

## 14

## Nimitta &amp; Anuyyañjana

Signs and Details | Vism 1.53-59/20-22

Theme: Sense-restraint &amp; wise attention: how to master the senses

An introduction by Piya Tan ©2005; 2007

1 Sense-restraint in the early texts

## 1.1 GRASPING NEITHER THE SIGN NOR THE DETAILS

1.1.1 In numerous suttas, we find this important and helpful instruction—which I shall call **the nimitta, vyañjana pericope**—on how to practise sense-restraint, that is, how to master the senses and control the mind:<sup>1</sup>

*Idha bhikkhave bhikkhuno cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī hoti*

*yatv-ādhi-karaṇam enaṃ cakkhu'ndriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā anvāssaveyyuṃ: tassa saṃvarāya paṭipajjati rakkhati cakkhu'ndriyaṃ cakkhu'ndriye saṃvaram āpajjati.*

...*sotena saddaṃ sutvā...*

...*ghānena gandhaṃ ghāyitvā...*

...*jivhāya rasaṃ sāyitvā...*

...*kāyena phoṭṭhabbaṃ phusitvā...*

*sot'indriye saṃvaram āpajjati.*

*ghān'indriye saṃvaram āpajjati.*

*jivh'indriye saṃvaram āpajjati.*

*kāy'indriye saṃvaram āpajjati.*

...*manasā dhammaṃ viññāya na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī hoti yatv-ādhi-karaṇam enaṃ man'indriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati man'indriyaṃ man'indriye saṃvaram āpajjati.*

<sup>2</sup>(1) Here, bhikshus, a monk, having seen a form with the eye, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that eye-faculty, bad, unwholesome states of covetousness and displeasure<sup>3</sup> may overwhelm him, for that reason, he keeps himself restrained.

<sup>1</sup> For a commentary on the key terms of this passage, see “The restraint of the senses” (Vism 1.53-59) below.

<sup>2</sup> *Na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature).” Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda, rāga, vasena*) or on account of merely one’s view (*diṭṭhi, matta, vasena*); “**detail**” (*anuyyañjana*) here refers to finding delight by mentally grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of **nimitta**, see SD 13 §3.1a.

<sup>3</sup> “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first 2 hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the 5 hindrances. Cf M 1:274/39.13; see also **Mahā Satipatṭhāna S** (D 22,13) and **Satipatṭhāna S** (M 10,36) on how to deal with the hindrances in our meditation. The meditator effects the abandoning of the hindrances by the contemplations of impermanence, of fading away (of lust), of cessation (of suffering) and of letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my awakening, when I was still a bodhisattva, this thought occurred to me ... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world,

He practises the restraint of it. He guards the restraint of the eye-faculty, he devotes himself to restrain in the eye-faculty.

(2) Having heard a *sound* with the ear, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that ear-faculty, bad, unwholesome states of covetousness and displeasure may overwhelm him, for that reason, he keeps himself restrained.

He practises the restraint of it. He guards the restraint of the ear-faculty, he devotes himself to restrain in the ear-faculty.

(3) Having smelt a *smell* with the nose, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that nose-faculty, bad, unwholesome states of covetousness and displeasure may overwhelm him, for that reason, he keeps himself restrained.

He practises the restraint of it. He guards the restraint of the nose-faculty, he devotes himself to restrain the nose-faculty.

(4) Having tasted a *taste* with the tongue, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that tongue-faculty, bad, unwholesome states of covetousness and displeasure may overwhelm him, for that reason, he keeps himself restrained.

He practises the restraint of it. He guards the restraint of the tongue-faculty, he devotes himself to restrain in the tongue-faculty.

(5) Having felt a *touch* with the body, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that body-faculty, bad, unwholesome states of covetousness and displeasure may overwhelm him, for that reason, he keeps himself restrained.

He practises the restraint of it. He guards the restraint of the body-faculty, he devotes himself to restrain in the body-faculty.

(6) Having known a *thought* [*a mind-object*] with the mind, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that mind-faculty, bad, unwholesome states of covetousness and displeasure may overwhelm him, for that reason, he keeps himself restrained.

He practises the restraint of it. He guards the restraint of the mind-faculty, he devotes himself to restrain in the mind-faculty.<sup>4</sup>

**1.1.2** Here are the main references for this passage in the Pali Suttas. It should be noted that the phrase may occur more than once in some of these citations:

D 2	Sāmañña,phala Sutta	D 2,64/1:70	SD 8.10
D 10	(Ānanda) Subha Sutta	D 10,2.2/1:207	SD 40a.13
D 33	Saṅgīti Sutta	D 33,1.11(10)/3:225 = A 4.14 (qv)	SD 10.2
M 27	Cūḷa Hatthi, padopama Sutta	M 27,15/1:180	SD 40a.5
M 33	Mahā Gopālaka Sutta	M 33,20/1:223	SD 52.6
M 38	Mahā Taṇhā,saṅkhaya Sutta	M 38,35/1:269	SD 7.10
M 51	Kandaraka Sutta	M 51,16/1:346	SD 32.9
M 53	Sekha Sutta	M 53,8/1:355	SD 21.14
M 94	Ghoṭa,mukha Sutta	M 94,18/2:162	(SD 3.1)
M 101	Deva,daha Sutta	M 101,33/2:226	SD 18.4
S 35.120	Sāriputta Saddhi,vihārika Sutta	S 35.120/4:104	

that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 3.101/1:258, pointed out to me by Robert Eddison, with thanks).

<sup>4</sup> For citations, see next para. This passage is analysed in detail in Vism 1.53-69/20-22.

S 35.239	Rathôpama Sutta	S 35.239/4:176	SD 55.14
S 35.240	Kummôpama Sutta	S 35.240.7/4:178	SD 19.17
A 3.16	Apañnaka Paṭipada Sutta	A 3.16/1:113	
A 4.14	(Cattāro) Padhānā Sutta	A 4.14/2:16 = D 33,1.11(10)	SD 10.2
A 4.37	Aparihānā Sutta	A 4.37/2:39	
A 4.164	Khama Paṭipada Sutta	A 4.164/2:152 x4	
A 4.198	Attan Tapa Sutta	A 4.198,11/2:210	SD 56.7
A 5.76	Yodh'ājīva Sutta	A 5.76,12/3:99 f	SD 23.3
A 5.140	Sota Sutta	A 5.140,11/3:163	
A 10.99	(Durabhisambhava) Upāli Sutta	A 10.99.6/5:206	SD 30.9
A 11.18	Gopālaka Sutta	(A 11.18,23/5:351)	

**1.1.3 The signs (*nimitta*)** are the most distinctive qualities of the object which, when unmindfully grasped, can give rise to defiled thoughts: simply put, this is one perception of the object *as a whole*. **The features (*anuvyañjana*)** are the *details* that subsequently gain attention when the initial perception is not followed by restraint.

## 1.2 CONCEPTUAL IMPRESSION & SENSE-IMPRESSION

The **Mahā,nidāna Sutta** (D 15) speaks of two kinds of sense-impression (or sensing)—**conceptual impression** or “labelling contact” (*adhivacana,samphassa*) and **sense-impression** or “impact contact” (*paṭigha,samphassa*)<sup>5</sup>—without going into any detail.<sup>6</sup> A deeper understanding of these two important processes can be found in the Abhidhamma doctrines of cognitive process (*vīthi*). In simple terms, conceptual impression refers to the mental cognitive process (*mano,dvāra,vīthi*) [3], while sense-impression is the 5-door cognitive process (*pañca,dvāra,vīthi*) [2].<sup>7</sup>

Below we shall examine the 5-door cognitive process first, as it is a more common experience [2]. This refers to the activities of the 5 physical sense-faculties: the eye, ear, nose, tongue, and body. We shall examine only the first cognitive process, that of the eye or of seeing, since the same process applies to all the other 4 physical senses. These physical processes do not occur in isolation but is followed by their respective mind-door cognitive processes [3].

