

Fundamental Knowledge of Abhidhamma

{Lesson-9- Introduction to Cognitive process and
the nature of Mind}

Collected By Ven. Paññādhikālaṅkāra -

The Nautre of Mind

- “Bhikkhus, I do not see even one other thing that changes so quickly as the mind. It is not easy to give a simile for how quickly the mind changes.” (An. I. 10)

Dūraṅgamam ekacaram¹ asarīram guhāsayam²

ye cittam samyamissanti mokkhanti marabandhanā. (Dhammapada Verse 37)

Verse 37: The mind wanders far and moves about alone: it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Mara.

1. *ekacaram*: wandering alone, moves about alone, it means conceiving one thought at a time, i.e., one thought arises only when another ceases. Two thought moments cannot arise at a particular time.

2. *guhāsayam*: lit., lying, or sleeping in a cave; mind lies and arises continually in the cave (chamber) of the heart (*hadayavatthu*), the seat of consciousness.

Cittaniyāma – the fixed order of consciousness

When cittas arise cognizing an object at **the sense doors** or **the mind door**, they do not occur at random or in isolation, but as phases in a series of discrete cognitive events leading one to the other in a regular and uniform order. This order is called *cittaniyāma*, the fixed order of consciousness. (CMA-P.151)

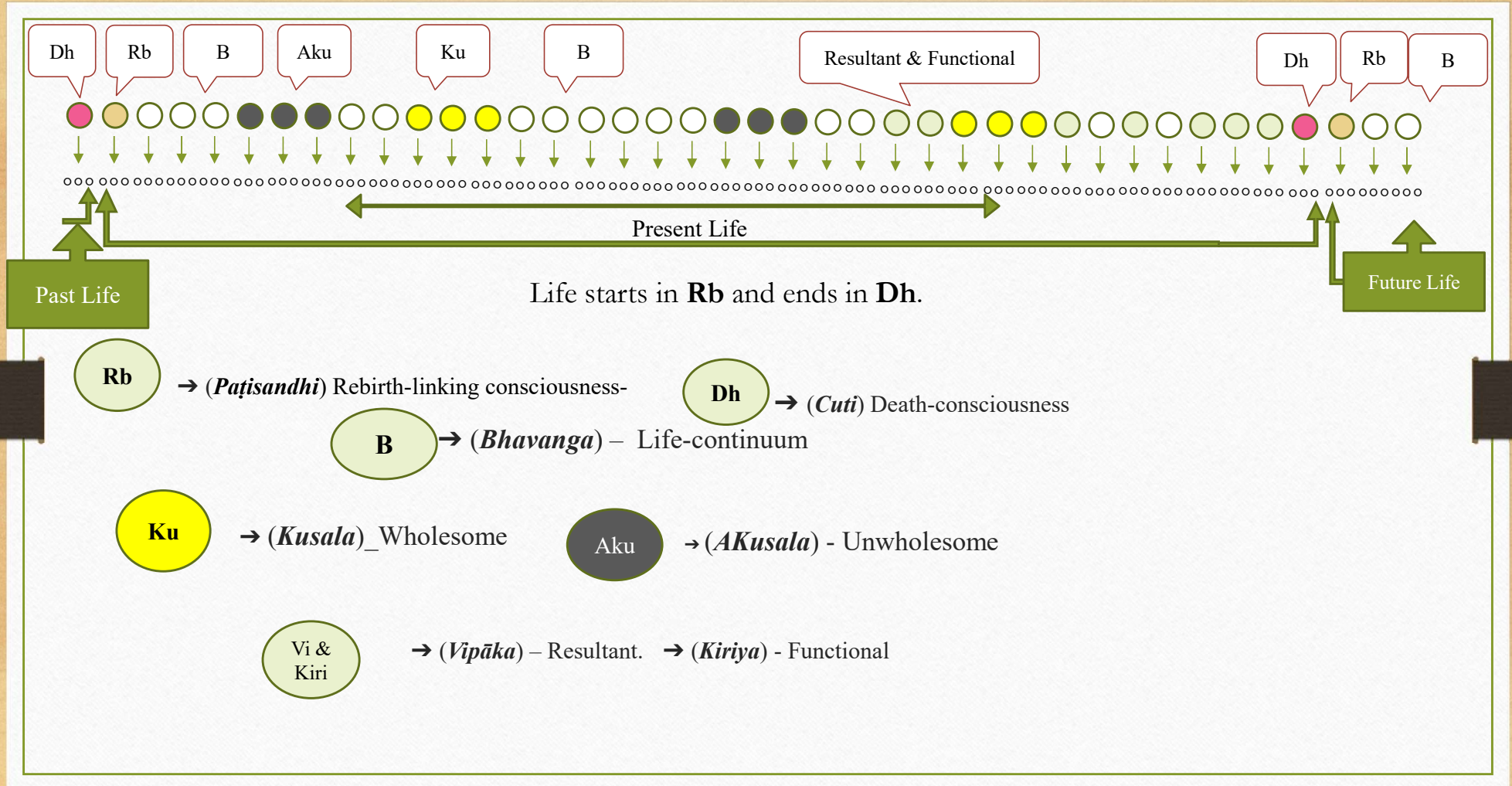
Six Doors (*Cha Dvāni*)

