

Reconstructing Cognitive Process Models from the *Vibhaṅga*: An Abhidhammic Analysis

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Abstract

Abhidhamma, the second canonical book of the Buddha's teachings, contains detailed explanations of the cognitive process. However, this understanding has not yet been fully explored. The purpose of this study is to reconstruct the models of cognitive process as detailed in the *Vibhaṅga*, based on the systematic examination of classifications and relationships between mind (*citta*), mental concomitants (*cetasika*), and the process of mental activity (*citta-vīthi*). By examining the relationships between these three types of mental activity, the study identifies and utilizes the cognitive models implicit in the text, in a manner consistent with the cognitive model of mental activity presented in the *Abhidhamma*. This research applies a textual analysis and qualitative methodology to draw the structures and doctrinal aspects of thought processes depicted in the text *Vibhaṅga*. Although the research focuses on the detailed exposition of the cognitive process models, it is, however, confined to the *Vibhaṅga*'s textual framework and does not carry its empirical justification. Its findings focus on how intricate Abhidhammic thought is in modeling thought process and offering a means of integrating the *Vibhaṅga* teachings with contemporary cognitive theory. This study contributes to contemporary scholarship by offering a structured approach to early theories of the mind and mental processes.

Keywords: *Vibhaṅga*, *Abhidhamma*, Cognitive Processes, *Citta-Vīthi*, Mental Factors, Textual Analysis, Buddhist Psychology

1. Background of the Study

The *Abhidhamma Piṭaka* represents one of the three major divisions of the *Pāli* Buddhist Canon and contains systematic philosophical and psychological analyses of the Buddha's teachings. It offers a systematic, scholastic analysis of the Buddha's teachings found in the *Suttas* and systematically organizes, defines, and classifies the fundamental principles underlying reality (Bodhi 2).

According to Gethin (208), the Sutta teachings are expanded upon in the *Abhidhamma* through a more detailed examination of empirical existence and more clear delineation of its meanings within ultimate realities. This is shown in the classification of the five aggregates (*pañcakkhandha*); the classification of *rūpa-dhamma* (material phenomena) into 28 parts and three mental aggregates (*vedanā*, *saññā*, and *saṅkhāra*), which are sub-divided into 52 different mental factors (*cetasikas*); and

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the classification of *viññāṇa* (consciousness), which is further subdivided into 89 different types of consciousness (Karunadasa 7).

There are seven texts that make up the *Abhidhamma* literature. According to Watanabe, the formation of these seven texts represents a gradual evolution and were developed during the first two centuries after the death of the historical Buddha (Watanabe 46). Heim has noted that the first two *Abhidhamma* books, the *Dhammasaṅgaṇī* (Enumeration of Phenomenon) and the *Vibhaṅga* (Book of Analysis), are the oldest among the remaining five *Abhidhamma* texts (Heim 143). Within this *Abhidhamma* framework, the *Vibhaṅga* serves as an additional text to the *Dhammasaṅgaṇī* and builds the foundation upon which the subsequent *Dhātukathā*, the third book of *Abhidhamma* will be based. As Tan explains, while the *Dhammasaṅgaṇī* provides an overall view of the whole of the Triplets and Couplets in the *Abhidhammaṭṭikā* with systematic arrangements and classification by groups, the *Vibhaṅga*, as well as the third book of *Dhātukathā*, provide a closer analysis and in-depth detail of the selected categories of those groups (Tan 1). While the *Dhammasaṅgaṇī* presents an enumeration and classification of mental states, the *Vibhaṅga* offers more detailed analytical expositions of how these states function and interact within cognitive processes (Gorkom VI).

The *Vibhaṅga*, or “Book of Analysis,” is the second volume of the *Abhidhamma*, where the concept of cognitive process is explained with equal emphasis as the seventh book, *Paṭṭhāna* (Khin 167). It consists of eighteen chapters that systematically examine various aspects of Buddhist phenomenology, including the five aggregates of existence (*khandha*), the twelve sense bases (*āyatana*), and the eighteen psycho-physical elements (*dhātu*). These chapters treat core teachings found in the *suttas* including aggregates, bases, elements, the Four Truths, the faculties, dependent origination, the four foundations of mindfulness, right striving, the bases for magical power, awakening factors, path factors, the *jhānas*, the immeasurable, the five moral precepts, the four kinds of discriminating analysis, understanding, miscellaneous items, and an analysis of the ‘heart of the Dhamma’ (Heim 148). As Tan notes, different contents in the *Vibhaṅga* have their resemblance found in the various *suttas*, such as in *Vibhaṅga Vagga* and *Salāyatana Vagga* of *Majjhīma Nikāya*; in *Khandha Vagga*, *Salāyatana Vagga*, and *Mahā Vagga* of the *Saṃyutta Nikāya* and other canonical collections (Tan 1).