## 2 The 5-door cognitive process

### 2.1 THE 17-MOMENT SERIES

After the Buddha’s time, erudite monks (we can call them scholastics) began to systematize various early teachings regarding the mind into what is called Abhidhamma (Skt Abhidharma).<sup>8</sup> **Buddhaghosa**, for example, gives an interesting Abhidhamma-style explanation of the above stock passage in detail in **the Visuddhi,magga**,<sup>9</sup> which is given below in translation.

In the Visuddhi,magga §57 below, Buddhaghosa summarizes the cognitive process (*citta,vīthi*) of a visual experience (in a simple term, seeing), thus: *the life-continuum series, adverting (directing the attention), the eye-consciousness, receiving, investigating, determining, impulsion, followed by the life-continuum series again*. This simple sequence later formulated into a well known 17-moment sequence of

<sup>5</sup> Also rendered as “resistance contact” or “resistance impression.”

<sup>6</sup> D 15,20/2:62 @ SD 5.17, see also Intro (5).

<sup>7</sup> DhsA 279; Abhāv 138; Mohv 75. For details of these 2 processes, see Vism 14.110-123/457-459; Abhs ch 4 (Abhs:BRS 1999:149-184). For details, see Y Karunadasa, *The Theravāda Abhidhamma*, 2010:138-151 (ch 3); see also Cousins 1981.

<sup>8</sup> For an intro, see **Dhamma and Abhidhamma**, SD 26.1.

<sup>9</sup> Vism 1.53-59/20-22.

the cognitive process of seeing. This process is explained in many of the Abhidhamma books, including popular writings that are often circulated free of charge nowadays.<sup>10</sup>

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<sup>10</sup> See eg Bodhi 1999:44 f, 122-134, 153-167 & Mehm Tin Mon 2004:131-148.

← The 14 instants of process consciousness →

B	1 P	2 V	3 A	4 F	5 E	6 Rc	7 I	8 D	9 J	10 J	11 J	12 J	13 J	14 J	15 J	16 Rg	17 Rg	B
***	***	***	***	***	***	***	***	***	***	***	***	***	***	***	***	***	***	***
Stream of bhavaṅga	Past bhavaṅga	Vibrating bhavaṅga	Arrest bhavaṅga	Five-door adverting	Eye-consciousness	Receiving	Investigating	Determining	← Javana Impulsion →							Registration	Registration	Stream of bhavaṅga

**Table 2.2** A complete 5-door cognitive process or cycle (after Abhs:BRS 1999:155)

The triple asterisks (\*\*\*) near the top, beneath the numbers, represent the 3 submoments of each mind-moment: arising, presence and ceasing.

## 2.2 THE EYE-DOOR COGNITIVE PROCESS<sup>11</sup>

This table represents a complete moment of cognitive process (*citta, vīthi*) at the **eye-door**, that is, the act of seeing in a normal human being.<sup>12</sup> Briefly, this is how the process occurs:<sup>13</sup>

### P **1 Past life-continuum (atīta bhavaṅga)**

First, a stream of life-continua (*bhavaṅga citta*) arises. Each of the triad of black dots represents the 3 mind-moments (*citta-kkhaṇa*) of arising, standing and ceasing. At the arising instant of this *citta* (conscious moment), the visible form and the eye-sense (*cakkhu pasāda*) simultaneously arise. This is the arising instant of the visible object (*rūp'ārammaṇa*).

### V **2 Vibrating life-continuum (bhavaṅga calana)**

At the arising instant of this *citta*, the visible object appears distinctly at the eye-sense (or eye-door). Note that in the case of a sustained visible object (*atimahant'ārammaṇa*), it takes one mind moment for its full development after arising.

### A **3 Arresting life-continuum (bhavaṅg'upacceda)**

The life-continuum-stream is cut, as the cognitive process takes over.

It should be noted that **instants 1-3**—namely, the 3 *bhavaṅga* cittas—are called the “process-free (*vīthi, mutta*) consciousness, that is, they are a subconscious process.

### F **4 The 5-door adverting consciousness (pañca, dvārāvajjana)**

This is always the first *citta* in the cognitive series of the 5-sense-door processes (that is, the stimulation of any of the 5 physical senses). It is a functional (non-karmic) consciousness (the mind-element, *mano, dhātu*) that adverts the consciousness stream towards the sense-door, asking as it were, “what is this?”

### E **5 Eye-consciousness (cakkhu viññāṇa)**

It sees the visible object. The sense-impression occurs: only the colour or shade is seen, not the form or shape yet. [Canonically, this is the process of perception (*saññā*).]<sup>14</sup> The sense-impression is transmitted to the next *citta* before it ceases.

### Rc **6 Receiving consciousness (sampaṭicchanna viññāṇa)**

This resultant consciousness receives the visible object together with the sense-impression and relays them to the next *citta*.

### I **7 Investigating consciousness (santīraṇa)**

The resultant consciousness investigates the visible object and the impression.

### D **8 Determining consciousness (voṭṭhapana or mano, dvārāvajjana)**

This functional consciousness determines whether the object is wholesome or unwholesome. [Canonically, this is process of formation (*saṅkhāra*).]<sup>15</sup>

**Instants 4-8**—namely, the resultant consciousness of seeing, receiving, investigating, and determining—arise in spite of ourselves. According to Abhidhamma, they cannot be controlled and operate as the effects of past karma. [Canonically, these refer to the latent tendencies (*anusaya*).]<sup>16</sup>

### J **9-15 Impulsion (javana)**

*Javana* means “running swiftly,” as they progress rapidly. The series of impulsive consciousnesses enjoys or experiences the sense-object. It runs mostly for 7 mind-moments, apprehend-

<sup>11</sup> See eg Abhs:BRS 4.6/149-166, Mehm 2004:132-140 & Susila 2005:7-22.

<sup>12</sup> Comy description of the consciousness process is very complex due to its attempt to explain all possible occurrences, incl both awakened and the unawakened, human, subhuman and non-human, those with unwholesome minds and those with wholesome minds. Here we examine only the ordinary human conscious process. For a simplified explanation, see L S Cousins, “The Paṭṭhāna and the development of the Theravādin Abhidhamma,” JPTS 9 1981:25-37; for a historical discussion, 38-44.

<sup>13</sup> The abbreviations are those of the phases: **P**ast-life continuum, **V**ibrating life-continuum, **A**rresting life-continuum, **F**ive-door adverting consciousness, etc.

<sup>14</sup> See *Saññā*, SD 17.4.

<sup>15</sup> See *Saṅkhāra*, SD 17.6.

<sup>16</sup> See *Anusaya*, SD 3.1.3.

ing the visual object. They are either the same kind of wholesome consciousness rooted in non-greed, non-hate, or non-delusion, or the same kind of unwholesome consciousness rooted in greed, hate, or delusion.

It is at this stage that the visual object is fully experienced; as such, it is the most morally significant stage, since good or bad karma arises here accordingly. While preceding consciousnesses are “rootless” (*ahetuka*), javana consciousness series has either the wholesome or the unwholesome roots.