1- (<i>Cakkhadvāra</i>) Eye-door	Five sense doors
2- (<i>Sotadvāra</i>) Ear-door	
3- (<i>Ghānavadvāra</i>) Nose-door	
4- (<i>Jivhadvāra</i>) Tongue-door	
5- (<i>Kāyadvāra</i>) Body-door	
6- (<i>Manodvāra</i>) Mind-door	Mind door

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

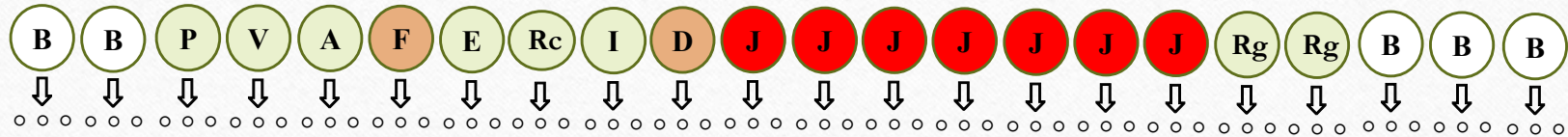
Introduction to The process of mentality



Keys for cognitive peocess

B	Stream of bhavanga		J	Javana		K	Kamma
P	Past bhavanga		Rg	Registration		SK	Sign of Kamma
V	Vibrational bhavanga		Avrg	One of average faculties		SD	Sign Of destiny
A	Arrest bhavanga		Keen	One of keen faculties		Rb	Rebirth consciousness
F	Five-door adverting		Pr	Preparation		Dh	Death consciousness
M	Mind-door adverting		Ac	Access			
E	Eye-consciousness		Cn	Conformity			
	Ear-consciousness		Ch	Change-of-lineage			
	Nose-consciousness		Jh	Jhāna			
	Tongue-consciousness		Pa	Path			
	Body-consciousness		Fr	Fruition			
Rc	Receiving						
I	Investigation						
D	Determining						