Each chapter of the *Vibhaṅga* employs three distinct methodological approaches: “*Suttanta* Analysis (*bhājanīya*), *Abhidhamma* Analysis, and Interrogation (*pañhapucchaka*)” (Ronkin 151). According to Tan, the *Suttanta* method of explanation discusses topics using conventional discourse approaches, while the *Abhidhamma* method analyses the same subjects with technical precision, looking at categories

from every side (Tan 3). The third approach applies the catechetical method in which questions are used as the basis for analysis. According to Tan, the *Abhidhamma* has been organized with respect to its analytical structure of classifications and divisions according to catechism through multiple repetitions which has become an inherent quality of the text (1). The organization includes three related sections, and thus offers an opportunity for the thorough examination of Buddhist psychological ideas from three interpretative dimensions.

The third chapter, "Analysis of Elements" (*Dhātu Vibhaṅga*), of the *Vibhaṅga* is especially important when it comes to understanding how cognitive processes are presented in the *Abhidhamma* canon. In Tan's view, this chapter serves as an introduction to the 18 elements and provides a description of the origins and functions of the elements of consciousness that arise from the sense doors (*pañcaviññāṇadhātu*), the element of the mind (*manodhātu*), and the element of mind-consciousness (*manoviññāṇadhātu*) (3). By carefully investigating each of these elements and their connections to each other, scholars may recreate the implicit models of cognitive processing that underlie the psychology of the *Abhidhamma*.

While these cognitive models have both theoretical sophistication and practical importance, they are still relatively under-researched in contemporary Buddhist Studies and comparative psychology. Heim describes the *Abhidhamma* texts as primarily consisting of lists, which act as matrices (*mātikā*) for generating further analytical development (Heim 144).

This research aims to fulfil this gap by systematically restructuring the model of cognitive process which is implicit in the *Vibhaṅga* through a careful textual analysis.

2. Statement of the Problem

The *Vibhaṅga* contains a detailed explanation of how cognition arises and functions in response to bodily and mental objects. However, these details are conveyed in technical *Pāli* jargon, and the cognitive process models involved are predominantly implied rather than explicitly articulated. The text outlines different aspects of consciousness, mind elements and mind consciousness elements and the conditions under which they emerge, yet it does not offer a thorough and systematic exposition of these elements create cohesive cognitive sequences.

The *Dhātu Vibhaṅga* explains the emergence of different consciousness elements using specialized terminology, yet it does not explicitly outline the entire sequence of mental occurrences that form a cognitive process. in technical language without explicitly mapping out the complete sequence of mental events that constitute a

cognitive process. The more comprehensive structured framework, complete with exact terminology for functional phases, develops only through examination and consultation of commentary sources. Thus, the statement of the problem of this research work can be outlined as the need to make explicit the implicit cognitive framework depicted in the text *Vibhaṅga* and to explore them in a manner reachable to contemporary scholarship.

3. Research Questions and Objectives

3.1 Research Questions

This study is guided by the following research questions:

1. How does the *Vibhaṅga* implicitly describe the cognitive process models through its presentation of sense-door consciousness elements (*pañcaviññāṇadhātu*), the mind element (*manodhātu*), and the mind consciousness element (*manoviññāṇadhātu*)?
2. What is the relationship between the implied information in the canonical *Vibhaṅga* and the *Sammohavinodani*'s detailed explanations of the stages involved in cognitive processes?
3. What are the rebuilt consecutive models of the five-door and mind-door cognitive process (*pancadvāra-vīthi* and *manodvāra-vīthi*) based on textual analysis?

