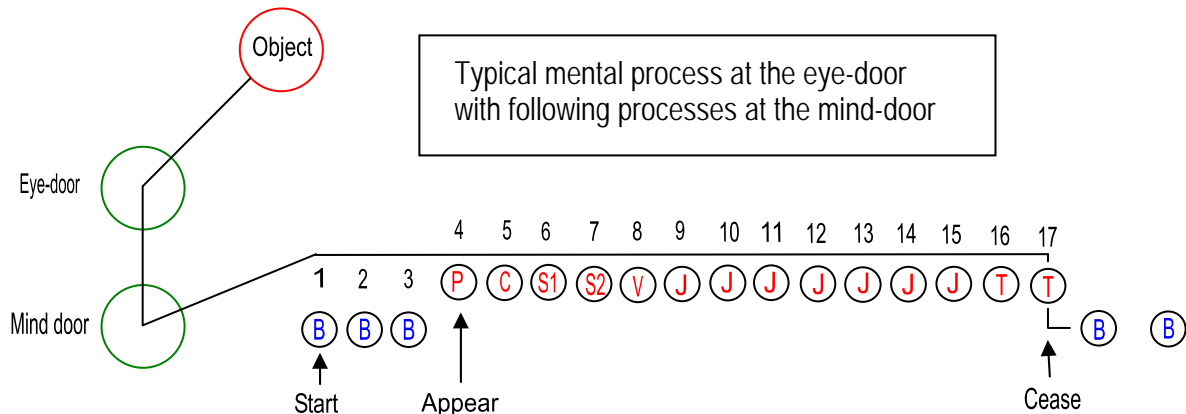
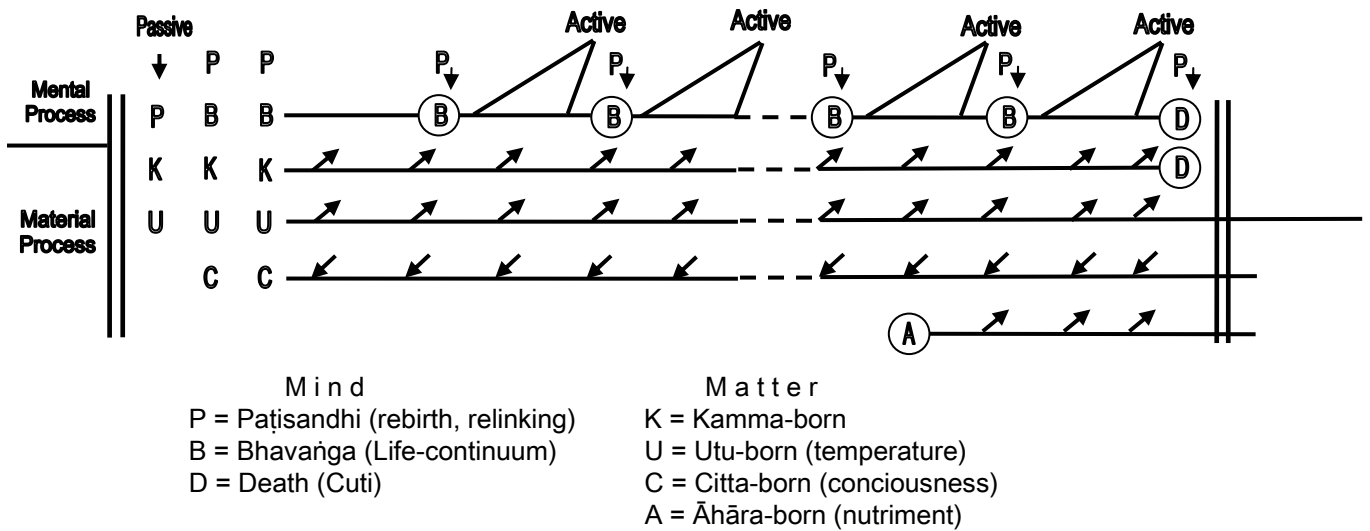


VĪTHI: THE PROCESS OF MIND AND MATTER

Sayadaw Dr. Nandamālābhivamsa (2005), ABHIDHAMMA FOR VIPASSANĀ
 [revised and supplemented by Agganyāni, Jan. 2009]

We human beings are composed of mind + matter (*nāma + rūpa*). Both are impermanent (*anicca*), arising and ceasing quickly, and running in a process (*vīthi*), not by chance. There is a mental process (*citta-vīthi*) and a physical process (*rūpa-vīthi*).

