**YMBA SENIOR PART (2) COURSE-ABHIDHAMMA CHAPTER (1): COMPENDIUM OF DOORS**

**DVARA SANGHAHA**

**LESSON PLAN-SP 2-AB-01**

**[Any suggestions to improve the plan or to make corrections will be gratefully received by Rahubadde Sarath-Chandra and Tanuja Sarath-Chandra]**

**PHYSICAL SENSES-DOORS**

1. We can depict a human being’s behaviour as that of an IPUT-OUTPUT mechanism in active mode. The central processor is the MIND. Inputs come from six doors of contact **(phassa dvara)**, five physical plus the mind door (which is a part of the mind).
2. The outputs (the doors of action or **kamma dvara**) can (usually do) create Kamma. Outputs obviously depend on inputs. So we need to manage the senses properly. In this chapter we study only the input aspect.
3. The senses are closely connected to consciousness. Hence on one hand we need to study these connections. On the other hand we have to learn more about the senses.
4. For this we draw a picture of the human being as a rough sketch and mark the 5 PHYSICAL senses, EYE, EAR, NOSE, TONGUE AND BODY with names and arrows. Put numbers 1, 1, 2, 2, 3, 4, and 5. Mark 6H near the heart and 6B near the brain. 6H is for future use. For the mind we shall agree to use number 6B (not 6H which we reserve for the heart base).

DIAGRAM



The names of the senses and the suggested codes are to be marked in black pen by students.

**MEANING OF DOORS OR DVARA-PASADA OR SENSITIVITY**

**Connection of each physical sense door to Units of consciousness**

1. At this stage we can read page 123 and page 124 (descriptive information) in book 4 down to the caption ‘eye door’. The Pali term for eye door is CAKKHU PASADA and so on for the other senses. CAKKHU only means the eye. The term PASADA stands for the technical term SENSITIVITY. The English word DOOR is also used to denote this.
2. We need to refer back to the thought process as something that follows contact made by any of the senses. The process is slightly re-arranged here. We always stay with the first sense, the EYE sense in illustrations for ease of understanding. We should **remember the following SEVEN STEP scheme** popular in examinations to get a picture of the process. These seven form a chain.

1 Door **adverting** consciousness (five in number) *Dvara Vajjana*

 2 (Eye) **Door** consciousness *Cakkhu dvara*

 3 **Receiving** consciousness *Sampaticcana*

 4 **Investigating** consciousness *Santirana*

 5 **Determining** consciousness *Votthapana*

 6 **Javana** (or action) consciousness *Javana*

 7 **Registering** consciousness *Tadarammana*

1. Now we can say that there are 7 types of consciousness that arise in the eye door in the above order.
2. Note that each of these PERFORMS a different function. These need to be understood.
3. Abhidhamma books state that there are 46 possibilities for the above types of consciousness comprised as follows:

POSSIBILITIES

1 Door adverting consciousness (Five) 1

 2 (Eye) Door consciousness 2

 3 Receiving consciousness 2

 4 Investigating consciousness 3

 5 Determining consciousness 1

 6 Sense shere Javana (or action) consciousness 29

 7 Registering consciousness 8

 TOTAL OF POSSIBILITIES 46

6 The reason for these numbers is not discussed here. For the five physical senses we might expect 230 (that is 46 multiplied by 5) types in a grand total but in fact the total is only 54. The second type only varies with the senses. So for the ear there will be two new UOC and so on. These add only 8 to the 46 making the total 54. ***This corresponds to the 54 types of consciousness in the sensuous sphere (see page 81 of Book 1).***

7 Note also that these 54 can cognize **only present objects** and not past or future objects. For cognizing such objects, you need the mind sense generated UOC or Citta. (This may need further thinking and explanation).

8 When there is a multiple in the above table, **only one UOC can arise in the stream.** For example in type 2, the UOC can be either wholesome or unwholesome, but surely not both.

9 **If the UOC in type 2 is wholesome, then UOC of types 3 and 4 will also be wholesome.**

10 Of the 29 **Javana UOC or Cittas, only one will actually occur** and that gets repeated the usual seven times mentioned in the thought process.