3.2 Research Objectives

Based on these questions, the study pursues the following objectives:

1. To analyze the *Vibhaṅga*'s descriptions of sense-door consciousness elements (*pañcaviññāṇadhātu*), the mind element (*manodhātu*), and the mind consciousness element (*manoviññāṇadhātu*) in the *Dhātu Vibhaṅga* and identify the implicit sequential stages of cognitive processes.
2. To investigate how the *Sammohavinodani* commentary elucidates technical terminology, defines functional roles, and organizes the canonical references into logical process models.
3. To rebuild and present the entire sequences of the mind-door cognitive process (*manodvāra-vīthi*) and five-door cognitive process (*pancadvāra-vīthi*) in organized formats that are suitable for contemporary scholarship.

4. Research Methodology and Limitations

4.1 Research Methodology

This research uses a qualitative textual analysis methodology with a primary focus

on close reading and methodical interpretation of the *Vibhaṅga* and its commentary, the *Sammohavinodani*. It employs a hermeneutical approach to comprehend these texts within their own theological and philosophical frameworks to make their content accessible to contemporary scholarship.

Specific excerpts from the *Dhātu Vibhaṅga* chapter of the *Vibhaṅga*, especially the *Abhidhammabhājanīyam* subsection that explains the 18 psycho-physical aspects, make up the primary data. The major source text for the canonical *Vibhaṅga* is the *Pāli* Text Society version edited by C.A.F. Rhys Davids (1904), with commentary from the *Sammohavinodani* provided by A.P. Buddhadatta's edition (1923). The passages that directly describe awareness aspects (*pancaviññāṇadhātu*, *manodhātu*, and *manoviññāṇadhātu*) and statements that show the sequential links between various forms of consciousness were chosen.

There are multiple methodical steps in the analytical process. The *Dhātu Vibhaṅga* chapter's pertinent portions are first found and examined, with special focus on the parts that discuss the emergence of sense-door consciousness elements, the mind element, and the mind awareness element. The *Pāli* text pays particular emphasis to temporal indications that indicate sequential relationships between awareness kinds, such as "*uppajjitvā niruddhasamanantarā*" (having arisen and stopped, immediately after). Second, in order to make sense of technical terms and hidden meanings, these canonical texts are examined with *Sammohavinodani* commentarial explanations. The purpose of the commentary is regarded as systematizing disparate references into logical sequential models, providing technical nomenclature for functions that are described generically, and making plain what is implicit. Third, by drawing sequential connections and functional differences, different examples of various forms of cognitive processes are arranged methodically to rebuild models of consciousness processes.

The study relies upon valid English translations of *Pāli* source material. The reliability of technical terminology is verified through *Pāli* language dictionaries. Commentarial sources are used to confirm accuracy of interpretation when technical terms cannot be fully understood through an immediate textual context.

4.2 Limitations

This study admits several limitations. First of all, it does not attempt to justify the empirical application of the cognitive process models implicated in the *Vibhaṅga*. However, this research work is confined to the textual analysis of this concept. Rather than evaluating these models' empirical suitability through experiments or comparison with results from modern neuroscience, the goal is to precisely rebuild them as theoretical frameworks.

Second, although the *Vibhaṅga* offers basic explanations of cognitive processes, commentary literature rather than the canonical text itself is where the full systematization of these processes can be found. This makes it difficult to determine which elements reflect later scholarly development and which represent the original canonical teaching.

Third, although different *Abhidhamma* texts contain relevant content, the research mainly focuses on the *Vibhaṅga* and does not thoroughly analyze descriptions of cognitive processes in other *Abhidhamma* texts like the *Paṭṭhāna* or *Dhammasaṅgaṇī*. Due to the study's vastness, a full analysis has been restricted to the *Vibhaṅga* itself, specifically the chapter on *Dhātu Vibhaṅga*.

5. Research Findings

5.1 Consciousness Elements in the *Vibhaṅga* as Foundation

The *Vibhaṅga* depicts cognitive process models through its comprehensive description of consciousness elements (*viññāṇadhātu*). In the *Abhidhammabhājanīyaṃ* subsection of the *Dhātu Vibhaṅga*, the text discusses eighteen categories of psycho-physical elements, among which the consciousness elements are crucial for cognitive functioning. As Tan explains, the *Abhidhamma* method analyses the eighteen psycho-physical elements by dividing them into three groups: six subjective elements in the first group - eye-element, ear-element, nose-element, tongue-element, body-element, and mind-element; six object elements in the second group - vision-element, hearing-element, smell-element, taste-element, touch-element, and ideation-element; and six consciousness-elements in the third group (Tan 3-4). The text distinguishes three primary categories of consciousness that are essential for understanding cognitive processes: the five sense-door consciousness elements (*pancaviññāṇadhātu*), the mind element (*manodhātu*), and the mind consciousness element (*manoviññāṇadhātu*) (Davids 88-90).

