

CHAPTER 3
Pakiṇṇaka: Miscellaneous
Introduction

1. In this chapter *citta* and *cetasika* will be classified by way of the following 6 points:

- (a) Feelings = *vedanā*
- (b) Roots = *hetu*
- (c) Functions = *kiicca*
- (d) Doors = *dvāra*
- (e) Objects = *ārammaṇa*
- (f) Bases = *vatthu*

2. There are 53 associated mental phenomena which will be dealt in this chapter. They run as follows:

- (a) *Citta* 01
- (b) *Cetasika* 52
- Altogether 53

According to their intrinsic nature (= *sabhāva*) the associated mental phenomena (*citta* and *cetasika*) are 53. Regarding this the 89 *cittas* are counted "one", because they all have the **same characteristic**, the awareness of an object. But the *cetasikas* are 52, because they **have their own characteristic each**.

1. Classification of Feeling

Feeling (*vedanā*) is a universal *cetasika* which has the characteristic of feeling.

In *Abhidhamma* feeling is analyzed into two ways – by way of the intrinsic nature and by way of the governing faculty.

(A) By way of the intrinsic nature the feeling is threefold:

- 1. Pleasant feeling = *sukha* (*Physical and Mental*) (= *sukha+somanassa*)
- 2. Painful feeling = *dukkha* (*Physical and Mental*) (= *dukkha+domanassa*)
- 3. Feeling that is neither painful nor pleasant = *adukkhamasukha*

(B) By way of the governing faculty the feeling is fivefold:

- 1. Pleasure = *sukha*
- 2. Pain = *dukkha*
- 3. Joy = *somanassa*
- 4. Displeasure = *domanassa*
- 5. Neutral feeling = *upekkhā*

***Note:** Sometimes the Buddha said, "Monks there are only two feelings." They are *Sukha* and *Dukkha*. In that case *Sukha* covers both *Sukha* and *Upekkhā* among three *Vedanās*. And *Dukkha* covers just, *Dukkha*. Sometimes the Buddha said whatever is feeling, all that is *Dukkha*. That means there is only one feeling and that is *Dukkha*. Buddha said, "This saying of mine was uttered with reference to the

impermanence of conditioned things.” Since everything is conditioned, everything is impermanent. That which is impermanent, is it Sukha or Dukkha? It is Dukkha. Whatever is impermanent is Dukkha. (= It is mentioned in the Anatta-lakkhaṇa Sutta). So there is only one Vedanā, Dukkha. We find Vedanā mentioned in different ways.

Feeling has the characteristic of enjoying — not really enjoying — **experiencing the flavor of the object**. That is the general characteristic of feeling. Sukha feeling has the characteristic of experiencing desirable touch. We are dealing with five Vedanās; **Dukkha** has the characteristic of experiencing **undesirable touch**. **Somanassa** feeling has the characteristic of experiencing **desirable object**. **Domanassa** Vedanā has the characteristic of experiencing **undesirable object**. **Upekkhā** Vedanā has the characteristic of experiencing **neutral object**.

Classification of *Citta* through associated “feeling”

According to the three types of feeling *citta* must be classified thus:

1. <i>Citta</i> with pleasure = <i>sukha-sahagata citta</i>	63
2. <i>Citta</i> with pain = <i>dukkha-sahagata</i>	3
3. <i>Citta</i> with neither-pleasure-nor pain	55
Altogether	121

According to the fivefold feeling *citta* must be classified thus:

1. <i>Citta</i> with pleasure = <i>sukha-sahagata</i>	1
2. <i>Citta</i> with pain = <i>dukkha-sahagata</i>	1
3. <i>Citta</i> with joy = <i>somanassa-sahagata</i>	62
4. <i>Citta</i> with displeasure = <i>domanassa-sahagata</i>	2
5. <i>Citta</i> with neutral feeling = <i>upekkhā-sahagata</i>	55
Altogether	121

Citta with pleasure is 1

Body-consciousness with pleasure	1
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Citta with pain is 1

Body-consciousness with pain	1
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Cittas with joy are 62

<i>Lobhamūla</i> with pleasure	4
<i>Ahetuka</i> with pleasure	2
<i>Kāma sobhana</i> with pleasure	12

<i>First jhāna</i>	11
<i>Second jhāna</i>	11
<i>Third jhāna</i>	11
<i>Fourth jhāna</i>	11

Cittas with displeasure are 2

<i>Dosamūla</i>	2
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Cittas with neutral feeling are 55

<i>Akusala</i> with neutral feeling	6
<i>Ahetuka</i> with neutral feeling	14
<i>Kāma sobhana</i> with neutral feeling	12
<i>Fifth jhāna</i>	23

***Note:** By way of the three types of feeling the *cittas* with pleasure are 63, by adding those *cittas* with pleasure and with joy together. And the *cittas* with pain are 3, by adding those *cittas* with pain and with displeasure together.