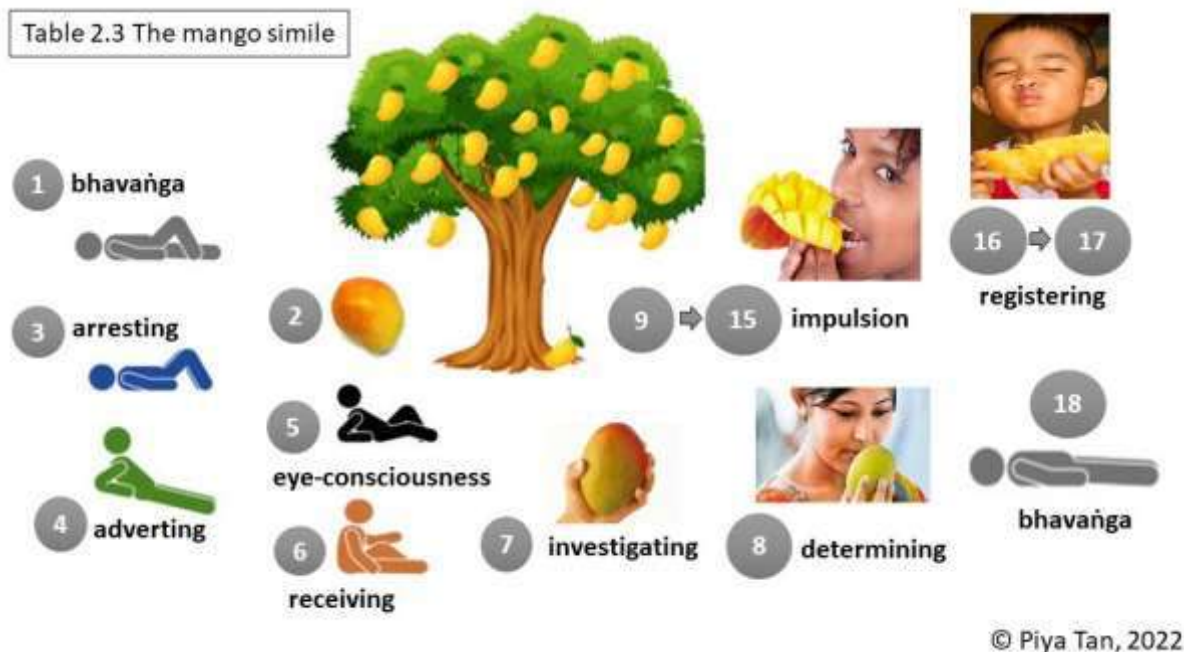
**Rg 16-17 registering consciousness (*tad-ālambdaṇa* or *tad-ārammaṇa*)**

These two consciousnesses immediately follow impulsion, enjoying the visual object. Just as a person running fast has to slow down a few steps before stopping, registration arises twice after the javanas to slow down their force before the mind lapses again into the *bhavaṅga* stream. At the ceasing instant of the second registering consciousness, the visible object and the eye-sense both cease at the same instant due to the completion of the 17 mind-moments; thus, completing the life-span of a single moment of matter (*rūpa*).

**B life-continuum (*bhavaṅga*)**

Since the visible object no longer exists, the cognitive process ends and the consciousness-stream sinks back into the life-continuum.

According to Abhidhamma, in the eye-door cognitive process, except for the eye-consciousness, which arises dependent on eye-sensitivity (the eye-faculty), the rest of the consciousness process arises depending on the heart-base (*hadaya, vatthu*)<sup>17</sup> (that is, the mind). Instants 1-3 operate as a process-free sequence. Instants 4-17 form the actual cognitive process. [This is the process where consciousness (*viññāṇa*), in the canonical sense, is present throughout.]<sup>18</sup> When the object is not very strong or “great” (that is, it impinges only weakly on the sense), the two instants of registering consciousness will not arise. The cognitive process then stops at the javana stage, and the mind lapses into *bhavaṅga* again.<sup>19</sup>



<sup>17</sup> This term is not found in the Canon, but only occurs as *vatthu* in **Paṭṭhāna** (Paṭ 1,4). See *Vism* 8.111-113/-256; *Abhs:BRS* 6.3/239 (5). See esp **Meditation & Consciousness**, SD 17.8c(7.2).

<sup>18</sup> See *Viññāṇa*, SD 17.8a.

<sup>19</sup> See **The unconscious**, SD 17.8b (5.1.3).



### 2.3 THE SIMILE OF THE MANGO

The **Attha,sālinī**, Buddhaghosa’s Commentary on the Dhamma,saṅgaṇī, introduces the famous simile of the mango, but without going beyond the eating of the mango.<sup>20</sup> Later tradition, such as the **Abhidhamm’attha Vibhāvinī Tīkā**,<sup>21</sup> adds the swallowing of the fruit and going back to sleep as counterparts of registering and then lapses back into the *bhavaṅga*.<sup>22</sup> The simile goes as follows:

A man with his head covered goes to sleep at the foot of a mango tree heavy with fruits. Then a ripe mango breaks from its stalk and falls to the ground, grazing his ear. Awakened by the sound, he opens his eyes and looks around. Then he stretches his hand, takes the fruit, squeezes it, and smells it. Having done so, he eats the mango, swallows it enjoying the taste, and then goes back to sleep.

These points of the parable apply to the above conscious process as follows:

<b><i>bhavaṅga</i></b>	The time when the man is sleeping at the foot of the mango tree.
<b>arresting</b>	The instant of the ripe fruit falling and grazing the man’s ear.
<b>adverting</b>	The moment of waking due to the sound.
<b>eye-consciousness</b>	Opening his eyes and looking around.
<b>receiving</b>	Stretching out his hand and taking the mango.
<b>investigating</b>	Squeezing the fruit to see if it is ripe.
<b>determining</b>	Smelling the fruit to ensure it is ripe and sweet.
<b>impulsion</b>	The time of eating the mango.
<b>registering</b>	The swallowing of the fruit while enjoying its taste.
<b><i>bhavaṅga</i></b>	The man goes back to sleep.

### 2.4 THE SENSE-DOOR PROCESS

**2.4.1** We will now look more broadly into the eye-door process, that is, examine a bit more closely the nature of **the sense-door process**, more fully, “the 5-door consciousness process,” since it involves the 5 physical senses, that is, our experience of the physical world. Technically, the sense-door process is more complicated than an explanation of the mind-door process [3]. Clearly, the senses play a more predominant role in our daily lives: we often *act* more than we *think* (normally speaking). We may even say that the 5-door impulsion (*javana*) is the foundation of the mind-door impulsion.<sup>23</sup>

#### 2.4.2 (P 1) *Bhavaṅga*

The *bhav’āṅga* is (“existence-factor” or “life-continuum”) is always one of the 8 kinds of consciousness that are resultant and caused. It normally functions in the same way throughout our life. Its exact nature is determined either by previous actions recalled at the dying moment of the previous life, that is, the mental state in which we die.

It must always be one of the above 8 which result from some kind of wholesome action, or normal human birth would not have occurred. The *bhavaṅga* is our “human nature” or natural tendencies that persists apparently unchanged throughout our life, to which our mind continually reverts in its role of “carrying” or “continuing” our qualities or tendencies.