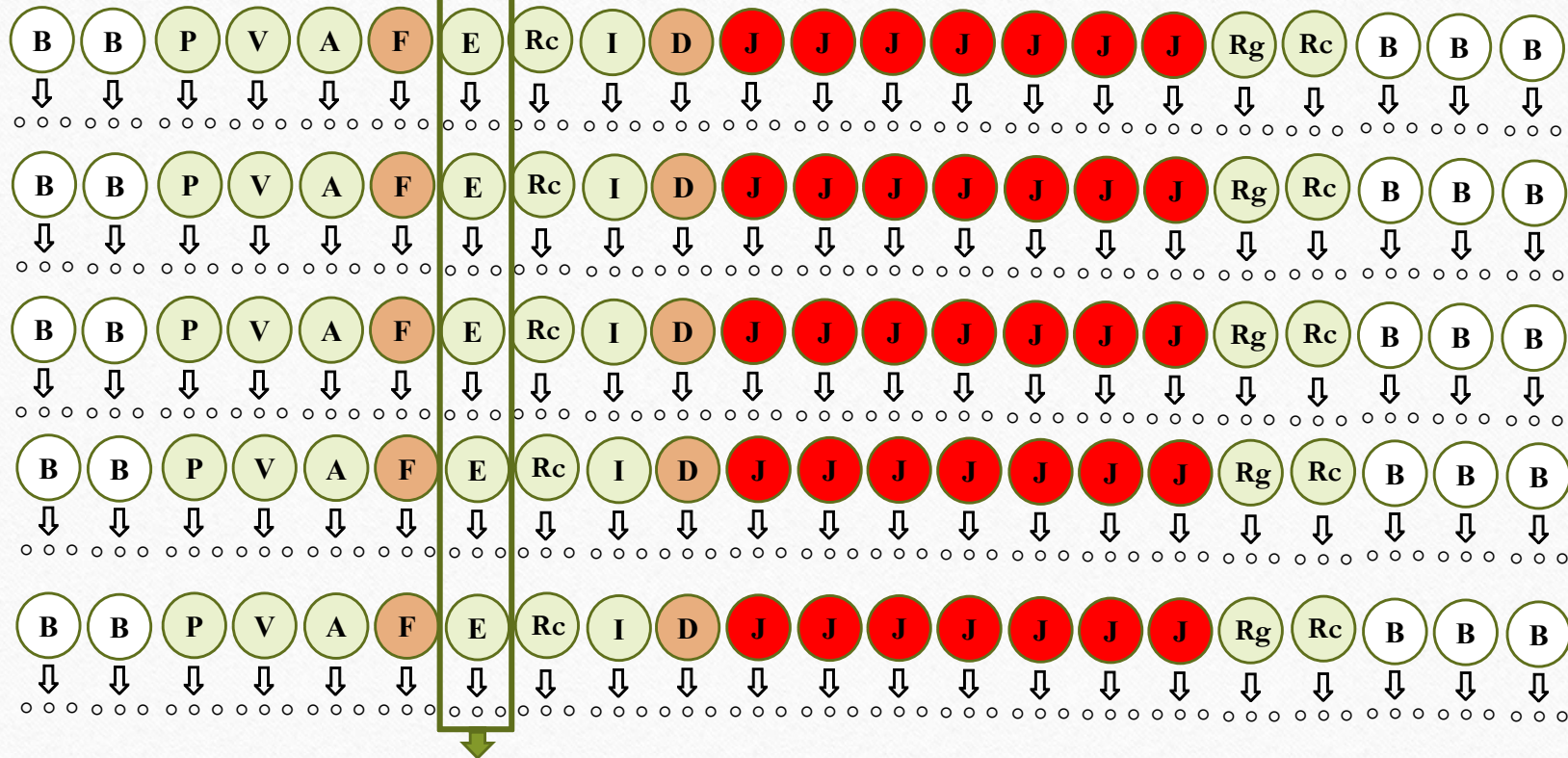
The process of eye-consciousness with unwholesome *javana* (Ordinary / trainee)



B	<i>Bhavanga</i> – Life continuum
P	Past <i>bhavanga</i>
V	Vibrational <i>bhavanga</i>
A	Arrest <i>bhavanga</i>
F	Five-door adverting
E	Eye-consciousness
Rc	Receiving
I	Investigation