2. Classification of Roots

Roots (*hetu*) are all *cetasikas* which are analyzed into 6 by way of their intrinsic nature, namely:

1. *Lobha* = greed
2. *Dosa* = hatred
3. *Moha* = delusion
4. *Alobha* = non-greed
5. *Adosa* = non-hatred
6. *Amoha* = non-delusion

But by way of species (*jāti*) they are 9:

1. Wholesome roots (*kusala hetu*) are 3: *alobha, adosa, amoha*
2. Unwholesome roots (*akusala hetu*) are 3: *lobha, dosa, moha*
3. Intermediate roots (*abyākata hetu*) are 3: *alobha, adosa, amoha*

***Note:** Vipāka and Kiriya are collectively called **Abyākata**. It is an Abhidhamma term. Abyākata means literally not declared — not declared to be Kusala or Akusala. If it is neither Kusala nor Akusala, it must be either Vipāka or Kiriya. Vipāka and Kiriya are called Abyākata. Rūpa (matter) is also called Abyākata. In Abhidhamma “hetu” has a specific meaning. Hetu means just these six Cetasikas which are compared to roots. When there are roots, a tree is firm, a tree is stable, a tree is strong. If a tree has no roots, it will fall very easily. So when a tree has no roots, it is said to be weak, unstable. When the types of

consciousness are accompanied by roots, they are said to be firm. They are said to be strong. That is why Ahetuka Cittas are said to be weak because they have no roots.

Classification of *cittas* through associated Roots

Cittas without roots – 18

Cittas without roots are 18. They are according to the order of thought-process as follows:

1. Five-door adverting	1
2. Sense-consciousness	10
3. Receiving	2
4. Investigating	3
5. Determining	1
6. Smiling	1

***Note:** Many tiny moments of consciousness are involved in what we call seeing. We see something. We think we see it right away without having to spend much time. But if we can blow that picture up a million times or a billion times, we will see that there are many thought moments before we can see something.

*In the Commentaries the simile of a mango is given. That is a very good simile to understand the thought process. Here it is the thought process of seeing. It is said that there is a man with his head covered. He went to sleep at the foot of a mango tree with mangos on it. Then a ripe mango fell down — loosened from the stalk, fell to the ground grazing his ear. That means near his ear. Then he was awakened by that sound. He woke up. Then he opened his eyes and looked at the mango. Then he stretched out his hand and took the mango in his hand. After taking the fruit in his hand, he squeezed it. Then he smelled the fruit and knew it was ripe. Next he ate it, enjoying it. So he ate it. After eating it, he swallowed the small particles with the saliva. Then he went to sleep again. If you remember this simile, you know the thought process of seeing or we may call it the psychology of seeing.

There are thought moments always going on and on in our lives. There is a kind of series of thought moments which we call Bhavaṅga. It is translated as life-continuum. They are something like non-conscious consciousness, unconscious consciousness. I do not want to use the word 'subconscious'. It may be mixed with the subconscious of modern psychology. So unconscious thought moment is better. These unconscious thought moments are going all through our lives when there are no vivid objects presented to us.

When a visible object comes into the avenue of the eye, then we say that visible object strikes at the eye, impinges on the eye. That means it comes into view. When the visible object comes into the view, Bhavaṅga is interrupted. It is shaken. Then it stops or ceases. After the stopping of Bhavaṅga, there arises a consciousness which is called Pancadvārāvajjana. That consciousness we will find among the

three Ahetuka Kiriya Cittas. 'Pancadvārāvajjana' means five-sense-door-adverting. That means when an object is presented to the five senses (we call the five senses sense-doors) the Bhavaṅgas cease and this consciousness arises taking that object as an object. And also it turns the flow of consciousness to the object. That is why it is called Pancadvārāvajjana. 'Pañca' means five. 'Dvāra' means sense-door. 'Āvajjana' means turning. It turns the mind toward the object. It turns the mind toward conscious moments. That is one very brief thought moment.

After that, there is real seeing consciousness. Seeing means just seeing — not understanding it, not knowing it is good or bad, not even knowing it is a mango actually. That consciousness in Pāḷi is called Cakkhu-vinnāṇa, eye-consciousness. That is like the man opening his eyes and seeing the mango. Now he sees the mango.