#### 2.4.3 (V 2) Vibrating *bhavaṅga*

**2.4.3.1** The *bhavaṅga* vibrates for 2 moments only, stimulated by a sense-object. Strictly speaking, the object “enters” the field of the mind-sense. The eye (*akkhi*) by itself does not *see*; it is only

<sup>20</sup> DhsA 271 f = DhsA:PR 359 f. For a more detailed parable of the mango, see Vimm 11.38 (Vimm:Ñ 605 f).

<sup>21</sup> The sub-comy on Abhs, or Vibhāvinī for short, by the Sinhala monk, Sumaṅgala (12th cent).

<sup>22</sup> See eg Abhs:BRS 4.6/158 & Mehm 2004:140 f.

<sup>23</sup> DPT 1:326 (*evam mano,dvāta,javanassa mūla,vasena mūla,pariññā vuttā*) on DA 1:194 *mūla,pariññā*.



the organ (*vatthu*)—like a bulb that does not light up, but needs to be part of an unbroken working circuit. The current or battery here is the mind itself.

As soon as the visual object enters the “sense-field” (the mind), there is sensory contact, that is, a physical impact (*ghaṭṭana*) upon the subtle matter that is the physical basis for the operation of sense-consciousness.<sup>24</sup>

**2.4.3.2** This “triangle of experience” is famously described in **the Madhu,piṇḍika Sutta (M 18)**, thus: **“Dependent on the eye and form, eye-consciousness arises. The meeting of the 3 is contact.”**<sup>25</sup>

Notice the sequence: first, the conscious open eye meets a visible form; eye-consciousness (the mind) arises—this sequence represented by phases 1-4 of the eye-door cognitive process [Table 2.2]. With “eye-consciousness arises” begins the rest of the process [2.2 F], that is, phases 15-17. This is, of course, a oversimplification. Let’s look at the process a bit more closely.

#### **2.4.4 (A 3) Arresting**

“Arresting or adverting” is the “arresting *bhavaṅga*” (*bhavaṅg’upaccheda*) refers to the “arresting consciousness,” that is the function of turning to one of the sense-doors, always performed by the *kiriyā* (karmically neutral) mind-element, which has, in fact, no other function apart from turning the mind towards a sense. This is the same as in the mind-door adverting, that takes only one mind-moment.

#### **2.4.5 (E 5) Seeing (Eye-consciousness)**

This is the eye-door process, and at this stage, we see the visible object. This is “mere seeing,” with the minimal interpretive element. In a trained practitioner, “In the seen, there will only be the seen.”<sup>26</sup> This function is performed either by a visual consciousness that is the result of wholesome action or by one that is the result of unwholesome action. Whether it is wholesome or unwholesome will be determined by the nature of the sense-object.<sup>27</sup>

In the case of the result of wholesome action, the neutral feeling which accompanies it will be subtle, arousing some level of pleasant feeling. In the case of the result of unwholesome action, that feeling will be inferior, arousing some level of unpleasant feeling.<sup>28</sup> The same applies, *mutatis mutandis*, for hearing, tasting, and smelling, but not for touching.

Tactile sensation is experienced in a stronger way. Body-consciousness, then, that is the result of wholesome action is accompanied by a distinctive form of pleasant feeling, while unpleasant feeling invariably accompanies unwholesome resultant body-consciousness.

#### **2.4.6 (Rc 6) Receiving**

The function of receiving (*sampaṭicchana*) is always performed by one of the 2 resultant mind-elements. In fact, mind-element has only the role of enabling the transition to and from a sense-consciousness. The “twice 5” sense-consciousnesses are a;ways preceded by one moment of *kiriyā* mind-element and always followed by one moment of resultant mind-element. The idea is that of our normal state of the mind comprising a flow of resultant consciousness.

**Sense-consciousness** is, however, quite different to this. Thus, a medium or intermediary is needed between the two. **The parable of the spider’s thread** explains this as follows. A ground spider weaves its web of threads in 5 directions, and settles down at the centre. When an insect is caught in one of the threads, it is disturbed and moves out from its resting place. It follows along the thread, drinks the juice of its prey, comes back and settles down in the very same spot again.<sup>29</sup>

<sup>24</sup> DhsA 72; Vism 20.44/617 f; Mohv 21.

<sup>25</sup> M 18,16-17 (SD 6.14).

<sup>26</sup> *Diṭṭhe diṭṭha, mattaṃ bhavissati*. The same applies *mutatis mutandis* to “the heard ... the sensed [the smelled, tasted, the touched] ... the known”: **(Arahatta) Bāhiya S (U 1.10/10/8)**, SD 33.7.

<sup>27</sup> DhsA 269 f, 292 f; Vism 14.117/458, 17.127/546; DA 3:1037; SA 1:151; VbhA 9; UA 203.

<sup>28</sup> Vism 14.101 f/456.

<sup>29</sup> DhsA 279,5-9.

### **2.4.7 (I 7) Investigating**

The function of investigating (*santīraṇa*) is always performed by one of the 3 resultant mind-consciousness elements. In effect, the mind has returned to a weak form of resultant consciousness which capable of examining the object. In fact, we may say that the process of recognition (*saññā*) is active at this stage.

### **2.4.8 (D 8) Determining**

Determining or establishing (*voṭṭhapana*) is done by the *kiriyā* mind consciousness element. We may see it as enabling the arising of the active *javana* stage. The mind is now able to determine the nature of the object. It is like *smelling food before eating it*. It determines the nature of the mind's response to the object which has been identified.

### **2.4.9 (J 9-15) Javana**

*Javana*, "impulsion," literally means "running swiftly" [2.2 J]; hence, impulsion indicates the active nature of the mentality which performs this function: the eating of the fruit is the parable [2.3]. It is either one of the 8 wholesome or one of the 12 unwholesome consciousnesses. The Visuddhi, magga differentiates wholesome from resultant consciousness in this simile:

... the resultant is passive [free from striving] (*nirussāha*) like the reflection (*nimitta*) of the face in a mirror while the wholesome in active [has striving] (*sa,ussāha*) like the face itself.  
(Vism 14.100/456)

Hence, impulsion (*javana*) comprises all the more active components of our mind. This is, in fact, the continual recurrence in different forms as indicating the everchanging manifestations of our personality, that is, our conduct and habits conditioned by experience through our life.

### **2.4.10 (Rg 16-17) Receiving**

**2.4.10.1** Receiving (*tad-ārammaṇa*), already explained earlier [2.2 Rg] and again under the mind-door process [4.2.1.5]. It is like the act of savouring the taste of food after it has been eaten [2.3]. The most difficult part of the sense-door process is probably to be found in stages 4-7, but it can perhaps be clarified by another of the traditional parable.

Some village boys are sitting playing a game on the road with mud.<sup>30</sup> A square coin made contact with the hand of one of them. He asks what it is that has touched his hand. Another boy says that it is something "white" (*paṇḍara*).<sup>31</sup> One boy takes firm hold of it together with the mud. Another says that it is square and flat. Yet another declares that it is a silver coin (*kaḥāpaṇa*).<sup>32</sup> They take it and give it to their mother, who uses it for some task (*kamma*).

**2.4.10.2** Taking hold of the coin is like to the mind **receiving** an object. Identifying it as square and flat is like the stage of **investigating**, while the stage of **determining** is like the decision that its worth is that of a silver coin. The mother's using of the coin is like to the mind performing the function of **javana**.

