

Fundamental Knowledge of *Abhidhamma*

**Lesson – 29 – (Chapter III)**

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**The Compendium Of Doors & Bases**

Collected By Ven.Paññādhikālaṅkāra

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Suggested reading - CMA. p – 129 to 134

p – 144 to 148

<i>Dvāra</i> (Cha <i>Dvārāṇi</i> ) – Six Doors	<i>Pasāda</i> Five Sensitive Material Phenomena	<i>Vatthu</i> (Cha <i>Vatthūni</i> ) – Six Bases
(1) <i>Cakkhu-dvāra</i> (Eye-door)	(1) <i>Cakkhu-pasāda</i> - (Eye-sensitivity)	(1) <i>Cakkhu-vatthu</i> (Eye-base)
(2) <i>Sota-dvāra</i> (Ear-door)	(2) <i>Sota-pasāda</i> - (Ear-sensitivity)	(2) <i>Sota-vatthu</i> (Ear-base)
(3) <i>Ghāna-dvāra</i> (Nose-door)	(3) <i>Ghāna-pasāda</i> - (Nose-sensitivity)	(3) <i>Ghāna-vatthu</i> (Nose-base)
(4) <i>Jivhā-dvāra</i> (Tongue-door)	(4) <i>Jivhā-pasāda</i> - (Tongue-sensitivity)	(4) <i>Jivhā-vatthu</i> (Tongue-base)
(5) <i>Kāya-dvāra</i> (Body-door)	(5) <i>Kāya-pasāda</i> - (Body-sensitivity)	(5) <i>Kāya-dvāra</i> (Body-base)
(6) <i>Mano-dvāra</i> (Mind-door)	19- <i>Bhavaṅga</i>	(6) <i>Hadaya-vatthu</i> (Heart-base)
	Heart-base	

### The Classification by way of Consciousness

The consciousnesses common to Five-doors - 44 ( <i>Pañca-dvārika-cittas</i> )	Five-door adverting – 1 + receiving – 2 + investigating – 3 + Mind-door-adverting– 1 + Sense-sphere <i>Javana</i> – 29 + registration – 8 = 44 (Three investigating are not counted in the registration again.)			
<b>(<i>Dvipañca-viññāṇa</i>)</b> Two sets of fivefold sense consciousness-10 They can arise only in the respective doors of the sense.				
<b>(1)</b> (Eye-door) Eye-consc.. - 2	<b>(2)</b> (Ear-door) Ear-consc.. - 2	<b>(3)</b> (Nose-door) Nose-consc.. - 2	<b>(4)</b> (Tongue-door) Tongue-consc.. - 2	<b>(5)</b> (Body-door) Body-consc.. - 2
In each individual doors of five-doors – 44 + 2 = 46 <i>cittas</i> The fifty-four types of sense-sphere consciousness occur in five sense doors.				
Sense-sphere <i>Javana</i> – 29 – {Unwholesome – 12 + Smile-producing – 1 + Great wholesome – 8 + Great functional – 8 <sup>3</sup> }				

## According to Circumstances (*Yathārahām*)

Although a total of forty-six cittas arise in the eye door, they cannot all arise together in one process, but only as determined by conditions. (CMA-p.131)

(*Ledi Sayadaw*) The conditions – (1) the object (2) the plain of existence (3) the individual, and (4) attention .

(1)The object – **undesirable** (unwholesome-resultant), and  
**desirable** (wholesome-resultant)

(**moderately**) desirable (investigating and registration accompanied by **equanimity**) and  
(**exceptionally**) desirable (investigating and registration accompanied by **joy**)

(2) The plain of existence – (registration cannot arise in brahma world)

(3) The individual – (**Worldings** and **trainees** – wholesome-javana,  
**Arahant** – Functional-javana)

(4)The attention – **Wise attention** – wholesome, and **Unwise attention** – unwholesome .

## In the mind door (*Manodvārika-citta*) – **67**

Mind-door averting – 1 + *Javana* – 55 + registration – 11 = 67

Twenty-two types of consciousness do not occur in the mind door.

