (Presentation of an object) {1- Visible object, 2- Sound, 3- Smell, 4- Taste, 5- Tangible object, 6- mental object}</p>	

Six processes (*Cha Vīthiyo*)

- 1) *Cakkhu-viññāṇa-vīthi* – the process connected with eye-consciousness;
- 2) *Sota-viññāṇa-vīthi* – the process connected with ear-consciousness;
- 3) *Ghāṇa-viññāṇa-vīthi* – the process connected with nose-consciousness;
- 4) *Jhivhā-viññāṇa-vīthi* – the process connected with tongue-consciousness;
- 5) *Kāya-viññāṇa-vīthi* – the process connected with body-consciousness;
- 6) *Mano-viññāṇa-vīthi* – the process connected with mind-consciousness;

The simile of the mango (*Aṭṭhasālinī*)

A man is sleeping at the foot of the mango tree (= the process of *bhavaṅga* is occurring.

-a ripened mango falling from its stalk and grazing his ear

(= the object strike one of the sense organs)

-awakened by the sound (= five-door adverting citta arises toward that object)

-the man opens his eyes and looks the mango

(= eye-consciousness arises and performs the function of seeing)

-stretches out his hand and take it (= receiving consciousness receives the object)

- he squeezes it (= investigating consciousness investigates the object)

- he smells it (= determining consciousness determines the object)

- he eats it (= the consciousness of *javana* experiences the flavour of the object)

- he swallows it (= registration consciousness takes the same object as the *javana*)

- then, he goes back to sleep (= back into the *bhavaṅga*)

In the process, each *citta* comes into being – accordance with the lawful order of consciousness (*Citta-niyāma*) - no self or subject behind it as an enduring experiencer or inner controller.

Life-span of *Nāma* and *Rūpa*

A mind-moment (consisting of the consciousness and associated mental factors)

- have the **three sub-moments**
- arising (*uppāda*), presence (*thiti*), and dissolution (*bhaṅga*)

Mental factors – have the same duration with consciousness

The duration of material phenomena consists of seventeen such mind-moments.

Seventeen mind-moment = (17 x 3 = 51 sub-moments)

- the arising(*uppāda*) of materiality = one sub-moment
- the dissolution (*bhaṅga*) of materiality = one sub-moment
- the presence (*thiti*) of materiality = 49 sub-moments

The word ***material phenomena*** – refers to **22** materiality

except ***two intimations*** and ***four material characteristics.***

Recognition the objects through the five-doors – (*Ledi Sayardaw*)

Recognition of the object does not complete in a bare five-door process itself.

– An eye-door process with the *consequent processes* can complete the recognition of the visible form.

- 1) A conformational mind-door process (*tadanuvattikā manodvāra-vīthi*)
- 2) A process grasping the object as whole (*Samudāya-gāhika*)
- 3) A process recognizing the colour (*Vaṇṇa-sllakkhaṇā*) color
- 4) A process grasping the entity (*Vatthu-gāhika*)
- 5) A process recognizing the entity (*Vatthu-sllakkhaṇā*) Entity or shape
- 6) A process grasping the name (*Nāma-gāhika*)
- 7) A process recognizing the name (*Nāma-sllakkhaṇā*) name

Only when a recognitional process referring to one or another specific feature occurs that one know, “I see this or that specific feature.”

Sixfold Presentation of Objects (*Chadhā Visayappavattiyo*)

- | | | |
|--|--|---|
| 1) <i>Atimahantam</i> – Very great object; | 1 (one past <i>bhavaṅga</i>) | Five-door
process
(15 x 5
= 75) |
| 2) <i>Mahantam</i> – Great object; | 2 = (2-3 times past <i>bhavaṅga</i>) | |
| 3) <i>Parittam</i> – Slight object; | 6 = (4 to 9 times past <i>bhavaṅga</i>) | |
| 4) <i>Atiarittam</i> – Very slight object; | 6 = (10 to 15 times past <i>bhavaṅga</i>) | |
| 5) <i>Vibhūtam</i> – Clear object; | Mind-door
process | This distinction is only in the
process of sense-sphere javana |
| 6) <i>Avibhūtam</i> – Obscure object; | | |

The classification of **great** and **slight** – to the force of its impact on the consciousness (does not refer to the size or grossness of the object).

Two Types of Process

1. ***Pañca-dvāra-vīthi*** – the five-door process
2. ***Mano-dvāra-vīthi*** – the mind-door process

The five sense objects enter the avenue of the five sense doors (at the stage of presence.

(1) ***Missaka-dvāra-vīthi*** – the mixed-door process

- Emerge through the physical sense doors and *bhavaṅga*
- after the five-door process has ceased, the past sense object comes into the range at the mind door (*bhavaṅga*) and sets off many sequences of mind-door process.

(2) ***Sudda-mano-dvāra-vīthi*** – bare mind-door process

- emerge from the *bhavaṅga* alone
(without any admixture of the sense-doors)

Types of *Sudda-mano-dvāra-vīthi* (bare mind-door process)

The limited-javana-vīthi – the process of sense-sphere javana

The appanā-javana-vīthi – the process of absorption javana

- 1) The *initial-attainment of Jhāna* (*Ādikammika-Jhāna-vīthi*) & –
- 2) The *initial-attainment of Jhāna* (*Jhāna-samāpatti-vīthi*)

The magga-vīthi – the process of supramundane attainments

The phala-samāpatti-vīthi – the process of supramundane attainments

The nirodha-samāpatti-vīthi – the process of supramundane attainments

The maraṇāsanna-vīthi – the process of dying

The Procedure of (Sense-sphere) *Javana*

- the sense-sphere *javanas* – run only for **seven** or **six** times (the general rule),
– (generally seven times, when the object is extremely weak, they may run only six times)
- At the time of dying, etc., – they run only **five** times
- At the time of the Twin Miracle and the like, when the procedure is rapid, -
only **four** or **five** times of reviewing consciousness occur to the **Exalted One**

The Procedure of (*Appanā*) *Javana*

- the sublime *javanas* during the first cognitive of absorption – run only **once**,
- the direct-knowledge *javanas* always – run only **once**,
- The four path-*javanas* – run only **once** (endure for only one mind-moment)
- After the path mind-moment, **two** or **three** occasions of fruition consciousness arise according to the case.
- At the time of the attainment of cessation, the fourth immaterial *javana* – runs **twice**, (*then contacts cessation*) – when emerging (from cessation), either the fruition citta of non-returning or the fruition citta of Arahantship arises accordingly for **a single occasion**.
- In the cognitive process of attainments (*Samāpatti*), the sublime and supramundane *javanas* – run **many times**.

Correlations in Absorption

Immediately after a *javana* accompanied by joy,

– absorption accompanied by joy

Immediately after a *javana* accompanied by equanimity

– absorption accompanied by equanimity

Immediately after a **wholesome** *javana* – absorption occurs through a wholesome *javana* and the three lower fruits

Immediately after a **functional** *javana* – absorption occurs through a functional *javana* and the fruit of *Arahantship*