The implication of these comparisons is clear. **Visual perception** (and any of the sense-perceptions) involves not only seeing (a perceptual process) itself, but also fixing of the sense-object in the mind, recognition of its general features and identification of its nature. They are all very closely linked. In Abhidhamma, such a close relationship is seen as process that is *a succession of moments*.

<sup>30</sup> DhsA 280 f.

<sup>31</sup> *Paṇḍara* is polysemic: "pale, white, yellowish, translucent, clear." Its sense depends on the context.

<sup>32</sup> On the *kaḥāpaṇa*, see SD 4.19 (1.3).

These moments are very closely connected in a rapid and constant succession—like an interminably long series of the metal balls of “Newton’s cradle.”<sup>33</sup>

This is exactly what we have here. Each single distinct visual perception involves a separate adverting, a separate seeing, a separate receiving, a separate investigating and a separate determining. Each of these occurs for one moment only. The 5 always occur together and always in the same logically required order of succession.<sup>34</sup>

## 2.5 THE SIGNIFICANCE OF THE COGNITIVE PROCESS

The *Comprehensive Manual of Abhidhamma* makes this important note on the nature of the various cognitive processes:

It should be noted that the entire cognitive process occurs without any self or subject behind it as an enduring experience or inner controller, a “knower” outside the scope of the process itself. The momentary cittas themselves exercise all the function necessary to cognition and the unity of the cognitive act derives from their coordination through laws of conditional connectedness. Within the cognitive process each citta comes into being in accordance with the lawful order of consciousness (*citta, niyāma*). It arises in dependence on a variety of conditions, including the preceding citta, the object, a door, and a physical base. Having arisen, it performs its own unique function within the process, and then it dissolves, becoming a condition for the next citta. (Abhs:BRS 158 f)



In our study of consciousness, we discussed the fruit salad simile, which is a simplified model of the cognitive process.<sup>35</sup> The apple represents *eye-consciousness*; the banana, *ear-consciousness*; the mango, *nose-consciousness*; the lemon, *tongue-consciousness*; the papaya, *body-consciousness*; the pineapple, a mind-object (such as a thought): these represent the 5-door cognitive process. The ever-present pineapples in the intervals represent the mind-consciousness, that is, the mind-door cognitive process.

## 3 The mind-door cognitive process

**3.1** The mind-door cognitive process is slightly different from the 5-door cognitive process [2].<sup>36</sup> After a physical sense-door process (for example, an experience of seeing), many *bhavaṅga* consciousnesses arise, followed by a mind-door cognitive process that takes the same sense-object (eg the visible object), *but that has already ceased*, that is, is a past object. In other words, we are attending to a sense-object that does not really exist!

<sup>33</sup> The Newton’s cradle (designed by French scientist Edme Mariotte) is a device that demonstrates the conservation of momentum and conservation of energy with swinging spheres strung together:

[https://en.wikipedia.org/wiki/Newton%27s\\_cradle](https://en.wikipedia.org/wiki/Newton%27s_cradle). p

<sup>34</sup> For variations in the sense-door process, Cousins, op cit 1981:34-39.

<sup>35</sup> *Viññāṇa*, SD 13.8a (4.3).

<sup>36</sup> Here, we will examine the *mechanics* of the mind-door cognitive process. For the *dynamics* of same, see I: **the spiritual problems of identity**, SD 19.1(5.2).

← The 10 instants of process consciousness →

1 P	2 V	3 A	4 M	5 J	6 J	7 J	8 J	9 J	10 J	11 J	12 Rg	13 Rg	B
***	***	***	***	***	***	***	***	***	***	***	***	***	***
Past bhavaṅga	Vibrating bhavaṅga	Arrest bhavaṅga	Mind-door adverting	← Javana Impulsion →							Registration	Registration	Stream of bhavaṅga

**Table 3** A Complete Mind-door Cognitive Process (after Susila 2005:23, 30)

one moment of *bhavaṅga* (V). Then another *bhavaṅga* moment is arrested, followed by the mind-door adverting consciousness, when the mind directs itself to the past sense-object. After 7 javanas, 2 moments of registering consciousness occur, then the mind-door cognitive process ends. The mind lapses into the *bhavaṅga* again.

**3.2** When the sense-object is weak, the two moments of registration do not occur. Many mind-door cognitive processes then follow to cognize the colour, the name, the form and shape of the visible object, and the reaction towards it. This sequence of mind-door cognitive processes occurs as follows:

- (1) It recognizes *the past visible object*.
- (2) It recognizes the *name* of the object (that is, it is labelled).
- (3) It recognizes the *shape or form* of the object.
- (4) One reacts with *liking* (a pleasant object), or *disliking* (an unpleasant object), or *ignoring* (a neutral object): this is where karma is created “recorded” as latent tendencies of lust, of ill will, or of ignorance.

According to Abhidhamma teachers, *beginning with the 4<sup>th</sup> mind-door cognitive process*, the karma created is heavier than that in the first 3 mind-door cycles or in the 5-door cognitive process. The reason is simple: as the object becomes clearer, the reaction is also stronger.

#### 4 The mind-door process can occur by itself

**4.1** The wholesome or unwholesome javanas of the 5-door cognitive process bear fruit only while one is living (*pavatti*). They do not produce any name-and-form (*nāma, rūpa*) or the 5 aggregates at rebirth consciousness (*paṭisandhi citta*) because the object is still rudimentary. The javanas beginning from the fourth mind-door cognitive process onwards, however, are strong enough to produce name-and-form at the rebirth moment, in future lives, as well in the present life.

Sometimes the mind-door cognitive process occurs by itself, without any of the 5-door cognitive continuing from one of the 5 sense-door processes), it is called a “bare-mind-door cognitive process”

(*suddha, manodvāra, vīthi*). This is when, for example, one is meditating, thinking, reminiscing, imagining, or day-dreaming.

## 4.2 THE MIND-DOOR PROCESS (SIMPLIFIED)<sup>37</sup>

### 4.2.1 The ordinary human conscious process<sup>38</sup>

**4.2.1.1** The mind-door process, as we have noted, can occur independently [4.1]. Ordinarily, it describes our mind when we are absorbed in thought or a memory without any sensory perception of what is going on around us. In such a mind-door process, there are only 4 of the functions (*kiicca*) of consciousness: *bhavaṅga* [4.2.1.2, 4.2.1.6] adverting [4.2.1.3], *javana* [4.2.1.4] and *tad-ārammaṇa* [4.2.1.4].

**4.2.1.2 *Bhavaṅga*.** This “existence-factor” or “life-continuum” has already been described above [2.4.2], but here there is no mention of the “vibrating *bhavaṅga*” [Table 2.2].

**4.2.1.3 Adverting** is the moment that our mind “turns” or readies itself in a thought. This is always a single moment of the *kiriya* mind consciousness element (uncaused and accompanied by neutral feeling).

**4.2.1.4 *Javana*** [2.2 J] has been explained above [2.4.9]. Here, it applies to the mind-door process.

**4.2.1.5 *Tad-ārammaṇa*,** conveniently called “registration,” but is also termed “post-*bhavaṅga*” (*piṭṭhi, bhavaṅga*), since it is a special kind of *bhavaṅga* mind that can arise immediately after a series of *javana* moments.<sup>39</sup> The term *tad-ārammaṇa*, literally, “having *that* same object” means that this kind of *bhavaṅga* holds on to the object of the *javana* mind.

We may see it as “fixing” the conscious experience of the *javana* stage in the unconscious mind. *Bhavaṅga*, however, is only “unconscious” in the sense that we have no clear memory of it. We may even see the *tad-ārammaṇa* as providing a substitute which can partially displace the original *bhavaṅga*, but not, of course, completely.

