

Fundamental Knowledge of *Abhidhamma*

Lesson – 33 – (Chapter IV)

Mind-door Processes

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Suggested reading - CMA. p – 163 to 166

Twofold Presentation of Objects in the Mind-door

The Objects

The course

(1) *Vibhūtaṃ* –
Clear object;

The course (ending with) *registration*
1- (*Tadārammaṇa-vāra*)

(2) *Avibhūtaṃ* –
Obscure object;

The course (ending with) *javana*
2- (*Javana-vāra*)

The past *bhavaṅga* in Mind-door process

Only when the Present Concretely Matter
(*Nipphanna-rūpa*) is an object

The past *bhavaṅga* – (*Atīta-bhavaṅga*)

Past - since the object is **still weak** at the sub-moment of arising,
it can enter the avenue of sense only when it reaches the stage of presence₂.

According to Ledi Sayardaw –

Fourfold Presentation of Objects in the Mind-door

The Objects	The course
1) <i>Ativibhūta</i> – Very clear object;	The course (ending with) <i>registration</i> (<i>Tadārammaṇa-vāra</i>)
2) <i>Vibhūta</i> – Clear object;	The course (ending with) <i>javana</i> (<i>Javana-vāra</i>)
3) <i>Avibhūta</i> – Obscure object;	The The course (ending with) determining (<i>Voṭṭhahhana-vāra</i>)
4) <i>Atiavibhūta</i> – Very obscure object;	The futile course (<i>Mogha-vāra</i>)

The clarity of the presentation depends on

either the prominence of the object
or the strength of consciousness

Objects of Mind-door Process

- Past mentality and materiality
- Present mentality and materiality
- Future mentality and materiality
- Past mentality and materiality
- Concepts (timeless)
- *Nibbāna*

The ways of Presentation

- Through what was **directly perceived** earlier or by inference from what was directly perceived;
- Through what was learnt by **oral report** or by inference from what was learnt by oral report;
- On account of belief, opinion, reasoning, or reflective acceptance of a view;
- By the power of Kamma, psychic power, disturbance of the bodily humours, the influence of a deity, comprehension, realization, etc..

The sixfold process by way of Presentation

- 1) The process based on – what was **directly perceived** ;
 - 2) The process based on – inference from what was directly perceived;
 - 3) The process based on – what was learnt by **oral report** ;
 - 4) The process based on – inference from what was learnt by oral report;
 - 5) The process based on – the cognized;
 - 6) The process based on – inference from cognized.
- “**The cognized**” includes – belief, opinion, comprehension, realization, etc..
 - The “**inference from cognized**” includes – judgements arrived at by inductive and deductive reasoning.

(1) *Missaka-dvāra-vīthi* – the mixed-door process

- Emerge through the physical sense doors and *bhavaṅga*
- after the five-door process has ceased, the past sense object comes into the range at the mind door (*bhavaṅga*) and sets off many sequences of mind-door process.

(2) *Sudda-mano-dvāra-vīthi* – bare mind-door process

- emerge from the *bhavaṅga* alone
- (without any admixture of the sense-doors)

Based on the *Javana* –

(1) The *limited-javana-vīthi* –
(the process of sense-sphere *javana*)

← All the variant processes –

(2) The *appanā-javana-vīthi* –
(the process of sublime *javana*)

← Only– Clear object;
Bare mind-door process

Recognition the objects through the five-doors – (*Ledi Sayardaw*)

Recognition of the object does not complete in a bare five-door process itself.

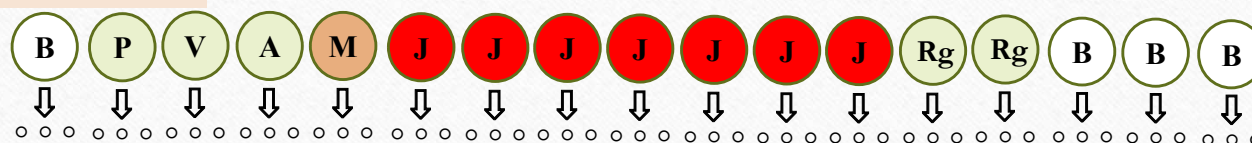
– An eye-door process with the *consequent processes* can complete the recognition of the visible form.

- 1) A conformational mind-door process (*tadanuvattikā manodvāra-vīthi*)
- 2) A process grasping the object as whole (*Samudāya-gāhika*)
- 3) A process recognizing the colour (*Vaṇṇa-sllakkhaṇā*) color
- 4) A process grasping the entity (*Vatthu-gāhika*)
- 5) A process recognizing the entity (*Vatthu-sllakkhaṇā*) Entity or shape
- 6) A process grasping the name (*Nāma-gāhika*)
- 7) A process recognizing the name (*Nāma-sllakkhaṇā*) name

Only when a recognitional process referring to one or another specific feature occurs that one know, “I see this or that specific feature.”