After that, another thought moment arises which is called Sampatīcchana, receiving, accepting the object. That is like the man stretching out his hand and taking hold of the fruit. Next comes the moment of Santīraṇa, investigating consciousness. In the simile, he squeezes the fruit to find out whether it is ripe or not. That is called investigating consciousness. The mind investigates the object already accepted by Sampatīcchana. After that he smelled it. That means he smells and decides that it is a mango and that it is ripe. In the same way, there is the moment called Voṭṭhabbana. 'Voṭṭhabbana' means determining. At this moment, the mind determines that this is the object.

After determining comes Javana. The literal meaning of Javana is to have force, but the meaning we are to understand here is to have the full enjoyment of the object. Only at this Javana moment do we fully experience the object. There are actually usually seven moments of Javana. The other ones are just one each. We experience Cakkhu-vinnāṇa once. We experience Sampatīcchana once, Santīraṇa once, Voṭṭhabbana once. For Javanas, there are seven moments. Seven moments of Javana arise usually.

After that, there is what is called Tadārammaṇa. 'Tadārammaṇa' means, let us say, after-taste. It takes the same object as the Javanas. There are two moments of Tadārammaṇa.

And then Bhavaṅga arises again. This is a rough picture of what seeing is. After this thought process you just have seen a visible object. You do not have or you have not come to the decision that this is a mango. You need some more kinds of thought processes. You will study thought processes in the fourth chapter later.

Cittas with one root – 2

Cittas with one root (*ekahetuka*) are 2:

cittas rooted in delusion (*mohamūla*) 2

Cittas with two roots – 22

Cittas with two roots (*dvihetuka*) are 22:

1. *Cittas* rooted in greed (*lobhamūla*) 8
2. *Cittas* rooted in hatred (*dosamūla*) 2
3. Beautiful *cittas* without knowledge 12

Cittas with three roots – 47

Cittas with three roots (*tihetuka*) are 47:

- | | |
|--|----|
| 1. Beautiful <i>kāma-cittas</i> with knowledge | 12 |
| 2. Fine-material sphere (<i>rūpāvacara</i>) | 15 |
| 3. Immaterial sphere (<i>arūpāvacara</i>) | 12 |
| 4. Supramundane (<i>lokuttara</i>) | 8 |

3. Classification of Functions

There are 14 functions which *cittas* perform each:

1. Rebirth-linking = *paṭisandhi*
2. Life-continuum = *bhavaṅga*
3. Adverting = *āvajjana*
4. Seeing = *dassana*
5. Hearing = *savana*
6. Smelling = *ghāyana*
7. Tasting = *sāyana*
8. Touching = *phusana*
9. Receiving = *sampaṭicchana*
10. Investigating = *santīraṇa*
11. Determining = *voṭṭhabbana*
12. Javana (dynamic) = *javana*
13. Following the *javana*-object (registering) = *tadārammaṇa*
14. Death = *cuti*

Classification of Stages

1. Rebirth-linking = *paṭisandhi*
2. Life-continuum = *bhavaṅga*
3. Adverting = *āvajjana*
4. Fivefold Sense Consciousness = *pañcaviññāṇa*
5. Receiving = *sampaṭicchana*
6. Investigating = *santīraṇa*
7. Determining = *voṭṭhabbana*
8. Javana = *javana*
9. Following the *javana*-object = *tadārammaṇa*
10. Death = *cuti*

***Note:** There is a difference between functions and what are called stages. 'Stages' actually means the place of function, the place where those functions arise. Although there are 14 functions, the places where they do the functions are said to be only ten. The place means the place of time for these functions. After advertent there is seeing. When there is seeing, there can be no hearing and so on. Seeing is immediately followed by receiving. Between advertent and receiving there is seeing, hearing, smelling, tasting and touching functions. So for these five there is only one place, one stage. If we divide the functions according to place of arising, we only get ten. There are ten stages of function or ten places of function. The Pāḷi word used is **Ṭhāna** which means a place. There are ten stages or places, but there are 14 functions.

*Let's talk about human beings. For a human being its life begins with conception. That conception is called rebirth here. At the moment of conception, at the moment of rebirth as a human being there arises one type of consciousness, Vipāka consciousness. Along with that consciousness there arise Cetasikas. With that Citta and Cetasikas arise some material properties that are caused by Kamma. What we call rebirth is a group of these three — rebirth-consciousness, Cetasikas and some Rūpa.