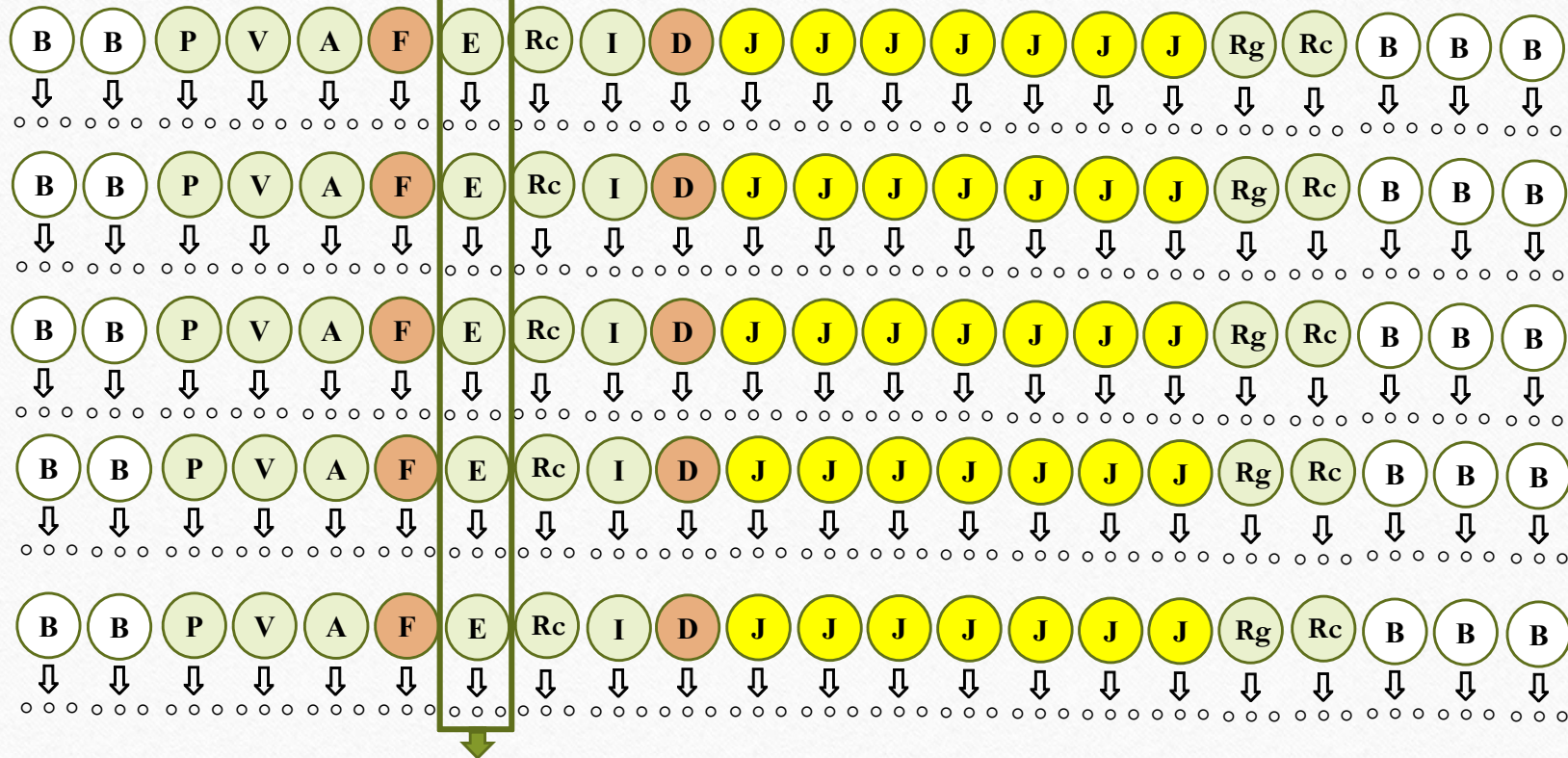
D	Determining = It just determines the object as its types (e.g – recognizes a visible object as visible object. This is just mind-door adverting consciousness.)
J J J J J J J	<p>Javana – “running swiftly” (over the object in the act of apprehending it. Normally seven, all identical in kind) {The javana stage is the most important from an ethical standpoint, for it is at this point that wholesome or unwholesome cittas originate. This is so in the case of non-Arahants. For Arahants the javanas are ethically indeterminate. CMA- p.124}</p> <p>Fifty-five cittas that function as javanas are as follow : Unwholesome citta – 12 Wholesome cittas – 21 Fruition cittas – 4 (except two adverting cittas) Functional citta – 18. {see. P.128}</p> <p>(1) The first <i>Javana</i> moment , being the weakest of all, generates immediately effective <i>kamma</i>. (2) The last <i>javana</i> moment, being second weakest in the series, generates subsequently effective <i>kamma</i>. (3) The five intermediate javana moments generate the indefinitely effective Kamma (which can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results. (4) If ripening <i>kammas</i> don't meet the opportunity to produce the result in their respective lives, they become defunct kamma. And, all remaining kammas become defunct after final passing away (<i>parinibbāna</i>) of <i>arahants</i>. (see- CMA p.205)</p>
Rg	Registration (They are occasional)

The five-door process (*Pañcadvāraīthi*) with unwholesome *javana* (Ordinary / trainee)