The *Vibhaṅga* states that when the five sense faculties - eye, ear, nose, tongue, and body - come into contact with their corresponding objects - visible form, sound, odor, taste, and palpable object - the five sense-door awareness elements emerge. However, the meeting of the sense object and the sense faculty is not the only way that sense consciousness arises. According to the text, the five-door advertising consciousness (*pancadvārāvajjana citta*) and its mental concomitants (*cetasika*) are an additional functional aspect that contributes to the cognitive process. In canonical text, the concept of consciousness performing the function of attention to the object is depicted in the passage as: “*tajjamanodhātu sabbadhammesu vā pana paṭhamasamannahāro uppajati cittaṃ*” (88).

The *Sammohavinodani* gives important clarification about this passage by explaining that “*tajjāmanodhātu*” refers to the mind element arising dependent on the sense object, and that “*paṭhamasamannahāro*” literally means “the first taking up” or initial adverting to the object (Buddhadatta 81). This commentary clarifies what is still implicit in the classical text, namely, that the various functional stages of cognitive processing include an advertising function to attract attention to a sense object prior to the development of sense consciousness proper.

Bhikkhu Ñāṇamoli clarifies this enumeration of the canon with three requirements for sense consciousness to arise. These include the presence of a sense base, the sense data corresponding to that base, and the operation of the adverting mind element (*pañcadvāravajjana citta*). The sense base enables sense consciousness to arise, whereas the functional mind element, and its three immaterial aggregates, advert to the respective object of sense (Ñāṇamoli 121-22). Thus, this threefold conditionality denotes a more sophisticated understanding of cognitive experience than the simple stimulus-response model. In addition, the *Visuddhimagga* supports this by stating that the adverting consciousness, as functional (*kiriya*) rather than resultant (*vipāka*), performs the specific function of directing the mental stream to the sense object and creating the conditions for resultant sense consciousness to arise (122).

In the cognitive process, the adverting consciousness (*pañcadvāravajjana citta*) causes the emergence of the sense consciousness element (*viññāṇadhātu*) by the disappearance condition (*vigata paccaya*) (121-22). The idea of *vigata paccaya*, or “disappearance condition,” is substantial because it proves that types of consciousness in a cognitive series do not arise concurrently but rather in strict succession. As Karunadasa explains, in the *Abhidhamma*, consciousness is understood as arising in discrete momentary units rather than as a continuous stream, and each moment of consciousness arises dependent on the immediately preceding moment having ceased (Karunadasa 45). This understanding forms the theoretical ground for rebuilding the cognitive process models that the *Vibhaṅga* depicts implicitly.

5.2 The Mind Element and Receiving Consciousness

The *Vibhaṅga* discusses the appearance of the mental element (*manodhātu*) when consciousness arises and ceases. The canonical text states: “*cakkhuvinnanadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittam mano...tajjāmanodhātu... sabbadhammesu vā pana paṭhamasamannahāro uppajjati cittam mano ... tajjāmanodhātu - ayam vuccati manodhatu*” (Davids 88-89). According to this passage, after eye-consciousness has emerged and passed away, there instantly arises another consciousness known as the proper mind element. The phrase “*uppajjitvā niruddhasamanantarā*” (having arisen and ceased, immediately after) is

used repeatedly to highlight the cognitive process's rigid temporal succession and to underline that these are distinct, transitory processes rather than simultaneous ones.

The functional role of this mind part is explained in the *Sammohavinodani*, the canonical commentary on the *Vibhaṅga*. According to the commentary, there are two types of mind elements that are discussed here: wholesome and unwholesome resultant consciousness that carry out the receiving function (*sampaṭicchana citta*). The commentarial passage reads: “*tajjā manodhātūti tasmim ārammaṇe jātā kusalākusalavipākato duvidhā manodhātu sampaṭicchana-kiccā*” (Buddhadatta 81). The preceding sense consciousness presents the sense object to this receiving consciousness, which temporarily retains it for additional processing.