Picture of the whole life



- B B M J J J J J J J T T (Recalling)
- B B M J J J J J J J T T (Naming)
- B B M J J J J J J J T T (Meaning)

- B = Bhavaṅga**
P = Pañcadvārāvajjana **M = Manodvārāvajjana**
C = Cakkhuvīññāṇa **V = Voṭṭhapaṇa**
S1 = Sampatichana **J = Javana**
S2 = Santīraṇa **T = Tadārammaṇa**

Functions of consciousness

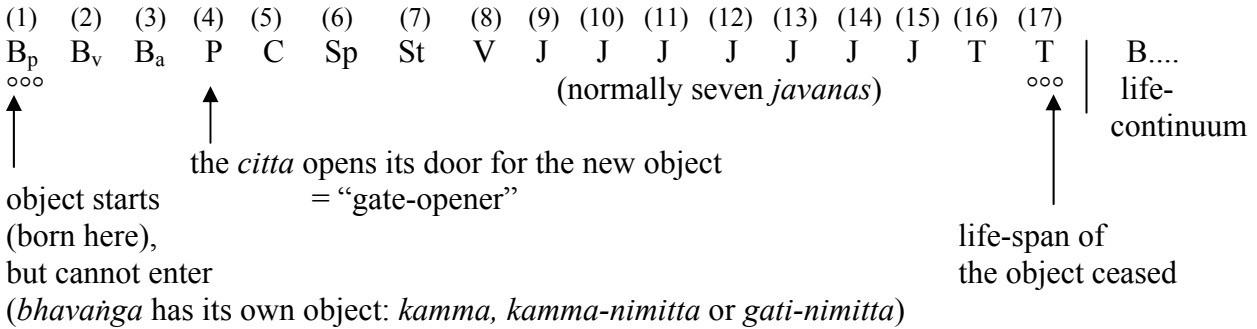
1. *paṭisandhi* (rebirth, relinking)
2. *bhavaṅga* (life-continuum)
3. *āvajjana* (adverting, attending)
4. *dassana* (seeing)
5. *savana* (hearing)
6. *ghāyana* (smelling)
7. *sāyana* (tasting)
8. *phusana* (touching)
9. *sampaṭicchana* (receiving)
10. *santīraṇa* (investigating, checking)
11. *voṭṭhappana* (determining, selecting)
12. *javana* (impulsion, energetic experiencing)
13. *tadārammaṇa* (registration, retentive, after-effect)
14. *cuti* (death)

Consciousness	Rebirth - <i>paṭisandhi</i>	Life-continuum - <i>bhavaṅga</i>	Adverting - <i>āvajjana</i>	Seeing - <i>dassana</i>	Hearing - <i>savana</i>	Smelling - <i>ghāyana</i>	Tasting - <i>sāyana</i>	Touching - <i>phusana</i>	Receiving - <i>sampaṭicchana</i>	Investigating - <i>santīraṇa</i>	Determining - <i>voṭṭhappana</i>	Impulsion - <i>javana</i>	Registration - <i>tadārammaṇa</i>	Death - <i>cuti</i>
unwholesome consciousness <i>12 akusala cittas</i>												x		
eye-consciousness <i>2 cakkhu-viññāṇa</i>				x										
ear-consciousness <i>2 sota-viññāṇa</i>					x									
nose-consciousness <i>2 ghāna-viññāṇa</i>						x								
tongue-consciousness <i>2 jivhā-viññāṇa</i>							x							
body-consciousness <i>2 kāya-viññāṇa</i>								x						
receiving consciousness <i>2 sampaṭicchana</i>									x					
investigating consciousness with neutral feeling <i>2 upekkhā-santīraṇa citta</i>	x	x								x			x	x
investigating consciousness with pleasant feeling <i>somanassa-santīraṇa citta</i>										x			x	
five-door-adverting consciousness <i>pañcadvārāvajjana citta</i>			x											
mind-door-adverting consciousness <i>manodvārāvajjana citta</i>			x								x			
smile-producing consciousness <i>hasituppāda citta</i>												x		
great wholesome + great functional consciousness <i>8 mahā-kusala + 8 mahā-kiriya cittas</i>												x		
great resultant consciousness <i>8 mahā-vipāka cittas</i>	x	x											x	x
finematerial wholesome + functional consciousness <i>5 rūpa-kusala + 5 rūpa-kiriya cittas</i>												x		
finematerial resultant consciousness <i>5 rūpa-vipāka cittas</i>	x	x												x
immaterial wholesome + functional consciousness <i>4 arūpa-kusala + 4 arūpa-kiriya cittas</i>												x		
immaterial resultant consciousness <i>4 arūpa-vipāka cittas</i>	x	x												x
supramundane consciousness (path + fruition) <i>8 lokuttara cittas (4 magga + 4 phala)</i>												x		