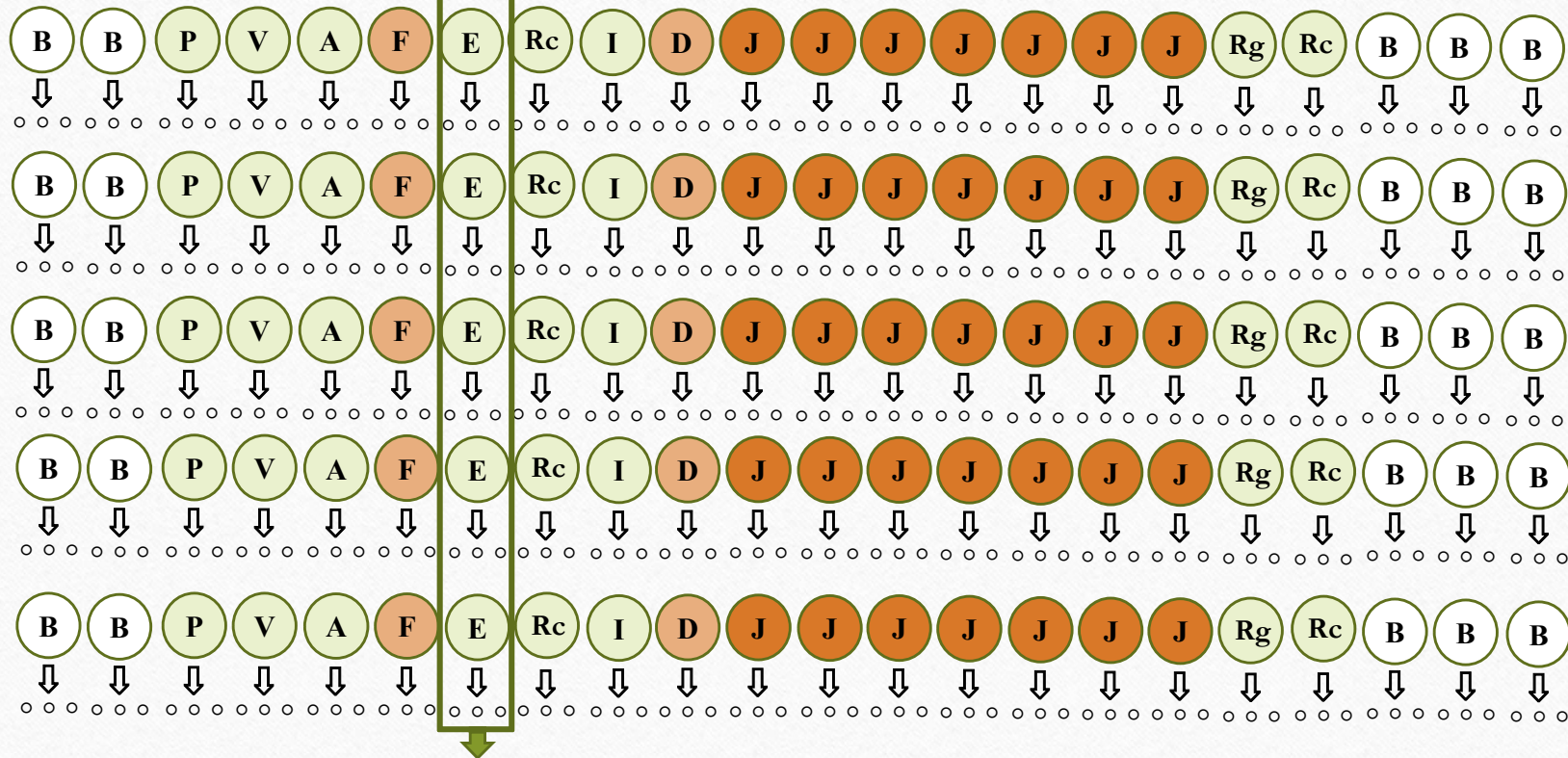
Eye-sensitivity, Visible object, Eye-consciousness,	Ear-sensitivity, Sound, Ear-consciousness,	Nose-sensitivity, Smell, Nose-consciousness,	Tongue-sensitivity, Taste, Tongue-consciousness,	Body-sensitivity, Tangible object Body-consciousness
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The five-door process (*Pañcadvāraīthi*) with wholesome *javana* (Ordinary / trainee)



Eye-sensitivity, Visible object, Eye-consciousness,	Ear-sensitivity, Sound, Ear-consciousness,	Nose-sensitivity, Smell, Nose-consciousness,	Tongue-sensitivity, Taste, Tongue-consciousness,	Body-sensitivity, Tangible object Body-consciousness
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The five-door process (*Pañcadvāraīthi*) with **functional** *javana* (Arahant)