Rebirth-consciousness is always a Vipāka Citta. It may be Sahetuka Kāmāvacara Vipāka; it may be Rūpāvacara Vipāka; it may be Arūpāvacara Vipāka or it may be Vipāka of Ahetukas — not all Ahetukas, but the two Upekkhā Santīraṇa as, the two investigating consciousness.

In a given life first that Vipāka consciousness arises. Then this consciousness repeats itself again and again all through the life actually. This Vipāka consciousness is the result of Kamma. Kamma is very powerful and very strong. It can give this result all through the life, not just once. At the moment of rebirth it is called **rebirth-consciousness**. Later in the life it is called by another name. And when a person dies his death-consciousness is this same consciousness. In one life rebirth-consciousness, during-the-life consciousness and death-consciousness are one and the same type. When it arises for the first time in a life, its function is to join the two lives together. That is why it is called linking, relinking, Paṭisandhi, joining together. Although it is called 'link', **Paṭisandhi** belongs to next life. When we say something is a link, we think that something does not belong to the previous one or the following one. It is in the middle. Here although we call this a link, it belongs to next life. That consciousness when it arises again and again in a life, it is called by another name. At that time its function is to maintain the life. If it does not arise at all, our life would end just after relinking. Because this consciousness arises again and again, our life goes on and on until the end of one particular life. Actually that one particular life is followed by another particular life. So in one life this consciousness arises again, again and again. When it arises during life, it is called a constituent of life or the reason of life. In Pāḷi it is called **Bhavaṅga**. When that Vipāka consciousness arises again and again during life, it performs the function of Bhavaṅga, maintaining the life. It is the same consciousness as the Paṭisandhi consciousness, but it has a different function. This Bhavaṅga consciousness goes on and on in our lives when there are no active consciousnesses arising. Active consciousness means when we see something there is seeing

consciousness and the whole thought process. When we hear something, there is hearing consciousness and the whole thought process. When such thought processes arise, the Bhavaṅga stops. In the place of Bhavaṅga these types of consciousness arise. After 17 thought moments (in five-sensedoor thought process) or ten thought moments (in mind-door thought process) they cease, they finish. After they cease Bhavaṅga continues again. Bhavaṅga moments go on in our lives in between these active thought moments, active thought processes. I call Bhavaṅga the buffer zone between active thought moments. The arising of Bhavaṅga Cittas is most evident when we are in deep sleep, dreamless sleep. When we are asleep, then there are only Bhavaṅga moments going on and on — no active thought moments.

*At the **Javana** stage the consciousness fully experiences the object. So I call it full experience of the object. I don't want to say enjoy the object because if the object is undesirable you do not enjoy it. Full experience of the object occurs only at the stage of Javana. Before the stage of Javana there are functions of adverting, receiving, investigating and determining. These functions are done by Ahetuka Cittas. They are weak. They are not strong Cittas. Their experience of the object is not as forceful as the stage of Javana. It is only at the stage of Javana that there can be Kusala or Akusala. You see an object. During the stages of adverting, seeing, receiving, investigating and determining, they are all Vipāka Cittas except for Pancadvārāvajjana and Voṭṭhabbana which are a Kiriya Cittas. It is only at Javana moments that the object is fully experienced. That is why Kusala or Akusala arises during the Javana moments. If you have a correct attitude toward things, then the Javana moments will be wholesome or Kusala. If you have an incorrect attitude towards things, then the Javana will be Akusala. Javana is one function. Fully experiencing the object is one function.

*The Pāḷi word is **Tadārammaṇa**. The literal meaning of Tadārammaṇa is having that object. 'Tad' means that. 'Ārammaṇa' means object. 'Tad' and 'Ārammaṇa' combine and it means something that has that object. 'That object' means the object taken by the Javana. The two moments of Tadārammaṇa take the same object as is taken by the Javanas. The Tadārammaṇa, the registration function, is compared to water following the boat. You row a boat and water follows the boat from behind. It is something like that. It is also called after-taste. Do you remember the mango simile? The man swallows the mango and saliva and so on. That is Tadārammaṇa, one function.

*If a person is born in the four woeful states, then his Paṭisandhi will be Akusala-vipāka Upekkhā Santīraṇa. If a person is born as a human being but born blind or deaf or something, then his Paṭisandhi may be Kusala-vipāka Upekkhā Santīraṇa. They are all explained the fifth chapter.

Classification of *Cittas* through their Functions

Cittas are classified by way of these 14 functions they perform.