11 The 29 Javana Cittas can be sub-divided into the following groups you are familiar with from lower text books (e.g. Book 1 page 82 onwards. No need to refer.).

 12 unwholesome

 8 wholesome beautiful

 8 wholesome functional

 1 smile producing functional

These make the total of 29.

12 If the first type had a certain OBJECT, all **the others in the chain have the same object.**

13 Now we can read the first half of page 126 (descriptive information).

14 At this stage we are able to look for answers to questions 1, 2 and 3 appearing at the end of chapter 1.

**Connection of the Mind Sense door to Units of consciousness**

1 In place of the seven types given for physical senses, now we have only three types.

POSSIBILITIES

1 Mind door **adverting** consciousness 01

 2 All **Javana** (or action) consciousness 55

 3 All **Registering** consciousness 11

 TOTAL OF POSSIBILITIES 67

Again there is no need at this stage to examine the origin of these numbers.

**DOOR FREED CONSCIOUSNESS (nothing coming via any doors)**

**DVARA VIMUKTA CITTAS**

A few UOC or Cittas do not arise with the help of any of the six sense doors. These are:

1 Rebirth linking (**Patisandi**) Citta

2 Life continuum (**Bhavanga**) citta

3 Death (**Cuti**) citta

These do not need the help of Doors physical or mental generating adverting citta. All these are caused by kamma.

**Patisandi citta**

This is generated by the kamma arising from the last set of Javana cittas. It is one of the 19 types of resultant cittas mentioned in Book 3 at page 78.

**Bhavanga Citta**

In the new life similar resultant cittas keep arising and passing away for some time. These are life continuum cttas. Bhavanga can occur during the term of a life all due to kamma.

**Cuti Citta**

The last bhavanga citta before death is the cuti citta. It arises due to kamma.

**NUMBER OF DOORS RELATED TO ORIGINATION OF CITTAS-MORE DETAILS**

CITTAS ORIGINATING IN A **SINGLE DOOR** (total 36)

5 Pairs of **moral or immoral, resultant, rootless Cittas** (**Dvi panca vinnana**) 10

**Fine material sphere** (five of these, 5 Jhanas) Javana cittas 10

**Immaterial sphere** (four of these, 4 Jhanas) Javana cittas 08

**Supra-mundane** (four of these, 4 stages of Nibbana) Javana cittas 08

*Examoles: All 26 Javana citta above arise in the mind-door only.*

 *2 eye cittas arise only in the eye door*

 *2 ear cittas above arise in the ear door only*

*And so on*

CITTAS ORIGINATING IN **FIVE DOORS**

In the set of seven types we saw above, the following three mind elements (**Manodhatu Tikam**) arise whenever appropriate objects are presented to the five physical senses.

 1 Sense door adverting citta

 2 Sense door citta (of the set called Dvi Panca Vinnana

 3 Receiving Citta

These arise for all five physical sense doors.

CITTAS ORIGINATING IN **ALL SIX DOORS**

In the set of seven types we saw above, the following three arise whenever appropriate objects are presented to the six senses.

 1 investigating citta accompanied by joy

 2 Mind-door determining citta

 3 29 Javana cittas in the sense shere

These arise for all six sense doors.

N.B.

*We did not deal with the seventh type registration citta in the above discussion. It is a small detail.*

*Item 1 above also performs registration in all six doors.*

*It also performs determining in the 5 physical sense doors.*

*Mind door adverting citta also performs the function of (a) determining in the five physical sense doors and (b) the function of mind adverting in the mind door.*

CITTAS HAVING **DUAL ASPECTS**

1. The 2 investigating cittas accompanied by equanimity and
2. The 8 sense sphere beautiful resultant cittas arise at times in all six doors while performing the function of registration.

These become door freed when performing the function of Patsandi, Bhavanga and Cuti.

CITTAS COMPLETELY DOOR FREED

The 5 fine material resultant cittas and the 4 immaterial resultant cittas (total 9) which only perform Patisandi, Bhavanga and Cuti are completely door freed.

**This the end of Abhidhamma chapter 1 in YMBA book 4. We should look for answers to question 4,5,6 and 7. The first three were done before.**