This would clearly be the case of an unwholesome mental activity. The function of *tad-ārammaṇa* is performed by 11 types of resultant consciousness: 8 caused and 3 uncaused mind-consciousness elements. It only arises when the mental object is clear. Otherwise, as soon as the *javana* mind ends, the mind reverts to *bhavaṅga*.

**4.2.1.6 The mind-door object** may, traditionally, be any kind of object, past, present or future, purely conceptual or even transcendent. Normally, however, it will be either a memory or some kind of concept. The door of its arising will be “only one part of the mind-base, reckoned as *bhavaṅga* mind.”<sup>40</sup> Precisely, it is “**vibrating *bhavaṅga***” (*bhavaṅga, calana*, literally, “disturbed *bhavaṅga*”) in conjunction with adverting that constitutes the mind-door, often regarded in Buddhism as a 6<sup>th</sup> sense. In Abhidhamma, it is never described as being divided into parts, but in terms of *a series of moments*.

**The non-vibrating or “undisturbed” *bhavaṅga*** is described as clear or translucent (*pañḍara*).<sup>41</sup> Evidently, it is seen either as storing past experiences or as having direct access to the past or future.

<sup>37</sup> See Cousins, op cit 1981:27-30.

<sup>38</sup> See (2.2) n at “in a normal human being.”

<sup>39</sup> DhsA 271,10; VbhA 153,11; Vism 17.129/547. On the late Abhidhamma idea of “translucent matter,” see SD 60.1b (11.2.3).

<sup>40</sup> *Bhavaṅga, mana, saṅkhāto man’āyatan’ekadeso va uppatti, dvāraṃ* (Vism 15.10/483 (MT) = Mohv 126; SA 1:180, 2:358; ItA 1:101; PmA 1:79).

<sup>41</sup> Nm 1:3,5; NmA 1:22,18; DhsA 140,24-29, 262,24 f, 308,29-31. Cf MA 1:167; AA 1:60 f; DhA 1:23; Pm 1:80; PmA 1:293 f.

In the first case, we may understand it as an unconscious “storehouse.” The mind as a whole is certainly seen as accumulating tendencies, but it is not clear how far this would include experiences.

**A water metaphor** may explain it. Just as we can easily see without any obstruction into the water of an undisturbed pool or slow-moving stream, so the *bhavaṅga* mind is intrinsically clear and featureless. When the pool is disturbed, it is no longer possible to see into it but its water is now visible. Similarly, when the *bhavaṅga* mind is disturbed, it is no longer translucent; some part of its content becomes *visible*.<sup>42</sup>

“Visible” to whom? Clearly, it is the dhyana meditator who is able to properly direct his mind to see this. Even then, this cannot possibly be the *bhavaṅga*’s contents. There’s no way we can possibly see *inside* the *bhavaṅga*. In a manner of speaking, there is only changing moments, impermanence, there. The significance is the fact that we *can* see this bit of *bhavaṅga* at all. We are gazing into the mind and its contents (this much we can say). This reflects our **potential** to see beyond this, of realizing the significance of it all. In a sense, we call this **awakening**.

**4.3** Understanding that the mind is behind every conscious action we do, and that the mind also works by itself independent of the physical senses, allows us to work on the mind so that it will wholesomely influence all such physical processes and also strengthen itself. Working on our own mind also helps us to notice that *there is only thinking going on without any thinker*, that is, we are merely but a series of wonderfully conscious processes. There is no abiding entity in such a process, nor outside of them.

What really troubles us is not the question of whether there is an abiding soul or not, but the fact that we tend to live as if there *were* such a permanent entity. This blinds us to the fact that people change, things change, everything in this world changes. If we and the world are constantly changing, there is nothing that we can really hold for long. It is really going to hurt if we try to hold on to something where happiness arises only in letting them go.

When we understand that we really own nothing in this world—naked we arrive, naked we leave—then we begin to treasure the goodness in ourselves and in others. We are then ready *to disown the pain* that is never really ours in the first place. We begin to understand what it really means to say: the scolding is painful, but the scolded feels no pain. That is to say: *only suffering exists, but no sufferer*.

## 5 Wise attention

### 5.1 HOW WISE ATTENTION WORKS

**5.1.1** When we feel *angry* towards someone, our consciousness rooted in anger will run for 7 conscious cycles (according to Abhidhamma). Since many mind-door cognitive cycles follow one another, consciousness rooted in anger will arise in succession countless times, as the mind arises and ceases faster than lightning speed! If we were to be angry for just a minute, numerous billions of unwholesome karmic moments are produced, leaving behind unwholesome karmic potency in your stream of consciousness.

**5.1.2** Similarly, when we harbour any *negative mental state*, it will arise continuously until we end that mental state. The rules are simple enough: (1) every mental state replicates itself; (2) to weaken the old negative states, create new positives ones; (3) in due course, let go of both states. This is, in essence, how meditation works.

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<sup>42</sup> For a **water parable** illustrating the cognitive process like that of water flowing in a river [*bhavaṅga*] by the constructing of the embankment [arresting] letting water flow through the channels [“disturbed” *bhavaṅga*], flowing guided [arresting] by embankments from a river [adverting]: the water flows into [*sensing*] and fills the fields [receiving] on both sides [investigating], runs along crab-passages, etc [determining], then flows back into the river [*bhavaṅga*]. (DhsA 269 f)



**5.1.3** Now, when we are attached to a visible form or object, consciousness rooted in greed will arise successively in the javana stage countless times. Each javana has the potential to produce its result either in the present life or in lives to come. This means uncountable billions of latent tendencies lie in wait to strike when the conditions are right. As **the Dhammapada** reminds us:

<i>Mā'vaññetha pāpassa na maṃ taṃ āgamissati uda,bindu,nipātena uda,kunbho'pi pūrati pūrati bālo pāpassa thoka,thokam pi ācinam</i>	Do not look down on bad, thinking, "It will not come to me!" Like falling drops of water, they fill the water-pot— the fool himself fills up with bad, little by little he is flooded.	(Dh 121)
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**5.1.4** However, these unwholesome javanas are not fixed like resultant and functional consciousness. We can be our own master by exercising control over our own mental states, and change unwholesome javanas into wholesome ones through wise attention (*yoniso manasikāra*).<sup>43</sup>

For example, when a meditator sees a beautiful girl, instead of being aroused with lust, he reflects on the impurities of the body, that is, the body as really being made up of *head hair, body hair, nails, teeth, skin*, and so on. He reverses the perception of beauty into the perception of foulness (*asubha,saññā*).<sup>44</sup>

**5.1.5** In the Visuddhi, magga story of **Mahā Tissa Thera of Mt Cetiya**, we see how the elder keeps his focus on his meditation even while on almsround. When an unhinged woman laughs at him rudely, his mindfulness allows him to see the reality of the moment, that is, the woman's teeth. Meditating on the impermanence of these "bones," Tissa becomes an arhat right there and then! [§55]

**5.1.6** In a less dramatic way, we should be mentally centred in the face of *loss, obscurity, blame, and pain*, for they are but the flip side of *gain, fame, praise, and joy*. They are the 8 winds that blow where it likes.<sup>45</sup> The strategy to a successful working life is as follows:

- be clear of our tasks,
- use our strength, strengthen our weaknesses,
- work hard, rest well,
- occasionally review our life and work in the light of our spiritual goal.