Five-door averting – 1 + *Dvipañca-viññāṇa* – 10 + receiving – 2 +

fine-material resultant – 5 + immaterial resultant – 4 = 22

## Door-freed (*Dvāravimutta*) – **19**

Nineteen types of consciousness are door-free, occurring by way of rebirth-linking, life-continuum, and death. (CMA-p.131)

Investigating consciousness accompanied by equanimity – 2 + great resultants – 8 + fine-material-sphere and immaterial-sphere resultants – 9 = 19. (CMA-p.125)

## Classification by numbers of Doors

The number of doors – the functions that they perform

1. <i>Ekadvārika</i> – <i>Cittas</i> of One door -( 36)	<i>Dvipañca-viññāṇa</i> – 10 + sublime and supramundane <i>javana</i> – 26 = 36
2. <i>Pañcadvārika</i> – <i>Cittas</i> of Five-door -( 3)	<b>Mind elements – 3</b> (five-door-adverting – 1 + receiving – 2)
3. <i>Chadvārika</i> – <i>Cittas</i> of Six-door -( 31)	Joyful investigating – 1 + Determining – 1 + sense-sphere <i>Javana</i> – 29 = <b>31</b>
4. <i>Chadvārika &amp; Dvāravimutta</i> – <i>Cittas</i> of Six-door or door-freed -( 10)	Investigating consciousness accompanied by equanimity – 2 + great resultants – 8 = <b>10</b>
5. <i>Dvāravimutta</i> – <i>Cittas</i> of (always) door-freed -( 9)	fine-material-sphere – 5 + immaterial-sphere resultants – 4 = <b>9</b> (sublime resultants)

## ( Bases in the Plains of existences)

- All six bases are found in the sense world (*Kāmaloka*)
- Three bases of Nose-base, Tongue-base, and Body-base –  
are not found in the fine-material world (*Rūpaloka*) (except *Asaññasatta* )
- In the immaterial world (*Arūpaloka*) no base exists.

The heart-base (*Hadaya-vatthu*).

In the canonical *Abhidhamma* the heart-base is not expressly mentioned.

*Paṭṭhāna* –

“ that matter in dependence on which the mind element and  
mind-consciousness element occur”.

The commentaries specify “that matter” to be the heart-base (*Hadaya-vatthu*),  
a cavity situated within the physical heart.

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## The Classification by way of Consciousness (Bases)

The 89 Cittas are distributed among seven consciousness elements(*Viññāṇadhātu*).

(1-5) The five elements of sense consciousness,

(6) Mind element (*manodhātu*)

(7) Mind-consciousness element (*manoviññāṇadhātu*)

The Five-base	<b>The Five element of sense consciousness</b> occur entirely dependent on the five sensitive parts (of the sense organs) as their bases.(2 x 5) = 10 ( This refers to ( <i>Dvipañca-viññāṇa</i> ) Two sets of fivefold sense consciousness-10)				
<b>1 - (Eye-base)</b> Eye-consc.. - 2	<b>2 - (Ear-base)</b> Ear-consc.. - 2	<b>3 - (Nose-base)</b> Nose-consc.. - 2	<b>4 - (Tongue-base)</b> Tongue-consc.. - 2	<b>5 - (Body-base)</b> Body-consc.. - 2	

**The Mind element (*manodhātu*)** – occurs in dependence on the heart-base.  
 (five-door-adverting – 1 + receiving – 2)



## The Classification by way of Consciousness (Bases)

### The Mind-consciousness element (*manoviññāṇadhātu*) – 76

<p><b>Thirty of the Mind-consciousness element (<i>manoviññāṇadhātu</i>)</b> – occurs in dependence on the heart-base.</p>	<p>Investigating – <b>3</b> + great resultants – <b>8</b> + hatred-rooted – <b>2</b> + the first path Citta – <b>1</b> + smile-producing – <b>1</b> + fine-material-sphere – <b>15</b> = <b>30</b></p>
<p><b>Forty-two of the Mind-consciousness element (<i>manoviññāṇadhātu</i>)</b> – may be either dependence on, or independent of, the heart-base.</p>	<p>Unwholesome (excluding hatred-rooted) – <b>10</b> + mind-door adverting – <b>1</b> + great wholesomes – <b>8</b> + great functionals – <b>8</b> + immaterial wholesomes – <b>4</b> + immaterial functionals – <b>4</b> + Supramundane (excluding first path) – <b>7</b> = <b>42</b></p>

The immaterial-sphere resultants are independent of the heart-base. (4)

## The Difference Between Doors and Bases of the five sense

- A door is a **channel** through which the *cittas* and *cetasikas* of a cognitive process –  
– gain access to the object
- A base is a physical support for the occurrence of *cittas* and *cetasikas*.

### ❖ In the eye-door process –

- all types of consciousness arise through the eye-door
- all types of consciousness except from eye-consciousness  
occur on the heart-base (*Hadaya-vatthu*)
- Eye-consciousness occurs in dependence on the eye-base (*Cakkhu-vatthu*)

The nineteen types of consciousness –

(that performs the functions of rebirth-linking, life-continuum, and death)

– are considered as door-freed (*Dvāravimutta*) cittas.

But when they arise in the planes of existence which include both mind and matter,

– they occur dependence on the heart-base (*Hadaya-vatthu*).