The *limited-javana-vīthi* –

Clear Object –



Seven types =
(1 - to - 7 times of
past *bhavaṅga*)

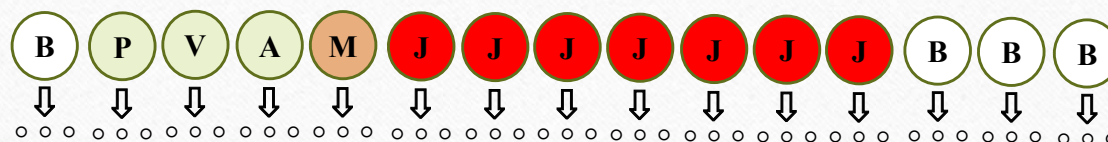
The **fifty-one** types sense-sphere consciousness occur in mind-door processes.

Ten states of consciousness – in three modes

The occurrence of registrations are only **for the beings in sense-sphere plane**; but for beings in the fine-material and immaterial planes the moments of registration **do not occur even when the object is exceptionally clear**.

Obscure Object –

The two moments of registration do not occur with an obscure object.



- The resultant moments of (1)the fivefold sense consciousness, (2)receiving, (3)investigation, and (4)registration – are governed by the object

Types the Object & resultants

(1) *Aniṭṭha* –
undesirable object;

(1) *Akusala-vipāka* – unwholesome-resultants

(2) *Iṭṭha* (*majjhatta*)–
moderately desirable object;

(2) *Kusala-vipāka* – wholesome-resultants

(3) *Ati-iṭṭha*–
extremely desirable object;

(3) *Somanassa-sahagata Kusala-vipāka* –
wholesome-resultants associated with joy
(investigation, and registration)

– but the *javana* – can be vary in accordance with the **temperament** and
proclivity of the experienter

In the individual with the perversion of perception (*Saññā-vipallāsa*), the *javana* moment of wholesome and unwholesome – is not governed by object – It can be variable as determined by

the individual **temperament** and **preference** of the experiencer.

Even at the present of extremely desirable object (*Ati-itṭha*) –

(the *Javanas* may occur in the mode of indifference)

as wholesome or unwholesome *javana* accompanied by equanimity

At the sight of the Buddha – unwholesome *javana* accompanied by doubt / aversion
(may occur) in a skeptic person/ or titthiya

At the sight of a beautiful woman – wholesome *javana* accompanied knowledge and
equanimity (may occur) in the meditative monk

At the present of undesirable object (*Aniṭṭha*) –

(the *Javanas* may occur in the mode normally appropriate for a desirable object)

On a decaying corpse – the wholesome *Javana* accompanied by knowledge and joy (may occur)

In the Arahant who has overcome all of perversions of perception, the functional *javana* – occurs in accordance with the types of the object –

When an Arahant experiences an extremely desirable object (*Ati-itṭha*) –
 (one the functional *Javanas* accompanied by joy)
 (the registration of joy follows)

When an Arahant experiences an undesirable object (*Anitṭha*) or
 moderately desirable object (*Iṭha*) –
 (one the functional *Javanas* accompanied by equanimity)
 (the registration of equanimity follows)

(*Ledi Sayardaw*) – the above correlation between the object and the functional javanas is sated only with reference to the natural mode.

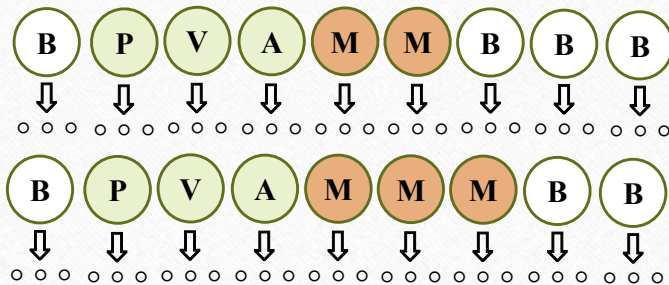
With the appropriate mental determination, an Arahants can arouse
 – cittas accompanied by equanimity towards an extremely desirable object and
 – cittas accompanied by joy towards an undesirable object.

The mental process of dreaming –

– when it is said like seeing in the dream, hearing in the dream

“*supineneo diṭṭham viya me’ti kathanakālepi abyākatoyeva*”

– *Com.Ñāṇavibhaṅga*



Not any types of *Javana* occur

– only the process of indeterminate (*abyākata*): resultants and functionals

–But the process with javana also can arise

– at the time of bodily intimation and vocal intimation (*Viññatti*) occur -
(As the intimating material phenomena are produced by the *javana* moments)