**5.1.7** If we have put in our best in work or in life, but still there is no progress, then some past karma or present condition must be corrected or cleared away. As **the Alabbhaniya Thāna Sutta** (A 5.48) advises us,

<i>Sace pajāneyya alabbhaneyyo mayā ca aññena vā esa attho Asocamāno adhivāsayeyya kammaṃ daḷhaṃ kinti karomi dānī ti.</i>	If he should know, "Not to be attained is this goal by me nor by anyone else," then, ungrieving, he should bear it thus: "What shall I do now with resolve?" <sup>46</sup>	(A 5.48/3:56), SD 42.1
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<sup>43</sup> Wise attention is said to be the "internal condition" for the noble eightfold path: see **Meghiya S** (A 9.3), SD 34.2 & **Virtue ethics**, SD 18.11 (6.4). For functions of wise attention, see **Āghāta Paṭivinaya S** (A 5.162) @ SD 39.6 (2.0).

<sup>44</sup> This term, common in the suttas, refers to the 31 (or Comy, 32) parts of the body. The term **asubha,nimitta** (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). On details of the practice, see **Satipaṭṭhāna Ss** (D 22.5/2:293 = M 10.10), SD 13.2-3; **Kāya,gatā,sati S** (M 119.7), SD 12.21 (5). See also **Vibhaṅga S** (S 51.29/5:277 f), on the analysis of will or desire (*chanda*).

<sup>45</sup> See **Loka,dhamma S 1** (A 8.5/4:157), SD 42.2.

<sup>46</sup> Lit, "What firm action do I take now?"



Meantime, the best spiritual practice would be the perception of impermanence. For, it reminds us that everything in the world is impermanent: *failure is impermanent, be happy with it; success is impermanent, be happy with it*. Either way, we are happy, which is much more than what most people can be! But we now have a head start with impermanence as a mental companion: streamwinning awaits us in this life itself. Success may be a celebration, but failure gives value to success and is thus a better teacher.

## 5.2 MEDITATION CAN IMPROVE ATTENTION

**5.2.1** In 2007, the science journal, *PLoS Biology* (Slagter et al, June 2007), carried a report by a group of US mind scientists on how “Mental training affects distribution of limited brain resources.”<sup>47</sup> According to the study, a three-month training in Vipassana (Insight) meditation<sup>48</sup> leads to a profound shift in how the brain directs its attention.

The study was led by **Richard Davidson**, a professor of psychology and psychiatry at the University of Wisconsin at Madison.<sup>49</sup> According to Davidson, it appears that the ability to let go of distracting thoughts, frees the brain to attend to more rapidly changing things and events in the world at large. Expert meditators, he says, are better than other people at detecting fast-changing stimuli, such as emotional facial expressions.

**5.2.2** Recent research has shown that *meditation is good for the brain*.<sup>50</sup> It appears to increase the brain’s gray matter, improve the immune system, reduce stress and promote a sense of well-being. But according to Davidson, this was the first study to examine how meditation affects attention.

The study exploited a brain phenomenon called *the attentional blink*. Suppose that pictures of an apple and of an orange, separated by a series of 20 pictures of pineapples, are flashed before your eyes half a second apart. In that sequence, most people would fail to see the second fruit. Their brain, as it were, “blinked.” The mind lapsed in attention.

Scientists explain this blindness as “a misallocation of attention.” Things are happening too fast for the brain to detect the second stimulus. Consciousness is somehow diverted. But the blink is not an inevitable bottleneck, Davidson says. Most people can identify the second target some of the time. It is possible to exert some control, which need not be voluntary, over the allocation of attention.

In the study, 17 volunteers with no meditation experience spent three months at the Insight Meditation Society in Barre, Massachusetts, meditating for 10 to 12 hours a day. A novice control group meditated for 20 minutes a day over the same period. Both groups were then given attentional blink tests with two numbers embedded in a series of letters. As both groups looked for the numbers, their brain activity was recorded with electrodes fixed on the scalp.

**5.2.3** According to Davidson, everyone could detect the first number. But the brain recordings showed that *the less experienced meditators tended to grasp the first number and hang onto it, so they missed the second number*. Those with more experience invested less attention to the first number, as if letting it go. This led to an increased ability to grasp the second number.<sup>51</sup>

The attentional blink was thought to be a fixed property of the nervous system, says Davidson. But this study shows that it can change with practice. *Attention is a flexible, trainable skill*. The *PLoS Biology* paper reports that

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<sup>47</sup> A newspaper summary is given by Sandra Blakeslee in the New York Times, 8 May 2007 (on which this section is based). See biblio.

<sup>48</sup> Using the breath meditation and cultivation of lovingkindness (Slagter et al, 2007:7).

<sup>49</sup> On Davidson and “**How does meditation affect the brain?**” see further SD 17.8e (6.4).

<sup>50</sup> See SD 17.8c(6.3-6.9).

<sup>51</sup> For a simple test on your reaction time, see <http://serendip.brynmawr.edu/bb/reaction/reaction.html>.

Vipassana meditation allegedly reduces ongoing mental noise in the brain, enabling the practitioner to remain in the present moment. Three months of intensive training in this style of meditation may therefore have decreased mental capture by any stimulus, ie distracters and targets alike,<sup>52</sup> resulting in reduced distracter interference.

(Slagter et al 2007:7)

**5.2.4** Daniel Levison, a staff researcher in the psychology department at the University of Wisconsin, who meditated for three months as part of the study, says, “I’m a much better listener. I don’t get lost in my own personal reaction to what people are saying.”

**5.2.5 CONCLUSION.** The advantage of understanding the nature of perceptual “signs and details” is that it provides one with *an early cognitive warning system* as well as nipping a potential perceptual hazard in the bud. As **Analayo** wisely notes:

The instruction to bring restraint to bear on the secondary characteristics (*anuvyañjana*) could correspond to further associations in the perceptual process, which elaborate in detail the initial biased cognition (*saññā*).<sup>53</sup> The tendency to biased and affective reactions is rooted in the stage of sign making, when the first barely conscious evaluations that might underlie cognition (*saññā*) can arise. In the context of the *Satipaṭṭhāna Sutta*’s injunction to contemplate the causes related to the arising of a fetter, this stage of sign making is especially relevant.

(Analayo 2003:226)

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## SD 19.14(5.3)

## The Custody of the Senses

(Buddhaghosa, Visuddhi, magga 1.53-59/20-22)<sup>54</sup>

Translated by Piya Tan ©2007

This section is a commentary to Introduction (1.1.1)

### 53 Instrumental talk

Now as regards “the moral virtue of sense-restraint” (*indriya, saṁvara, sīla*) shown next in the way beginning, “when he sees a form with the eye” (*cakkhunā rūpaṁ disvā*), herein *he* is a monk established in “the moral virtue of restraint in accordance with the Pāṭimokkha.”

“**When he sees a form with the eye**” means on seeing a visible form with the eye-consciousness that is capable of seeing visible form taken in a conventional sense of “the eye” by way of a means [instrument]. The Ancients (*porāṇa*),<sup>55</sup> however, said:

“The eye does not see a form because it has no mind. The mind does not see because it has no eyes. But when there is the impingement of the door and the object, he sees by means of the consciousness that has eye-sensitivity as its physical basis.