At this reception stage, it is important to distinguish between wholesome (*kusala*) and unwholesome (*akusala*) consequent consciousness. This classification suggests that the quality of the reception is karmically conditioned even at this early stage of cognitive processing. Pleasant sense objects give rise to a healthy resultant receiving consciousness, whereas unpleasant sense objects give rise to an unwholesome subsequent receiving consciousness.

The *Sammohavinodani*, the commentary on the *Vibhaṅga*, explains the functional role of this region of the mind. Both wholesome and unwholesome resultant consciousness that perform the reception function (*sampaṭicchana citta*) are the two categories of mind elements that are treated here, according to the commentary. The *Sammohavinodani* clarifies that the phrase “*sabbadhammesu vā pana paṭhamasamannāhāro*” appearing in the *Vibhaṅga* refers to the functional mind element performing the function of five-door advertizing: “*etena pañcadvārāvajjanakiccā kiriyamanodhātu gahitāti veditabbā*” (81).

The dual usage of the term “*manodhātu*” in the canonical text thus refers to two distinct functional moments: one preceding sense consciousness (as advertizing) and one following it (as receiving). This clarification shows that the mind element category includes both the advertizing function that initiates sensory cognition and the receiving function that follows sense consciousness.

5.3 The Mind Consciousness Element and Subsequent Stages

In the section titled *manoviññāṇadhātu niddesa*, the *Vibhaṅga* explains about the emergence of the mind consciousness element (*manoviññāṇadhātu*). According to the text, the mind element emerges after the eye consciousness has arisen and ceased, and then, after the mind element has emerged and ceased, consciousness that is suitable for the mental consciousness element emerges. The canonical passage states: “*cakkhuvīññāṇdhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu, manodhātuyā uppajjitvā niruddhasamanantarā uppajjati cittam mano mānasam ...*”

tajjāmanoviññāṇadhātu - ayam vuccati ‘manoviññāṇadhātu’” (Davids 89-90). This text clearly shows the arising and passing away of the sense consciousness, mind element, and mind consciousness element in immediate succession as the three-stage progression.

Important clarification on the several forms of consciousness that fall under the category of mind consciousness element is given by the *Sammohavinodani*. According to the commentary, the resulting mind-consciousness element that performs the function of examining (*santiraṇa*) arises after the resulting mind element (*vipākamanodhātu*) has arisen and ceased. A functional mind-consciousness aspect that performs the function of determining (*voṭṭhabbana*) then emerges. The mind-conscious part that performs the function of perception or impulsion (*javana*) then emerges. The commentarial passage reads: “*tena yā ca vipākamanodhātuyā uppajjitvā niruddhāya samanantarā uppajjati santīranakiccā vipākamanovinnanadhātu, yā ca tassā uppajjitvā niruddhāya samanantarā uppajjati voṭṭhabbanakiccā kiriyamanovinnanadhātu, yā ca tassā uppajjitvā niruddhāya samanantarā uppajjati javanakiccā manovinnanadhātu - tā sabbāpi kathitā hotīti veditabbā*” (Buddhadatta 81).

What the canonical text refers to the "mind consciousness element" as a whole actually includes several different functional stages: examining, determining, and impulsion, as this commentarial elaboration demonstrates. All of the stages have a defined cognitive process. The investigating consciousness (*santiraṇa citta*) determines whether the object of cognition is pleasant, unpleasant or neutral. Secondly, the determining consciousness (*Voṭṭhabbana citta*) clearly identify what exactly the object is and that way establishes clear recognition of the object. Finally, the impulsive consciousness (*javana citta*) shows the active cognitive response to the sense object that can be either wholesome, unwholesome, or neutral depending on the nature of the cognitive reaction to the object being examined.

The phrase "*manodhātuyāpi uppajjitvā niruddhasamanantarā*" that appears in the *Vibhaṅga* text has a key meaning. Bhikkhu Ñāṇamoli notes that this phrase conveys the functions of consciousness that arise next to the mind element and the mind consciousness element also in the cognitive process (Ñāṇamoli 96). The particle “pi” (also) serves as an abbreviation indicating that multiple types of mind consciousness elements - including investigating (*santiraṇa*), determining (*voṭṭhabbana*), impulsion (*javana*), and registration (*tadārammaṇa*) - arise in the cognitive sequence (96). The *Sammohavinodani* confirms this interpretation: “*manodhātuyāpi uppajjitvā niruddhasamanantarāti ettha pi-kāro sampindanatto. Tasmā manodhātuyāpi manoviññāṇadhātuyāpīti ayamettha attho veditabbo*” (Buddhadatta 81). As a result, this grammatical particle acts as a textual marker to show that the canonical text is

using shortened language to refer to a longer sequence that the commentary makes clear.