Cittas of Rebirth-linking – 19

Cittas which perform the function of rebirth-linking are 19:

1. Investigating with neutral feeling	2
2. Great resultants (<i>mahāvipāka</i>)	8
3. Fine-material-sphere resultants	5
4. Immaterial-sphere resultants	4

***Note:** *Cittas* of life-continuum and *cittas* of death are each 19. They are totally the same with the *cittas* of rebirth-linking.

Cittas of Adverting – 2

Cittas which perform the function of adverting, etc. are two:

1. Five-door adverting (<i>pañcadvārāvajjana</i>)	1
2. Mind-door adverting (<i>manodvārāvajjana</i>)	1

Cittas of Seeing – 2

Eye-consciousness (<i>cakkhaviññāṇa</i>)	2
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Cittas of Hearing – 2

Ear-consciousness (<i>sotaviññāṇa</i>)	2
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Cittas of Smelling – 2

Nose-consciousness (<i>ghānaviññāṇa</i>)	2
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Cittas of Tasting – 2

Tongue-consciousness (<i>jivhāviññāṇa</i>)	2
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Cittas of Touching – 2

Body-consciousness (<i>kāyaviññāṇa</i>)	2
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Cittas of Receiving – 2

Receiving consciousness (<i>sampaṭicchana</i>)	2
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Cittas of Investigating – 3

Cittas which perform the function of investigating are three:

Investigating consciousness (<i>santīraṇa</i>)	3
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Cittas of Determining – 1

It is only the mind-door adverting consciousness which performs the function of determining in five-door.

Cittas of Javana – 55

Cittas which perform the function of *javana* are 55:

1. Unwholesome consciousness	12
2. Wholesome consciousness	21
3. Functional consciousness except the two types of adverting consciousness	18
4. Fruition consciousness	4

Cittas of Following the *javana*-object – 11

Cittas which perform the function of following the *javana*- object are 11:

1. Investigating consciousness (<i>santīraṇa</i>)	3
2. Great resultant consciousness (<i>mahāvipāka</i>)	8

Cittas with different functions

Here we should study *cittas* by way of the function they perform. Some of the *cittas* perform only one function and some several functions. They are classified thus:

Cittas with one function – 68

1. Fivefold sense consciousness	10
2. Five-door adverting consciousness	1
3. Receiving consciousness	2
4. <i>Javana</i> consciousness	55

***Note:** These *cittas* have only one function each – seeing, hearing, smelling, tasting, touching, receiving and *javana* function.

Cittas with two functions – 2

1. Investigating consciousness with pleasure	1
2. Mind-door adverting consciousness	1

***Note:** Investigating consciousness has 2 functions as investigating and following the *javana*-object. But mind-door adverting has 2 functions as adverting and determining.

Cittas with three functions – 9

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|-----------------------------------|---|
| 1. Fine-material-sphere resultant | 5 |
| 2. Immaterial-sphere resultant | 4 |

***Note:** They have 3 functions as rebirth-linking, life-continuum and death.

Cittas with four functions – 8

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|---|---|
| Great resultant consciousness (<i>mahāvipāka</i>) | 8 |
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***Note:** They have 4 functions as rebirth-linking, life-continuum, death and following the *javana*-object.

Cittas with five functions – 2

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| Investigating consciousness with neutral feeling | 2 |
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***Note:** They have 5 functions as rebirth-linking, life-continuum, death, following the *javana*-object and investigating.

4. Classification of Doors

There are 6 doors through which *citta* interacts with the objective world. They are as follows:

1. Eye-door = *cakkhudvāra*
2. Ear-door = *sotadvāra*
3. Nose-door = *ghānavdāra*
4. Tongue-door = *jivhādvāra*
5. Body-door = *kāyadvāra*
6. Mind-door = *manodvāra*

Therein the eye itself is the "eye-door", and so for the ear-door and the others. But the life-continuum is called "mind-door".

Classification of *cittas* through their doors

Through doors *cittas* are to be classified thus:

Cittas in eye-door are 46

Cittas that arise in eye-door are 46. They are mentioned according to the order of thought-process.