Mental process at the eye-door

Four types of object (classified according their size) and number of possible mental processes:

1. very large (we can see easily, like a building, a mountain, an elephant...)	1
2. large	2
3. small	6
4. very small (we hardly can see, like tiny insects, dust...)	6
on seeing 15 different eye-door processes are possible	15



Function of the cittas:

B = *Bhavaṅga*: passive mind, very quiet

B_p = past *bhavaṅga*, B_v = vibrating *bhavaṅga*, B_a = arresting *bhavaṅga*

P = *Pañcadvārāvajjana* = five-sense-door advertizing: opens the respective sense-door for the object

C = *Cakkhuvīññāṇa* = eye-consciousness: sees the object

Sp = *Sampaṭicchana* = receiving consciousness: receives the object

St = *Santīraṇa* = investigating consciousness: investigates the object ("checking")

V = *Voṭṭhapana* = determining consciousness: decides, determines the object ("selecting")

J = *Javana* = dynamic consciousness: experiences and enjoys the object

T = *Tadārammaṇa* = following consciousness: follows the *javanas* with the same object
(mostly translated as "registration")

Very large object

B_p B_v B_a P C Sp St V J J J J J J J T T

Large object

Two types of processes are possible:

1. B_p B_p B_v B_a P C Sp St V J J J J J J J B

2. B_p B_p B_p B_v B_a P C Sp St V J J J J J J J

Small object

Six types of processes are possible (more and more *bhavaṅgas* pass, before the object enters and the mind becomes active, but no more *javanas* arise):

1. B_p B_p B_p B_p B_v B_a P C Sp St V V V B B B B

2. B_p B_p B_p B_p B_p B_v B_a P C Sp St V V V B B B

3. B_p B_p B_p B_p B_p B_p B_v B_a P C Sp St V V V B B

4. B_p B_p B_p B_p B_p B_p B_p B_v B_a P C Sp St V V V B

5. B_p B_p B_p B_p B_p B_p B_p B_p B_v B_a P C Sp St V V V

6. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_a P C Sp St V V

Very small object

Six types of processes are possible (only passive states of mind with vibrating *bhavaṅga* arise after 10 to 15 *bhavaṅgas* passed):

1. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v B B B B B
2. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v B B B B
3. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v B B B
4. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v B B
5. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v B
6. B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_p B_v B_v

Alltogether: 15 *vīthis* at eye-door possible

All 5 doors (eye, ear, nose, tongue, body): 5 x 15 = 75 *vīthis*

Mental process at the mind-door

After the eye-door process there must follow at least three mind-door processes in order to know the object. The first mind-door-process recalls the object (past object), the second catches the form or the word, the third knows the meaning of the object.

1. Clear object: B_v B_a M J J J J J J J T T
2. Obscure object: B_v B_a M J J J J J J J

M = *manodvārāvajjana* = mind-door adverting, turning to a new mental object
= “mind-door opener”

T = *tadārammaṇa* = following consciousness / registration

Mental process during attainment

When we practise meditation successfully, through *Samathā* we can attain the *jhānas*, through Vipassanā “*Nibbāna*”, that means path + fruition (*magga + phala*).