Eye-sensitivity,
Visible object,
Eye-consciousness,

Ear-sensitivity,
Sound,
Ear-consciousness,

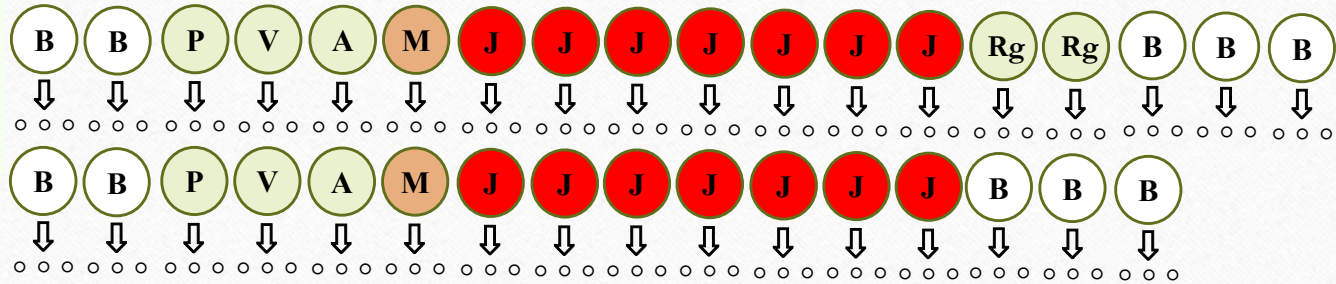
Nose-sensitivity,
Smell,
Nose-consciousness,

Tongue-sensitivity,
Taste,
Tongue-consciousness,

Body-sensitivity,
Tangible object
Body-consciousness

The Mind-door Processes

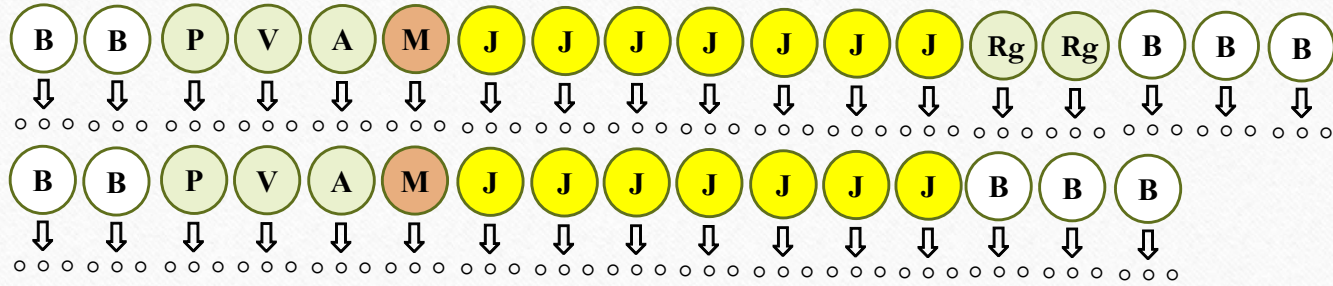
The mind-door
process with
unwholesome *javana*
(Ordinary / trainee)



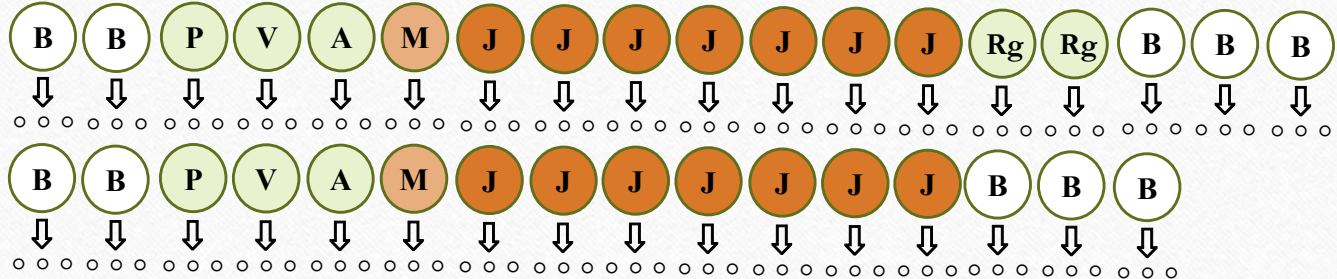
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Mind-door advarting

The mind-door
process with
wholesome *javana*
(Ordinary / trainee)



The mind-door
process with
functional *javana*
(Arahant)



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>) 	(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>bhavanga</i> 4. Attention (<i>manasikāra</i>)

1- Six Base (*Vatthu*) {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}