They are as follows:

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|--|--------|
| 1. Five-door adverting consciousness | 1 |
| 2. Eye-consciousness | 2 |
| 3. Receiving consciousness | 2 |
| 4. Investigating consciousness | 3 |
| 5. Determining consciousness | 1 |
| 6. <i>Kāma javana</i> | 29 |
| 7. Following the <i>javana</i> -object | (11) 8 |

***Note:** A door is a place where people go in and out. If we want to go out of the house, we use the door. We go through the door. If we want to enter the house, we go through the door. Eye, ear, nose, tongue, body and mind are called **doors** or **Dvāra** in Abhidhamma because consciousness arises through them. Figuratively speaking, consciousness enters through our eyes, ears and so on. The object impinges on the mind through these doors. That is why they are called door.

* **Mind-door** is different. What is mind-door? The Bhavaṅga are the mind-door. Unlike the first five doors, the mind-door is not material but mental. Eye-door is material. Ear-door, nose-door, tongue-door, body-door are all material. Mind-door is not matter. Mind is Nāma. What is that Nāma? Here it is Bhavaṅga consciousness. How many types of Cittas have the function of Bhavaṅga? 19 have the function of Bhavaṅga — two Santīraṇa as accompanied by Upekkhā, eight Kāmāvacara Sobhana Vipāka, five Rūpāvacara Vipāka and four Arūpāvacara Vipāka. They have the functions of relinking, life-continuum and death. Among them mind-door is Bhavaṅga. So there are 19 Cittas. When the past object or the future object impinges on the mind, it comes through this mind-door. When we think of something in the past, that object comes to our mind through that mind-door. It does not come through the eye, not through the ear because that object is not present now. So we cannot see with our eyes or hear with our ears. But we see and we hear with our mind. When we experience such things, those objects are taken by this mind-door.

* *Cittas* in ear-door, etc. are mostly similar to the *cittas* in eye-door except the 2 *cittas* “eye-consciousness”, which are specially in eye-door. Therefore we should note that ear-consciousness is only in ear-door; nose-consciousness is only in nose-door; tongue-consciousness is only in tongue-door; body-consciousness is only in body-door. The other *cittas* are general to all.

Cittas in mind-door are 67

Cittas that arise in mind-door are 67. They are mentioned according to the order of thought-process. They are as follows:

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| 1. Mind-door adverting consciousness | 1 |
| 2. <i>Javana cittas</i> | 55 |
| 3. Following the <i>javana</i> -object | 11 |

Cittas that are door-free are 19

19 types of rebirth-linking consciousness are “door-free”.

Cittas in different doors

Cittas in one door are 36

Cittas that arise in one door are 36:

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|------------------------|----|
| 1. Sense-consciousness | 10 |
| 2. <i>Appanā janas</i> | 26 |

***Note:** The ten types of sense consciousness are each in their own door as eye-consciousness in eye-door, and so on. *Appanā javanas* are in mind-door.

Cittas in five door are 3

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|--------------------------------------|---|
| 1. Receiving consciousness | 2 |
| 2. Five-door adverting consciousness | 1 |

Cittas in six door are 31

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|--|---|
| 1. Investigating consciousness with pleasure | 1 |
| 2. Determining consciousness | 1 |
| 3. <i>Kāma javanas</i> | 2 |

Cittas either in six doors or door-free are 10

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|---|---|
| 1. Investigating consciousness with neutral feeling | 2 |
| 2. Great resultants | 8 |

***Note:** Investigating consciousness has 5 functions. If it performs the function of investigation or following the *javana*-object it is in 6 doors. If it performs one of the functions of *paṭisandhi*, *bhavaṅga* or *cuti* it is door-free.

The great resultants have 4 functions. They are in 6 doors, if they perform the function of following the *javana*-object. If they perform one of the functions of *paṭisandhi*, *bhavaṅga* or *cuti* they is door-free.

Cittas that are ever door-free are 9

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|-----------------------------------|---|
| 1. Fine-material-sphere resultant | 5 |
| 2. Immaterial-sphere resultant | 4 |

5. Classification of Objects

There are 6 kinds of objects corresponding to the 6 senses. They are as follows:

1. Visible object = *rūpārammaṇa*
2. Sound = *saddārammaṇa*
3. Smell = *gandhārammaṇa*
4. Taste = *rasārammaṇa*
5. Tangible object = *poṭṭhabbārammaṇa*
6. *Dhamma*-object = *dhammārammaṇa*

Defining of objects

Therein, visible form itself is visible object. Likewise sound, etc. are sound-object, etc. And the tangible object is just combination of the three essential elements — earth-element, fire-element and wind-element. But the *dhamma*-object is sixfold:

1. Sensitive matter = *pasādarūpa* 5
2. Subtle matter = *sukhumarūpa* 16
3. Consciousness = *citta* 89
4. Mental factors = *cetasika* 52
5. *Nibbāna* 1
6. Concepts = *paññatti* 1

*Note: *ārammaṇa* = where *cittas* delight in; *ālambaṇa* = where *cittas* hang on.

