

Fundamental Knowledge of *Abhidhamma*

Lesson – 29 – (Chapter III)

The Compendium Of Doors & Bases

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Suggested reading - CMA. p – 129 to 134
p – 144 to 148

Dvāra

,

Pasāda

&

Vatthu

.

Five Sensitive

Material Phenomena

(Cha *Dvārāṇi*) – Six Doors

(Cha *Vatthūni*) – Six Bases

(1) *Cakkhu-dvāra*
(Eye-door)

(1) *Cakkhu-pasāda* - (Eye-sensitivity)

(1) *Cakkhu-vatthu*
(Eye-base)

(2) *Sota-dvāra*
(Ear-door)

(2) *Sota-pasāda* - (Ear-sensitivity)

(2) *Sota-vatthu*
(Ear-base)

(3) *Ghāna-dvāra*
(Nose-door)

(3) *Ghāna-pasāda* - (Nose-sensitivity)

(3) *Ghāna-vatthu*
(Nose-base)

(4) *Jivhā-dvāra*
(Tongue-door)

(4) *Jivhā-pasāda* - (Tongue-sensitivity)

(4) *Jivhā-vatthu*
(Tongue-base)

(5) *Kāya-dvāra*
(Body-door)

(5) *Kāya-pasāda* - (Body-sensitivity)

(5) *Kāya-dvāra*
(Body-base)

(6) *Mano-dvāra*
(Mind-door)

← 19- *Bhavaṅga*

Heart-base →

(6) *Hadaya-vatthu*
(Heart-base)

The Classification by way of Consciousness

The consciousnesses
common to Five-doors - **44**
(*Pañca-dvārika-cittas*)

Five-door adverting – 1 + receiving – 2 +
investigating – 3 + Mind-door-adverting – 1 +
Sense-sphere *Javana* – 29 + registration – 8 = 44
(Three investigating are not counted in the registration again.)

(*Dvipañca-viññāṇa*) Two sets of fivefold sense consciousness-**10**

They can arise only in the respective doors of the sense.

(1) (Eye-door)
Eye-consc.. - 2

(2) (Ear-door)
Ear-consc.. - 2

(3) (Nose-door)
Nose-consc.. - 2

(4) (Tongue-door)
Tongue-consc.. - 2

(5) (Body-door)
Body-consc.. - 2

In each individual doors of five-doors – 44 + 2 = **46** *cittas*

The fifty-four types of sense-sphere consciousness occur in five sense doors.

Sense-sphere *Javana* – 29 – {Unwholesome – 12 + Smile-producing – 1 +
Great wholesome – 8 + Great functional – 8 }

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)	Mind elements – 3 (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 = 31
4. <i>Chadvārika & Dvāravimutta</i> – <i>Cittas</i> of Six-door or door-freed -(10)	Investigating consciousness accompanied by equanimity – 2 + great resultants – 8 = 10
5. <i>Dvāravimutta</i> – <i>Cittas</i> of (always) door-freed -(9)	fine-material-sphere – 5 + immaterial-sphere resultants – 4 = 9 (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

The Five element of sense consciousness occur **entirely dependent** on the five sensitive parts (of the sense organs) as their bases. $(2 \times 5) = 10$
(This refers to (*Dvipañca-viññāṇa*) Two sets of fivefold sense consciousness-10)

1 - (Eye-base)

Eye-consc.. - 2

2 - (Ear-base)

Ear-consc.. - 2

3 - (Nose-base)

Nose-consc.. - 2

4 - (Tongue-base)

Tongue-consc.. - 2

5 - (Body-base)

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

Thirty of the Mind-consciousness element (*manoviññāṇadhātu*) – occurs in dependence on the heart-base.

Investigating – 3 + great resultants – 8 +
hatred-rooted – 2 + the first path Citta – 1 +
smile-producing – 1 + fine-material-sphere – 15 = **30**

Forty-two of the Mind-consciousness element (*manoviññāṇadhātu*) –
may be either dependence on, or
independent of, the heart-base.

Unwholesome (excluding hatred-rooted) – 10 +
mind-door adverting – 1 +
great wholesomes – 8 + great functionals – 8 +
immaterial wholesomes – 4 + immaterial functionals – 4
+ Supramundane (excluding first path) – 7 = **42**

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*).