<sup>52</sup> S Martens, J Munneke, H Smid, A Johnson, “Quick minds don't blink: Electrophysiological correlates of individual differences in attentional selection.” *Journal of Cognitive Neuroscience* 18 2006:1423–1438. Link: <http://www.mitpressjournals.org/doi/abs/10.1162/jocn.2006.18.9.1423>.

<sup>53</sup> See Analayo’s n here.

<sup>54</sup> For another description of the same process up to the death moment, see “The cognitive process” (Vism 14.115-124/458-460): SD 17.8b(5).

<sup>55</sup> The Ancients are apparently the learned monks before Buddhaghosa’s time, but unlikely to be the immediate disciples of the Buddha, as then the Suttas would be cited, unless they are extra-textual Dharma transmissions.

Now such a talk is called ‘instrumental talk’ (*sasambhāra, kathā*), such as saying, ‘He shot him with a bow (*dhanunā vijjhatī ti*),’ and so on. Thus it is said, “The meaning here is this: ‘When he has seen a form with eye-conscious’ (*cakkhu, viññāṇena rūpaṃ disvā ti*).” [untraced]

## 54 Merely grasping what is really there

“**He grasps neither its sign**” (*na nimitta-g, gāhī*): he does not grasp the sign of a woman or a man, or a sign that is the ground [basis] for defilement, such as the sign of beauty, etc. He stops at what is merely seen.<sup>56</sup>

“**Nor its details**” (*nānuyyañjana-g, gāhī*): he does not grasp any aspect, taken to be hand, foot, smile, laughter, talk, looking ahead, looking around, etc, that is given the term “details” (*anuyyañjana*) because of its detailing (*anu anu vvyāñjanato*) of defilements, because of causing them to become manifest. He only grasps what is really there.

## 55 Only a pile of bones

This is like the case of the elder Mahā Tissa, a resident of Mt Cetiya (*Cetiya, pabbata, vāsī Mahā, -tissa-t, thera*). It is said that the elder Mahā Tissa was on his way from Mt Cetiya to Anurādhapura for his almsround. Now a certain daughter-in-law of family who had quarrelled with her husband, had set out early from Anurādhapura, all dressed up and decked like a heavenly nymph heading for a relatives’ house. She saw a monk on the road, and being of perverse mind, [21] laughed loudly.

The elder, thinking, “What is that?” looked up, and seeing the bones of her teeth, attained to the perception of foulness, and so gained arhathood. Thus it was said:

Seeing the bones that were her teeth, he recollected it as his foremost perception.  
Standing right there, the elder attained arhathood. [Untraced]

Now her husband, going along the road after her, seeing the elder, asked: “Bhante, have you seen a woman?” The elder said:

Whether it was a man or a woman that went by I know not,  
But only that on this highway there went a pile of bones!” [Untraced]

## 56 Practising sense-restraint

As regards the words “**insofar as...that...**” (*yatv-ādhikaraṇam enaṃ*), etc, the meaning is this: by reason of which, because of which, non-restraint of the eye-faculty, if that person were **unrestrained in that eye-faculty** (*cakkhu’ndriyaṃ asaṃvutaṃ*), that is, with the eye-door unclosed by the door-panel of mindfulness, these states of covetousness, etc, **would overwhelm him**, would pursue him, would overcome him.

“**He practises restraining it**” (*tassa saṃvarāya paṭipajjati*): he practises for the sake of closing that eye-faculty by the door-panel of mindfulness. And practising thus too it is said, “**he commits himself to the restraint of the eye-faculty**” (*rakkhati cakkhu’ndriyaṃ cakkhu’ndriye saṃvaraṃ āpajjati*).

## 57 The cognitive process

Therein, there is actually neither restraint nor non-restraint in the eye-faculty. For, neither mindfulness nor forgetfulness arises depending on eye-sensitivity. On the contrary, when a visible form comes into the eye’s range, the life-continuum (*bhav’aṅga*) having arisen twice, then ceases.

<sup>56</sup> See Vism:Ñ 20 n14 for a long n from VismṬ 40 f.

Then the functional mind-element accomplishing the function of adverting (*āvajjana*) arises and then ceases.

After that, there is the eye-consciousness (*cakkhu,viññāṇa*) with the function of seeing.

After that, there is the resultant mind-element with the function of receiving (*sampaṭicchanna*).

After that, there is the resultant rootless mind-consciousness element with the function of investigating (*santīraṇa*).

After that, there is the functional rootless mind-consciousness-element accomplishing the function of determining (*voṭṭhapana*) arises, and then ceases.

Immediately then, impulsion (*javana*) runs.<sup>57</sup>

Herein, there is neither restraint nor non-restraint on the occasion of the life-continuum, or on any of the other occasions beginning with adverting.

However, there is non-restraint if immorality, or forgetfulness, or unknowing, or impatience, or idleness, arises at the moment of impulsion. When this happens, it is called “non-restraint in the eye-faculty.” [22]

## 58 How the eye is restrained

Why is that so? Because when this happens, the door is unguarded, so too is the life-continuum, so too the process-consciousnesses (*vīthi,cittāni*),<sup>58</sup> beginning with adverting.

What is it like? It is like when **a city’s four gates are not secured**. Although inside the city, the doors of houses, store-houses, rooms, etc, are secured, yet all property inside the city is unguarded and unprotected. For, robbers, coming in by the city gates, can do as they please.

Even so, immorality, etc, arise in the impulsion (*javana*), wherein there is no restraint, so that the door is unguarded, and so too the life-continuum and the process-consciousnesses, beginning with adverting.

But when moral virtue, etc, have arisen therein, then the door is guarded, and so too the life-continuum and the process-consciousnesses, beginning with adverting.

What is it like? It is like when **a city’s four gates are secured**. Although inside the city, the doors of houses, store-houses, rooms, etc, are not secured, yet all property inside the city is guarded and protected. For, when the city gates are locked, there is no way in for the robbers.

Even so, when moral virtue, etc, have arisen in the impulsion (*javana*), wherein there is restraint, then the door is guarded, and so too the life-continuum and the process-consciousnesses, beginning with adverting.

Thus, although it actually arises at the moment of impulsion, it is nevertheless called “restraint in the eye-faculty.”

## 59 How the other senses are restrained

So, too, regarding the phrases, “**when he hears a sound with the ear...**” and so on.

So it is this moral virtue, which in brief has the characteristic of avoiding the grasping of signs connected with defilement in respect to visible forms, etc, that should be understood as “the virtue of sense-restraint.”

In simple terms, the practice of sense-restraint is like careful driving. Whether you are driving in a busy city street or on the highway, you have to keep your hands on the steering-wheel, your feet on the pedals, and your eyes front on the road and its peripheries (and occasionally in the view mirrors). You mindfully watch for other cars and vehicles, pedestrians, road conditions, and of course

<sup>57</sup> See Vism:Ñ 23 n16 for a long n from VismṬ 42.

<sup>58</sup> The term *vīthi,citta* means “process-consciousness,” ie, mental units that go through a process, while *citta,vīthi* refers to the process itself, sometimes called the “cognitive process.” Nyanamoli apparently has taken *vīthi,citta* simply as the process in Vism:Ñ.

traffic signs. But you do not stare at them too long, just enough to know you if you need to slow down, or to stop, or are safe to move on. That way you safely arrive at your destination.

In meditation, too, you carefully observe whatever arises at the sense-doors that are prominent, noting them and letting them go, always going back to your meditation object (the “steering wheel”). You watch your mental state and know what to do next, so that you progress safely and joyfully into samadhi and on into dhyana and the liberation.

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