First attainment of *jhāna* for a slow person: B_v B_a M P U A G Jh B

Later attaining *jhānas* again (example): B_v B_a M P U A V Jh Jh Jh Jh Jh Jh Jh ... B

First experience of *Nibbāna* (*sotāpanna*): B_v B_a M P U A G Mg Ph Ph B

Later experience as *sotāpanna*... or *arahat*: B_v B_a M P U A V Ph Ph Ph Ph Ph Ph ... B

B_v and B_a = vibrating and arresting *bhavaṅga*

M = *manodvārāvajjana* = mind-door adverting consciousness

P = *parikamma* = preparation consciousness

U = *upacāra* = access consciousness

A = *anuloma* = confirmity

G = *gotrabhū* = change-of-lineage

V = *vodāna* = cleansing (last *mahākusala citta* instead of *gotrabhū*)

Jh = *jhāna* = first *rūpāvacara kusala citta*
or later any *rūpāvacara* or *arūpāvacara citta*

Mg = *magga* = path consciousness (one of the four)

Ph = *phala* = fruition consciousness

(can arise many times and then the *vīthi* becomes very long)

Occur as *Javana-cittas*.

P, U, A, G, V are one of the four *mahākusala cittas* with *ñāṇa* but with special functions

Mental process at death and rebirth

4 types of death-processes in eye-door (dependent of size or strength of the object):

death-process / old life	birth-process / new life
1. B _p B _v B _a P C Sp St V J J J J J T T B Cu (17)	Ps
2. B _p B _v B _a P C Sp St V J J J J J T T Cu (16)	Ps
3. B _p B _v B _a P C Sp St V J J J J J B Cu (15)	Ps B
4. B _p B _v B _a P C Sp St V J J J J J Cu (14)	Ps B B

} receive the old object

Cu = *Cuti* = death-consciousness

Ps = *paṭisandhi* = relinking consciousness, rebirth-consciousness

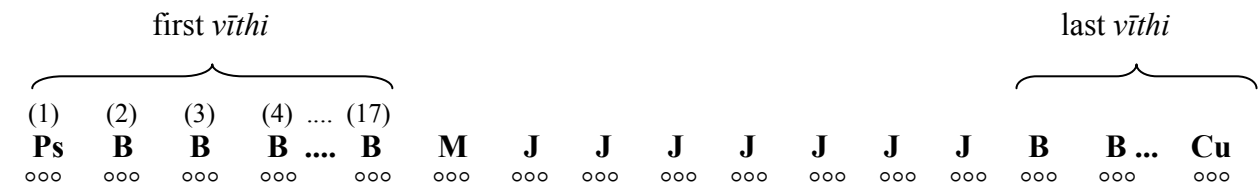
4 types of death-processes in mind-door (dependent of size or strength of the object):

death-process / old life	birth-process / new life
1. B _v B _a M J J J J J T T B Cu (12)	Ps ...
2. B _v B _a M J J J J J T T Cu (11)	Ps ...
3. B _v B _a M J J J J J B Cu (10)	Ps ...
4. B _v B _a M J J J J J Cu (9)	Ps ...

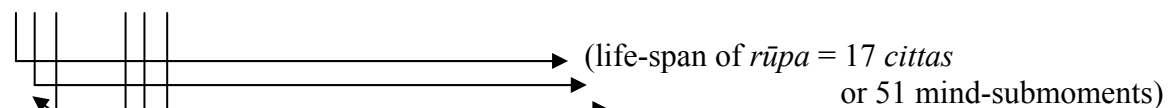
} all receive the old object

The life-span of the object is always longer than that of the death-process, so the *paṭisandhi* always receives this object.

Arising of mind and matter in the new life



P **B** **B** **B** **B** (16)
ooo ooo ooo ooo



cittaja rūpas start also (at arising submoments)

kammaja rūpa

utu (tejo) itself is *kamma*-born and already present in the first submoment of *paṭisandhi*-*citta*. *Utuja rūpa* = *utu*-born matter start at the second submoment of *paṭisandhi*.

Concerning *āhāraja rūpa*, we cannot say definitely when they start to arise.