5.4 Reconstructing the Five-Door Cognitive Process

The entire sequence of the five-door cognitive process (*pañcadvara-vīthi*) can be reconstructed from the textual analysis of the *Vibhaṅga* and its commentary as follows: five-door advertising (*pañcadvārāvajjana*), sense consciousness (*pañcaviññāṇa*), receiving (*sampañicchana*), investigating (*santiraṇa*), determining (*voṭṭhabbana*), impulsion (*javana*), and registration (*tadārammaṇa*). Although it must be noted that the *Vibhaṅga* itself does not offer this sequence in such precise, systematic form, this seven-stage sequence is the canonical formulation that has come to be accepted in *Abhidhamma* literature. Instead, this reconstruction is the result of combining commentarial systematization with a synthesis of dispersed canonical references.

By focusing attention on the sense object, the advertent consciousness starts the process and serves as a preliminary orientation that enables subsequent sensory awareness. The simple act of seeing, hearing, or otherwise sensing is carried out by the sense consciousness without any acknowledgment or assessment of what is sensed. The sensory impression is accepted by the receiving awareness, which serves as a temporary retention to keep the sensory information from simply disappearing without additional processing. The investing consciousness (*Santiraṇa citta*) interprets the quality of the object by providing an assessment of whether it is pleasurable, painful, or neutral, and further, the determining consciousness (*Voṭṭhabbana citta*) completes vital function of determining what the object is.

According to Tan, the determining consciousness determines the nature of the object based on how it is interpreted and thus the shift from sensory perception to thinking (Tan 116). The impulse consciousness affects how an individual feel about an object, either neutrally, unwholesomely, or wholesomely, and because this determines where in time one has acted, it is extremely important. Bodhi points out that the impulse stage (*javana*) is the full stage of cognition in which the individual uses their mind to connect to an object and thus produce wholesome or unwholesome *kamma* (Bodhi 83). This stage also has a clear distinction of how morality has influenced cognitive response based on the volitional actions taken. The final stage of registration consciousness occurs just prior to consciousness returning to an inactive life-continuum (*bhavaṅga*). At this point, the registration consciousness holds the momentary impression of the object.

As one moves through these seven phases, cognitive processing becomes more intricate and profound. The initial phases (advertising, sensing, and receiving) use mechanical or resulting functions that do not produce new *kamma* and function

at a pre-evaluative level. Evaluative and recognitional aspects are introduced in the middle phases (investigating, determining). Active cognitive engagement and karmic implications are part of the late stages (impulsion, registration).

5.5 The Mind-Door Cognitive Process

The mind-door cognitive process (*manodvāra-vīthi*), which is distinct from sensory processes in that it functions independently of bodily sense faculties, is also described by the *Vibhaṅga*. The canonical text states: “*manañca paṭicca dhamme ca uppajjati cittaṃ mano... tājāmanoviññādhātu - ayaṃ vuccati manoviññādhātu*” (Davids 89-90). This suggests that the mind base and mental objects (*dhamma*) are necessary for the emergence of mind consciousness element. The mind-door process uses internal mental events, such as memories, thoughts, concepts, emotions, or mental images, as its object, in contrast to the five-door process, which starts with exterior sensory contact.

According to the *Sammohavinodani*, the life-continuum consciousness (*bhavaṅga citta*) and mind-door advertising consciousness (*manodvārāvajjana citta*) are referred to as the mind base (*manañca*) in this context. The mind-door advertising consciousness stops the life-continuum's flow when a mental object element (*dhammadhātu*) appears at the mind base, and the mind consciousness element carries out the impulsion (*javana*) function. The commentary states: “*mananca paṭiccāti bhavaṅgamaṇaṃ. Dhamme cāti catubhumikadhammārammaṇaṃ. Uppajjati manoviññānti sahāvajjanakaṃ javanaṃ nibbattati*” (Buddhadatta 81). According to this interpretation, the mind-door process entails a unique mechanism in which the emergence of a mental object interrupts the passive flow of life-continuum consciousness and initiates active cognitive involvement.