Classification of *Cittas* through their objects (general)

Cittas in eye-door, ect.

There are 46 *cittas* which arise in eye-door. They have only one object as visible object that pertains only to the present. Likewise, sounds, etc., that pertain only to the present are the object of the *cittas* in ear-door, etc.

*Note: These five objects belong to three kinds of time — past, present and future. Present object is object of eye-door thought process, ear-door thought process and so on. The past or future visible objects, for example, are objects of mind-door. Through mind-door you see or hear the object. When they are taken through mind-door, mostly they are past or future. But if you have *Abhinnā*, then you can see things far away with your mind or you can hear things far away with your mind. In that case what you see and what you hear are also present. Sometimes the objects are past or future, and sometimes they are present.

Cittas in mind-door

There are 67 *cittas* which arise in mind-door. They have one of all six kinds of objects. And they are present, past, future or independent of time, according to circumstances.

Cittas door-free

There are 19 *cittas* which are door-free. They have the six objects which are mentioned as 3 by their special terms:

1. Volitional action = *kamma*
2. Sign of volitional action = *kamma-nimitta*
3. Sign of destiny = *gati-nimitta*

According to the situation, that object has usually been apprehended in one of the six doors in the immediately preceding existence, as either a present or past object or as a concept.

***Note:** 'Kamma' means **Kusala or Akusala Kamma** performed in the past. 'Kamma-nimitta' or 'sign of Kamma' means **an object or image associated with a good or evil deed or an instrument used to perform that Kamma** that is about to determine rebirth. For example, a devout person may see the image of a monk or a temple. A person who is a physician may see the image of patients. A butcher may hear the groans of slaughtered cattle or see the image of a butcher knife. These are called Kamma-nimitta. 'Gati-nimitta' means the sign of the realm into which the dying person is to be reborn. If a person is going to be reborn into the celestial world or heavenly realm, then he may see celestial mansions or celestial nymphs. If a person is about to be reborn as an animal, he may see forests. If a person is going to be reborn in hell, he may see hell-fire or dogs running after him and so on. These are called signs of destiny. One of the three presents itself to the mind of a person who is about to die — either Kamma, or sign of Kamma, or sign of destiny.

Classification of *Cittas* through their objects (special)

To classify in special way there are 4 types of the six kinds of objects. They are as follows:

1. Sense-sphere objects = *kāmāvacarārammaṇa*
2. Sublime objects = *mahaggata*
3. Concept objects = *paññatti*
4. *Nibbāna* = *nibbānārammaṇa*

***Note:** What are Kāmāvacara objects? They are 54 Kāmāvacara *Cittas*, 52 Cetasikas and 28 Rūpas. They are called Kāmāvacara objects. What are Mahaggata (Sublime) objects? Here in this context they are first Arūpāvacara Jhāna consciousness and third Arūpāvacara Jhāna consciousness. They are called Mahaggata here. Lokuttara object means Nibbāna. Actually Lokuttara *Cittas* are also included in Lokuttara objects. And then there are 28 types of concepts.

Cittas with only sense-sphere objects are 25

- | | |
|--|----|
| 1. Sense consciousness | 10 |
| 2. The triple mind-element | 3 |
| 3. The remaining sense-sphere resultants | 11 |
| 4. Smiling consciousness | 1 |

***Note:** The term 'triple mind-element' (*manodhātu*) comprises 3 kinds of consciousness: *pañcadvārāvajjana* and the 2 *sampañcchanas*. The 'remaining sense-sphere resultants' are the 3 *santīraṇa-cittas* and the 8 *mahāvīpākas*.

Cittas with only sublime objects are 6

Immaterial-sphere consciousness (the 2nd and 4th) 6

***Note:** The object of the 2nd *arūpāvacara-citta* is the 1st *arūpāvacara citta*, and the object of the 4th *arūpāvacara citta* is the 3rd *arūpāvacara citta*. That applies to *arūpa-kusala*, *-kiriya* and *-vipāka-cittas*.

Cittas with only concept objects are 21

1. Fine-material-sphere consciousness (*rūpāvacara*) 15
2. Immaterial-sphere consciousness (the 1st and 3rd) 6

***Note:** Concept objects are 28: 10 *asubha*, 10 *kaṣiṇa*, *ānāpāna*, *kāya-gatāsati*, 4 beings objects of the 4 noble abodes, infinite space and nothingness.