This explanation suggests that the mind-door cognitive process proceeds in a shorter order than sensory processes. Life-continuum (*bhavaṅga*), mind-door advertising (*manodvārāvajjana*), impulsion (*javana*), registration (*tadārammaṇa*), and return to life-continuum comprise the procedure. Because mental things do not need to be processed through physical sense faculties, solely mental cognition does not require the first steps of receiving and probing that characterize sensory processes. This simplified sequence reflects this. The mind-door method is structurally distinct from the five-door process due to the lack of sense consciousness, receiving, and investigating stages.

The idea of life-continuum (*bhavaṅga citta*) determines a significant role in grasping the mind-door process which is a passive, subliminal state of consciousness that endures in between active cognitive processes. The mind-door cognitive sequence is initiated when a mental item emerges with enough force and clarity to disturb the *bhavaṅga* stream.

5.6 Canonical and Commentarial Relationship

The results of the study show a significant connection between the commentarial literature and the canonical *Vibhaṅga*. The full systematization of these types into designated functional stages exists only in commentarial texts, while the *Vibhaṅga* explains the emergence of several consciousness types and shows their sequential relationship. Even in the absence of specific functional nomenclature, the repetitive use of terms like "*uppajjitvā niruddhasamanantarā*" (having arisen and ceased, immediately after) establishes unambiguous sequential linkages between distinct consciousness types. A commentaries' function is to organize uncollected references into logical sequence models, give a consolidated version of technical terms that were stated generally for function and clarify any ambiguous language. As Heim suggests in discussing general commentaries, "traditional commentaries will not change a canonical structure but will serve only to clarify, order, or enhance it" (Heim 152).

The relationship between canonical and commentarial sources is one of a general trend within the evolution of many Buddhist texts. In this context, the commentary on cognition (*Sammohavinodani*) provides for the systematic organization, functional terms, and elaborate explications necessary for creating coherent process models based upon the cognitive process theory; whereas the fundamental framework for classifying consciousness (*Vibhaṅga*) consists of types of conscious states, the conditions giving rise to them, and the series of relationships that define their interaction with each other.

This finding has significant applications for comprehending the evolution of *Abhidhamma* philosophy. It implies that while the fundamental ideas of cognitive process theory were found in canonical sources, they were systematically expanded upon and technically improved during the commentarial era. The commentaries organize, explain, and build upon the canonical exposition rather than radically changing it. As Bodhi notes, "the *Abhidhamma* commentaries represent the crystallization of centuries of oral tradition and scholastic analysis" that made explicit what remained implicit in the canonical formulations (Bodhi 5).

6. Conclusion

Through methodical textual examination of canonical and commentary sources, this study has successfully rebuilt the cognitive process models latent in the *Vibhaṅga*. Two main models of cognitive processes are identified by the analysis: the mind-door process (*manodvāra-vīthi*) and the five-door process (*pancadvāra-vīthi*). The five-door process involves seven functional steps consisting of advertent, sense

consciousness, receiving, investigating, determining, impulsion, and registering. In the mind-door process, stages such as adverting, impulsion, and registration occurs yielding purely mental cognition. These models illustrate a complex view of how coherent cognitive experiences are formed in specific sequences.

It is essential to understand the interaction of both of these sources (the canon and the commentary) in order to clarify how we can create five-door and mind-door cognitive models. The *Sammohavinodani*, for example, gives very clear definitions of the functional responsibilities of the five doors and provides explanations for each of them - such as the use of precise technical language as well as typological organization of the many references cited in the canon into coherent process models. The *Vibhaṅga*, on the other hand, contains the basic explanations about the different types of sense consciousness, mind consciousness, and mind elements, and how they come into being in a particular order.

The study's findings advance the field of Buddhist studies in several ways. First, they make the complex psychological frameworks found in the classic texts of *Vibhaṅga* accessible. Second, they clarify the relationship between canonical and commentarial presentations of cognitive processes. Second, it elucidates the connection between commentarial and canonical depictions of cognitive processes. Third, it offers structured reconstructions of cognitive models that make it easier to compare them to current psychological and cognitive science theories.

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