<i>Paññatti</i> -object for meditation	1 st <i>jhāna</i>	2 nd - 4 th <i>jhāna</i>	5 th <i>jhāna</i>	1 st <i>arūpa-jhāna</i>	3 rd <i>arūpa-jhāna</i>
10 <i>asubha</i>	10				
1 <i>kāyagatasati</i>	1				
1 <i>mettā</i>	1	1			
1 <i>karuṇā</i>	1	1			
1 <i>muditā</i>	1	1			
1 <i>upekkhā</i>			1		
10 <i>kaṣiṇa</i>	10	10	10		
1 <i>ānāpānasaṭṭi</i>	1	1	1		
1 infinite space				1	
1 nothingness					1
possible objects	25	14	12	1	1

Cittas with only Nibbāna object are 8

Supramundane consciousness (*lokuttara*) 8

Classification of Cittas through their objects (general)

Cittas with mundane objects are 20

1. Unwholesome consciousness (*akusala*) 12
2. Sense-sphere *javanas* dissociated from knowledge 8

Cittas with all objects except path and fruition of arahantship are 5

1. Sense-sphere wholesome with knowledge 4
2. Wholesome direct-knowledge (*abhiññā*) 1

Cittas with all kinds of objects are 6

1. Sense-sphere functionals with knowledge	4
2. Functional direct-knowledge (<i>abhiññā</i>)	1
3. Determining consciousness	1

Objects	<u>Cittas and their objects</u>	
	special	general cittas
1. Sense-sphere objects	25	31
2. Sublime objects	6	31
3. Concept objects	21	31
4. <i>Nibbāna</i> object	8	11

6. Classification of Bases

There are 6 bases depending on which *citta* arises. They are as follows:

1. Eye-base = *cakkhu-vatthu*
2. Ear-base = *sota-vatthu*
3. Nose-base = *ghāna-vatthu*
4. Tongue-base = *jivhā-vatthu*
5. Body-base = *kāya-vatthu*
6. Heart-base or base of mind = (*hadaya-*) *vatthu*

***Note:** All these bases are found in the sense world. But in the fine-material world 3 bases – nose, tongue and body – are not found. In the immaterial world, no bases exist.

Seven Elements of Cittas

1. Element of eye-consciousness = *cakkhaviññāṇadhātu*
2. Element of ear-consciousness = *sotaviññāṇadhātu*
3. Element of nose-consciousness = *ghānaviññāṇadhātu*
4. Element of tongue-consciousness = *jivhāviññāṇadhātu*
5. Element of body-consciousness = *kāyaviññāṇadhātu*
6. Element of mind = *manodhātu*
7. Element of mind-consciousness = *manoviññāṇadhātu*

In the sense-plane, there are 7 elements which are dependent on the 6 bases; in the fine-material plane 4 are dependent on 3 bases; in the immaterial plane one element is not dependent on any base.

Cittas and their Bases

Cittas on the eye-base – 2

Eye-consciousness = *cakkhaviññāṇa* 2

Cittas on the ear-base – 2

Ear-consciousness = *sotaviññāṇa* 2

Cittas on the nose-base – 2

Nose-consciousness = *ghānaviññāṇa* 2

Cittas on the tongue-base – 2

Tongue-consciousness = *jivhāviññāṇa* 2

Cittas on the body-base – 2

Body-consciousness = *kāyaviññāṇa* 2

Cittas on the heart-base (always) – 33

1. Hatred-rooted consciousness = *dosamūla citta* 2
2. Receiving = *sampaṭicchana* 2
3. Investigating = *santīraṇa* 3
4. Five-door adverting = *pañcadvārāvajjana* 1
5. Smile-producing = *hasituppada* 1
6. Great resultants = *mahāvīpāka* 8
7. Fine-material-sphere = *rūpāvacara* 15
8. Path of stream-entry = *sotāpattimagga* 1

Cittas on the heart-base (sometimes) – 42

1. Greed-rooted consciousness = *lobhamūla citta* 8
2. Delusion-rooted = *mohamūla* 2
3. Mind-door adverting = *manodvārāvajjana* 1
4. Great wholesome = *mahākusala* 8
5. Great functional = *mahākriya* 8
6. Immaterial wholesome = *arūpa kusala* 4
7. Immaterial functional = *arūpa kriya* 4
8. Supramundane (except 1st path) = *lokuttara* 7

Cittas without base – 4

Immaterial resultant = *arūpa vipāka* 4